EXPLORING THE LINK BETWEEN THE TRAINING OF CURATES IN THE CHURCH OF ENGLAND AND THEIR FUTURE MINISTRY

by

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Contents

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In memory of Vladimir Filiptsik, I will miss you (1963-2015).

Abbreviations

ACCM – Advisory Council for the Church's Ministry

AEC – Assessment at the End of Curacy

BAP – Bishop Advisory Panel

CCCU – Canterbury Christ Church University

CMD – Continuing Ministerial Development

DA – Diocese A

DB – Diocese B

DDO – Diocesan Director of Ordinands

HEI – Higher Education Institution

IME – Initial Ministerial Education

PCC – Parochial Church Council

R1- Round 1

R2 – Round 2

SSM – Self Supporting Minister

T1 – Time 1

T2 – Time 2

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Abstract

In order to be a priest in the Church of England, you must, as an ordinand, complete 2-3 years of Initial Ministerial Education (Initial Ministerial Education 1-3) followed by the completion, as an ordained curate, of a 3-4 years training period called curacy (IME 4-7). Curacy prepares the curate to be nationally competent and deployable as a Church of England priest. The longitudinal study of two models of training curates explores whether curacy provides effective preparation for ministry in the Church of England. The concept of professionalism has been used to explore the nature of ministry and to frame questions about the adequacy of the training. Due to the small study, no generalisations are made of two contrasting curacies; rather what is sought is the understanding of experiences and issues through a qualitative study.

What the study revealed through a bricolage process was that experience varied among the curate cohorts and varied between the two different curacies. Despite past attempts to improve curacy training, the inconsistent experience of curacy remains an issue, evident around role and the inconsistent one-to-one training relationship between the curate and the training incumbent. Greater coherence in the models of training, greater consistency in the selection and training of training incumbents, fewer conflicting practices by bishops and greater efficiency in assessment processes are required. The diversity of the experience of curates of their curacy inhibits rigour and quality assurance, arguably hindering the further development of professionalism as a potential tool for mission in the public square. The enquiry highlighted the disparity between the experience of ministry during curacy and the actual reality of ministry. Professionalism can therefore be a good way of identifying the nature of ministry, the nature of the training of curates and a good way to frame the question about the adequacy of this training.

Drawing from my own experience as a curacy programme director, in order to create greater stability, parity and consistency in the process, assistantship models of training are proposed. Curacy should become a more complex training placement process involving coaches and peer learning. Such a proposal, it is argued, will add to clerical professionalism as a tool for mission.

Introduction

I am employed and licenced by the Diocese of Rochester as the curacy programme director. I am not an ordained Anglican priest. I value and appreciate the Church of England's tradition and expression as a church, attending Morning Prayer, and services at the Cathedral, and preaching in churches across the diocese. I was employed by the diocese because of my expertise in adult education, especially theological education, and because of my experience as a missionary and Baptist church minister.

The question I had to answer in a presentation at my interview for the post of curacy programme director was: "IME 4-7 [curacy] is a requirement. What are the advantages and disadvantages of having a university-validated programme?" I had very little knowledge at that time about what curacy (Initial Ministerial Education years 4-7) actually involved. My MA in education had an entire module on professionalism. Using this knowledge I answered the question. My answer was divided into three headings all supporting the claim that university validation and the notion of professionalism has an advantage. Firstly, such a curacy develops public engagement in terms of professionalism (priests are included around the table of societal debate); secondly, it provides confidence of good training in terms of quality assurance and rigour (it gives value to the training and therefore clarity to the role); and thirdly, it enhances personal confidence of role (it gives value to who priests are, their identity). I therefore engage with notions of clerical professionalism because I can see the missional benefits it can have for the church. Clerical professionalism will be explored in more detail in chapter 2. The IME 4-7 phase known as curacy is the focus of this research.

The question posed at my interview, according to my knowledge, continues to be an unanswered question from a research perspective. Drawing on the existing body of knowledge I discovered during my MA on professionalism, what implications would the identification of the training as a form of professional training have for how the training is described and conducted? The rationale for this research is born from my desire to improve my professional working context and outcomes. By exploring that initial interview question through the following research question: in exploring the link between the training of curates in the Church of England and their future ministry, does it mean that the training of curates will be thought of as a form of professional training and therefore that the training should be validated by a university, and lead to an academic award? Exploring this question will have explicit implications for my own working context, explained further in chapter 1.

I will now explain the nature of the ministry in the Church of England and that of curacy in order to elicit the compatibility of ministry with professionalism. The Church of England has 41 dioceses, excluding the dioceses of Europe, and Sodor and Man (see diagram 1 below). These dioceses act as administration areas each under the supervision of an appointed diocesan bishop. Each of these dioceses, through their local parishes, recommends people towards training for ordained ministry, who, if accepted, are called ordinands. Once the initial training is complete (called IME 1-3), ordinands are ordained as curates and begin curacy (the aforementioned IME 4-7). Each diocese trains curates. This research is concerned with the nature of this stage of training called curacy and how well it prepares priests for their future ministries and role as a minister of the state church.[1]
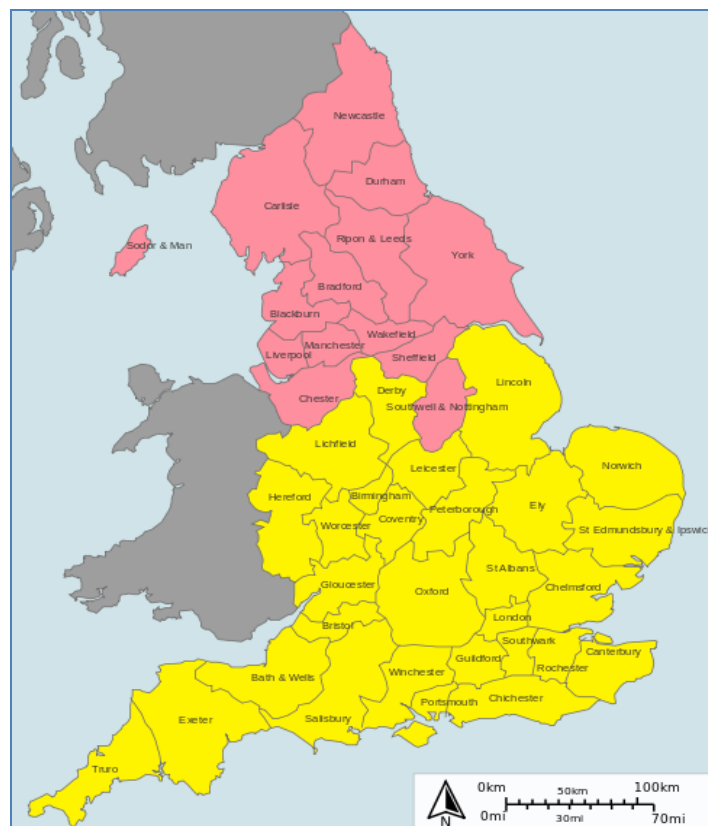
Diagram 1[2] : Dioceses of the Church of England

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[1] This research, started in 2012, will not consider curacies after September 2014. This is because all training nationally was re-shaped under the new common suite of awards validated by the University of Durham. This re-shaping was still new at the time of this research and had too many undefined and unpredictable parameters. Furthermore, other changes also occurred at the same time such as referring to IME 4-7 as phase 2 and the new seven formation criteria approved in December 2014. This research of curacies is, therefore, confined to the window from September 2009 until September 2014. The principles, however, remain the same making this enquiry still relevant and important.

[2] https://www.churchofengland.org/about-us/dioceses.aspx. Pink dioceses are called the Province of York and yellow dioceses the Province of Canterbury.

As the programme director of such a curacy programme, I will explore my role in chapter 1, in the light of my experience in order to triangulate my experience with those of key stake holders. Each diocese is as unique as the bishop who shepherds that diocese, distinctive in the way each diocese approaches curacy training. The Church of England, being a broad church, is not easily defined according to Avis (1988), although the weight of most descriptions rests upon the historical ancestry through the English Reformation (Haugaard, 1988). This historical development and its influence on education, training and professionalism will be explored later through a critical review of the literature in chapter 2.

Before the common suite of awards which started in the academic year of September 2014, only eight of the 41 dioceses had a curacy shaped around a university validated award (about 20%). A further four dioceses allowed curates the option of pursuing an academic award during curacy if they so chose (about 9%). That means the vast majority of dioceses did not have a further higher-educational-validated award as part of their curacy programme (about 71%)[3].

People who seek to become ordained priests in the Church of England are recommended by their priest to the Diocesan Director of Ordinands (DDO). The DDO recommends the candidate to the Bishops' Advisory Panel (BAP) - selection conference - for further scrutiny (Grundy, 2003, pp.18-25). Candidates are evaluated on nine selection criteria (see appendix 1)[4]. The successful candidate becomes an ordinand, recommended for theological training, and engages in formal education at a Church of England recognised academic institution under further scrutiny of the selection criteria, now as learning outcomes. Church of England ministers undertake a period of study at a suitable Higher Educational Institution (HEI) prior to ordination which is compulsory with the expectation of at least a Diploma in Theology as an academic award (Ministry Division, 2006).

Half of all ordinands will train on non-residential courses (Parsons, 2014). Ordinands train either for self-supporting ministry (SSM) or for stipendiary ministry (SM) (ibid). Stipendiary curates are those who are full time and who receive a stipend. Curacy is not a 'job' with a salary or wage and so clergy have 'livings' and receive a stipend. A 'living' is the freehold right to a benefice or parish and the sum of money which is settled in trust on it. A stipend is thought of more as an allowance. With a 'living'

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[3] Information provided by David Hanson, Ministry Division quality assurance administrator, 8 August 2014. The dioceses that have a university validated curacy are not listed in order to protect the confidentiality of those who have participated in this research.
[4] See *Ministry in the Church of England* publication, www.churchofengland.org/vocation. These were used to create the new seven formation criteria.

also come the rights which go with occupation of the parsonage house or vicarage in a parish. This dates back to the 16th century when clergy were no longer kept by the lord of the manor or a religious house nor did they have their own land to farm. Junior clergy must serve a 'title' as an assistant to a stipendiary priest before they can have a parish of their own (Grundy, 2003).

Self-supporting ministers (SSM curates) are those who are part-time and who are financially self-supportive, as some are in some form of other employment. Once this three year phase of Initial Ministerial Education (IME 1-3) is complete, if the ordinand is recommended by the college principal for ordination (an assessment made on the nine selection criteria), the ordinand is ordained a deacon in one of the 41 dioceses and will remain in that diocese as an ordained curate for a further training period called curacy (IME 4-7).

According to Grundy (2003), the most important change at ordination is that you become a public figure. As part of the ordination, in the Declaration and Oaths, the ordinand declares their understanding of the Church of England, its history, its heritage and its doctrine and promises to lead worship only in the forms allowed by canon law, to give allegiance to the sovereign and canonical obedience to the bishop (Perham, 2014). The now ordained curate, placed within a parish, works under the supervision of a training incumbent for a further 3-4 years. An SSM curate may take longer to train than the initial 3-4 years if they only work one or two days a week in the parish.

It is during this curacy process that evidence is gathered about the curate's capability to be an ordained priest, based again on the initial nine criteria upon which they were selected originally. The criteria, which continue as learning outcomes are vocation, ministry in the Church of England, spirituality, personality and character, relationships, mission and evangelism, faith, quality of mind and leadership and collaboration (see appendix 1).

At the completion of curacy, having been signed off as 'fit to practice', the curate is now free to apply for a post nationally. These are not always guaranteed and curates go through an application process involving an interview. 'Fit to practice' is the term used to refer to the assessment at the end of curacy (AEC).

Curacies are facilitated and managed by IME 4-7 officers, often referred to as curacy directors. Most of these posts are dual role, for example they may have the role of parish priest and curacy director or DDO and curacy director or they may have one post as IME 1-7 director, or as is the case for me,

continuing ministerial development (CMD) advisor and curacy director. Diagram 2 illustrates this process (Grundy, 2003, p.25):

Parish promotes candidate

Meetings of candidates/enquirers

DIRECTORS OF ORDINANDS

STUDY with tutor or supervised reading and/or SPIRITUAL DIRECTOR

Enquiry form and references

Placement in another parish

Meeting with family

If ordination seems to be the right course

Interview with Bishop before being sponsored

Sponsoring papers (prepared by DDO)

Briefing meeting about conference

SELECTION CONFERENCE

REPORTS AND RECOMMENDATION

Conditionally recommended DDOs work out how to fulfil condition in collaboration with Board of Ministry

Not recommended Meeting with DDO to discuss way forward

Recommended

COLLEGE or COURSE support offered by DDOs including working out budget for residential training

Diagram 2: The selection process

In order to answer the research question and the following sub-related questions, considering the nature of ministry in the Church of England, and the nature of curacy training, is curacy training adequate for future ministry:

- What are the differences between university validated and non-university validated curacies?
- What is the perceived value by curates of their curacy training?
- Having completed the curacy training and once in post, to what degree, in retrospect, is the perceived value of curacy training different i.e. attitudes, expectations and motivations?
- To what extent is the concept of professionalism linked or important in such curacy training as a tool for mission?

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In chapter 1, I will explore why the research question matters to me, as a curacy director, and how my role directly shapes and is shaped by its exploration, drawing on my own self-reflexive background and experience thus far. This leads to the use of the metaphor of the quilt of meaning in exploring the relationship between me, curacy and future ministry (Denzin and Lincoln, 2008). I needed to find out the views of curates about their experiences of curacy and their perceptions of how effective it had been once they had emerged into ministry. Although I was not seeking to generalise from one diocese to another, I wanted to contrast a validated and a non-validated context. In chapter 2, the literature related to the research question is explored, examined and critiqued. This entails exploring the historical role of clergy, the present role and the demands and changes upon this role due to the present context. This discussion will consider the notion of professionalism as a way to identify the nature of ministry and the training of curates and the adequacy of such training. Based on the present context for which curates are being trained, I will explore what knowledge ('knowing'), skills ('doing') and dispositions ('being') are appropriate and required. This leads to the choice of headings used as the conceptual framework for the enquiry. The development of the methodology of the research is explained and justified in chapter 3. In order to explore the link between the training of the curate and their future ministry, the longitudinal study of curates using surveys at the end of their training (time 1) will be compared to the same surveys used at the end of their first year in ministry (time 2). The methodology will explain how I will use "different tools, methods, and techniques of representation and interpretation" to create a quilt of meaning (Denzin and Lincoln, 2008, p.5). This chapter will explain how this *bricolage* process developed. Included in the data gathering were questions designed to explore key concepts such as professionalism, mission, assistantship within the overall frame of 'knowing', 'doing' and 'being', for those in validated and non-validated contexts. The data and findings are analysed and discussed in chapter 4 leading to a final conclusion and reflection in chapter 5.

CHAPTER 1: Creating a Patchwork Quilt

A quilt is the complex end product of a creative process. Working from a chosen paper template, you start with cut pieces of several different fabrics. When these patchworks are complete, they are sewn together according to a pattern with a colour of thread. The colour and scale of such a quilt will need to be considered. The backing fabric must be larger than the front of the quilt and the batting[5]. The binding, a border that protects the seams, is added at the end to give the quilt a finished look (Zaltzman, 2014). I will use this metaphor in this research to create a quilt of meaning in order to understand the adequacy of curacy training for future ministry. The paper template is my experience as a programme director in the Diocese of Rochester. The experience of the curates, training incumbents, programme directors, bishops and university link tutor are all the patches. These patches will be sewn together to create a quilt of meaning. The colour of thread running through the patchwork will be mission with the use of the notion of professionalism as one such tool towards mission. In considering the colour and scale of the quilt, data and material as fabric will be limited to five main headings namely, role, knowing, being, doing and assessment. This conceptual framework is discussed in more detail in chapter 2. To place the colour and scale within a context, the nature of the Church of England as the state church will be associated with the backing fabric. The narrative interviews will add warmth and so are associated with the batting. Finally, policy such as the selection criteria and the assessment at the end of curacy (AEC) will act as a border associated with the binding. Creating such a quilt of meaning, places me as an actor and agent in the process. Data and material gathered regarding the experience of curates would disclose the adequacy of their curacy training for future ministry. As a result good practice and improvements can be identified.

My template is based on the reflection on critical incidents as a curacy director and upon my own diverse background. I trained as a Baptist minister in South Africa in the 1990's. Prior to working as a Baptist youth worker, I was a missionary in Youth With A Mission. I worked as a Baptist minister in two different churches. Before my present post, I worked for the Methodist church and as a university chaplain. As I was employed by the Methodists, in order to better understand my professional working context, I did my Master's degree on Methodism. My template includes a diverse ecclesiological, cultural and theological background and will be an important *habitus* through which I will explore the research question. *Habitus,* a Latin word, resonates with the metaphor of the quilt of meaning, as *habitus* is "the combination of their previous life experiences, their sense of

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[5] Batting is the filling or wadding which will add warmth to the quilt.

identity, lifestyle, personality, class, gender and cultural background" (Brockbank & McGill, 2006, pp.27-28). *Habitus* similarly influences the curates' expectation and experience of their curacy as these "schemes of perception" guide our conduct (Levinson, 2011, p.120) and conduct or formation is an important aspect in curacy training (discussed further in chapter 2). The *habitus* of each patch will therefore be very different and complex. Bourdieu's application of habitus in education is "to make explicit the more implicit understanding of social life" (ibid, p.122). This has implications for what Moon (1999) calls transformative learning. In order to allow deep learning to take place, learning in making meaning requires assimilation. Assimilating learning and experience such as what happens with and in reflection, a key aspect in curacy, with our *habitus* can potentially lead to a change in disposition (discussed further in chapter 2). Such continuous change resonates with the Christian understanding of repentance and discipleship and is a vital outcome for curacy (see appendix 1).

Therefore the thread that sews all the patches together is the Christian missiological passion towards human flourishing (Rooms, 2011). Missiology "seeks to look at the world from the perspective of commitment to the Christian faith" (Bosch, 1991, p.9), not as I argue (Gerhardt, 2015, p.59) in an adjudicating role but in an illuminating role. It is a commitment to the *missio Dei*, that God is at work in the world, "for the sake of the world, a ministry in which the church is privileged to participate" (Bosch, 1991, p.392). I am a faith based person who is passionate about finding ways in which faith can engage with modern society with credibility and value allowing an inter-existence of faith and society (Gerhardt, 2015).

1.1. My paper template: role

Starting as the curacy director was a completely new context. I used this research, started in 2012, to help better inform my professional working context.

The integrity of my faith and my role are intertwined. It is important to me that my role, which has always been faith-based, is professional, so as to enable, as stated earlier, a valued engagement and contribution in broader society (Gerhardt, 2015). The missiological drive is the colour thread for the quilt of meaning and I see professionalism as one of the tools used in mission. Crook cites the churchman, "educated in cathedral schools" (2008, p.11), as one of the prominent professions as far back as the middles ages along with physicians and lawyers (Williams, 2007). This focus on professionalism, explored in more detail in chapter 2, can be used as a tool for mission using the public office that the Church of England inhabits as the state church. Professionalism can therefore

be a good way of identifying the nature of ministry, the nature of the training of curates and a good way to frame the question about the adequacy of this training. The common characteristics of a profession, according to Russell (1980, p.13), are specialised skills and training often in theoretic esoteric knowledge requiring a long period of education and socialisation often through a University; control exercised in and over recruitment, training, certification and standards of practice; the formation of a professional association with well organised disciplinary powers to enforce a code of ethical practice; autonomy of role performance and altruistic service (associated with vocation).

Faith has a legitimate place in public discourse, debate and policy (Gerhardt, 2015). During my Masters, as part of a cohort consisting of school deputy heads and heads, we had discussions about multi-professional responses to critical incidents. I suggested that the local vicar should be included as a professional around the table of enquiry. This suggestion was rejected with stark astonishment. My missiological drive and passion to see faith represented, in this case by clergy, as the state church, with credibility in England, makes me want to research the adequacy of curacy training as a means of developing such a future role examined in more detail in Chapter 2.

Many ordinands come to ordination as a second or third career. I am interested in how various professional roles are defined and developed and how these roles are negotiated in public debate and practice. I am interested in how they negotiate previously held professional roles and their new public office as an ordained cleric for the national state church and how that awareness shapes and influences curacy training. Named together with physicians and barristers as the first professions, I am particularly interested in the public office of clergy as a profession. For example, an SSM curate (self-supporting minister) who is a practising barrister and a cleric has essentially two roles. How do they negotiate those roles in practice and how do they discern which role takes precedence? A curate in my diocese calls himself a professional when referring to his role as a lawyer and an apprentice when referring to himself as a curate. As Fitter states, "curacy also involves taking on a new role and identity" (2014, p.52). Role conflict may occur, for example, if the previous work role did not allow reflection due to the nature of that role and now as a priest, the practice of reflection is crucial (Parsons, 2014).

Dinham in an article in the *Church Times* suggests that the Church of England serves "best as a Church for the nation rather than the national church" (2014, p.22). In other words, the priest is included around the table not because of their position but because of the value of their contribution. Professionalism does provide a certain unique platform and is therefore a key concept

in this study, as explored in Chapter 2. I suggest discussion about role and the notion of professionalism should be a part of curacy training. This discussion is particularly relevant when these roles inhabit the pedagogical structure of and purpose of the curacy training programme.

This research therefore would be different if it was about Baptist or Methodist ministers because they do not hold a public office as the state church. Ross-McNairn reflecting on his curacy training states, "it [curacy] contrasted sharply with my previous experience of professional training [a commercial property solicitor and infantry officer]" (2014, p.6). Harvey, another curate states, "I had become public…I am the Church of England in some people's eyes" (2014, pp.28-29). The Church of England priest becomes "an icon, a curtain-raiser" (Gribben, 2001, p.27). Palin confirms, "I had taken on public life" (2014, p.74). As Merrill and West (2009, p.61) found, "the construction of an agentic self had to do with individuals taking some control, and finding resources, for potentially radical questioning of how they may have been labelled or constrained". This ability or skill is vitally important in the formation of the professional and the profession and curacy in particular, could enable such an 'agentic self' context. It is not simply just that a validated curacy will achieve that or not, but just as crucial, it is about the system or structure within which this occurs. Kean concludes, "My reflection is that when we are newly ordained we can feel vulnerable…because we are growing into and learning about our new public role" (2014, p.55). The Church of England, and this public role, will represent the backing fabric of the quilt of meaning, the broad context within which curacy takes place.

Curacy is preparing people to inhabit a public office in a culture that, some would argue, no longer values that public office, raising the vital question of how they are to be prepared. What advantages and disadvantages such a programme with a validated academic award would have on that public office is crucial. It would be important to clarify what models would be appropriate including what kind of curricula would support such an endeavour and how and to what extent theology would be a part of that process. In creating a quilt of meaning which has equality in the scale and colour, this analysis and synthesis will be shaped around *role, knowing, being, doing* and *assessment* (explored further in chapter 2). The terms *knowing, being* and *doing* resonate with the theological concepts of theological orthodoxy (right doctrine i.e. *knowing*), theological orthopathy (right passions/emotions/empathies i.e. *being*) and theological orthopraxy (right practice i.e. *doing*) (Morehead, 2013). Edson (2009) connects orthopraxis with the *missio Dei* and Stevens (1995) connects orthopathy with *habitus*, identified as a disposition of the soul. These resonate with Aristotle's three types of knowledge, namely, theoretical (*theoria*), practical (*praxis*) and productive

(*poiesis*) (Rooms, 2012). Ministry Division[6] (2014) supports an ethos that curacy involves *knowing, being* and *doing*, using the terms 'dispositions, understanding and skills'[7].

We do not always value the training we receive when participating in it. Often we only really value that preparation once we are applying those skills and knowledge in practice. Similarly, only once a quilt is completed can you appreciate the beauty of the diversity and complexity of the patchwork. It is the experience of the curate at the end of their curacy and at the end of their first year in their new post that is of interest in order to explore the differences between university validated and non-university validated curacies in this regard; the perceived value by curates of their curacy training, having completed the curacy training and once in post, to what degree, in retrospect, the perceived value of curacy training is different; and whether the concept of professionalism is important in such curacy training as a tool for mission?

Ordinands are ordained deacons in the Diocese of Rochester at Michaelmas[8] every year and begin their curacy training. Some programme directors are not formally part of the ordination services which may undermine and effect motivation in the role and may limit actual agency. I work with a total of about thirty curates across the three year groups. A training programme for the selected training incumbents of the newly ordained curates started in 2010. Arguably, in the past, the success of curacy solely relied on the experience of the training incumbent appointed. In the past, the curacy programme and the experience in the parish under the training incumbent had little to no real correlation. For example, one training incumbent complained to me about the pressure on the curate he is training, and the irrelevance of the academic modules but when asked if he could mention the module titles and reference which in particular he felt were irrelevant, he admitted that he had no knowledge of what actually was being taught. Opposition is expressed by many who say that any further academic qualifications are too theoretical and dislocated from practical ministry (see appendix 2). It is my intention to present an argument for the importance of further validated academic study in chapter 2.

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[6] Ministry division is the department of the national Church of England office which facilitates and monitors the training and development of priests in training.

[7] This is the old nine criteria reformatted into the new seven formation criteria using this terminology. See 'initial ministerial education' at http://www.cofe-ministry.org.uk/

[8] Michaelmas, or the Feast of Michael and All Angels, is celebrated on the 29th of September every year (see http://www.historic-uk.com/CultureUK/michaelmas)

Training of training incumbents became a three day compulsory residential training programme for all new training incumbents in 2011. 'New' is used here to indicate that they will start training a curate and not necessarily that they are new in experience. This training is accompanied by a visit to the receiving training incumbent's church's PCC (Parochial Church Council) to brief them on receiving and training a curate, not simply as 'an extra pair of hands', inhibiting the training process for national deployment (see appendix 2). These details illustrate the agency of a curacy director on the shape of a curacy. Licensed lay workers (such as Readers) were also invited to attend the PCC briefing in a proactive attempt to prevent the conflict that often ensues between curate and licensed lay workers. My role as the curacy director is to facilitate, manage and develop and improve curacy.

Regarding the context for which curates are being trained, English society is secular, pluralistic and post-modern (Davie, 1994; Newbigin, 1989; Hunt, 2002). Churches are struggling and continue to lose ground at an alarming rate (Drane, 2000; Robinson, 2015). Davie argues that in England, this decline in church attendance has been happening since 1960 (1994). Christendom has declined to such a degree for the last 250 years that contemporary Western culture has been defined as a post-Christendom culture (Frost & Hirsch, 2003), a downward spiral sending organised Christianity to the margins of social significance (Brown, 2001). This accentuates my missiological motive to explore the best training possible for curates for these challenges. These factors make the role of the priest more than just sustaining present declining worship patterns and financially burdensome buildings but also the expectation to grow the church (Archbishops Council, 2015). It highlights important and yet complex contextual aspects to consider in the training of curates regarding competency and national deployment and the complex challenge of how faith is presented with credibility in such a context (Gerhardt, 2015).

Curacy for me resonates with Hebrews 5:14 (NRSV):

> But solid food is for the mature (τελείων), for those whose faculties [their senses (αἰσθητήρια)] have been trained (γεγυμνασμένα) by practice [constant use (ἕξιν)] to distinguish good from evil.

Attridge (1989) suggests that this verse is an analogy that reflects the distinction between general studies and that of philosophy, especially ethics. This resonates with curacy training because curacy training too reflects the distinction between general Christian discipleship and the more complex preparation for ordained ministry, also specifically in ethics. 'Constant use' (*hexin*, NIV) can be interpreted either as a passive state (condition or capacity) or actively as a process (exercise or use) i.e. a skill acquired by practice. The presence of 'trained' (*gegymnasmena*) seems to suggest an

interpretation towards the active as reflected in the RSV (Revised Standard version) and NEB (New English Bible) as "exercise, practice, long use" (Lane, 1991, p.131). Such an understanding, according to Ellingworth (1993) has resonance with the Latin *habitus* which is why the training is more than just knowledge; it affects the sense organs (aisthētēria) of spiritual perception, which is trained through habit (Attridge, 1989). They represent the upper stratum of society as would the notion of professionalism (Schenck, 2003). 'Babes' or 'infants' (vs. 13) represent those new to learning, especially in moral philosophy, in contrast to the adjective of the 'mature' (teleiōn) who are those trained or practiced (Attridge, 1989). Furthermore, this reference to Stoic ethical teaching is not about the distinction of immature and mature between individuals but between communities (Ellingworth, 1993). This reflects the nature of the dioceses within the Church of England, each engaged in their curacies. In essence what the writer expects, operating in a framework of philosophical and educational imagery, is ethical discernment, and this will require effort (Attridge, 1989). The parallels with curacy are stark.

1.2. My paper template: *Knowing, Being and Doing*

The aforementioned concepts of *knowing, being and doing* are crucial in how I see training being linked to future ministry. I value *knowing* more about theology and ministry. This *knowing* has an influence on how I act (*doing*) and who I am (*being*). The descriptions of my context to follow, illustrate, in many ways, how I as the curacy director act in my role and how my experience in that role adds to the broader context of how a curacy functions.

All my education as a Baptist minister was self-funded. My higher educational experiences have all been exceptionally positive and I have always been able to correlate the academic knowledge with my ministerial practice. I do not view academia as something opposed to ministry. I always looked forward to the opportunities for input from tutors. The Diocese of Rochester has operated a university-validated curacy since 1993/94 and has done so as a collaborative partner with Canterbury Christ Church University since 1998/99.

> "The joint venture between the Dioceses of Rochester and Canterbury, for the last decade, has proved to be the field leader in this respect, combining ministerial formation with a university-validated programme which has the added benefit of a more advanced degree or diploma" (KIME level 6 handbook, 2012/13, p.3).

This award is fully funded by the diocese. I applied for this post as curacy director because I wholeheartedly support such further academic training, particularly because I support the notion that it adds to the further professional development of the person and the profession concerned.

My experience has been that some of the deacons (newly ordained curates) are very vocal about their discontent that they need to continue to do further academic study during their curacy. For some this resistance to any further *knowing* is justified in that training to be a priest for them is their last career and so gaining an extra academic award is of no value as a tool used to further their career. Furthermore, having done academic study at the IME 1-3 stage, some do not feel any further academic study is required. Some question the broader benefits of continuing academic study. For others, they are just motivated to finally do the work of the ministry (*doing*) and feel that further academic study is a hindrance and causes an unnecessary distraction and stress. These views have implications upon what curates and training incumbents expect curacy to be about (see appendix 2). It effects engagement as learners during curacy.

Inductions take place at the start of curacy. After ordination, module teaching takes place on a Saturday, followed, a few weeks later, by a residential weekend. This pattern means that the actual programme influences or impedes less than 8% upon weekends annually. The rest of weekends annually are within the parish in some form or other including annual leave. Some curates see these weekends as an opportunity for teaching and retreat while others resent being away from the parish and their family. The front loading of module content enables it to be 'worked-out' over ensuing months among curates in groups facilitated by an experienced priest into a final essay based on a critical incident from ministry.

Curates in the Diocese of Rochester complete a total of six modules over three years. The assessment of learning for each module takes the form of a journal précis, a seminar presentation and an essay assignment. The précis is a theological reflection taken from a critical incident in their local context. The seminar groups support the notion of peer learning pertaining to a specific theme of enquiry, which is then applied to the final writing of the essay assignment. As part of this structure, each curate has a study day per week. Although this is primarily about producing the essays, it is a habit of disciplined study to sustain one through ministry which is hopefully a by-product of curacy, made explicit in the group induction to the programme[9].

A priest new to the diocese having just finished his curacy in another diocese was surprised to discover that using non-alcoholic wine was against canon law. Rochester curates would have been aware of this, as one of the modules we teach is 'law and the Church of England priest', which

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[9] Under the new suite of common awards, this process has been further improved to ensure contextualised learning and cohesion of theory and practice.

includes aspects of canon law. This illustrates the disparity of curacy training among dioceses. Tutors from the Diocese teach and deliver all modules internally. One curate expressed to me that IME 1-3 felt dislocated from ministry and that curacy would now finally afford him the opportunity to 'unpack the academic trunk' and apply that knowledge to see what works and what is relevant. A major aim during curacy is to develop the reflective capacity of all curates. This is done through the journal précis, through doing reflexive tests and inventories such as learning styles and Myers Briggs and through the further development of reflective practice as a skill. Curates should reflect with their training incumbents on practice.

Many curates become incumbents of a multi-parish benefice, leading more than one church. Curacy intends to encourage curates up the theological funnel[10] and develop leadership skills that can cope with the demands of leading more than one church, often different in churchmanship. The structure of the curacy tests their ability to cope under pressure, manage their work-life balance and develop their understanding and interaction with others of different theological positions to their own. Curacy, as a microcosm of the future reality, has in my experience manifested curates who struggle with failure (such as when they fail an assignment), curates who struggle to negotiate different professional roles (often among SSM curates), curates who over-work (raising questions about work-life balance and role identity) and curates who under pressure or failure behave in ways that are unprofessional. These can then become a focus for development during curacy.

I visit all new curates at the end of their first year to see how they have settled into their new parishes and to address any issues, at that stage already, that may be surfacing. I visit them again at the end of their curacy to debrief them and reflect with them on the curacy, particularly so as to implement any improvements in the process for the future. I always find it interesting that when I pose the question, "so how was your curacy?", none talk about the module 'academic' aspect of the curacy but rather talk about conflict with their training incumbent or other people in the parish. I share the experience of my role to illustrate how the role of the curacy programme director can be more than just facilitation, management and enforcement (Worsley, 2014, p.132).

Training incumbent cohorts were started in 2012 which met three times a year on a week day. In the morning the training incumbents are briefed on the modules the curates will be doing by the module

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[10] The analogy implies that narrow theological positions are prone to be more exclusive in practice, represented by the bottom end of a funnel in comparison to broader theological positions which are more malleable in practice represented by the top of the funnel.

leaders, in order to enable the training incumbents to help the curate to incorporate the theory into practice through pastoral support and guidance. In the afternoon they work together in groups developing supervision skills around critical incidents. The diocesan bishop is present at the last cohort of the year, to particularly thank those incumbents finishing as training incumbents. The curacy process started really well, but the end of the curacy process simply 'fizzled out', evident in the fact that neither training incumbent nor curate could actually identify the last supervision meeting, how that was decided and what content was appropriate to discuss in that regard such as a change in title now that the curacy was coming to an end. The final training incumbent cohort was an attempt to ensure we also finish well, especially ensuring there is an expression of thanks. These training incumbent cohorts also allowed me the opportunity to stay informed regarding the progression of the training.

A 'light-touch' evaluation process of the training incumbents was started in 2012 in order to create a list of potential good training incumbents, to assist the bishops in their selection for the training of future curates. Any training support for the training incumbent identified at the end of their training-a-curate tenure, in order to enhance the training incumbent's ability for the future in training curates, would be processed as continuing ministerial development (CMD) outcomes. Meeting these CMD outcomes would be a priority before being approached again in the future as a training incumbent[11].

The collaborative partnership that the Diocese of Rochester has with Canterbury Christ Church University (CCCU) means that the university and the diocese truly do work together as equal partners. The university facilitates a board of studies which meets three times a year to ensure programme rigour and quality assurance. The board of studies consists of the university link tutor, a student representative from each year group (i.e. 3 students from a student body of about 30), the programme director and a training incumbent representative. Such representation is important because it communicates a curacy process that is not simply about the academic award but more broadly focussed on the preparation of a priest for future ministry. Only matters related to the validated award are discussed at the board of studies. A fear expressed by diocesan bishops and training incumbents alike is the concern that 'the academic tail wags the curacy dog'[12] (Gerhardt, 2015), bearing in mind that sometimes not all curates are registered for the validated academic

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[11] The material used towards the training incumbent assessment consists of five positive attributes provided by the respective curate, information gained by the curate debrief, the training incumbents own reflection and my experience with the training incumbent.
[12] This is a fear that the validated award controls the broader curacy process (see appendix 2).

award. The diocese has a curacy programme that they operate independently within which the validated award (and relationship with the university) is placed. The validated award is placed within the curacy system in such a way as to be one aspect of a broader agenda. Annually the university facilitates quality assurance and an exam board meeting with the programme director and university link tutor present. Many curates become priests as a second or third career, bringing with them a tremendous amount of transferable skills and maturity from life and previous careers. A curate once recently said, "It is so nice to be treated as adults", a statement reflecting a clear contrast to their experience of IME 1-3 (although this is not true of all IME 1-3 colleges and courses). Collaboration does not mean non-interference but rather the potential for synergy between the church and higher education.

1.3. My paper template: Assessment

My paper template represents me as the curacy director for the Diocese of Rochester, one of the dioceses of the broader Church of England (i.e. the backing). The discussion to follow therefore is about how my paper template is situated within the national Church of England backing.

National curacy programme directors met together in 2012 to discuss two important developments. The first was the new 'assessment at the end of curacy' (AEC). "Changes in Church of England legislation, including The Clergy Terms of Service Measure and The Clergy Discipline Measure have brought the need for enhanced attention to assessment at the end of the curacy" (Training Incumbent Handbook, 2014/15, p.4). The assessment at the end of curacy placed the spotlight on curacy training, especially as to whether curates were being competently trained in local dioceses in order to be nationally deployable meeting the national requirements for IME 4-7[13]. Each curacy programme director had to develop an appropriate assessment process in this regard based around learning outcomes on the nine selection criteria[14]. Some developed a portfolio form of assessment while others like us developed what is called bishop reports based on the 360 degree observational review processes. Using a bishop report approach allows for curacy to be shaped more generally around *knowing, being and doing* but still meeting IME 4-7 requirements. The shape of curacy is broader than simply deciding on modules or input but requires competent and qualified programme directors who understand adult vocational training. Curates are selected for ordination training based on nine criteria and assessed throughout IME 1-3 while at theological college on these nine

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[13] See *Ministry in the Church of England,* available from https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx.

[14] As stated in footnote 7, these nine were redrafted to new formation criteria. See 'initial ministerial education' at http://www.cofe-ministry.org.uk/

criteria evident in what are called college reports written to the sponsoring diocesan bishop regarding their suitability to be ordained. When they become curates, the assessment at the end of curacy evaluates them again by their progression in these nine criteria as to whether they are 'fit to practice'. They are constantly under surveillance for the purposes of assessment. Training incumbents have a dual role of supervisor and assessor in this regard.

The second change that led to curacy programme directors meeting together nationally was the decision by the Church of England to create a common suite of awards (a common curriculum) validated by one higher educational institution. Debate took place about what training is done at IME 1-3 and IME 4-7, and what training could only be done at IME 1-3 and IME 1-4. These discussions highlighted the different kinds of training and education that took place during IME 4-7. Both these national changes illuminated the great disparity that existed in curacy training among dioceses. A priest new in our diocese who recently completed their curacy in another diocese, after hearing how we shape our curacy, commented on how more thorough it sounded. At the IME 4-7 national consultation, concerns were raised about validated academic curacies and statements such as "well, a validated curacy does not make better priests" were made.

These two changes are examples of the policies that act as borders in the creation of a quilt of meaning. Tensions in terms of how curricula are defined and used in this research are discussed further in chapter 2. The problem is complex and may only illuminate the way forward rather than present solutions. Biesta (2007, pp.20-21) says, "the role of the educational professional…is not to translate general rules into particular lines of action…rather…to use research findings to make one's problem solving more intelligent" and this includes not only the research question or problem, but also the design and application of a thorough methodology and this is the aim of this research (see chapter 3).

As I began to think through our university validated curacy, I became aware that there is no research in this area as to whether one approach is any better than the other. In many ways, I had made a full circle, back to the original question posed to me at my interview for the post of curacy programme director, 'what are the benefits of a university validated curacy' and whether this guarantees rigor and quality assurance? I seek to know whether further qualifications are beneficial for those training to become a priest in the Church of England, not only in terms of content (*knowing*) and outcome (*doing*) but also in terms of formation (*being*). Do qualifications add to the notion of professionalism and can they provide opportunities for mission by enabling a valued contribution in

public debate? As a researcher, I must have a great degree of reflexivity[15]. The researcher "always has some kind of interest, agenda or aim" (ibid, p.480) and because "truth involves a certain way of thinking", argues Jacoby (2002, p.34), the researcher is now included in the truth criterion. I must be self-critical of my theoretical predispositions and preferences (Schwandt, 2007). Collini (2012, p.98) states my bias when he says, "In articulating the argument for education as a public good, we must be careful not to overstate the case". Collini (ibid, p.3) however, shares my sentiment, when he says "there is unprecedented scepticism about the benefits of a University education".

Rogers (2012, p.11) drawing on the work by Foucault adds who is sanctioned to be a knowledge producer; what methods must be followed to produce truth and what institutions are sanctioned as knowledge producers? Whether professionalism and the bureaucracy of the Church of England may have an unhelpful power discourse will be explored in the next section.

1.3.1. Unraveling a quilt: Power discourse in curacy

There is a danger that professionalism can be seen as normalising and therefore hinder its use as a tool for mission. This is certainly the case argued by Burn (2011) that professionalism is bureaucratic management resulting in reports, reviews and narrow defined outcomes towards consumerist demands. Foucault is helpful in analysing the relationship between social structures (such as what is found in curacy broadly) and institutions (such as the Church of England and/or a Diocese and/or a HEI) and the individual (such as curates) (Mills, 2003). These manifest power as it is a complex relationship between knowledge, power and the self (Metro-Roland, 1987) manifested in discipline, objectification and normalising (Best and Kellner, 1991). Archaeology offers a method by which we can critique professionalism, a key concept in this research.

Archaeology, a term used by Foucault, is the analysis of the system of unwritten rules which produces, organises and distributes the 'statement' (the authorised outcome) as it occurs in an archive (the organized body of statements) (Mills, 2003). Archaeology designates resynchronisation between ideas about professionalism and the constitution of the professional as an object (Knitzman, 1988). Archaeology is the method, and genealogy the putting of the method to work in present concerns (Kendall and Wickham, 1999) and is more concerned with the workings of power than with describing the "history of the present" (Mills, 2003, p.25). "Language does not simply reflect an underlying reality but rather that discourse determines the reality we perceive" (ibid, p.5). The perception of the curate of their training (which I have called Time 1) and the possible change of

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[15] Reflexivity can be defined as thoughtful, conscious self-awareness (Rogers, 2012, p.4)

perception in the first year of actual ministry in post (which I have called Time 2) and the conceptualisation in discourse of these perceptions are a key feature of this research evident in terms such as vocation. This is also prevalent in the discourse of expectation and actual experience.

The professional distinctive of self-regulation as seen in the 'assessment at the end of curacy' can be seen in this Foucault perspective as a power discourse to maintain or enforce order and so normalise. 'Putting people through the sausage machine' is a metaphor often used.

> Power is often conceptualised as the capacity of powerful agents to realise their will on the will of powerless people, and the ability to force them to do things which they do not wish to do (Mills, 2003, p.34).

Power relations are the forms of rationality which can rule and regulate exchange, transference and interference and are multiple with different forms (Knitzman, 1988); "diffuse, polyvalent, creative, and inextricably tied to knowledge, truth, discourse, and practice" (Metro-Roland, 1987, p.144). In the case of a profession, the individuals involved may not be completely powerless but they are nonetheless part of a distinctive system under which they must operate such as curacy. Power in these systems is not something you possess but it is rather a strategy you employ (Mills, 2003), "the legitimating of knowledge as 'fact'" (ibid, p.72). From the practice in prison, human dressage by location (all dressed to look the same), confinement, surveillance, perpetual supervision of behavior and tasks, Foucault argues that we have developed the techniques of management (Knitzman, 1988). This is evident in clerical professionalism in the distinctiveness of dress (the clerical collar) and the surveillance and supervision of not just skill but formation (pupillage). Foucault called this broadening of scope of application, "'swarming' of disciplinary mechanisms" (Rouse, 1994, p.97). The result is hegemony (normalising) which is a state within society whereby those dominated by others take on board the values and ideologies of those in power and accept them as their own (Mills, 2003), similar to a mastery curriculum and some definitions of virtue, undermining true autonomy. The historical development of clerical professionalism described in chapter 2 can be seen in a 'Foucautean' way as the "dissemination and refinement of techniques of domination" (Best and Kellner, 1991, p.37) resisted by autonomy and notions of vocation. This is particularly evident in that the curacy learning outcomes used for the assessment at the end of curacy are predetermined. Curates start the process having to be recommended to BAPs for theological training. At the end of training, they are to be recommended towards ordination. As curates (ordained) at the end of curacy, they are to be recommended towards national deployment (fit to practice). Throughout what can be a seven year process, they are constantly at the receiving end of assessment and scrutiny. I use the notion of professionalism not to represent this normalising process, but rather the

idea that as the state church, the professional clerical role can be developed and used as a tool for mission by providing a platform for public debate and contribution. Professionalism can therefore be a good way of identifying the nature of ministry, the nature of the training of curates and a good way to frame the question about the adequacy of this training.

1.3.2. National backing fabric: Curacy programme directors and curates

Curacy directors mostly hold dual roles. Some like me are curacy programme directors but also the Continuing Ministerial Development (CMD) advisor. In my dual role, I am accountable to the Director of Formation and Ministry (my line-manager) who represents the department on Senior Staff, the body that directs all decisions within the diocese. The suffragan bishop has responsibility for curacy training. The potential curates and their appropriate placement within a parish for curacy are discussed at Senior Staff (steered by the suffragan bishop), and once the incumbent of the parish and curate are in agreement that this an appropriate and agreed context for curacy training, I am informed as to who the curate is, where they will be placed and who the training incumbent will be. What agency a programme director has, to influence and shape the curacy training and the experience of the curate is important to include and explore.

1.4. Conclusion

Using my template of theological and ecclesiological experience for the quilt of meaning, it is my hope as actor and agent of this research to discover and analyse curacy training that will meet the demands of policy and modern day England. This involves investigating the key concepts of professional role, 'knowing, being and doing' and assessment which have been introduced in this chapter from my autobiographical perspective and which will be explored theoretically in the next chapter. This will not only inform my own working context but, hopefully serve to inform the context of others. I hope this research adds value to the Church of England's credibility as the state church and informs the training process of curacy. This has implications on what training is applicable towards this significant goal motivated by a missiological drive. As part of this research, my story and experience allows my narrative as a curacy programme director to be considered alongside that of the curates, and hopefully to allow that combined narrative some agency.

CHAPTER 2: Literature Review

2.1. Introduction

In order to explore the adequacy of curacy training for future ministry, including the differences between university validated and non-university validated curacies in this regard; the perceived value by curates of their curacy training, having completed the curacy training and once in post, to what degree, in retrospect, the perceived value of curacy training is different; and whether the concept of professionalism is important in such curacy training as a tool for mission; the literature review will start with the exploration of the nature of ministry for which curates are being trained. This exploration will consider the historical development of the clerical role with a particular focus on its development as a profession and consider the context within which it is to be exercised in modern day England. Having identified the nature of ministry curates are being trained for, I will then explore the nature of curacy training in order to identify whether this training is good preparation for this ministry.

Having introduced some aspects of curacy in chapter 1 through my experience as a programme director, I will now analyse the nature of curacy in more detail. Curacy aims to produce competent priests for national deployment for the Church of England. To attain this aim, as mentioned earlier, curacy basically consists of four components: *knowing, being, doing* and *assessment*. The knowledge aspect includes some form of curriculum and the use of reflection. In some cases, this curriculum is part of a university validated award. The *being* aspect includes continuing formation in dispositions. These aspects engage with theological discussions regarding ontological differentiation and vocation. The *doing* aspect includes actual experience, learning skills from an experienced training incumbent in a parish context. The exploration of *doing* will consider appropriate training models. Finally, all curates are assessed by Church of England learning outcomes as part of what is called 'the assessment at the end of curacy' (AEC) based on *knowing, being* and *doing*. How this is applied has a direct impact on the shape of the curacy, especially in terms of 'normalising'. Although these four components have been explained as separate entities, there is vast overlap but for clarity, I will explore each separately in this review of the literature in an attempt to describe and explain what a curacy 'patchwork quilt' looks like.

2.2. The role of the Church of England priest

It was commonplace to refer to clergy as professionals alongside lawyers and doctors in the 18th and 19th centuries (Williams, 2007). Russell defines profession in its original Latin *profiteri* as "to declare publicly" (1980, p.9). Such a profession involves the sense of calling encapsulated by the word vocation and means that work is as an end in itself and not merely a means to an end. "We get the word vocation from the Latin word for calling" (Dewar, 2003, p.6). Vocation is understood as "such a direction of life activities as renders them perceptibly significant to a person because of the consequences they accomplish, and also useful to his associates" (Dewey, [1916] 1966, p.307). Professionalism has a sense of autonomy where professionals are free to make decisions about their work without the threat of external pressures (Snizek, 1972). These characteristics resonate with the role of the priest. However, Russell (1980, p.3) argues that there is a fundamental distinction between the theological and historico-sociological understanding of the terms priest and clergyman. Priest is the theological definition linked to vocation, while clergyman is the occupational role linked to profession. Dewar (1991, p.9) states that "questions probing the candidate's inner sense of calling do not appear in Church ordinals before the 16th century" and so does not support the emphasis of vocation as argued by Russell. Whether such a two tier distinction of vocation and occupational role, when talking about professionalism, is justified will be analysed. Exploring the historical development of the role of the clergyman will enable an exploration of the concept of professionalism which I have argued in Chapter 1 is fundamental to the understanding of modern curacy.

2.3. Role: Historical development

It was King Henry VIII of England's desire to divorce Catherine of Aragon in order to marry Anne Boleyn that precipitated the English break with Rome (Haugaard, 1988). After four years of parliamentary Acts, in 1534 with the declaration that England's king is the supreme head of the Church of England, the break was complete. A new doctrinal stance was underscored in 1553 by the forty-two *Articles of Religion* and an accompanying catechism (ibid). The now new Church of England, however, inherited an ontological understanding of ordination (discussed further in the section *being*) and what is called the patronage system.

2.3.1 Patronage and role

Patronage and being part of the landed gentry provided a unique status related to professionalism but it also inhibited further professionalisation. Patronage originated in the eleventh century when many religious houses were established by predominantly Norman noblemen who endowed their

estates and rectories to monastic communities. These monks were appointed to serve as vicars. Later they were replaced by secular chaplains to undertake the parochial duties, formally appointed to do so after 1215, to act as vicar as deputy for an absentee rector[16] (Hart, 1971). The diocesan bishop, rather than religious communities, would supply and maintain suitable clergy across the diocese, although this was done with little interest. Without reference to the diocesan bishop, rectors or patrons often employed poorly educated inadequate men on subsistence wages (ibid) to look after parishes with absent rectors, taking Sunday services and the occasional offices (Billings, 2010; Webster, 1988). These often were unbeneficed curates, creating two parallel castes of beneficed men and un-beneficed deputies (Longden, 2012). The Pluralities Act of 1529 charged incumbents of plural benefices to live in one of their parishes. This gave rise to what is called the parson, the known priest living in his parish, pastorally meeting the needs of those within his parish. The parson could only provide a curate to undertake parochial duties in one of his other parishes, if the incumbent was already employed in their own parish (Hart, 1971). These changes took place around the same time as the break with Rome. These changes highlight the nature of ministry for which curates are being trained for and highlight the structures involved in their appointment and deployment. These influence how curacy is viewed and shaped. It creates an expectation which I will seek to analyse.

In the mid to late 18th and early 19th centuries, "the typical clergyman was a member of the landed gentry" (Heywood, 2011, p.2) and in this role acted as magistrate and registrar with the actual 'religious' work being less central. As professionalism developed, clergy became more religious in function, not by taking on more religious duties, but rather by giving up the non-religious ones such as being magistrates (Tomlinson, 2007). The medieval system of patronage still prevailed (Haugaard, 1988), making this loss of societal influence not such a financially critical one. In 1713, a Curates' Act was passed placing the appointment, dismissing and paying of curates with the bishops rather than with incumbents (Hart, 1971). This must have significantly altered the long standing tradition of patronage. Nonetheless, as Tomlinson (2007) argues, with an increase of Episcopal patronage, clergy were gaining control of the church through the transfer of patronage to clergy, securing even further financial security but not necessarily societal security (in terms of influence). This also highlights the shift of authority to bishops who now play a critical role in the ethos of curacy training at a diocesan level.

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[16] Titles of rector and vicar are historical peculiarities, with no major distinctions relevant to this research. See www.churchsociety.org/issues_new/churchlocal/iss_churchlocal_jargon.asp

2.3.2. Education and role

Education provided a unique status related to professionalism. Reformation among many clergy renewed the "emphasis upon the importance of the minister being trained and educated" (Redfern, 1999, pp.41-42). The result of the Reformation was that the minister should be a person of education, able to proclaim an intelligible faith in the vernacular. The status and education of the parish clergy made them natural magistrates, overseers and teachers (ibid). This position of social significance is not quite the same for clergy today. Crook (2008, p.11) cites the churchman, "educated in cathedral schools" as one of the prominent professions as far back as the middles ages along with physicians and lawyers (Williams, 2007). To what degree this historical precedent influences expectations regarding professionalism among clergy today and, therefore, what curacy training and education is appropriate, will need to be analysed further. These have shaped the questions used in the methodology, as discussed in detail in chapter 3.

2.3.3. Professionalism and role

The industrial revolution accentuated the notion of professionalism, by making a profession a specialised branch of socially useful knowledge (Heywood, 2011). What emerged was a differentiation between industry and profession. The former provided returns for shareholders, whereas, the latter was measured by the service they performed (Crook, 2008). The value of the 'service' is therefore measured by how 'socially useful' it is. "Professionalisation is a process by which occupational groups legitimate and sustain social status through appeal to specialised knowledge which they possess, utilise and transmit" (Williams, 2007, p.433). This definition is important regarding the emphasis of 'social status' already discussed regarding patronage and education and therefore the use of status in terms of mission as illustrated in chapter 1 about being a valued contributor around the table of debate (cf. p.19). Carr (2011) defines the professional as any human occupation whereas profession is a particular category of human occupation. Traditional professions retain a high degree of internal control over their members, their own code of ethics to govern and place boundaries on its practice, guarded entry, expulsion or exclusion for those breaching rules, great deal of autonomy in judgement and authority (Swinton, 2011). Professionalisation has developed with the Church of England, especially in its attempt to retain self-regulation and sustain social status. Social status is an important aspect of this discussion, because professionalism and societal status are relative to how society values that occupation. As the state church, in order to be missional, the church seeks to be valued by society. However, what is not clear is whether the state church wants to be seen as 'producing' socially useful knowledge. This has

important missiological implications[17]. The professional person became an acknowledged authority in an area of human knowledge which was socially important but of which most people were ignorant. The clergyman, protected by law as the one who will officiate over public worship, (Russell, 1980) is an example of this socially important status. With the decline of those who would attend such public worship in the 19th century, the role of the clergyman was under threat, especially as the religious activity became more privatised centred on the church building. The clergy responded by raising standards of the public worship so as to "assert their authority over everything that happened in the church building" (ibid, p.71). This assertive control was evident in duties involving marriage and funerals, which at that time took place within the church building and over which the clergyman officiated, including the preaching of the sermon. In a society largely illiterate, the sermon conferred on the clerical profession a particular power and status (ibid). These examples indicate that the understanding of professional knowledge is in close relation to the structure of knowledge in society. But what happens when people no longer frequent those buildings and so the influences of clergy in those buildings have no relevance outside the walls of those buildings, limiting social influence? In terms of mission, how the Church of England continues to regain that social credibility is an important matter for clarity.

Changes to such knowledge such as that which occurred during the Renaissance and Reformation in Western Europe, and now again due to post-modernity, have a profound effect on occupational roles (Russell, 1980). The transition to this model of professionalism among clergy was complicated by a lack of control over recruitment and deployment further complicated by a disparity in income. Entry to almost all professions was by qualifying examinations. Standards of entry and practice created a new coherence, corporate identity and loyalty (ibid). This is evident in the Church of England in "the establishment, in the middle decades of the nineteenth century, of residential training colleges, similar to those of other professions, provided the clergy with the means of regulating the training, and to a certain extent the recruitment, of ordinands" (ibid, p.239). "The medieval association in the West between the learned professions, the church and the university, emphasised the distinction between professional elites and traders and artisans" (Crook, 2008, p.12), evident for example by the fact that before the Reformation, clergy formed an absolute majority in the House of Lords (Russell, 1980). It is interesting to note, at this point, that traders and artisans acquired their skills through apprenticeships, while university education was for the professionals (Crook, 2008). This is important when discussing appropriate models of training during

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[17] My interpretation of the Green Report (2014) is that this professionalisation continues, developing professional bishops and deans.

curacy as to whether the emphasis is on apprenticeships (associated with training) and/or professions (associated with education and assistantship). Even though education was shaping the professional landscape of the clergy, other aspects were hampering professionalisation. Due to the persistence of the parson's freehold (patronage), no system of self-regulation, with discipline, could be implemented and maintained making the clerical profession then, the least professional (Heywood, 2011). The durability of patronage and the diversity of stipends, all hampered full realisation towards professionalism (Williams, 2007).

Another aspect that hampered the development of clerical professionalism is that meritocratic appointments and promotion did not fit with the clerical understanding of vocation (Williams, 2007). Even during Victorian times, such reorganisation of the ministry along professional lines was deemed inappropriate. Instead, they were classed as a different type of profession due to the incompatibility of professional values with Christian convictions (ibid). Today the resistance to professionalisation persists based around vocation as the primary model. Furthermore, clerical performance may not actually be measurable. Piper (2013, p.ix), an example of this resistance to the professional model and an example from one end of the spectrum in relation to vocation or calling, in his book, *Brothers, We Are Not Professionals,* asks, "Is there professional praying? Professional trusting in God's promises?" But can the priest still be a professional and pray and trust in God's promises? Whether vocation and professionalism are opposites, may depend on whether vocation is defined as calling or ontological differentiation. Caminer (2014, p.16), a husband of a curate, writes in the *Church Times*, that the "fast-growing patina of professionalism expressed in language of human resources" is being "superimposed on old models and largely unchanged thinking and behaviour". Whether Caminer is suggesting the church needs to catch up with modern society, so to speak or whether he is suggesting these resources are inappropriate is not clear. Perhaps his comments highlight that the distinction between vocation and occupational role is unhelpful and problematic and that they need to be seen as one. Lamdin and Tilley (2007) acknowledge that curacy is about the transition from student to professional. I suggest the dichotomy between professionalism and vocation (associated with apprenticeship models) is unhelpful and hinders the development of mission using professionalism as a tool for such mission. I therefore approached the data gathering more holistically as discussed in detail in chapter 3.

2.3.4. Research into role and curacy
This research, regarding professionalism and the adequacy of training, is situated in an already existing body of knowledge which will now be considered. Research done in 1968, by Richard Hall,

sought to develop "an attitude scale to measure the degree of professionalism among practitioners of various occupations" (Snizek, 1972, p.109). This Hall scale of attitudinal measurement is often referred to within discussions of clerical professionalism (Bryman, 1985). The question posed by Snizek, is whether the Hall scale measures attitudinal or structural characteristics in terms of professionalism? The former argues Snizek (1972, p.109), "denotes the degree of professionalism characteristic of an occupation". This is an important distinction in contrast to what Russell argues that clerical professionalism only denotes the structural characteristics and not the attitudinal or vocational characteristics. The Hall professional scale consists of five dimensions, namely, the use of the professional organisation as a major reference; a belief in service to the public; self-regulation; a sense of calling; and autonomy. Questions are raised as to whether these five dimensions all apply to clergy and whether there should be other dimensions not included. The research by Snizek was carried out in England in 1972 and 1973 among Methodist, Roman Catholic and Church of England clergy. One major outcome from the research was that the belief in service to the public i.e. altruism, was the only dimension significantly loaded in all the dimensions. In other words, at that point in time, clergy saw their role predominately as a service to the public. The research results raised more questions than answers (Bryman, 1985) highlighting the complexity regarding clerical professionalism. The major question relevant to this thesis as a result of this research by Snizek, as expressed by Bryman is "whether clergy do constitute a profession or whether they realistically only represent a particular generic type making them a category of professional style rather than a profession per se" (ibid, p.258). If only a generic type, what aspects of professionalism i.e. which and how many dimensions can be excluded in order to still remain technically a profession and similarly, which dimensions excluded make it a generic type? Furthermore, if only a type, is training rather than education the priority in processes such as curacy? Crucially, which enables mission?

Research was done in 1998, by Neil Burgess on curates in the Church of England and published in his report, *Into Deep Water* (1998). Burgess conducted twenty structured interviews with curates from five dioceses and the results indicated that the main criticism of curacy was that it duplicated work done in training before ordination; teaching was poorly presented or inadequately prepared; there was little flexibility in what people did in curacy including a failure to recognise the experience and skills gained prior to ordination and that subjects covered during curacy often reflected more the presuppositions and hobby-horses of the organisers than the realities of the ministries in which

people were engaged. These pathologies would have an effect on the training and future role of these curates[18].

Following the research by Burgess, Tilley highlights five areas specific to the training incumbent: the improvement in listening and communication; a lack of personal organisational and professionalism; unwillingness to share tasks or recognize previous skills of the curate; remoteness; and inappropriate attitudes (2007, p.154). One is explicitly linked to professionalism, and another is explicitly linked to the attitudinal characteristics mentioned by Snizek. These emphasise the importance of professionalism in training incumbents both structurally as well as in attitude towards the success of training a curate. Lamont concurs when she writes that "there is a need for greater awareness and professionalism" among clergy in general (2011, p.101) in order to avoid the negative impact these would have on the training of curates. The research by Tilley and Burgess is a reminder that vocation is an important component of clerical training although in the Halls' scale 'a sense of calling' was not significant i.e. vocation. Snizek associated attitudinal characteristics, such as vocation, as the measure of a profession. Dewar (1991, pp.2-3) argues that "vocation in ordained ministry is understood as a calling to a role" making the two aspects actually not mutually exclusive i.e. the associated professional and apprenticeship models. A tweet by Westcott House theological training college, however, reveals otherwise, "vocation become[s] secularised and tied to professionalism. Changes in organisation of civil society – in the name of efficiency #priesttoday" (@Westcott House, 2012). The concept of vocation is paramount, reflected in the title of the Church of England magazine, *Vocations,* aimed at raising interest in ordained ministry (www.callwaiting.org.uk). If there is a distinction between priest and clergyman, has the development of the one (vocation) been at the detriment of the other (occupational role)? The tweet above seems to suggest the opposite, that the development of the occupational role has been detrimental to vocation. The review of literature thus far confirms the presence of professionalism and the need for further professionalism within the clerical role, even if resisted or debated, in order to improve training.

Billings (2010, p.73) illustrates, "clergy became social workers in the 1960s, political activists in the 1970s, community workers in the 1980s and counsellors in the 1990s". The changes in society caused confusion for clergy in terms of their role in society and led to the professionalisation (cf. p. 37) of ministry as they reduced the areas of clerical involvement, giving way to others better qualified. This clerical specialisation is in sharp contrast to the parson model (Tomlinson, 2007). It is

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[18] Some of these are reflected in appendix 2.

vital therefore to consider what is the nature of ministry and what are curates therefore being trained for. What makes a good curate and a successful curacy is a common concern (Ross-McNairm & Barron, 2014). If anything, change is required in terms of appropriate training models to address such a narrow area of specialism, and later I will explore such changes recently in policy regarding assessment which influence the notion of clerical professionalism. As illustrated by Billings, "the application of historical perspectives confirms professionalism to be an artificial construct, with ever-changing and always contested definitions and traits" (Crook, 2008, p.23). Barnett (1994) helpfully asserts that professionalism is less about competence and more about critical reflection which will be explored further later.

The notion of training is important to the understanding of a profession. It is by this process that standards are enforced and maintained and internal cohesion is reinforced (Russell, 1980). Entrance to all professions was through the university and as mentioned previously, strictly controlled from selection to certification to deployment (cf. p.37). There has been a lack of development and distinction in the clerical role (Archbishops Council, 2015). Vitally, how the role of the Church of England cleric is to be understood today, in order to understand what curates are being trained for, will now be explored.

2.4. Role: Present context

So as to analyse the adequacy of training, the nature of ministry today will now be considered. In a Paper 'The Shape of Things to Come: Foundations for mission and ministry 2020' produced by a task force chaired by Bishop John Burnley for the Diocese of Blackburn, it is stated that nationally self-supporting ministers (SSM) vocations are dropping and by 2022 nationally, 40% of all stipendiary clergy will be retired (2012, p.6). I witness the impact of this already in my diocese where shrinking pools of clergy are being expected to do more. There are fewer clergy to go around resulting in an increase of tasks upon them in their role. Preparing curates for this complex reality is vital. Many priests now have a multi-parish benefice which means they have more than one church to lead. The consequence, in many cases, is that the vicar needs to attend double or triple the amount of meetings such as a PCC (Parochial Church Council), than they would have done in the old one church, one priest model. With fewer clergy nationally, avoiding burnout of the few, there has to be a fundamental change in the function and role of clergy and as a result a fundamental change in the training that prepares them for that role. However, the *Experiences of Ministry Survey Respondent Findings Report* (2011) indicates that clergy burnout is not high in terms of other occupations. But in many dioceses the priest struggles to look after a multi-parish benefice (Warren, 2002), trying to

maintain services in three, five, ten or more churches each Sunday (Billings, 2010). In a document from the Ministry Archbishops' Council (MC11.22 Annex A, p.1) it confirms a steady decline in stipendiary clergy numbers but reports a significant increase in self-supporting clergy. Woodhead (2014) believes this increase only masks the real problem. The MC11 (2011, p.4) document states that 62.07% of stipendiary clergy are aged over 50 with only 1% under 30. "The loss of clergy significantly exceeds new recruitment" (Woodhead, 2014, p.22).

Recent Church of England church growth research findings *From Anecdote to Evidence* (2014, p.12) indicate that in the decade up to 2010, 18% of churches grew; 55% remained stable and 27% declined. The context in which clergy find themselves is very complex and they often struggle to work out their role and identity within that complexity. A multi-parish benefice may mean that not all the churches will suit the priest's own theological position (referred to as churchmanship) which may bring further complexity. I am convinced that curacy needs to address these vitally important aspects if to be 'successful' in preparing curates for their future ministry. Although theological development and reflection remain important, functional aspects of the role also need to have greater prominence. The Research Report, *The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency* (2011)*,* highlighted a number of key aspects regarding the effectiveness of the training of clergy during curacy and summarised nine key factors to take into account: the ages of Ordinands have risen; dioceses tend now towards multi-parish benefices; ministry in a post-Christian society is difficult; complexities of role and societal changes mean burnout is a threat; communicating faith in a post-Christian society is difficult; communication within the institution requires improvement; too many curacies are failing; financial unease exists and issues related to competence abound. The report identifies the complexities in training curates but also highlights just how much hinges on the correct match of curate, training incumbent and parish. The report furthermore also highlights the challenges of mission.

Towler and Coxon (1979) suggest that faith no longer has any credence because theology as a specific body of knowledge, within professionalism, is out of date, inadequate and too loosely connected to practice (Swift, 2004). This has been further eroded by the rise of secularism and pluralism "in which the specialist knowledge of the clergy is no longer self-evidently valuable to society" (Heywood, 2011, p.7). The specialist knowledge of clergy for social significance needs reviewing, particularly if it is to be used as a tool for mission (cf. p37). The use of research may be one solution in gaining such specialist knowledge.

The uncomfortable Report *Ordained Ministry* Today (ACCM, 1969), highlighted the need for changes in the way clergy are trained calling for a broadening of training pathways in order to incorporate part-time courses alongside established residential college-based training (Longden, 2012). In 1982, the ACCM Occasional Paper 10 dealt with the training of training incumbents (Christou, 2009) as what existed was not suitable. The Advisory Board of Ministry (ABM) and the ACCM published in 1982 the Occasional Paper 22, *Learning and Teaching in Theological Education* in which it recommends better methods for teaching adults. This report highlights the need for adult educational specialists relevant to roles such as curacy programme directors. Another Occasional paper in 1987, *Education for the Church's Ministry,* re-emphasised the need for different pathways and the requirements of appropriate teaching and assessment, taking into account the way adults learn and, even more significantly, the importance of a syllabus appropriate for the education and formation of clergy. The ACCM paper 22, asked whether the education being offered was fit for the purpose (Ballard, 2004, p.338). The ACCM 22 led to an interim evaluation of colleges and courses and in 1991 published by the ABM Ministry Paper (no.1) *Ordination and the Church's Ministry,* but lacked any real impact on curacy (Longden, 2012, p.131). ABM published another Ministry Paper (no.10) in 1995, *Mixed-Mode Training,* and in 1997 (no.15), *Issues in Theological Education and Training,* still addressing urgent improvements in training but still not having any major impact on curacy until the 1998 publication (no.17), *Beginning Public Ministry,* seeking to establish curacy as a full training post. Its detailed checklist is still used, together with the curacy learning outcomes, as a basis of competency among some curacies. Considering the Burgess report published in the same year, it had much to accomplish. In 2003, Ministry Division published *Formation for Ministry Within a Learning Church* (known as the Hind Report), in which it defined curacy as an apprenticeship (Ministry Division, 2003, p.3), the establishment of curacy programme director posts and emphasising among many the importance of life-long learning, possibly inspired by the Archbishop's Council publication in 2001, *Mind the Gap,* addressing issues of continuing ministerial development (CMD). Lamont, reflecting back on her curacy, states that not many engage in any further training after curacy (2011, p.54).

The 2003 Hind Report emphasised that formation should be the overarching concept "that integrates the person, understanding and competence" (Ministry Division, 2003, p.29), re-igniting the vocational complexity already discussed. The expectation is that curacy is not only academic and that further growth in formation and competence must take place. The report encouraged curacy programmes to develop academically accredited programmes (Ministry Division, 2006) and to do so in regional collaborative partnerships (Christou, 2009). A review publication of the Hind Report

published in 2006 called, *Shaping the Future,* stated that during curacy an academic qualification should be an option but not a necessary requirement (ibid, p.11). However, such accreditation, it was acknowledged, gives an assurance of quality in terms of provision, assessment and consistency (ibid, p.35), continuing to present a strong case for academic accreditation and validation of ministerial training programmes, reflected in the 2003, *Formation for Ministry within a Learning Church* (Leslie, 2004). This report also contains the learning outcomes for curacy which originated from the selection criteria following the 'Report of a Working Party on Criteria for Selection for Ministry of the Church of England' in 1993. *Criteria for Selection for Ministry* appeared in the ABM Policy Paper 3a (Heywood, 2000). This was reviewed in 2010 in the, 'Criteria for Selection for Ordained Ministry in the Church of England', leading, under Common Tenure, to the Assessment at the end of Curacy, also in 2010. In response to government changes to funding in higher education, Ministry Division published in 2011, *Formation for Ministry and a Framework for Higher Education Validation,* known as the Sheffield Report. Among aspects discussed in this report, (summary paper GS 1836), it aimed "to provide publically recognised training of a good standard over which it has more control" (Ministry Division, 2011, p.1) and so as a result, created a single suite of vocational awards validated by one higher educational institution which will allow for greater coherence of provision between IME 1-3 and IME 4-7 (ibid). This Common Awards programme started in September 2014 validated by the University of Durham. *Resourcing Ministerial Education in the Church of England* (2015, pp.2, 6), (paper GS 1979), highlights two important statements, namely, "significant increase in the numbers and quality of ministerial leaders" are required and that "the quality of IME Phase 2 and CMD provision need significant overall improvement". The paper furthermore acknowledges that the curate/training incumbent relationship is crucial for formation.

All these reports are evidence of the Church of England's endeavours towards the professionalisation of its ordained ministry as it attempts to catch up with modern day Britain and improve training and education. These key reports demonstrate the expectations to develop the curacy process and have implications in understanding Church of England expectations on what is an effective curacy, what kind of curricula and models are appropriate and what the role of the priest is that curates are being trained towards. These reports and developments to improve the adequacy of training have informed the methodology used in this research, discussed in chapter 3. However, whether these changes are enough to address the future sociological context of the Church of England will now be explored.

2.4.1. Secularisation and role

According to Garnett et al (2006), the ideas of secularisation emerged in the 1960s through the work of sociologists who argued that the social dislocation caused by the onset of economic and social modernisation was linked to the decline of religion as a significant feature in public life. Secularisation stemmed from the earlier Enlightenment Period as an academic response to the dominance of the Christian church and so shares a broad set of assumptions with modernity which include the advancement of rationalisation (rational-causal explanations of the world), differentiation (disengagement of society from religion) and increasing worldliness (Hunt, 2002). The belief was that science and rationality would eclipse religion (ibid) and that post-Christendom would be constituted by secularity, meaning religious ideas and values would no longer shape Western culture (Murray, 2004). The effects of modernity on religion may be the cause of the disappearance of religion altogether; a theory provided by Peter Berger or may cause the privatisation of religion with no social significance as described by Bryan Wilson (Woodhead & Heelas, 2000). Other effects may be that religion persists but in a weak insubstantial form or that religion co-exists dependent on the context (ibid). Cole (2014, p.10) states that a quarter of the British population do not think religion even plays a role in society. It illustrates the challenge of how curates are to be trained to engage with such sociological and religious dislocation[19].

2.4.2. Pluralism and role

Britain has changed due to an influx of immigrants (Riddell, 2002) sharply evident in the 1950s; a multiple migration of people of many faiths (Bosch, 1991) resulting in a religiously pluralistic society. Pluralism is a society in which there is no officially approved pattern of belief or conduct, a free society which is not controlled by accepted dogma but characterised rather by the critical spirit which is read to subject all dogmas to critical examination (Newbigin, 1989) leading to a de-Christianisation of the West (Bosch, 1991). Understandably such change causes much tension, notably voiced in the Powell speech of 1968 and in political debate in 2014/15 regarding the upsurge of support for political parties seeking to reduce an increase in immigration. Newbigin (1989) argues that the differences between the religions are not a matter of truth and falsehood, but of different perceptions of the truth; that to speak of religious beliefs as true or false is inadmissible. Religious belief becomes a private matter. Such belief is a widely held opinion in contemporary Britain. However, Hunt (2002) does not agree that pluralism is solely a creation of the influx of religious

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[19] Although secularism, pluralism and post-modernity are large complex sociological issues, the limitations of this work inhibit further exploration. However, due to the contextual influence of these issues, a brief scope of the complexities has at least been acknowledged.

diverse populations but argues that a socially fragmented society aided by modernisation and industrialisation created a plurality of cultural and religious population. It illustrates the challenges of how curates are to be trained to engage with such sociological and religious diversity especially as public office holders.

2.4.3. Post-modernity and role

"Modernity provided an epistemological certainty based on foundationalism" (Gibbs& Bolger, 2006, p.17). This meant that there was an immense pride, rooted in the optimism of modernity that humans need only to determine the right methodology to access the answers to their problems (Rheenen, 2004) making science the defining mind-set of the modern age (Campolo, 2004) resulting in the creation of a secular realm (Gibbs & Bolger, 2006). The Church responded in a number of ways according to Bosch (1991, p.269): It divorced religion from reason and located it in human feeling and experience; it privatised religion; it declared theology itself a science; it attempted to establish its hegemony by creating a 'Christian society' and lastly, in its response to challenge the supremacy of reason, it embraced the secular society, reducing the influence of Christianity as seen in the section under secularisation. Whether this is representative of every sector within the Church is debatable. Within post-modernity, people are suspicious of institutions and more interested in whether beliefs work in practice than whether they are theoretically true (Murray, 2004), leading to a society which relates mostly to what is useful, tangible and workable (Thwaites, 1999). "The dominant characteristic of what is called post-modernity is the absence of agreement on the core meanings and values that undergird the human experience" (Holloway, 2001, p.6). Gibbs & Bolger link post-modernity with pluralism and secularism when they argue that, post-modernity represents a time when plurality is accepted and order and control are relinquished (2006, p.119), resulting in a culture that questions, if not rejects rationalised ways of doing things i.e. modernity and the related aspects to secularism (Drane, 2000, p.36). Some attempts to explain this decline in Sunday church attendance have been made with three specific reasons given here by Moynagh: Less belief results in less belonging (2001, p.67) in other words, because religious belief has declined, church attendance has declined (ibid, p.68). Moynagh cites the reason for this falling away to the influence of secularization and pluralism; believing without belonging replaces older forms of belief with belonging, referring to work by sociologist Grace Davie (1994) resulting in a decline in attendance but not belief; and less belonging results in less belief meaning the decline in church attendance has come first, producing a decline in faith which Moynagh (2001, p.69) calls a "radical de-faithing of British society". It illustrates the challenges regarding the adequacy of the training of curates to engage with such sociological and religious change.

As one who wears the label of Progressive Christianity[20], my theological patchwork is comfortable with these sociological descriptions and can without tension still reconcile my faith and practice without feeling at odds with these societal changes. As noted, this research seeks to understand whether curates are being trained adequately for the realities of the sociological constraints within which they will find themselves. These sociological challenges offer a missional response as an opportunity using the concept of professionalism. *Knowing, being, doing* and *assessment* are concepts at the heart of this thesis, encapsulated in the research questions that are explored through my data collection. These will now be considered in more detail.

2.5. *Knowing* as part of role

This section will illustrate how *knowing* is related to professionalism and the nature of ministry and therefore why it should be a part of the training of curates. The material ingredients of the Anglican synthesis (Church of England and others related), argues Avis (1988, p.410), are Scripture, tradition and reason. "All shades of Anglican churchmanship can be found subscribing to the view that the Anglican faith is both Catholic and Reformed and at the same time hospitable to intellectual enquiry" (ibid, p.413). This complexity and tension of such a broad church is evident in how curacy is shaped by various dioceses. Some dioceses for example only allow cassocks at ordination services while others also allow the wearing of the black preaching scarf. However, two keys points being made are the emphasis on 'broad' and 'intellectual enquiry'. A curacy should have a broad theological emphasis and should continue to stimulate intellectual enquiry. Within this broad church, the provision of biblically educated clergy was a matter of considerable significance for the Church of England. However, during the Tudor period, these expectations remained unfulfilled, as clergy were only casually educated. It was the English Reformers who emphasised the renewal of the theology of the ordained ministry (Webster, 1988). Avis (1988, p.422) asserts that Anglicans are intellectually privileged; their theological tradition a noble one; their theological resources ample. The point being made here is that the expectation for educated clergy is not something new and as discussed, has historically been part of the aspiration of the Church of England. With the requirement today of only a diploma in theology, whether this same aspiration is still evident today in many curacies is not clear. Due to the broad nature of the Church of England, both a catholic ontological differentiation and a more reformed understanding of calling affect what is appropriate educational training.

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[20] See http://progressivechristianity.org/the-8-points/

Before theological colleges were founded, the only instructions which clergy received were from books specially written for this purpose, referred to as clergy handbooks. These handbooks were particularly focused on the model of the priest as parson. They were mostly written by parish priests, published between the years 1750-1875 (Russell, 1980). The parson engaged in a wide spectrum of tasks (Tomlinson, 2007), particularly the secular life of the parish in roles such as magistrates or public health officers (Billings, 2010). These manuals however, became unpopular and irrelevant due to their emphasis on the long held parson's model which was no longer the sociological character of modern towns and cities (Tomlinson, 2007), evident particularly once training in a theological college became a requirement after 1917 (Billings, 2010). In effect, curacy training is now the modern equivalent of 'clergy handbooks', raising similar questions about what models dominate clergy practice and how this influences what curates are being trained to embody.

The aspiration historically of the Church of England was that clergy needed to be adequately trained and educated, evidence towards the development of a notion of professionalism. This led to the Church of England designating curacy as an intended training post so as to ensure graduated clergy (Longden, 2012). Note the constant inter-play between the words 'training' and 'education'. The University of Oxford established an honours theology degree in 1869 and Cambridge, in 1873, introduced an entry examination in theology for candidates seeking ordination which expanded into a single honours degree (Haig, 1984). The Universities Preliminary Examination became a requirement for all ordination candidates in 1874, replaced by the Central Entrance Examination in 1893 (Longden, 2012). Although colleges sought to form ordinands into clergy by way of social education and intellectual input, periods of study were too short and the curriculum too unspecific for specialist training (Tomlinson, 2007). The education thus far, although a symbol of privilege, did little to enhance professionalism. The "distinguishing mark of a professional is the possession of 'an intellectual technique acquired by special training'" (Crook, 2008, p.16). Bines and Watson (1992, pp.12-13) provides us with the three main models of professional education. The first is the 'apprenticeship' or 'pre-technocratic' model. Within this model you find 'on-the-job' training reminiscent of curriculum such as 'cookbook' knowledge embodied in practice manuals and the mastery of routines. The instruction is provided by an experienced practitioner. This model is primarily for initial professional development based around competencies. The second model is the 'technocratic' model which is the pattern for a large number of professions taking place in institutions of higher education. This model has three main elements, namely, systematic knowledge, the interpretation and application of knowledge and the supervised practice of this knowledge in selected placements. The third model is the 'post-technocratic' model which is about

the acquisition of professional competences and which I argue is more reminiscent of assistantship. These are developed primarily through experience and reflection on practice. Skilled practitioners act as coaches. This latter model is what curacy should be due to the level of professional competencies and reflection expected in order to be 'fit to practice' which justifies the model of professionalism being used (see appendix 1).

These models raise the question of whether the present systems of training for IME 1-7 represent and distinguish between these three models discussed. If the 'post-technocratic' model best represents curacy, then it is important to determine whether the one-to-one model of curate and training incumbent during curacy is applicable. Is curacy in reality more 'on-the-job' training as curates placed in parishes, under the supervision of a training incumbent, learn how to do funerals, weddings, baptisms and so on, reminiscent of the 'pre-technocratic' model? If these models indicate progression then the order of the application of each model is crucial. We need to determine whether a curacy, which builds on IME 1-3 (if it is more 'pre-technocratic' or 'technocratic'), actually regresses the further development towards 'post-technocratic' models i.e. the order of models are back-to-front. Earliest models of theological education were: (a) apprenticeships (as found in the Bible); (b) monasticism (from the 4th century onwards); (c) and the university (early modern period). The university, compared to the first two models, emphasised *knowing* at the expense of *doing* and *being* according to Banks (1999), who asserts that the professional model ignores *being* to exalt professionalism over calling and vocation, a clear contradiction in clerical training and formation, broadening the gap between the formally trained person and the amateur in the pew. This argument is supported by historical precedents: "They [students attending the University of Oxford in 1167] went to train for the professions and to be inducted into the highest learning available'" (Heap, 2012, p.5). This view, however, did not reflect the views of Newman, who had been a prominent member of the 'Tractarian' or 'Oxford movement' within the Anglican Church in the 1830s and early 1840s (Collini,2012) . "For Newman, a university is a 'place of teaching universal knowledge'" (Heap, 2012, p.10). A university according to Newman provided a liberal and not a professional education (Collini, 2012). Etsuko (2009) concurs, stating that higher education nowadays in the UK inclines towards practical skills leading to a value as a vocational qualification rather than academic studies.

At the time of the French revolutions, seven universities existed in the British Isles with a new Anglican college established in 1832 in Durham. This college and others such as Canterbury Christ Church University indicate the continuing aspiration for the Church of England to be involved in higher education. From September 2014, the University of Durham became the sole validating

University for the Church of England's common suite of academic awards. Education is formation by the introduction to the forms of the real in the great symbols, narratives, rituals, doctrines, and theories of a great tradition (Tracy, 2002). Newman considered sound intellectual formation an end in itself. He saw such intellectual formation as needing no other utility to make it a good worth pursuing. Intellectual formation only becomes itself – only becomes formation rather than deformation, and only becomes truly intellectual – to the extent that it leads towards that end (Higton, 2012). This *paideia,* an ideal of the shaping of the whole person, argues Collini (2021, pp.47, 51), besides not actually being true, is no longer prevalent in modern Universities, which seem to be more concerned with their contribution to the economy (Heap, 2012). These tensions are important, in order to understand the resistance towards clerical professionalism, especially as it relates to higher education and possibly, why the majority of curacies do not engage formally in any further academic award. This may impact upon the adequacy of the training provided. British faculties of theology do not generally include departments of practical theology, where educational issues would arise in the analysis of the praxis of faith within church and society. Slee (1993) states that there is a lack of intellectual inquisitiveness about education demonstrated by academic theologians and these result in the spheres of theology and education becoming largely segregated. This is an important observation as it influences attitudes towards higher education, particularly within curacy and influences the sort of educational curriculum (if any) employed during curacy. This segregation is evident in that in some universities education is part of the social sciences, whereas theology is part of the arts and humanities. This dichotomy is captured in the city metaphor of Athens versus Jerusalem - How can an institution dedicated to the rational pursuit of learning accommodate a religion based on revelation? (Thompson, 2004). Or it can be captured in the tension between the academy and praxis - theology has tried to make Christianity credible to the sceptic, at the expense of making Christianity active for the marginalized and dispossessed (Thompson, 2004). Or it can be captured in the metaphor of monastery or marketplace – is it about forming citizens or providing for the economy (Haldane, 1994). Or it can be captured in what Pirsig (1974) called the real University and the other university – the real University being a state of mind, the continuing body of reason itself, whereas the other university is the physical branch of the state, a legal corporation, receiving money and responding to legislative pressures in the process. This other university is echoed in the Browne report when it declared, 'higher education must serve the economy' (Heap, 2012, p.16), in contradiction to the aspirations that the university should go beyond any form of economic return (Collini, 2012). Higton (2012) suggests that the university is about employability but also about the forming of citizens. Priests do not form part of this economic return and, so I suggest that for priests it is about being formed into citizens (as public officers of the state church), and this formation may

not necessarily require further higher education. Whether it does or does not, I suggest, depends on professionalism.

I suspect for many dioceses, the decision to allow curates further higher education, will depend on how the diocese values such further higher education and whether they can afford it. According to Williams (2011, no page), "a citizen is somebody who is not a slave…to be a citizen is to be responsible for maintaining your environment, your personal and social environment". How this may define the role of the Church and its clergy in terms of civic virtue and welfare and how curacy should affect such formation needs further exploration. Williams (ibid) continues,

> …by treating everyone…as potentially an adult agent…capable of grown-up-action, self-aware, self-critical…ready to take responsibility for taking meaningful decisions…to create the conditions which help other people's decisions to be meaningful…within a shared life.

Williams (2012, no page) at another lecture suggests "that universities historically have existed not simply for the pursuit of learning, but for the pursuit of intelligent citizenship". Etsuko (2009, p.12) concurs that university education is what fosters critical citizens who can actively engage in transformative action for democratic societies. These are important ideas as the clerical role is a public office and adds value to the option that curacies should maintain a higher education link and so be actively engaged in society. Any opportunity to represent a valued faith perspective is an opportunity towards mission. Collini (2012, p.19) suggests, that the university has three goals: to produce future employees, through research to contribute to narrow fields of development such as medicine and to preserve, cultivate and transmit cultural traditions, the latter goal linking to the idea of intelligent citizenship. Taking into account what Williams said about citizens, I am not convinced the church's value in participating in education can only be the last of the three areas suggested by Collini. The Church may even consider itself at odds with the universities' idea of what cultural traditions are, and what should be preserved, cultivated and transmitted, and may even place itself as the State Church in that position of preserving, cultivating and transmitting those values rather than the university. Collini (2012, p.56) argues that a university "is a protected space in which various forms of useful preparation for life are undertaken". As Higton (2012, p.254) continues, "university learning is, at least in part, real learning…universities can and should serve the public good."

But as we have already noticed, the university is going to remain an ambiguous and ambivalent institution (Highton, 2012), complex and dynamic (Lochman, 2002). Focussing on specific aspects within higher education may be more helpful in seeking to understand the role of higher education

regarding the adequacy of the training and formation of curates. Perhaps appropriate curricula and the use of reflection could hold clearer answers.

2.5.1. Curriculum to develop appropriate role

Thus far the concept of professionalism related to priests as historically educated landed gentry has been explored. Furthermore, presently, an inclusion of university validated education as part of curacy training is not common with about 71% of dioceses (cf. p.13) choosing not to have "a long period of education…through a University" (Russell, 1980, p.13). With or without university validation, how the over-all programme in the form of curriculum is represented in curacy training will now be considered. There are four forms of curricula that can be incorporated into a curacy training programme (Atherton, 2013) that bear some resemblance to the three domains of learning namely cognitive (knowledge), affective (attitudes) and behavioural (skills) (Rooms, 2012).

2.5.1.1. Academic Curriculum

Academic curriculum resonates with the views of Heap expressed earlier (cf. p.50), where material is deemed to be important in its own right, where disembodied reason and rationality is an end in itself (Gerhardt, 2015). Heap suggested that this was the professional model asserted at the expense of the vocational as it is more highly valued; however, Atherton (2013) places the professional in the next category of curriculum. Nonetheless, there is place for such a curriculum initially at the pre-ordination stage (IME 1-3) at college so that the basic foundational knowledge upon which reflection is then applied can be established i.e. pre-technocratic/technocratic knowledge. As Dunn (2002, p.118), states, "theology, including academic theology, is itself about faith". Such curriculum would entail a systematic understanding of theology, for example[21], and could be 'pre-technocratic' or 'technocratic' knowledge. Such curriculum resonates with the previous terms of orthodoxy and *theoria* (cf. p.20) and learning that is cognitive.

2.5.1.2. Vocational/Professional Curriculum

The emphasis of this curriculum is on using the material in order to do something else, in order to use it for some task. Although the content within this kind of curriculum may be similar to that of the academic curriculum described, it is different in terms of what content is chosen (its practical use) and what the students are expected to do with the content (applied knowledge) (Atherton, 2013). Heywood (2000) distinguishes vocational training from academic training in that both content and

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[21] For example see https://www.dur.ac.uk/resources/common.awards/2015_07_03_Diploma_prog_specs.pdf Christian tradition.

methods are determined by the demands of the role rather than the internal structure of a particular academic discipline. This kind of vocational curriculum has a high utility factor. If the curriculum becomes exceedingly skills based in terms of utility, it can be suggested that the education has become training. In other words, the curriculum may regress into 'pre-technocratic' models. In curacies this differentiation is often encapsulated as hard skills (training) and soft skills (education), as encapsulated by Caminer (2014, p.43), writing about curacy training as a curate spouse, "hard-skills days and ministry-development groups should be maintained". Training a curate how to do a funeral is a good example of this kind of curriculum. Of course, if the curate does not distinguish the difference between doing a funeral for an elderly person compared to that of a two year old, it may be evidence of hard skills without the reflective ability born in education to change practice depending on the context i.e. competence. Such curriculum resonates with the previous terms of orthopraxis (cf. p.20) and learning that is behavioural.

2.5.1.3. Mastery/Induction Curriculum

This kind of curriculum is unique in that what is required to be learnt already exists and it is the task of education to induct the student into an already established body of knowledge (Atherton, 2013). This description resonates with one of the factors of professionalism, namely that the profession generates its own kind of knowledge often produced in academic journals and that the professionals continue to add and build upon that existing knowledge. Luntley (2011) asserts one is initiated into expertise. Competency-based curricula are based on this kind of curriculum such as what is used towards whether a curate is 'fit to practice'. Curacy becomes an induction into Church of England ordained ministry (Platten), as Vokey & Kerr (2011, p.71) describe it, "the path to expertise is gradual initiation into the shared beliefs, attitudes, interests, norms and priorities". Such curriculum resonates with the previous terms of orthodoxy as well as orthopraxis (cf. p.20) and learning that is affective.

2.5.1.4. Developmental/Constructive Curriculum

As discussed previously (cf. p.18), transformative learning (Moon, 1999), its connection with *habitus* and the nature of reflective practice, places this kind of curriculum and the use of reflection within a highly advanced skill curriculum, especially as it relates to ethics (cf. p.22). The aim of this kind of curriculum is to develop the student by developing an on-going sophisticated understanding or skill in a particular area such as ministry. This curriculum resonates with the 'post-technocratic' knowledge mentioned earlier. How this associates with ontology and the strong emphasis of vocation will be discussed in the next section (cf. pp.60ff), but it would be anticipated that this form

of curriculum would be pivotal in curacy towards the aim of formation and the development of virtue/dispositions. Such curriculum resonates with the previous terms of orthopathy and *poiesis* (cf. p.21) and learning that is affective.

Therefore regarding the discussion about curricula, curacy in ethos does not support an academic understanding of curriculum where material is only deemed important in its own right as a means to an end, but rather resonates with curriculum which is vocational, mastery and developmental with the primary assumption that such education will change society. This ethos furthermore dispels the assumption that the academic tail wags the curacy dog (Gerhardt, 2015). This view of academia assumes that such knowledge has little relevance to ministerial concerns and that it has an opposing agenda to that of ministerial training and formation, a view I often hear expressed by curates and training incumbents alike (see appendix 2) as explained in chapter 1 (cf. p.26). Williams (1987, p.11) however, places a caveat on such a simple conclusion when he says, that "it is an illusion to see ministry merely as the acquisition of skills or techniques or expertise" and actually encourages more academic theology for the sake of spiritual and intellectual integrity. The shift in Protestant schools in the 17th century resulted in

> theology being named … the referent … for doctrines, beliefs or the systems of belief … once this was located in the schools which educated clergy, theology became the umbrella term for the cluster of sciences or disciplines which organised that education (Farley, 1996, p.39).

This restricted theology to a teacher-scholar model and endangers academic curriculum becoming an extreme mastery curriculum impeding formational development. As Higton (2012) states that Christian learning is that of a saint (formation) rather than that of a master (competence). "The excellence of the saint … is more thoroughly kenotic in form ["self-emptying" of one's own will and becoming entirely receptive to God's divine will]" (p.181). In addition, Heim (2002) comments that the saint is the one who exhibits the fullness of the particular religious ideals; whereas priests are the ones who have the skills and knowledge to carry out certain essential religious tasks. Sometimes however, these categories merge into one office or one person. 'Knowing about' that religion is subordinate to 'knowing how' to practice it but not exclusive to it. The important point is that a validated curacy is not simply an extension of a theological department or faculty and such university validation ensures rigor and consistency regarding the kind of curricula being used. As mentioned, the concept of theological orthodoxy and orthopraxy could resonate with a mastery curriculum, the concept of theological orthopraxy could resonate with a vocational curriculum (competency of skills) and the concept of theological orthopathy could resonate with a developmental curriculum (dispositions). Curacy and learning is complex and there is empathy for

curacy programme directors that look at the university with academic prejudice in fear that it will not serve the goals of ministerial training and formation. Banks (1999) concurs that seminary education (such as IME 1-3) is too focused on cognitive learning at the expense of personal development and practical experience. This highlights the importance of the process of learning and the priority of life-long learning that starts in IME and continues throughout life as an ordained minister (Archbishops' Council, 2001). It furthermore highlights, as discussed, the importance of appropriate curricula and the consistency of the process.

2.6. *Being* as part of role

Formation is a key concept within the nature of ministry and the training of curates (appendix 1), but it is also a key concept within professionalism evident in concepts such as ethics and socialisation (cf. p.19). In addition, professionalism may be more about critical reflection than competency (cf. p.39). The link therefore between professionalism and reflection will now be examined. Most curates have been taught and have practiced reflection at college (i.e. IME 1-3), and will continue to use and apply reflection throughout curacy. Parsons (2014, p.9) states that "becoming a reflective practitioner is now a normal part of the continuing professional development programme in most professions". Parsons as an ex-principal of a theological college delivering pre-ordination training (IME 1-3) states that teaching the pastoral cycle described by Green in his publication *Let's Do Theology (1990)*, was the very first thing that everyone did. It is the ambition that the two phases of training (IME 1-3 and 4-7) be seen as a single whole (Lamdin & Tilley, 2007) with reflection being a continuous practice throughout. Ruth Worsley, as an ex-training incumbent, states that reflective practice, as a priority, was a frequent and regular part of her working with each of her curate colleagues (2014). Simpson (2011, p.10), in his publication to support training incumbents in this task, states, "Supervision does need to stimulate creative reflection". This helpful booklet continues to emphasise the importance of reflection throughout. Lamdin and Tilley (2007, pp.65-80) in their publication also emphasise the importance of the continuing use of reflection, devoting an entire chapter to answering the question: 'Reflection: what it is and how to do it'. Critical reflection, therefore, is important as a component within professionalism as well as within curacy training and is therefore a key component regarding the adequacy of training.

2.6.1. Reflection and the development of role

Reflection and its link to the nature of curacy training and the developments over the last decade and a half (since Green's publication in 1990) will now be explored. Ministry Division published a

Report on Good Practice in the Appointment and Training of Training Incumbents in seeking to guide bishops in the correct selection of training incumbents. The report lists one of the requirements of the training incumbent as capable of "enabling reflection" (2014, p.5). I write, with examples, about how and why the practice of reflection is so vitally important during curacy (Gerhardt, 2013). Tomlinson adds that "in essence the chief task of theological educators is to form reflective practitioners of the faith" (2001, p.9).

Professions such as clergy, teachers and nurses represent knowledge and subject matter that are interpreted with constitutive interests (through interpretative lenses) and that are "not rooted in fact to the same extent as other scientific disciplines" (Moon, 1999, p.55). Instead, these professions use reflexive, problem-based, intuitive and synthetic skills (Graham et al, 2005), often applied to moral, ethical and theological complexities. Many of these skills are not present in the 'pre-technocratic' model. Skills-based learning emphasises what you need to know and be able to do, compared to life-long learning which accentuates the ever-changing nature of the work place and through reflective practice, foster one's capacity to learn, review and adapt (Paterson, 2013). Moon (1999, p.4) defines reflection "as a process of learning and the representation of that learning". This means that reflection is not just about the acquisition of knowledge but also, if not more importantly, it is also about the appropriate application or manifestation of that knowledge as evidence of that learning, resonating with 'post-technocratic' knowledge. Reflection is learning that implies purpose which leads to a useful outcome. The key word here is 'useful' which resonates with how society validates knowledge and service as a profession. Reflection is a complicated mental processing of issues or uncertain ideas for which there is no obvious solution, also referred to as ill-material. Ill-material, a term created by Moon (1999) refers to uncertain material or unpredictable circumstances.

It is clear from these definitions that the education involved in curacy is more than just 'pre-technocratic cook-book' knowledge (associated with the model of apprenticeship) as mentioned earlier but is more reminiscent of 'post-technocratic' knowledge (associated with the model of assistantship) and is a process that leads and builds towards that end. Reflection is a deliberate mental process/tool/skill which leads to an outcome, the practice of professionals whereby they think in action (or after action) and theorise about that practice while or after they do it (Jasper, 2006). The outcome of such practice is to improve the professional and their professional practice (Schön, 1983 cited in Graham et al, 2005). Such competent people are people who are able to apply their knowledge under changing conditions (Knowles, 1980).

Reflection, however, is interpreted knowledge, meaning it is subject to interpretation through lenses. These lenses may include our senses, our culture, our belief, our values and our upbringing. These lenses can be termed, as discussed earlier, *habitus*, a cultural 'logic of practice' (Bourdieu, 1992 cited in Graham et al, 2005). It is vital that the professional interrogates this *habitus* allowing for the potential of actual change to take place, which includes change within themselves i.e. formation. Attaining this form of practice is a matter of education and training (Moon, 1999) and is the main way professionals learn in and from action or experience (Jasper, 2006). The kind of curacy programme shape is therefore important. The kind of curacy programme director to facilitate this process is important. In the 2014 publication, *Being a Curate,* there are only four explicit references to the curacy programme director (pp. XV, 84, 132) in the entire book and only one contributor (Parsons) who was a curacy programme director. Latham (2012) in her MA research using interviews among six mature curates as an outcome does not even include or mention programme directors as a recommendation to improve curacy. Reflection requires a need to find ways of recognising the cause and effect of our actions as well as acknowledging our part in them i.e. reflexivity. This need highlights the difference between practising consciously or even critically consciously, and unconsciously, where one just follows rules, routine and orders (Jasper, 2006) such as the 'pre-technocratic cook book' model mentioned earlier often found in an apprenticeship model of training. Allain-Chapman (2012, p.8) in her publication, *Resilient Pastors,* confirms you develop a "hermeneutic of suspicion". This implies critical reflection rather than just simply naively accepting and following protocol. The reflective capacity of learners, such as curates, will vary among individuals particularly as this develops with age and is dependent on an educationally stimulating environment (Moon, 1999).

2.6.2. Ontology

Vocation was identified as one of the characteristics of a profession (cf. pp.32ff). Are vocation and professionalism contradicting concepts? This discussion gives insights into some of the tensions that might be inherent in exploring the nature and effectiveness of curacy in preparation for ministry. The Catholic Church insisted that ordained clergy be celibate so as to set them apart by their lifestyle, a sacrifice worthy of the vocation. Ordination was a sacrament – an ontological event. By the medieval period this ontological understanding of ordination meant the power of the calling or vocation assigned to be a priest resided within the 'called' and not the congregation or any other outside source. This represented a move away from the community choosing the appropriate person for the role (Dewar, 1991). This development in the role and understanding of the priest meant it was only the priest who could preside at the Eucharist (Redfern, 1999). Vocation or calling (Dewar,

2003, p.6) is one of the selection criteria for ordained ministry in the Church of England and is one of the learning outcomes for curates in the assessment at the end of curacy. Billings (2010) would argue that the model for the Catholic priest is connected to such an ontological understanding whereas other understandings are connected to models of priest as parson, minister or social activist[22].

The traditional way in which ordained clergy are trained to honour vocation which emphasises more the shaping of the person (ontology) rather than the acquisition of knowledge and skills for practice hamper the development of professionalism, according to Swift (2004). "Ministry is primarily about being, not doing; the minister is formed for ministry, not trained or equipped; she is remade, changed into something new: there is an ontology of ministerial being" (Green, 2010, p.114). This ontological status is evidenced in behaviour where all ordained (deacons, priests and bishops) must all swear (or affirm) to this new calling, signified in the ordination of priests by those of like office recognising this common spirit by the laying on of hands. These ordination services are "liturgies of the confirmation of identity, an explicit public and divine affirmation of the acceptance of a new identity, called, recognized and inhabited" (ibid, p.117). Within this broad church, the understanding of an ontological ordination lay in the Catholic tradition based on 'ontological differentiation' (ibid, p.115). Berry argues that such an understanding supports an anticipated emptying of the person, then to be re-shaped and filled. This places a tension of identity within the training and formation of curates for the clerical role. Interestingly, within the model of the apprentice, it was assumed you entered with no craft or skill as a young person, implying you will be malleable. Ministry formation or training with an ontological understanding is not too dissimilar. These, however, no longer define current ordinands being trained who often enter the process with an already gained professional status creating tension between already established (formed) identities and new professional identities (Berry, 2004). It is for this reason that Green (2010, p.116) states, "It is no surprise that many in training experience a 'high state of identity-anxiety and uncertainty' often manifested as 'infantilisation, de-skilling, and morbid introspection'". Cocksworth and Brown (2002, p.5), engaging in a similar discussion, asks whether ordination is functional or ontological, and explores being a priest today with nine chapters all starting with the word 'being'. Harvey (2014, p.28) states, "I had not undergone the fabled ontological change…mysteriously transformed into a new substance". Green (2010) proposes an alternative to the ontological impasse: If priesthood was also about a new way of relation (and not just about a new mode of being) it may enable further discourse about

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[22] An example of how broad the theological traditions are within the Church of England and how this broadness creates complexity regarding training.

professionalism. This will, argues Green, enable supervision to be about 'transformative' and 'performative' practice, as well as enabling mutual development and an on-going pursuit towards wisdom, referred to as *phronesis* (p.117). Rooms (2012) defines *phronesis* as the process of developing practical wisdom. This professional practical wisdom is an action-orientated form of knowledge (Dunne, 2011) and it requires a set of habits within a community for it to occur faithfully (Rooms, 2012). There is a clear connection between knowledge and action or skills, because as Luntley (2011, p.27) confirms, "knowledge matters for professional practice". "The process of engagement across professional roles is not easy or simple and critical reflexiveness is needed" (Berry, 2004, p.29) in order to critically practice this practical wisdom. The development of reflection, reflexivity and reflective practice is an important aspect of professional wisdom, because as Heywood (2013, p.11) argues, this leads to and develops 'tacit knowledge'. Reflection is a key knowledge component in IME 1-3 training as well as curacy, as already discussed, and emphasises an understanding that is more than just training in skills. If we are to continue the distinction between vocation and occupational role as suggested by Russell (1980), then if anything, what we have discovered thus far is that the occupational role has not developed as much as vocation and in comparison to society, and has been hampered as a result.

2.7. *Doing* as part of role

The model of training applied by the training incumbent and its link to professionalism, affect the adequacy of training. As mentioned before (cf. p.47), curacy involves the mastery of certain routines. The instruction is provided by the training incumbent (i.e. an experienced practitioner). Reflection on these routines takes place regularly in supervision sessions facilitated by the training incumbent. This model is primarily for initial professional development based around competencies. Burgess in his study revealed that there was poor practice by training incumbents who effectively sabotaged a whole range of curate's training (1998). The study highlights the importance of curriculum and appropriate models of supervision for curacy and resonates with the reflections and stories of a recent publication, *Being a Curate* (2014) particularly regarding the pivotal role and effect of the training incumbent summed up by one curate, "the most important factor is your incumbent, incumbent, incumbent" (Harvey, 2014, p.27). The success of curacy is so vital that Lee and Horsman (2002, p.39) state that "in our experience, the roots of many stresses and breakdowns in later ministry can be traced back to problems during curacies". Edwards (2012) however, found that 52% of curates she surveyed indicated that their training incumbents provided supervision that was less than what was required. 44% of the training incumbents of these surveyed curates admitted that they provided less than what was required regarding supervision.

Following up on the research by Burgess, Tilley (2007, p.164) comments that the research was a "useful introduction to the issues of quality in the training of curates". However, the focus of the research is more about the role of the training incumbent assuming that the one-to-one model of training incumbent and curate is still the best method of training curates. Many of the concerns and parameters already identified by previous research are addressed by Longden's (2012) doctoral thesis. Two aspects discussed by Longden resonate with the research done for this thesis, namely the importance and effect of vocation and theological reflection on clerical identity and role. Crucially, Longden examines the supervision models of apprenticeship and assistantship which highlight the difference between training and education. Longden (2012) found that there is a reframing of curacy away from the model of assistantship towards the model of apprenticeship.

Hall, Snizek and Bryman all suggest clergy are a category of professionalism, forms or models that could be referred to as proto-professional or paraprofessional[23] similar to teachers, nurses and engineers to name but a few (Crook, 2008). But Burgess and Tilley in their research clearly indicated a lack of professionalism among training incumbents which had a negative impact upon the training of curates. Furthermore, Longden (2012, p.118) found that there is a "reframing of curacy away from assistantship towards apprenticeship", a move away from further professionalisation. Berry defines "apprenticeship as a period of preparation for the mastery of a craft whereas pupillage (or assistantship) is a preparation for a professional" (2004, p.23). In the past the old system of training had worked because professions were small coherent organisations but circumstances in the 19th century already mentioned, meant new procedures of training and certification were required to ward off the threat of other professions (Russell, 1980). Whether the Church of England has failed to 'upgrade' or requires a complete overhaul of the curacy process needs to be determined. Whether the present models are still fit for purpose will now be considered.

2.7.1. Models and roles: Apprenticeship and assistantship

Recent legislation within the Church of England requires curates to be assessed at the end of curacy as to whether they are 'fit to practice' which in many cases is dependent on whether they are competent in a defined area of learning outcomes. Vocation, understood as life activities perceptibly significant to a person because of the consequences they accomplish (Dewey, [1916] 1966) has a clear emphasis on the utility of what is undertaken to "others" or society and is part of how the role of priest is defined. Vocation is one of the nine selection criteria towards ordained ministry. If the

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[23] These categories may not fulfil all the professional dimensions defined earlier by for example Crook, Williams (cf. p.19) and Snizek (cf. p.34).

utility of a vocational curriculum is taken too far, it ceases to be education and becomes only training (Atherton, 2013). What the primary focus is during curacy, whether training (associated with an apprenticeship model) or education (associated with the assistantship model and the development of professionalism) needs to be identified and whether any single model produces competence for national deployment.

Williams (2004) in a lecture at the Center for Anglican Communion Studies, referring to theological education, mentions the *skill* of reading or interpreting the world in the context and framework of Christian belief and worship. How skills are connected with training or education or both needs to be identified. The shift between education in terms of knowledge and training in terms of practical skills (the application of knowledge) is common in curacy. A curriculum of mastery assumes that what needs to be learned exists "out there" and that the task of education or training is to induct you into this already established body of knowledge (Atherton, 2013). The nine selection criteria upon which candidates are selected, trained and assessed at the end of curacy can be seen as that 'knowledge' into which curates are inducted. The competence-based curricula are based on this model, another aspect that is part of the curacy process used in the assessment at the end of curacy. Recent changes in Church of England legislation, including The Clergy Terms of Service Measure and The Clergy Discipline Measure have brought the need for enhanced attention to assessment at the end of the curacy and this assessment is based on competence and dispositions. The vocational and mastery curricula as described in this context of curacy therefore by default, particularly due to the empathies of formation or dispositions, will naturally also incorporate a curriculum of a developmental nature, particularly if there is an emphasis of reflection. The question allowing for the appropriate three forms of curricula described (vocational, mastery and developmental excluding academic curriculum intentionally), is whether an apprenticeship or assistantship model maximises this intent? It is a complex question. The Formation for Ministry within a Learning Church (2003, p.3) describes curacy as an apprenticeship yet the learning outcomes expect the development of professionalism. Curates are also placed within the parish as an *assistant* curate.

Apprenticeship (an early form of education) in its most literal meaning is a contractual relationship between an employer and an employee through which the employee is trained for prescribed work processes by practical experience under supervision and by formal instruction. Most apprenticeship agreements specify the number of hours per day for work and for study, graduated wage scales, and length of time for completion of the programme (typically, four years). It is the format most commonly used for learning a skilled trade allowing for a learning-on-the-job experience (Knowles,

1980). Using this description by Knowles, there are a number of similarities to the way a curacy is shaped, justifying the apprenticeship model in part: the curate and training incumbent enter into a curacy agreement stipulating among others the number of hours for work and study and expenses; the training incumbent in that capacity agrees to the regular supervision of the curate in the tasks and skills they are to learn and master; and the diocese issues each curate with a statement of particulars in which the time frame of the training post is defined (3-4 years for stipendiary curates and in some dioceses, 3-6 years for SSM curates).

Hammersley (2013) describes two models within research that resonate with the apprenticeship model as the "most obvious pedagogical relation" (p.10). The 'procedural' model simply applies procedures (the researcher is the research instrument) whereas the 'craft' model hones that set of procedures into flexible skills. The latter involves "learning something that is more tacit and elusive" (ibid, p.7) than a set of procedures or techniques and so one builds skills which by their nature are practical rather than technical. These skills, argues Hammersley, work their way into a certain form of *habitus*, enabling one to pursue the craft well. However, this model engages the learner only to a limited extent with limited responsibility for outcomes, the emphasis is on doing the work (what works) and is not necessarily interested in why things work, even less, what philosophical justification could be provided for using one approach rather than another (ibid, pp.11-12). The craft model therefore involves minimal reflexivity and therefore reflection. The craft model resonates with the apprenticeship model. Contributing to this discussion, Higton (2012, p.181) adds that "formation in virtue is bound to take the form of *apprenticeship[24]*" and that such virtue is acquired by means of involvement in a practice sustained by a particular community. He continues that the university can act as a school of intellectual virtue as an apprenticeship in intellectual discipline (ibid). Campbell-Reed and Scharen (2012), however, argue that the traditional apprenticeship model has been replaced by multiple apprenticeships inclined towards educated ministry. Bondi (2011, p.3) defines virtue as "dispositions to moral conduct that are no less affective than cognitive". The new learning outcomes for curates as part of the assessment at the end of curacy now actually use the word 'dispositions'. Virtue is

> skill in pursuit of the good that orientates that practice…and gives the person the capacity and disposition reliably to advance towards that good. A person formed in that virtue has internalized the good of the practice, until that good has become his own good (Higton, 2012, p.176).

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[24] Higton uses the term cautiously seeking to avoid gendered baggage.

Holloway (2013, p.128) differentiates between intuitive good and intentional good. The latter, he argues, have to work harder at being good because although "they may perfect the acts of love…they never learn the dance because they never lose themselves". The curate needs to cultivate their ethical knowledge, as explained by Campbell (2011), by recognising and making practice-based connections between conceptual perspectives on virtues and the actual work itself. This sounds more than what the apprenticeship model can offer but does not exclude it either. Professionalism according to Russell (1980) was the dominant preparation for clergy historically which is what we would understand by assistantship. According to Hammersley (2013) professionalism (associated with assistantship) develops from the notion of a craft (associated with apprenticeships) towards a collective expertise in a particular task involving a moral sense of dedication i.e. dispositions. The autonomy required is vital in order to be a reflective practitioner. The two key distinguishing factors therefore within this model is that dedication emphasises ethical obligations (hence self-regulation) and that reflective practice emphasises the considerable exercise of reflexivity (ibid). "A profession requires more reflexivity on the part of its practitioners, and therefore on the part of those entering it, than does a craft" (ibid, p.17). Edwards (2012) in her research not only found a lack of providing less than what was required for supervision by training incumbents but also that during supervision theological reflection took place the least, a task required if a more professional model is to be embraced as argued in Chapter 1. Assistantship does entail apprenticeship in the initial stages (in terms of progression) but not as a model at the end of an assistantship stage (that would be regression).

Regardless of what model is used, considering the research by Burgess and others, its failure or success is largely dependent upon the dynamics of the training incumbent-curate relationship as well as to a lesser extent other factors already mentioned. This raises questions as to whether this one-to-one model of training incumbent and curate is viable for the future. Howard Worsley (2014, p.125) justifies this concern when he states, "You do not have to travel far in the Church of England to find a story about a difficult curacy". However, Wenger (1998, pp.76-77) would argue that tension and conflict is reminiscent of "a tight node of interpersonal relationships" such as what is found in curacy and sustaining such interpersonal engagement will naturally generate "their fair share of tensions and conflicts".

What does seem evident is that the apprenticeship model applied in curacy, even multiple apprenticeships, may limit the kind of curriculum used to that of mastery, emphasise 'cookbook' procedural kind of learning, encourage the ontological understanding of vocation and impede the

development of the professional and their profession. If professionalism model is to be used as a tool for mission, a focus only on apprenticeships will hinder further professionalisation. However, clarity is required regarding what the professional/assistantship model limits and whether there is justification for the use of both models, starting with the apprenticeship model and when appropriate, shifting to an assistantship model. Further understanding about the expectations of curates in terms of models and curricula, where these expectations are built and whether they are correct and helpful will be examined by the research.

2.8. Assessment and role

It has been noted that the Church of England has continuously throughout its history made policy decisions and changes that reflect that of an organisation attempting to professionalise, sometimes because of outside pressures. In the light of key reports as backing fabric, those that relate to curacy will now be examined.

2.8.1. Common Tenure and the Clergy Discipline Measure 2003

Common Tenure, which replaces free-hold, was a response by the Church of England to the government and secular legislation trying to regulate the employment of ministers of religion. The 1999 Employment Relations Act gave government the power to confer 'Section 23 rights' on what it calls 'atypical workers' in reference to the terms and conditions of service which resulted in the proposed Ecclesiastical Office legislation (Rooms and Steen, 2008, pp.3-4). Common tenure attempts to define the clerical role (ibid), particularly as this role relates to employment rights (ibid) and not land rights as in the past i.e. patronage. Clergy without freehold, hold office by virtue of the bishop's license and are known as licensed (or 'unbeneficed') office-holders. Without the protection of the freehold, nor contractual rights of employment, Common Tenure offers them a new way of holding office which involves grievance procedures, procedures for removal from office and compensation for loss of office in the event of pastoral reorganisation (ibid). Common Tenure can be seen in meritocratic appointments and promotions based on 'met outcomes' and 'self-regulation' of clergy (Williams, 2007, p.434). This is important because it is a form of professionalisation redefining the clerical role and it is a development that was initially prompted by government rather than the Church of England. In 2003, the new Clergy Discipline Measure was added to the historical material governing clergy creating a code of professional conduct called Guidelines for the Professional Conduct of Clergy (ibid). Furthermore, under Common Tenure, curacy becomes a time limited post for the purpose of training. The capability of the curate in training needs to be assessed so that bishops can with reasonable confidence place clergy in appropriate permanent common tenure

posts (Church of England, 2010). This process of assessment is called the Assessment at the end of Curacy (AEC) and is based on a set of nine Learning Outcomes (Church of England, 2010). This means that the traditional role of the training incumbent as supervisor (a relationship of trust) has now also become a role of assessor. Edwards (2012, p.63) sums it up as "the managerial vs. pastoral hat". Self-regulation in professionalism is a notion of colleague control because of the specialised knowledge required in that profession, not allowing 'outsiders' but only colleagues to judge that profession's work (Snizek, 1972, p.110) which is what Common Tenure creates together with the Clergy Discipline Measure (Rooms and Steen, 2008). Not all are in favour of these developments as illustrated by this article 'Shepherd and Judge: A theological response to the clergy discipline measure' (Papadopulos, 2007) because it places the Bishop solely in a position as judge and not also as shepherd, "laying aside his mitre and donning the wig" (Hill, 2010, p.255).

2.9. Conclusion

This chapter indicates that research into clerical professionalism and curacy training has indicated some substantial alignment and a substantial lack of further development between clerical practice and professional dimensions. This has affected the adequacy of training provided thus far.

Historically, clergy exhibited specialised skills acting in roles such as magistrates and teachers and were the minority educated in society. Changes historically have indicated control exercised in and over recruitment, training, certification and standards of practice, particularly by bishops. The formation of professional association with well organised disciplinary powers to enforce a code of ethical practice is only a recently new development through the creation of Common Tenure. The most common alignment of clerical practice with professional dimensions has been autonomy of role performance and altruistic service encapsulated by the emphasis on vocation. Fitter (2014) reflects that curacy for her was taking on a new role and identity. The demands of a changing context, however, will only increase placing fewer clergy under more demands, as Croft (1999) suggests, most clergy will end up in a multi-parish benefice as a strategy to cope with lower clergy numbers to required parishes. Training has not adapted to meet these changes. Sturges (2011) in her research on career success among Anglican clergy found that clergy do have a distinctive notion of career success, derived from their calling to the priesthood. However, Randall (2013) warns about the incompatibility between clerical personal preferences and public expectations of their role as parish priests as it may lead to frustration, stress and a sense of failure. Correct models of training and the use of critical reflection within the framework of a validated educational award could

enhance training in order to meet these demands. Presently, however, clergy only require a diploma as their highest academic award.

The success of a curacy seems to rest more on the one-to-one supervisory model and relationship of training incumbent and curate. Much research and resources have gone into ensuring this tentative historical model is fruitful. However, as part of a broader curacy programme, there is a lack of clarity about the appropriate application of models (assistantship and/or apprenticeship), training and/or education (skills and the use of reflection), curricula and clearly defined roles and influence of all parties involved (curacy programme directors, tutors etc.) and hence disagreement regarding the necessity of validated curacies. It does appear as though the risk of a one-to-one curate-training incumbent model is a risk unsustainable for the future as problems still persist. Even a good training incumbent admits, "I don't want my curate to become a mini-me, and yet deep down I might wish he was a little bit more like me because life is easier that way" (Perkin, 2014, p.105). If curacy is about 'post-technocratic' knowledge and skilled practitioners act as coaches, clarity about appropriate models which need to be broader than just a one-to-one supervisory role is required. Longden (2013) states in the Findings Report, *Mentoring in Ministry Survey*, that the traditional model of mentoring, in which an experienced professional worked one-to-one with a new employee, socialising them in the culture of the organisation and teaching them the skills needed to succeed in that context, started to appear less effective than it had been. Their research revealed that only 42% of responding dioceses offered mentoring to curates from somebody other than their training incumbent and these mentors were not part of the reporting structure (ibid, p.7). As Butler (2014, p.86) states, "Curacies can genuinely make or break a person's long-term ministry" and much of this rests on the effectiveness of the training incumbent.

The role and value of my own role that of curacy programme director is not clear, especially in terms of how we will shape and develop the process towards post-technocratic knowledge and practice, enabling competent reflective practitioners. In some cases as discussed by Burgess (1998) the curacy is an opportunity for the directors to discuss their presuppositions and hobby-horses. The recent publication, *Being a Curate* (2014), did not even include the contribution of a curacy programme director presently in such a post. *Shaping the Future* (2006), furthermore, states that those in positions like the curacy programme director should be theologically and educationally competent. This is important because, if curacy aims to develop professional competence, it will require course design that will explicitly foster particular methods of teaching and learning, such as observation, modelling, problem solving and evaluation, each of which will be undertaken in partnership with

experienced practitioners (Bines and Watson, 1992). Parsons (2014) reflecting on research he did of curacy over a decade while at WEMTC (West of England Ministerial Training Course), reports that (among many) there was massive dissatisfaction of curacy across all ages and that IME 4-7 needs similar monitoring and resourcing to pre-ordination training[25].

The use of reflection as a tool and the similarities to the definition of professionalism places clergy in a position of opportunity, to place themselves once again in the public arena, as a valued profession, but this must be applied in curacy training, as well as through correct curricula choice and models of coaching in order to correlate expectations and actual experience. As Bishop Bayes (2012, p.23) states, "more and more ours is a society served by professionals. Professional competence is valued and has become a benchmark for ministerial life". "Professional skills are exceptionally important" (Witcombe, 2005, p.78). Unlike apprenticeships (pre-technocratic-craft models - although starting with such models), assistantships (technocratic-professional models) can enable the further development of the autonomy of role, professional virtue and high levels of critical reflection. The analysis of the literature has informed the shape of the methodology, which is discussed next.

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[25] Information obtained from Parsons at a Church of England Research conference in 2011.

CHAPTER 3: Methodology

This thesis explores the link between the training of curates in the Church of England and their future ministry, whether the training of curates is a form of professional training and therefore whether that training should be validated by a university, and lead to an academic award. It highlights why in order to develop my professional working context such an enquiry is helpful. In this chapter, I will consider and explain the development of the methodology considering such complexity of "different voices, different perspectives, points of views, [and] angles of vision" (Denzin and Lincoln, 2008, p.7). This chapter will explain the methodology used and how the development towards such methodology came about. This represents not only the development of the research but also the researcher. This chapter therefore will be divided into five sections, namely,

- The research rationale;
- The initial process;
- The discovery and the use of the term 'actor and agent' which led to the use and development of the metaphor, the quilt of meaning (as discussed in chapter 1);
- The discovery and use of *bricolage*;
- And finally the ethics.

3.1. The Research Rationale

In 2012 with the announcement that the Church of England was going to develop a common suite of awards validated by one higher educational institution (cf. p.45), national discussions among curacy programme directors ensued about curacy training. As part of these discussions, a debate was had regarding university validated curacies and whether they provided a better context for the training of curates. It became evident that there was no research which informs whether a curacy shaped around an appropriate university validated award compared to a curacy that does not, results in a better training context for Church of England priests. In research this is the kind of question that is worth asking (Brown, 2010). The original aim of the research was to gain an understanding of the value of university and non-university validated curacy training programmes in terms of their effectiveness in preparing curates for their ensuing ministries, with particular interest as to how this may or may not develop professionalism as a tool for mission. Such research has not taken place before and so allows this research to make an original contribution to knowledge in this field (ibid).

As Brown (2010, p.176) states, we have to "position ourselves and our work in relation to what has already been done and is currently in progress". This context is like the quilt backing and binding as described in chapter 1. As discussed in the literature review, curacy training is inadequate and requires significant improvement. Furthermore, the literature review illuminated the differences between university validated and non-university validated curacies by examining historical and present models of training, curricula; the perceived value by curates and others of their curacy training; and whether the concept of professionalism is important in such curacy training as a tool for mission. The framework for the analysis for the critical review of the literature (Bell, 2005) identified expectations based on the historical pretext in comparison to the research of actual experience. The review enabled an "interrogation of the literature underpinning" the research (Scott & Morrison, 2007, p.141) and indicated why it might be important to research this further (Gorard, 2010). As already discussed in chapter 2, it became clear that the training of curates is more complex than just whether the curacy has a university validation or not. As Pryor (2010, p.170) adds, "to decide on research questions is, thus, to begin the process of theorisation". The focal question is therefore considering the nature of ministry in the Church of England, and the nature of curacy training, is curacy training adequate for future ministry, especially in terms of developing professionalism as a tool for mission.

I considered a number of related sub-questions, namely:

- What are the differences between university validated and non-university validated curacies?
- What is the perceived value by curates of their curacy training?
- Having completed the curacy training and once in post, to what degree, in retrospect, is the perceived value of curacy training different i.e. attitudes, expectations and motivations?
- To what extent is the concept of professionalism linked or important in such curacy training as a tool for mission?

There are three main areas of enquiry:

- The comparison of a validated and non-validated curacy (two comparative groups);
- The effectiveness of curacy training programmes for future ministry and roles (two comparative time frames) and;
- The relevance of professionalism especially in the development of a public role for mission.

The research question was broad enough to encapsulate these three main areas. The title also encapsulated how crucial an enquiry it is, as it may inform future decisions and policy. Being the programme director of a curacy programme means the question has a utility to me as the researcher, informing my professional working context, while at the same time meeting formal, institutional and other requirements (Brown, 2010).

The original hypothesis was that a university validated curacy did shape a better training programme and experience; "...a tentative explanation that accounts for a set of facts and can be tested by further investigation" (Muijs, 2011, p.7). This hypothesis intended to suggest that these variables (curacy and a university validated programme) "coexist in a specific way" (deductive), that the university validation causes a change in the quality of the training programme through deterministic causation (ibid, pp.25, 57). These causes are related to the university provision of quality assurance and rigour and the expectation that appropriate modules would be delivered by appropriate tutors, qualified and experienced in adult vocational education. In other words, the hypothesis was that a university validated curacy provided a higher guarantee of a broader quality assured, rigorous training programme of curates for their future ministry. Such validation also has direct implications on the development of professionalisation (cf. p.47). The research initially aimed to reveal, if in fact, that such a causal relationship exists, or reveal that the casual relationship was not accurate or only partially accurate. The research was a longitudinal study because the effectiveness of the training programme can only really be valued and assessed once the participants are in their first post, enabling them then to reflect back on the value and applicability of their specific training. The study therefore did not "attempt to manipulate any variables...the study of a group of individuals over an extended period" (Thomas, 2013, p.170). The value of an experience was something we do not always appreciate in the immediacy. It furthermore illuminates the difference between expectation and actual experience. This retrospect reflection sought to reveal helpful insight into the "associational or correlational constructs from which causal relationships are inferred" (Scott & Morrison, 2007, p.148). Such a longitudinal study would enable the study to research two year groups from each diocese respectively. Using such positivist quantitative methodology, the data from the samples would be generalisable.

3.2. The Initial Process

I had used survey questionnaires for my research at Masters' level and wanted to explicitly develop the use of survey research as a non-experimental study using SPSS tools such as Chi-square, T-test and so on. The sample, the term used for the process of deciding how many people to work with

(Merrill & West, 2009), was drawn from the population of curates in the Church of England. The volunteer sampling (Muijs, 2011) of curates were 'opportunistic' criterion samples, those willing to participate, who have experienced the phenomenon of curacy (Merrill & West, 2009). This would entail one curacy that has a university validated curacy programme (Diocese A - DA) and one curacy that does not (Diocese B - DB). DA shaped their curacy around their university validated programme and DB shaped their curacy around the nine selection criteria used as the curacy learning outcomes for the assessment at the end of curacy. It was my belief that DA and DB would provide structured sets of data, as each would have predefined characteristics or categories (i.e. variables) (Scott & Morrison, 2007). Each diocese is unique in its ethos and culture and curacy training programmes vary quite considerably, implicitly or explicitly, as a result. For example, the Archbishop of Canterbury by nature of that title shapes how the diocese of Canterbury operates. Sheffield is one of the leading dioceses in pioneer ministry and that shapes how that diocese operates. The diocese of Rochester, for whom I work, has a reputation as a strong evangelical diocese. Due to these differences, to set a comparative study was complicated. Furthermore, meeting with a statistician it became clear that selecting any two types of curacies, due to the unique characteristics in each, data may not be generalisable to the national population of curates or the respective subsets i.e. validated/non-validated, which was my original intention. The initial intention therefore was revised and represents my development as a researcher, discussed further under '3.3. Actor and Agent'. A confluence of methodological refinement and epistemological clarity began to emerge.

3.2.1. Survey Questionnaire and Interview

In order to analyse the experience and value of the training of the curacy of Diocese A (DA) and Diocese B (DB), a longitudinal study of these two cohorts was planned through the alignment of survey questionnaires and interviews. Burgess (1998) and Latham (2012) only used interviews in their research and so the addition of survey questionnaires would add to previous research methods regarding curacy training.

Data was collected at more than one point in time, in order to study changes over time (Scott & Morrison, 2007). With permission gained from the relevant diocesan bishops, DA and DB final year curates were invited by letter to participate in the research (see appendix 3). These curates would be at the end of their curacy training and would be able to reflect on the complete experience of curacy. The invitation explained the research, included a voluntary informed consent form (see appendix 4) and the survey questionnaire (see appendix 5). The research emphasised the qualities of entities and the processes and meanings from T1 (end of curacy) to T2 (end of first year in post),

which were not experimentally examined or measured in terms of quantity, amount, intensity or frequency (Denzin & Lincoln, 2008). Those curates, who wished to participate, returned the consent form and survey questionnaire in a stamped envelope to the administrator. The administrator then coded respondents, passing on the survey questionnaires to me, the researcher, without sources being identified. This ensured confidentiality and anonymity and greater objectivity for the researcher. Therefore, at Time 1 (T1) respondents from DA for example were coded DA1-1, DA1-2 etc. Respondents at T2, a year later, were sent the same survey questionnaire again when they were in their first post to complete and return. This was Time 2 (T2) and coded DA2-1, DA2-2 etc. T1 and T2 were similarly duplicated for DB. The first cohort researched was coded Round 1 (R1) and coded as R1DA2-1 etc. and repeated again with the following years final year cohort again, coded Round 2 (R2) and coded as R2DA2-1 etc. to represent R2. The data will be displayed similarly, however, with the only change of including T1 or T2 to increase clarity e.g. R1T1DA1 or R1T2DA1.

These methods were chosen in order to discover richer data through triangulation, the use of "different methods to look at the same phenomena" (Scott & Morrison, 2007, p.251), an attempt to "secure an in-depth understanding of the phenomena in question" (Denzin and Lincoln, 2008, p.7). At the start of the research, closed interviews were conducted using Question 1d from the survey questionnaire with the diocesan Bishop of each diocese responsible for curate training, a training incumbent per diocese per year group, curacy programme directors from each diocese and the link University tutor for DA (see appendix 6) in order to establish their expectations of curacy training and to identify their understanding of professionalism particularly as it relates to role. Initially, in order to ensure objectivity as a more positivist and quantitative study, I had not intended to include my experience as a programme director of curacy.

Interviews were used because, "it is a very good way of accessing people's perceptions, meanings, definitions of situations and constructions of reality" (Punch, 2005, p.168), whereas "Survey research is well suited to descriptive studies, or where researchers want to look at relationships between variables occurring in particular real-life contexts" (Muijs, 2011, p.31). Simply using survey research, which is standardised and limited in length and depth of responses, it is difficult to come to a deeper understanding of processes and contextual differences (Muijs, 2011). The survey responses were compared to the curate survey responses for patterns, themes and differences. The material collected by the interviews is helpful when compared with the survey data to help make meaning of the experiences, both for the respondent and for myself.

The survey questionnaire had four parts. Survey Question 1a was a "constant sum method" (Thomas, 2013, p.211). Participants were asked to distribute a value of three to four options provided. They did this for each of the ten questions. Answers indicated 'value', avoiding positive response bias, by forcing respondents to choose between options provided (Muijs, 2011, p.43). This would enable data to be gathered that would indicate the perceived value by curates of their curacy training. Similarly, survey Question 1b, a Likert scale of 10 questions, was used "primarily for measuring attitudes" (Thomas, 2013, p.213). Such ordinal data "possess a natural ordering of categories" and allow you "to 'order' the values given" (Muijs, 2011, p.85). Having completed the curacy training and once in post, the data gathered would indicate, to what degree, in retrospect, the perceived value of curacy training would differ at Time 1 (end of curacy) and Time 2 (end of first year in post). The Likert scale method of attitude measurement (Johns, 2011) was used, because it is the attitude of the curates to their training that is of interest. The Likert scale is universally applicable, the responses are comparable across different questions or data components and responses can be assigned the same numerical codes. In other words, it is a useful tool to create a base line of data. This helps to understand the dynamics within each sample at T1, which is the first time they complete the questionnaire at the end of their training, and at T2 (and in comparison), completing the same questionnaire in their first post. The results of data collected in R1T1 and T2 can then also be compared with the results of data collected in R2T1 and T2. The mode (most common) data, give an indication of overall perception to which you can compare each respondent's individual positive or negative perception (Muijs, 2011).

Survey Questions 1c was a Spearman's ranking of ten statements. The Spearman's ordinal scale of ranking was used to "identify and test the strength of a relationship between two sets of data" (Royal Geographical Society, no page). Here the mean (the average) shows the priority. Whereas the Likert method indicates independent information for each question (each question has five possible responses), the Spearman ranking allows an evaluation of all questions at the same time (all questions are ranked in order of priority in relation to each other) indicating respondents priority and, therefore, preference as an indication of their attitude towards their training. Other responses can then be compared to the mean. The scales of measurement in the survey included nominal, ordinal and interval. Nominal (such as gender) is simply the placing of data into categories, without any order or structure (Markham, 2001). Nominal scales categorise (Brown, 2011). Ordinal (such as ranking using non-parametric statistics) only let you interpret gross order and not the relative positional distances (Markham, 2001). Ordinal scales rank and order (Brown, 2011). Interval scales (such as the Likert scale) show the order of things, but with equal intervals between points on the

scale (Brown, 2011). The answers to the survey questions from the curates, presented in tables and figures (Robbins & Heiberger, 2011) were to be compared for themes, patterns and differences such as between T1 and T2, within the specific sample for example between male and female; and data comparisons between DA and DB (i.e. cross-tabulation). All training incumbents, the respective diocesan bishops and training programme directors also received the survey questionnaire (see appendix 8). This was done using survey monkey and included an amalgamation of four questions from survey Question 1a, the complete survey Question 1b and 1c and a slide scale from Question 1d.

Survey Question 1d was a mix of articles and quotes with open-ended questions allowing the opportunity to discover opinions or answers that I had not thought about before (ibid, p.40). All closed structured interviews, using question 1d, were recorded in order to complete full and accurate transcripts. These transcripts were coded into individual words and/or chunks of data for initial and more subsequent content analysis (Scott & Morrison, 2007). Coding helps make sense of data by identifying common phenomena, gather examples of this phenomena and analysing this phenomena for similarities, differences, patterns and themes (Merrill & West, 2009). The closed structured interview process used was so that all respondents received the same set of questions asked in the same order or sequence and in a like manner (Fontana & Frey, 2008). Pre-determined questions were prepared in accordance with a specific hypothesis in mind (Scott & Morrison, 2007). Most questions were closed i.e. respondents choose their response from the options provided. A few were open questions i.e. no response options provided. In order to ensure this 'like manner', all interviews were done by 'phone so as to remove any non-verbal cues in body language by me. This was important in order to achieve greater objectivity in this process because of my insider bias as a curacy programme director and the researcher (Fontana & Frey, 2008). Due to the nature of the research, I was interested to know how many times certain words were used or inferred such as vocation, calling, priest, church, God, obedience and professional/professionalism. Furthermore, using content analysis (Scott & Morrison, 2007), I endeavoured to analyse the concepts or terms used or formulated in the interviews related to themes identified in the literature review such as training, vocation, and professionalism in order to explore whether the concept of professionalism is important in such curacy training as a tool for mission. The structured interviews were piloted and appropriate changes made to the final interviews. The justification for using both quantitative (surveys) and qualitative (interviews) methods in this research is "to capitalize on the strengths of the two approaches and so to compensate for the weaknesses of each approach" (Punch, 2005, p.240).

Although most research indicates a higher response to survey questionnaires by post, due to its personal nature, compared to online surveys, this research did use both methods so as to maximise responses. Only the survey conducted among all training incumbents from DA and DB in the academic year 2013/14 was done online. All survey data collected from curates was done by post. Because the curates are the main focus of the research, they were offered book incentives to respond to the surveys and interviews. This was done to "maximise participation" (Stevenson, 2012, no page). The data collected by the survey questionnaire was compared with a content analysis of interviews and responses to articles and quotes. A pilot study had been done with appropriate changes made to the final survey questionnaire. Certain questions needed greater refinement and clarity.

3.3. Actor and Agent

This initial process described, changed. I discovered the term 'actor and agent' in the writing of Denzin and Lincoln (2008). Through the EdD programme, I also discovered that I have a constructionist epistemology where "meaning, comes into existence in and out of our engagement with the realities in our world" (Crotty, 1998, p.8), a relativist ontology with multiple realities (Denzin & Lincoln, 2008). This means that it is natural for me through qualitative methodology to construct meaning in the light of my experience. As actor, I am a part of the quilt of meaning that is being produced, as agent I am creating the quilt from my paper template and deciding what patches to include (ibid). As Thomas (2013, pp.144-145) concurs, "the researcher is an active, not passive, agent in acquiring knowledge" and so in "presenting interpretative research you should accept your subjectivity and not be ashamed of it or afraid of it". I therefore began to reject a positivist epistemology and the limits to use only the associated methodology. I also rejected grounded theory as a possible qualitative approach in my evolving research as the original hypothesis still remained key making this deductive research and not inductive, as is the case with grounded theory, therefore rejecting methods just as observation. I as the researcher decided to include my narrative as actor and agent because of,

> the reflexive and self-reflexive potential of experience, in which the knower is part of the matrix of what is known, and where the researcher needs to ask… in what ways has s/he grown in, and shaped the process of research (Merrill &West, 2009, p.31).

My narrative will add to the narratives of those whom have participated in this research, "a pieced-together set of representations…fitted to the specifics of a complex situation" (ibid, p.5). This will allow me to interrogate my inner bias, my actual experience as a curacy programme director, the narratives of the participants and vice versa. This would address how my subjectivity had been both

the producer and a product of this text (Richardson and St. Pierre, 2008). It is important to acknowledge that my story was not used to validate or direct other stories but was rather, as agent, the layer of experience as template upon which other patches where constructed, either resonating or disagreeing with my experience, in order to create a quilt of meaning and thereby creating an interactive space for give-and-take between researcher and respondent (ibid). Furthermore, bias would be addressed by triangulation between the literature, survey and interviews; member checking and by creating an audit trail (Robson, 1993, p.158). This change also meant due to a move towards narrative enquiry, the researcher could write in the first person (Denzin & Lincoln, 2008).

Addressing the complexity of the research, I sought to employ the metaphor of a quilt of meaning discovered in the writing of Denzin and Lincoln (2008) as discussed in chapter 1. The complexity of the research is like a patchwork quilt. This has developed in the process of the research as Denzin and Lincoln (ibid, p.5) concur, "Choices regarding which interpretive practices to employ are not necessarily made in advance". Furthermore, attending the Erasmus Intensive Programme, in the summer of 2014, to present my research and in particular my forming methodology, I discussed the problem that my methodology did not satisfy quantitative principles of objectivity, validity and generalisability (Merrill & West, 2009). Such change is normal for doctoral research anticipating "refinement and clarification" (Brown, 2010, p.173). Merrill & West (2009, p.164) define validity as "statistical significance, standardised procedures, reliability, replication and generalisability". In other words, the methods used actually measure what they claim to measure (Punch, 2005). Bell (2005, p.117) defines reliability as "the extent to which a test or procedure produces similar results under constant conditions on all occasions". Validity and generalisability are often associated with quantitative methodology and a positivist epistemology. Using the priority of qualitative methodology, these would be replaced by credibility, transferability, dependability and confirmability (Robson, 1993, p.155). The methodological issues discussed at the Erasmus Intensive Programme were that:

- The samples too small to allow data to be generalised, were independent research samples and could not be compared to each other. "The greater the numbers in the sample...the more representative they are of a parent group, the more valid the research" (Merrill & West, 2009, p.164);
- The variables in each sample group i.e. DA and DB, were not comparable with each other in the process, reducing the overall sample size allowing only results to be compared and each trajectory within each sample needing to be followed to completion without comparison to each other during the process;

- Therefore data collected through the survey questionnaire were non-parametric and could not identify causal relationships;

- Due to the motive of the research was strongly connected with me and my working context, it would be beneficial to include this voice and not try and prevent it for the sake of objective positivist quantitative methodology which was no longer the priority. As Merrill & West (2009, p.99) argue, "the self and subjectivity can be a rich resource in making sense of others' experience and to challenge, in turn, our own assumptions".

The focus of the main data was about the curates who completed the survey at Time 1 (end of curacy) and Time 2 (end of first year in post) to allow them to tell their story and enrich the survey data gathered. The initial aim of interviewing the Bishops at the end of the study was therefore now not the priority. Rather using the metaphor of the quilt of meaning, the narrative interviews of curates as a priority would add colour and warmth to the data and material. The change led to the research being refined with a greater emphasis on qualitative methods. Mixed methods research is a more flexible approach, "where the research design is determined by what we want to find out rather than by any predetermined epistemological position" (Muijs, 2011, p.8), and, as such, "qualitative research does not require well-defined variables or causal models" (ibid, p.11). As Thomas (2013, p.183) states, "it's absolutely fine to mix design frames and methods. In fact, it is to be applauded". The process was a valued educational experience for me (Brown, 2010). In other words, the results would be used to create a final quilt of meaning. My template as agent and my patchwork as actor will be included in the quilt of meaning. Diagram 3 below graphically represents my initial methodology and then how the improvements were made leading me to the refinements discussed.
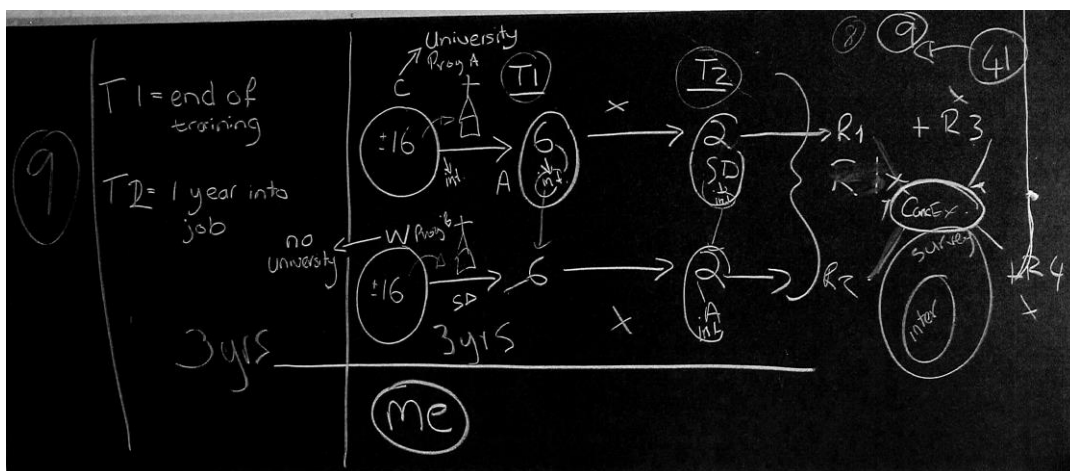

Diagram 3: Methodology drawing at the Erasmus Intensive Programme

3.3.1. Narrative Research

In order to employ a more qualitative approach, curates who completed the survey questionnaire at T1 and T2 were approached to be interviewed, so as to allow them to tell their story using narrative interviews (Scott & Morrison, 2007). Full transcripts and reflections upon these curate interviews (see appendix 7), including the relevant survey questionnaires, were developed together by the researcher and the respective interviewees.

"Qualitative research is a situated activity that locates the observer in the world" (Denzin & Lincoln, 2008, p.4). This situation allows me, as the researcher, to engage with people i.e. the curates, and with understanding how they make sense of their worlds i.e. their curacy (Merrill & West, 2009). Together with the phenomena of how people make meaning of their experiences, I aim to correlate those meanings with my own experience as a curacy programme director (Denzin & Lincoln, 2008). Therefore, in making a quilt of meaning from their and my own experiences, I aim not to privilege any single methodological practice over another so as to allow the data and the material to emerge naturally; a conversation of mutually relevant experiences (Denzin & Lincoln, 2008). It is similar to how in making a quilt; all patches have equal value in the finished quilt even if different in size and appearance. Those who had completed the survey questionnaire at T1 and T2 were if willing interviewed. These narrative interviews were recorded and fully transcribed (Merrill & West, 2009). Such a narrative approach focusses on the nature and conventions of the stories people tell over time, indicating how culture (the Church of England culture in this case) infuses and shapes individual narratives (ibid). Examples of the Church of England culture can be found in the common use of certain terminology (PCC – parochial church council), dress (cassocks) and practice (only a priest can preside at communion). I could then, as actor, reflect on these experiences in terms of how I perceived my own practice as a curacy programme director because "biographies, and researching others' lives, can affect us in profound, interconnected ways" (ibid, pp.7, 10), helping me make meaning of my own context as a curacy programme director and so as agent, create a quilt of meaning. All these stories were embedded in a very specific social, theological and historical frame and the narrative method aimed to gain understanding about this interaction (ibid), especially in terms of how this interaction resonated with similar frames in the literature review. Themes were developed and examined for repetition in the curate's narratives and the data collected through the survey questionnaire. This is important in order to identify data that relates to existing theory, disagrees with existing data or generates new ideas/theory (ibid).

Although interviewees disclosed their identity to me in order to be interviewed, their identity within the reporting of the research remained confidential (Merrill & West, 2009). A total of four curates i.e. two per year, were interviewed in this manner. Narrative methods are justified because of the informal and non-formal learning context of adults in curacy but also as a pedagogical tool in the education of diverse professionals, such as, what is found in curacy (Merrill & West, 2009). This allows for the exploration of these different dimensions and to understand the synergy between these informal and non-formal forms of learning (ibid). These methods were included in the mixed methods approach because such, "research gets to parts often neglected in conventional research and helps us begin to weave new empirical and theoretical connections" (ibid, p.95). This process is like the sewing of the patchwork squares to create the quilt of meaning.

3.3.2. Narrative Interviews

The aim of including the narrative open in-depth interview (Merrill & West, 2009) was to allow the curate to tell their story (Chase, 2008), generating "narrative material that is both rich in detail but also experientially inclusive and reflexive in character" (ibid, p.113), a specific immediate experience (Merrill & West, 2009). This was done with minimum intrusion by me (ibid) at phase 1. At the end of the interview, the curate was asked if there was anything else they wished to add or say "about something that has not been mentioned" (ibid, p.123). The interview was recorded to enable me as the interviewer and interviewee to 'listen' intently, especially when the fully transcribed interview was made available to the interviewee to read, correct, amend and comment upon i.e. member checking and audit trail. The presence of the recorder was mentioned and discussed. The interview was transcribed in full and in its complete narrative form avoiding any grammatical corrections (ibid). Phase 2 of the interview involved allowing the curate to respond on the full transcript of their interview and my report on their responses in comparison with the survey questionnaire completed at T1 and T2. Phase 2 was shaped by the "researcher's theoretical interest" (Merrill & West, 2009, p.119) as an initial analysis already. Analysis of these narratives "helps us to make sense of a person's story" and "to move beyond description…to refine understanding in more systematic and sustained ways" (ibid, p.128). Coded phenomena allowed data to be broken down, conceptualised and then put back together in new ways (ibid), especially if these patterns connected across transcripts making individual stories collective ones (ibid), just like a quilt. This is an important process of confluence (Crotty, 1998) which replaces the generalisability of the quantitative approach by allowing a collective story to emerge. Merrill and West (2009) concur that there are many instances of powerful biographies speaking not simply for the person telling the story but for whole groups and cultures. These stories provide warmth and colour to the data and material. However,

this is not the foremost priority as narrative research is also interested in the individual story and not just the collective one (Scott & Morrison, 2007). Each curate has such a unique biography and experience of curacy that as it grows, the stories emerge to reveal a complex quilt of meaning. For curates in their training this means that different people will describe their experience in different ways (Crotty, 1998), and for some this experience will have value and meaning while for others, it will not.

3.4. Bricolage

The evolving methodology by now was beginning to use different methods to examine and understand the complexity of the research, as Pring (2004, p.57) states, "Different methods get at these different explanations". The methodology initially chosen in this research used methods that are positivist because it initially sought to use quantitative methods that were objective, valid and generalisable to quantitative findings (Crotty, 1998). However, the discovery and use of the term 'actor and agent' and other changes discussed at the Erasmus Intensive Programme meant a change to and emphasis of more narrative methods. The importance of the narrative interview (Merrill & West, 2009), enabled a closer understanding of the curates' perspective and experience (Denzin & Lincoln, 2008), working in dialogue with them rather than on them (Merrill & West, 2009) reflecting more a conversation (Denzin & Lincoln, 2008). Incorporating narrative methods, allowed interviewed curates to comment on full transcripts and my reflections upon these, and help me identify common themes. Developing in confidence as a researcher, I wanted to know how I could apply a methodology which is more constructivist in nature, allowing multiple realities and a co-creative understanding by me and the respondents (Denzin and Lincoln, 2008, p.32). This was partially achieved by the change to and emphasis on narrative methods, which due to my constructivist paradigm, allowed a subjective epistemology where the curate and I co-created understanding and which allowed my voice as part of the quilt of meaning. I am open to the "potential for new and richer meaning…an invitation to reinterpretation" (ibid, p.51). This change to a more qualitative mixed method methodological approach was more conducive to my epistemological paradigm allowing for greater creativity and hence the use of the metaphor of the quilt of meaning to capture this creative, yet complex process.

Further reading and study about the use of the metaphor, the quilt of meaning, revealed that Denzin and Lincoln (2008) use such a metaphor as part of a methodology called *bricolage. Bricolage* is about questioning assumptions, even subverting them (Hammersley, 2013), a conviction that there are "no right or wrong methods" (Thomas, 2013, p.185). It is a "critical, multi-perspectival, multi-theoretical

and multi-methodological approach to inquiry" (Rogers, 2012, p.1). It is a methodology that resonates with a constructivist epistemology because it is about meaning-making (ibid). Such an emphasis therefore does not depend on large samples. The depth of material of small samples is equally valid. Nonetheless, the limitations of small samples are acknowledged, considering the nature of the narrative interviews as well the self-selection of participants which may have led to particular views becoming more prominent. Also the reduction in numbers was inevitable, given that the study is presented as longitudinal. However, *bricolage* is a methodology that acknowledges complexity (Kincheloe and Berry, 2004). *Bricolage* comes from a French expression which "denotes crafts-people [*bricoleurs*] who creatively use materials left over from other projects to construct new artefacts" (ibid, p.1). The methodology seeks to help researchers respect the complexity of meaning-making processes. Rogers (2012, p.4) identifies five types of *bricoleurs*, namely, interpretive, methodological, theoretical, political and narrative. This research reflects the use of the interpretive, methodological and narrative types. The interpretive *bricoleur* recognises that research is an interactive process shaped by one's *habitus* therefore requiring researchers to reflexively piece together their research (ibid). "Such reflexivity adds depth and plurality to the inquiry process" (ibid, p.4) and uses a symbiotic hermeneutics, "developing a complex ontological[26] and epistemological[27] awareness of objects of inquiry" (ibid, p.10). The methodological *bricoleur* combines multiple research tools to accomplish a meaning-making task of a complex inquiry allowing the contextual contingencies to dictate which data-gathering and analytical methods to use (ibid, p.5). It is here particularly that the metaphor of the quilt of meaning is central allowing an aptness for creativity. Finally, the narrative *bricoleur* appreciates how ideologies and discourses shape how knowledge is produced[28], drawing techniques from multiple perspectives, voices and sources (ibid, p.7). Furthermore, "such an active agency rejects deterministic views of social reality" (Kincheloe and Berry, 2004, p.2).

My diverse experience is what enables me to create a *bricolage* quilt of meaning (Denzin and Lincoln, 2008), to straddle denominational traditions, encompassing a broader Christian vision beyond denominational boundaries. Furthermore, multiple methodological practices as a strategy adds "rigor, breadth, complexity, richness and depth to any enquiry" (Denzin and Lincoln, 2008, p.7).

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[26] "Ontology is the study of what there is or what exists in the social world" (Thomas, 2013, p.120). This involves socio-historical dynamics as discussed in chapter 2, 'role: historical development'.

[27] "Epistemology is the study of our knowledge of the world" (Thomas, 2013, p.120). This involves how the foundations of knowledge of a given context surround an object of enquiry using processes like Foucauldian genealogies, cf. chapter 1, p.32ff.

[28] These were discussed in chapter 1 'unravelling a quilt'.

Using *bricolage*, allows the research to reflect my constructionist epistemology, as "conversation analysis" (Scott & Morrison, 2007, p.161) and allows the recognition of the complexity of the research inquiry. As Hammersley (2013), however, states and I acknowledge, this approach is contested. However, as Rogers (2012, p.9) argues, using only a one standardised testing procedure, research does not appreciate the complex dynamics beyond pedagogical intervention. Furthermore, using one methodology or even one single theory presents only a partial answer to the complex research question.

3.5. Ethics

Participants in the research were curates from DA and DB in the final year cohorts; the bishop of each diocese responsible for curate training, the respective programme directors, the university link tutor of DA and the training incumbents of the respective curacy cohorts concerned. Collecting data from and about people through survey questionnaires and interviews implies ethical considerations (Punch, 2005) such as (Bell, 2005; Punch, 2005) confidentiality; anonymity; that no participants would be at risk or harm as a result of the research; that participants are informed regarding the research; that they are free to decline or withdraw at any point making their participation voluntary and detail about where data will be stored and when data such as recorded interviews will be destroyed. These procedures were granted clearance by the university ethics committee whom also latter ratified my research when it was randomly chosen for review towards the end of the research project.

3.5.1. Curates

Details of final year curates from DA and DB, in order to ensure anonymity, were sent to my administrator. The administrator then sent out by post, an introduction letter, a voluntary informed consent form, the survey questionnaire and a stamped self-addressed reply envelope. Those who did not wish to participate could either send the blank documents back in the self-addressed envelope or simply ignore the letter altogether. Those who did reply sent back a signed consent form and the completed survey. The consent forms were kept securely by the administrator and the completed surveys returned to me coded, so as to ensure anonymity and confidentiality. These codes for the respondents and their respective dioceses would be used in the display of data so as to ensure confidentiality. Those who responded at T1 were sent the same questionnaires a year later (T2) by the administrator and replies again coded (matched with T1). All curate respondents at T2 were sent another letter and voluntary consent form requesting to be interviewed. Two curates would be selected to engage in biographical interviews. This would identify them to me as the

researcher and therefore the letter and consent was about them providing voluntary consent to not only be interviewed but also to wave anonymity. If more than two curates responded I would only select interviews based on codes from T1 and T2, so that only the two curate participants selected for narrative interviews were identified by me as the researcher. Any detail shared in the interview that could identify them was removed or coded to ensure confidentiality.

3.5.2. Diocesan bishops, programme directors, university link tutor and training incumbents

I sent out by email, an introduction letter (appendix 3), a voluntary informed consent form (appendix 4) and section 1d of the survey questionnaire to the respective bishops, curacy programme directors, university link tutor and selected training incumbents, to be used as semi-structured interviews (appendix 6). All concerned are identifiable to me, meaning no anonymity was promised. On reception of their voluntary informed consent, a 'phone interview was conducted. Any identifiable details in the transcripts were removed or coded to ensure confidentiality. One training incumbent per diocese, per cohort, was identified for me by the programme directors for the purpose of these interviews. All training incumbents of the respective curate cohorts were sent by email a link to a secure online survey questionnaire similar to that completed by the curates (appendix 8). This email included an introduction letter and participation was seen as voluntary consent. I could not identify participants or those who chose not to participate. This ensured anonymity and confidentiality. Any details in the survey that could potentially identify participants was either coded or removed.

3.6. Conclusion

The methodology describes how and why I changed the initial imperative for generalisability, to that of using mixed methods, a change towards a methodology that is narrative and qualitative in nature. As a result of this change, I included the consideration of my own experience, voice and self. The methodology is now in a place to helpfully create a quilt of meaning from the patchworks of the curates, bishops, programme directors, training incumbent, university link tutor and my experience as a programme director, as a template, engaged in conversation with the experience of others and my own. The data is the material; the meaning is the colour and pattern. The use of survey questionnaires and interviews initially, adding my own voice and the emphasis of narrative research and developing these into a quilt of meaning has finally meant that I have chosen the *bricolage* methodology, even if so retrospectively. The chapter to follow will now discuss and analyse the data and material produced by these tools and this methodology in creating a quilt of meaning.

CHAPTER 4: A Quilt of Meaning

4.1. Introduction

The quilt of meaning is the metaphor for the final discussion and analysis of data and material with the inclusion of my story and experience to allow greater reflexivity for me as the actor and agent in this research. As described in chapter 1, as actor, I am a part of the quilt of meaning that is being produced; as agent I am creating the quilt of meaning. In this chapter, I am interested in examining the nature of curacy training by examining the curate's experience and expectation of curacy at the end of their curacy (T1), compared to their experience and expectation once in post (T2). This examination is discussed under the headings of role, knowing, being, doing and assessment. As discussed in chapter 1 (cf. p.20), these headings are chosen because the training of the priest is predominately about their role. This role as a priest incorporates *knowing* about God and how this is applied to life in the context of a Church of England parish. The role and vocation of the priest is about Godly presence (*being*). The public role involves *doing* baptisms, weddings and funerals. The development of the *knowing, being* and *doing* of this role is constantly assessed in order to 'sign the priest off' as 'fit to practice' (*assessment*). I will explore the link between curacy (the experience and expectation) and future ministry (the experience and expectation) inquiring as to whether curacy is adequate in training curates for their future role. This has been done by gathering survey data at the end of curacy (T1) and survey data and interview material at the end of the first year in post (T2) to illuminate the link between curacy and the actual ministry. The data and material illustrate the similarities and differences between curacy and future ministry and whether a validated curacy provides a more effective training context towards competency and national deployment. These experiences are like the patchwork squares on a quilt.

The findings from the curates are compared to the expectations of the diocesan bishops, training incumbents, programme directors and a university link tutor. These expectations, together with those of the curates, will be analysed in comparison to my own experience as a programme director. As stated in chapter 3 on methodology, it is natural for me through qualitative methodology to construct meaning in the light of my experience, allowing me to create just such a quilt of meaning. This is about making meaning, not a positivistic and representative (generalizable) analysis. Engaging with curacy as a training and formational process, there are a number of metaphors that can be used with ideological implications. For example, I have heard curacy be compared to a sausage machine. Regardless of what goes into the machine prior to curacy, what comes out is a bland marketable

product i.e. the normalising mentioned by Foucault in chapter 1 (cf. p.29). Such a view is more about function and erodes diversity and difference. The metaphor I have chosen is that of a patchwork quilt. It recognises individual difference and complexity but nonetheless, creates a functional whole with two dominant features: The quilt is beautiful and thus has parallels with the aesthetic and worship (the Christian faith) and the quilt is also functional providing warmth. Using this metaphor instead of for example the mechanistic sausage machine, also means for me as curacy programme director, that I can be part of the quilt created (as actor and agent) rather than the manager at the helm of the sausage machine (only agent).

A description of the patchwork squares (i.e. the samples) and the findings of the survey questionnaire and interviews will follow. The batting (i.e. material from the narrative interviews) will add 'warmth' to the quilt. Mission and professionalism, as a tool for mission, will be the colour thread that sews the patchwork squares together to create the quilt of meaning.

4.1.1. Patchwork Samples

Patchwork squares are from Diocese A (DA) which has a curacy shaped around a university validated award, fully funded by the diocese, and from Diocese B (DB) which does not shape its curacy around a university validated award but does allow curates from their second year in curacy to study, an appropriate academic award as an extra if they so wish, over and above the curacy programme, part-funded by the diocese.

At Time 1 (T1), from DA, three from a curacy of six and nine from a curacy of seventeen from DB completed the initial survey questionnaire. The response by postal invitation produced on average around a 50% response rate. I therefore had 12 patchwork squares. To add more colour to these squares, at Time 2, one from the initial three from DA completed the follow-up survey questionnaire as did three from the nine from DB. This was a 33% response rate for both dioceses. 4/12 patchwork squares could therefore have more colour. Based on a response to an invitation to be interviewed, two responses, which were from DB, were selected to be interviewed. This will provide the batting for the quilt. Interviewee R1DB1 (round 1, diocese B, respondent 1) will be referred to as 'John' and interviewee R1DB2 will be referred to as 'Mary'. This concluded Round 1 (R1).

In Round 2 (R2) at T1, five from sixteen curates from DA (31% response rate) and four from fourteen curates from DB responded (29% response rate) and completed the initial survey questionnaire. R2 therefore provided nine patchwork squares. Adding colour to these patchworks, at T2, four out of

the five from DA and three out of the four from DB, responded and completed the follow-up survey questionnaire. 7/9 patchwork squares could therefore have more colour. Survey responses at T2 for both dioceses were encouragingly above a 75% response rate. To add warmth to this quilt, two from DA were selected to be interviewed. Interviewee R2DA2 (round 2, diocese A, respondent 2) will be referred to as 'Peter' and interviewee R2DA3 will be referred to as 'Jane' (appendix 7). This concluded R2. Muijs (2011, p.35) states that people who volunteer to take part in survey research are often untypical i.e. they are likely to have particularly strong views on the research subject or have a lot of time on their hands. I will be mindful of this bias in the analysis of the data. The survey samples for curates are summarised in table 1 below:

Survey	DA total & T1 responses	DA total T1 responses & T2 responses	DB total & T1 responses	DB total T1 responses & T2 response	Total Survey participants
Round 1	3/6 (50%)	1/3 (33%)	9/17 (53%)	3/9 (33%)	12
Round 2	5/16 (31%)	4/5 (80%)	4/14 (29%)	3/4 (75%)	9

Table 1: Round 1 and 2 Curate totals

The responses, encouraged by incentives such as free books, are encouraging for such small samples, ranging between 29% as the lowest and 80% as the highest. Other patchwork squares besides those of the curates were gathered. Eight males and one female were interviewed from among diocesan bishops, programme directors, training incumbents and a university link tutor (see appendix 6). From this sample of nine patchwork squares, the age frequency was two in the category 40-49, three in the category 50-59 and four in the category 60-69 providing data from all age categories.

The gender frequency from the total curate sample of 12 respondents at R1T1 is displayed in figure 1. Unknown indicates that the respondent did not complete the question. The gender frequency is balanced overall and none of the curacies were dominated by the same gender; five female curates were from DB and three male curates were from DA.
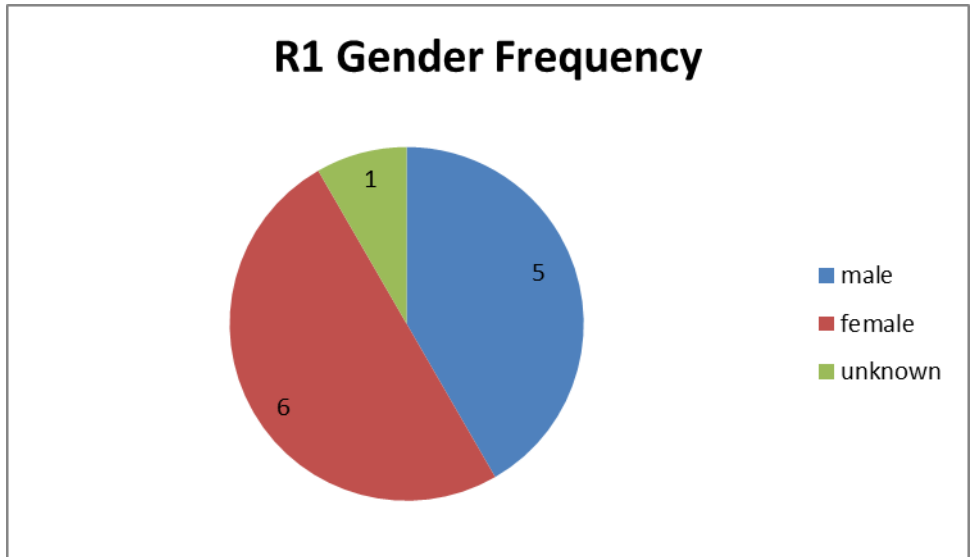
Figure 1: Round 1 Curate Gender Frequencies

R2 gender frequencies are weighted towards male as indicated by figure 2 below. The reason for this is unknown and will be considered when analysing data:
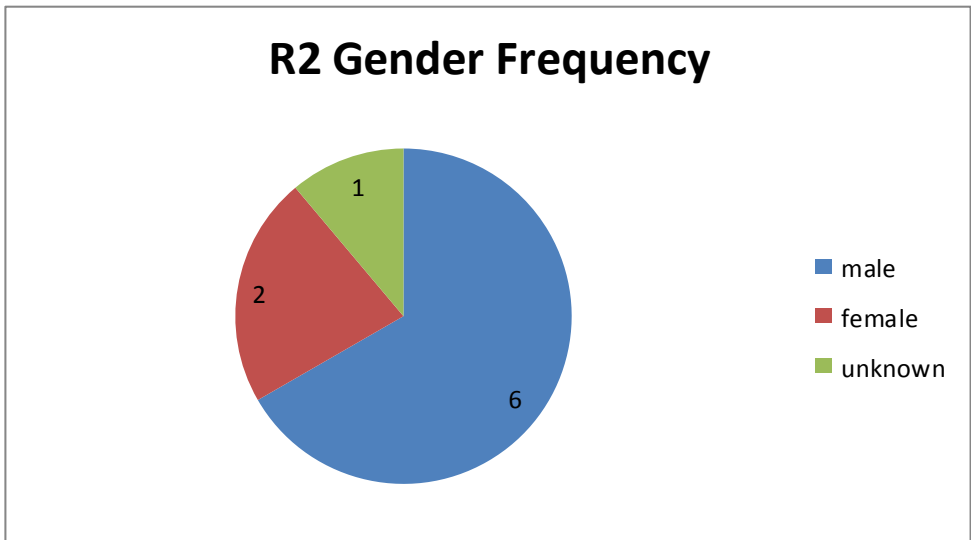
Figure 2: Round 2 Curate Gender Frequencies

The frequency of age for all the participating curates in R1 is displayed in figure 3 and indicates a balanced representation:
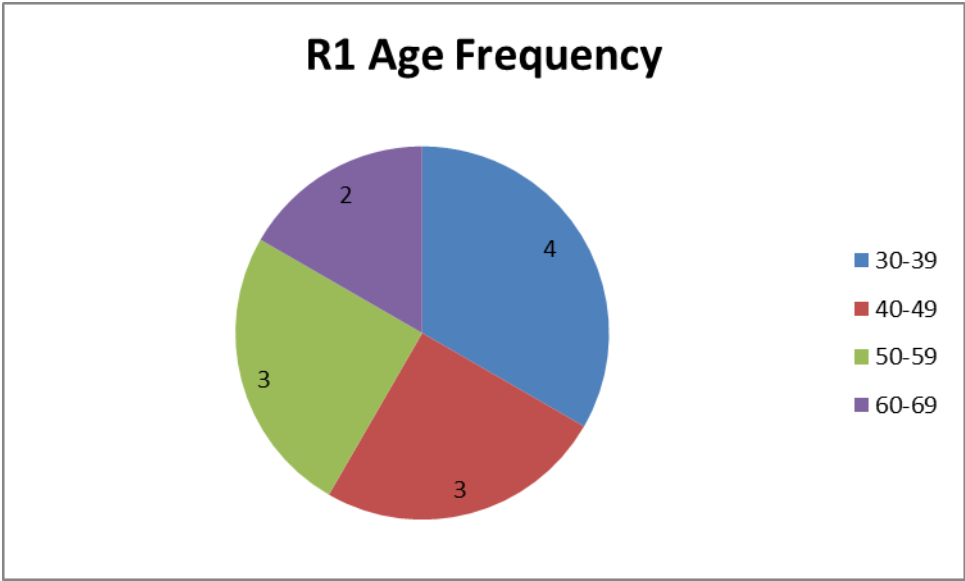
R1 Age Frequency

Figure 3: Round 1 Curate Age Frequencies

In R1, DA only had curates from the 40-49 and 60-69 age categories. However, overall there are curates represented from all the age categories for this sample. In comparison at R2, there is less in the age category 30-39 as illustrated in figure 4 below, although all age categories are represented. The reason for this is unknown and will be considered when analysing data:
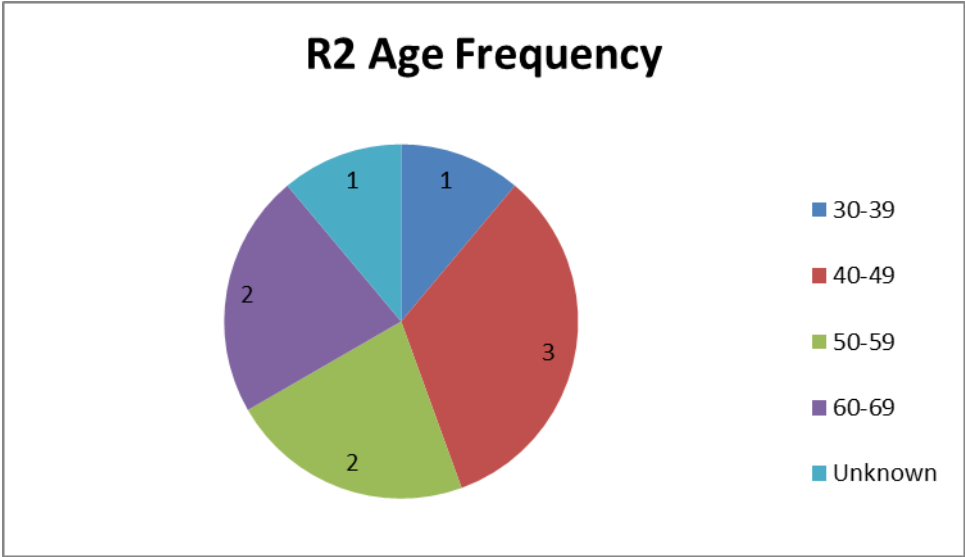
R2 Age Frequency

Figure 4: Round 2 Curate Age Frequencies

In R1, the curate sample only represented stipendiary and self-supporting (SSM) ministers with no curates who were pioneer or distinctive deacons[29]. This is considered normal for some curacies. Figure 5 below indicates the curacy title frequency:
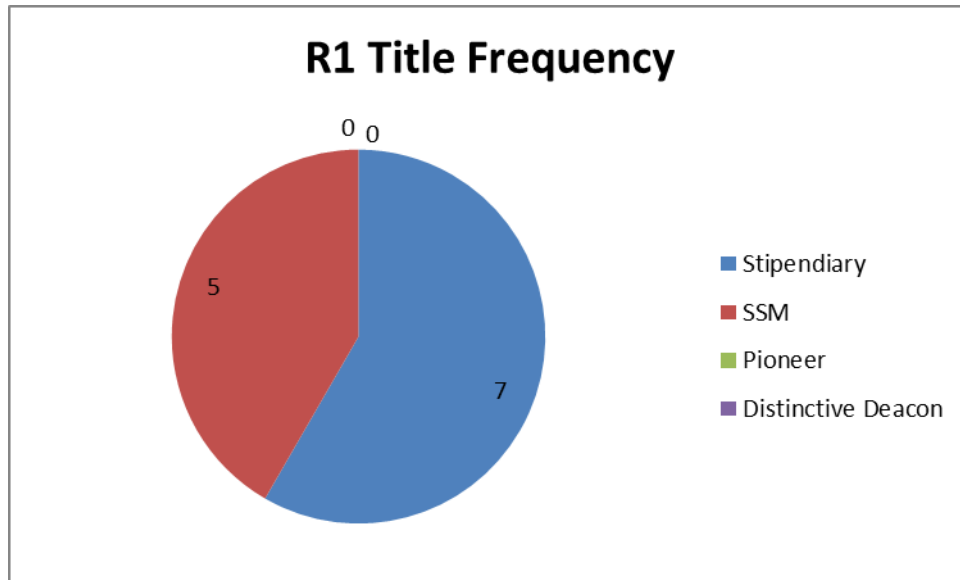
R1 Title Frequency

Figure 5: Round 1 Curate Title Frequencies

Both curacies had curate representation from both these titles at R1. R2 included pioneer curates as seen in figure 6 below:
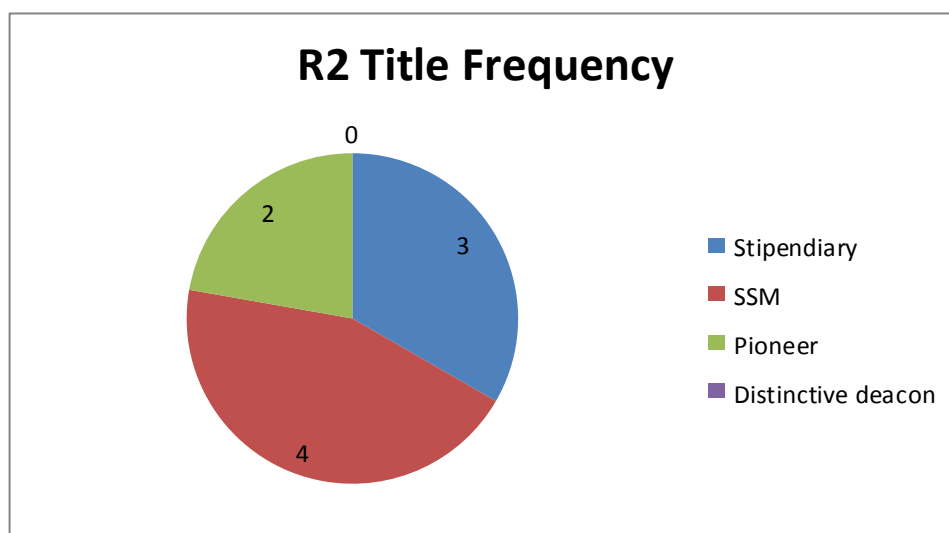
R2 Title Frequency

Figure 6: Round 2 Curate Title Frequencies

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[29] A pioneer minister is a minister with the specific task of starting new initiatives. A distinctive deacon is an ordained person who cannot bless, preside at the Eucharist and offer absolution for sins (only ordained priests can do this). This allows distinctive deacons less 'church-based' activity as an ordained person.

John is a stipendiary curate in the age category 50-59 and Mary is a SSM (self-supporting minister) in the age category 40-49. Peter is a SSM in the age category 60-69 and Jane is also a SSM and is in the age category 50-59. No-one from the age category 30-39 agreed to be interviewed.

Training Incumbents from DA and DB were invited to complete an online survey questionnaire similar to the survey completed by the curates (see appendix 8). There was a 47% response rate. 11 of the potential 22 from DA and 17 of the potential 28 from DB responded. The gender frequency of training incumbent respondents, seen in figure 7 below, is a slight contrast to the gender representation of their respective curates which is more balanced. Figure 7 indicates a larger male representation than female. A larger proportion of male training incumbents are a common representation in the Diocese of Rochester.
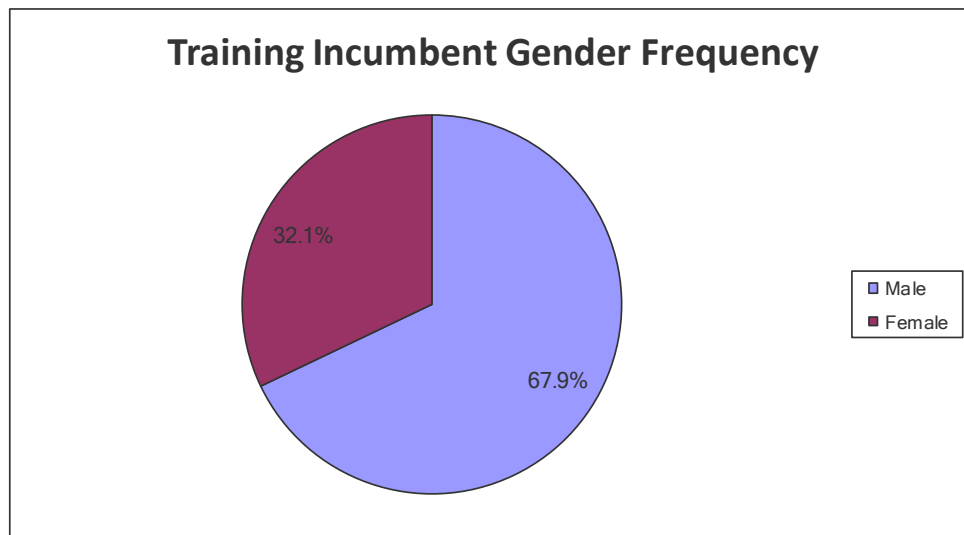
Figure 7: Training Incumbent Gender Frequencies

It is noted that although the gender frequency among training incumbent respondents is not equal, their curate's gender distribution is. The gender distributions of the training incumbents' curates are indicated in figure 8 below:

Training Incumbent's Curate Gender Frequency

- Male: 53.6%
- Female: 46.4%
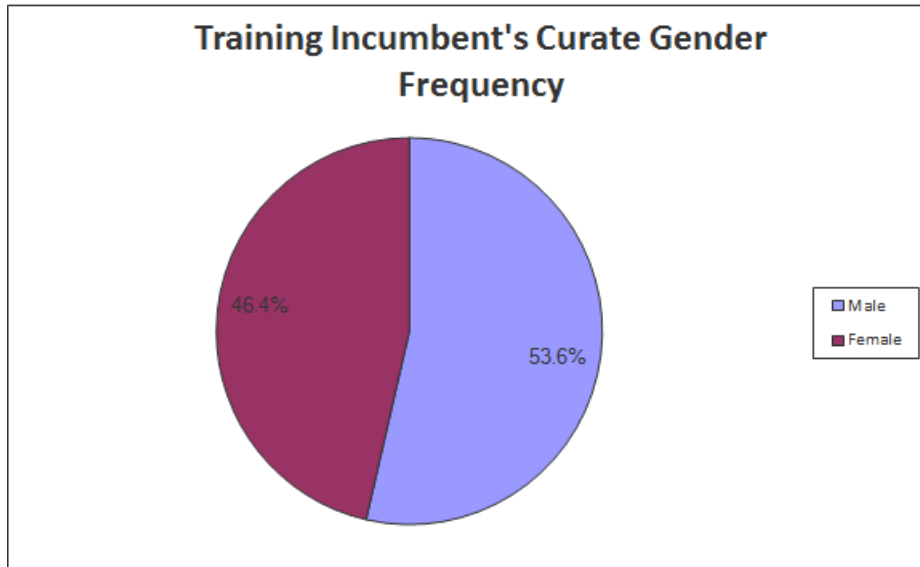
Figure 8: Training Incumbent's Curates Gender Frequency

Figure 9 below shows the experience of the training incumbents, including their present role as training incumbent. These indicate that half of respondents (14) are taking up this role for the first time, five of these 14 (36%) being women:

How many times you have been a training incumbent

- Once: 50.0%
- Twice: 17.9%
- Three or more times: 32.1%
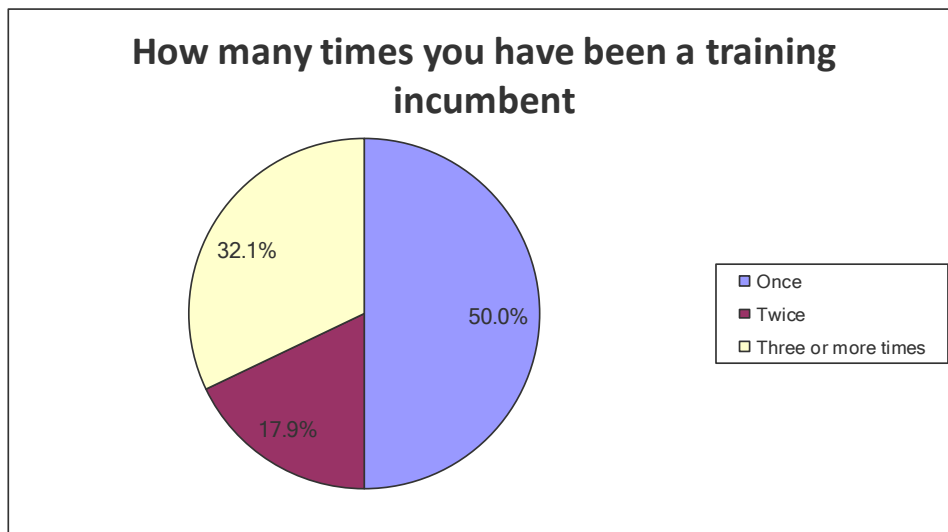
Figure 9: Experience of being a Training Incumbent Frequency

Together curate respondents from R1 and R2 indicated 11 males and eight females, five were under 40 years of age and 15 were over and 10 indicated stipendiary and nine self-supporting minister (SSM). Although these were only respondents, the totals do not resonate with declining stipendiary posts but do resonate with an increase in the age of curates (cf. p.41). The summary of the various

samples for this research indicate a balanced spread in terms of age, titles and gender from which data is to be acquired regarding experience and expectations.

4.2. Patchwork scale and colour: Role

This section will now explore, among the samples previously described, the nature of curacy training by exploring the experience and expectation of role. Curates negotiate and will negotiate many different roles. For many, they navigate previous held career roles and newly formed roles as ordained curates. For instance some self-supporting (SSM) curates who hold these roles in tension at the same time, working in a secular role while at the time, as a curate, discovering and developing an ordained role. Others, particularly once having completed curacy, may hold dual roles such as a part-time parish priest and chaplain. Most would need to negotiate their public role in society as a Church of England priest because the Church of England is the state church and the role is therefore a public office. To explore whether curacy adequately prepares curates for this complex role in the future, in R1 at T2, 2/4 curates surveyed, now in their first post, indicated that their curacy did prepare them for their future ministry, one of them being John. One indicated that they were not sure (this was Mary) and one did not answer the question. In R2, at T2, 4/7 surveyed now in their first post, indicated that their curacy did prepare them for their future ministry, one of them being Jane. One indicated curacy did not prepare them for their future ministry, one was not sure (this was Peter) and one did not answer the question. In both cases (R1 and R2) only half of the curates once in post indicated that their curacy had indeed prepared them for their future ministry. Such poor results from this study reflect previous research discussed in the review of the literature and will be analysed further in more detail.

4.2.1. Previous and present role

All curates from R1 and R2 had careers before becoming curates. Besides making each patchwork square diverse, this highlights the need for the negotiation of previous roles with a new forming role. Prior to curacy 8/12 (R1) and 6/9 (R2) curates had two or more previous careers. How past skills are incorporated into learning new ones in the process of curacy and what effect the legacy of past roles have on a new forming role is crucial. Considering the age frequency of curates (see figure 3 & 4, p.87), previous careers are not surprising but it does emphasise that having more than two or more careers, the understanding, development and exercising of a new role is a crucial and complex part of their initial training and formation, particularly SSM (self-supporting minister) curates who may still be engaged in those previously held roles. Most SSM curates will exercise both roles during curacy training and once it is complete.

Adding warmth to the quilt, one curate describes how she worked as a librarian prior to curacy. She says, "The very first thing I did in my curacy was to go into the local school and present bibles to the children". She notes, "the previous time I had been there [the school] I had gone in as a librarian...that was a very obvious transition [of role]". She confesses the transition felt strange. She states later that she wanted to focus on being a full-time librarian or a full-time minister, but not both. Another curate views the past experience of life and careers in further education and industry as valuable life experience which enhances his role now as a priest.

With experience as a teacher from a previous career, one curate concurs that her skills as a teacher were "very transferable", echoed by another curate, when he states how his past career in social work enabled his role as curate when visiting people. These narratives make you feel the complexity of role in their patchwork squares. They are evidence of how previous roles can support new roles. These previous skills could influence whether the new training of curacy is applicable and relevant.

To analyse curates perception as to whether training was required, curates were asked to prioritise from options given what is required 'to be a priest' (Question 1aQ6). To be a priest there 'should be training' was the highest priority in R1. None indicated that there was 'no need for training', confirming that some form of training is expected. However, 6/9 curates from DB also prioritised one of the other options, some indicating that there is 'no effective training'. This has implications regarding whether curacy can adequately train curates for their future ministry. What caused such unique responses from DB is not clear. The diocese ranking and ranking score[30] results for R1T1 Question 1aQ6 can be seen in table 2 below:

To be a priest there:	Diocese A	Diocese B	Total Ranking Score	Ranking
Should be training	7	10	17	First
No need for training	0	0	0	Fourth
No effective training	0	5	5	Third
Variety in training	2	12	14	Second

Table 2: Total dioceses ranking scores for R1T1 Question 1aQ6

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[30] The value given by each respondent added together. See chapter 3 on methodology, p.71.

The difference in curates' patchwork squares between DA and DB suggests a different training ethos of the respective curacies based on the ranking score indicating value and therefore indicating the different experience of curacy. Whether that is because of a validated programme in DA is not clear.

In comparison, in R2, there were two options ranked as the highest priority as seen in table 3 below:

To be a priest there:	Diocese A	Diocese B	Total Ranking Score	Ranking
Should be training	10	3	13	First
No need for training	0	0	0	Third
No effective training	0	1	1	Second
Variety in training	5	8	13	First

Table 3: Total dioceses ranking scores for R2T1 Question 1aQ6

To be a priest there 'should be training' and 'variety in training' were both ranked equally high but ranked in terms of priority differently by each diocese indicating the difference in experiences. No curates from DA in R2 indicated that there is 'no need for training' which resonates with R1 results.

Curates have an expectation that to be a priest there should be training. However, in both results from R1 and R2, only DB curates indicated that there is 'no effective training' to be a priest, indicating, a different experience of their curacy. Whether the difference of experience between DA and DB is because of validated university programme is not clear.

The following may add further colour to the patchwork squares in order to add more meaning to the quilt. One SSM curate from DB, aged 60-69, and one stipendiary curate from DB, aged 30-39 indicated that there is no effective training to be a priest. Both curates are in different age ranges and titles (SSM and stipendiary). The former, engaged in an academic award (a BA top-up), indicated (Question 1bQ8) that she was 'not sure' that curacy training/education is needed to be a priest and yet in response to the quote that clergy are a 'jack of all trades' (Question 1d, article 1), she emphasised three times the need for training. This may indicate that the different experience of DB is related to the adequacy of the curacy programme. The latter, a former pastoral assistant, said (survey Question 1a), "I have learnt almost nothing that I did not know before my curacy, and have experienced almost nothing new during these 3 years". He did 'agree' that curacy training/education is needed to be a priest. He ranked a 'good training incumbent' as the highest priority for what a

successful curacy depends on which may enlighten his comment and indicate that his experience is related to the curacy programme and his experience in the parish (context). It would have been helpful to ascertain whether he had a bad experience as a curate with his training incumbent, however, neither of these curates responded to the survey at T2 and so no further data is available. I can only suggest that their rating may be either the result of their context (training incumbents and parish) or the actual curacy programme. In R2 an SSM curate from DB, aged 60-69, indicated that there is 'no effective training' to be a priest. She did respond at T2 and changed her perspective that there is 'no effective training' to be a priest. In post, she responded to the 'jack of all trades' (Question 1d, article 1) quote by saying, "clergy are qualified in a vocation which requires specialist training". The actual ministerial experience may have highlighted the need for specialist training in order to inhabit the role, awareness possibly absent during curacy. This change in perception between T1 and T2 is also indicated by John and Mary. With reference to Question 1b (figure 10 below), John changed his perception from curacy to post in 7/10 items and Mary in 5/10 items.
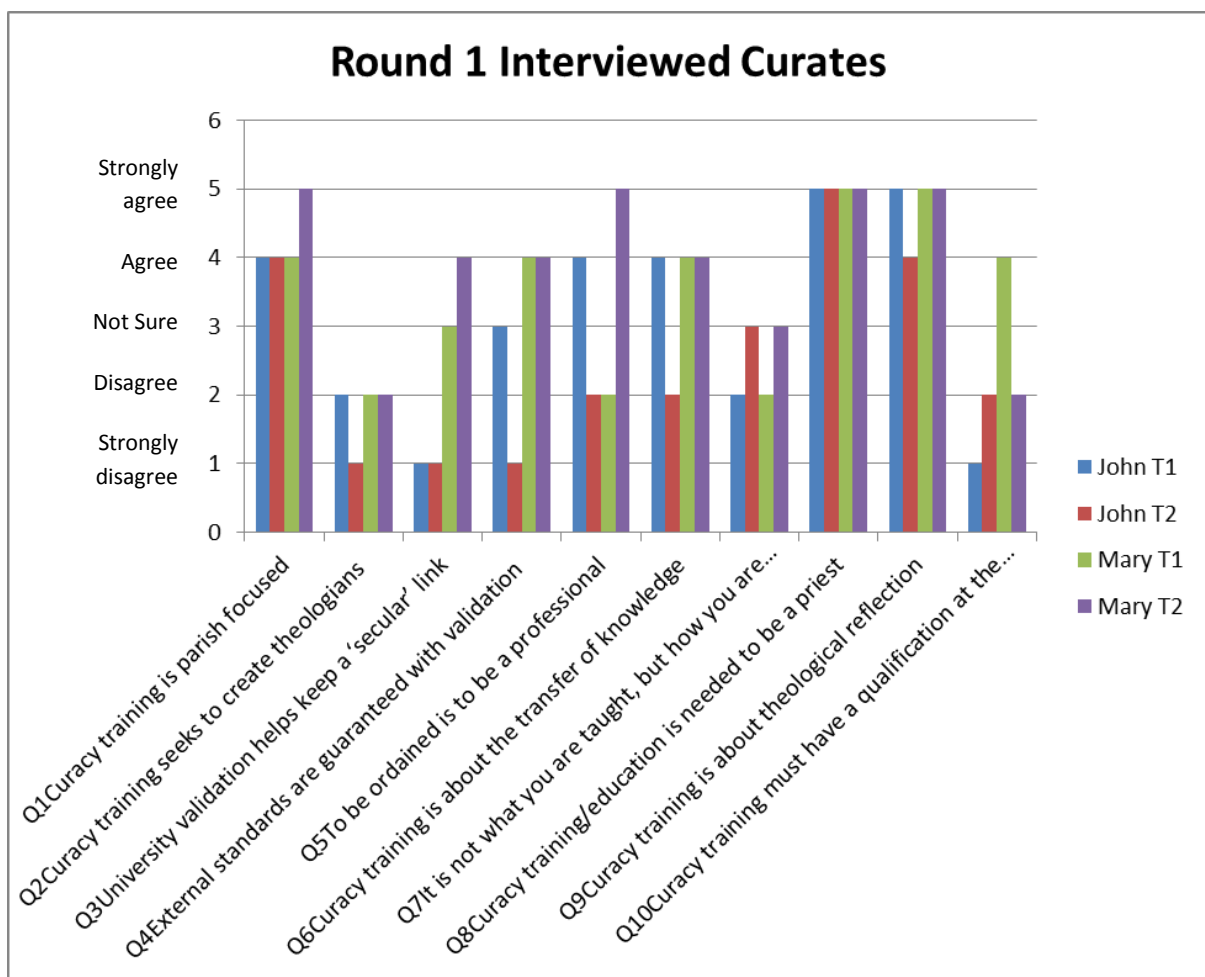
Figure 10: R1 Interview results for Question 1b

As indicated by figure 10, curates interviewed in R1 at T1 and T2 indicated that they 'strongly agree' that curacy training/education is needed to be a priest (Q8). It was the only item matched at T1 and T2 as something they did 'strongly agree'. Interestingly, both John and Mary disagreed at T1 that the process of teaching was more important than the actual content (Q7) but at T2 both were now unsure.

Similarly, those interviewed in R2 at T1 and T2 indicated, as shown by figure 11 below, that they too 'agree' and 'strongly agree' that curacy training/education is needed to be a priest, the only item, as with R1, that had the most common agreement. Peter and Jane also had a change of perception regarding the priority of the process of teaching over that of the content (Q7). The interviewees concur that they share the expectation of training in order to fulfil their role as priest and that the process may be more important than the content. It is the one common colour and pattern in all their patchwork squares.
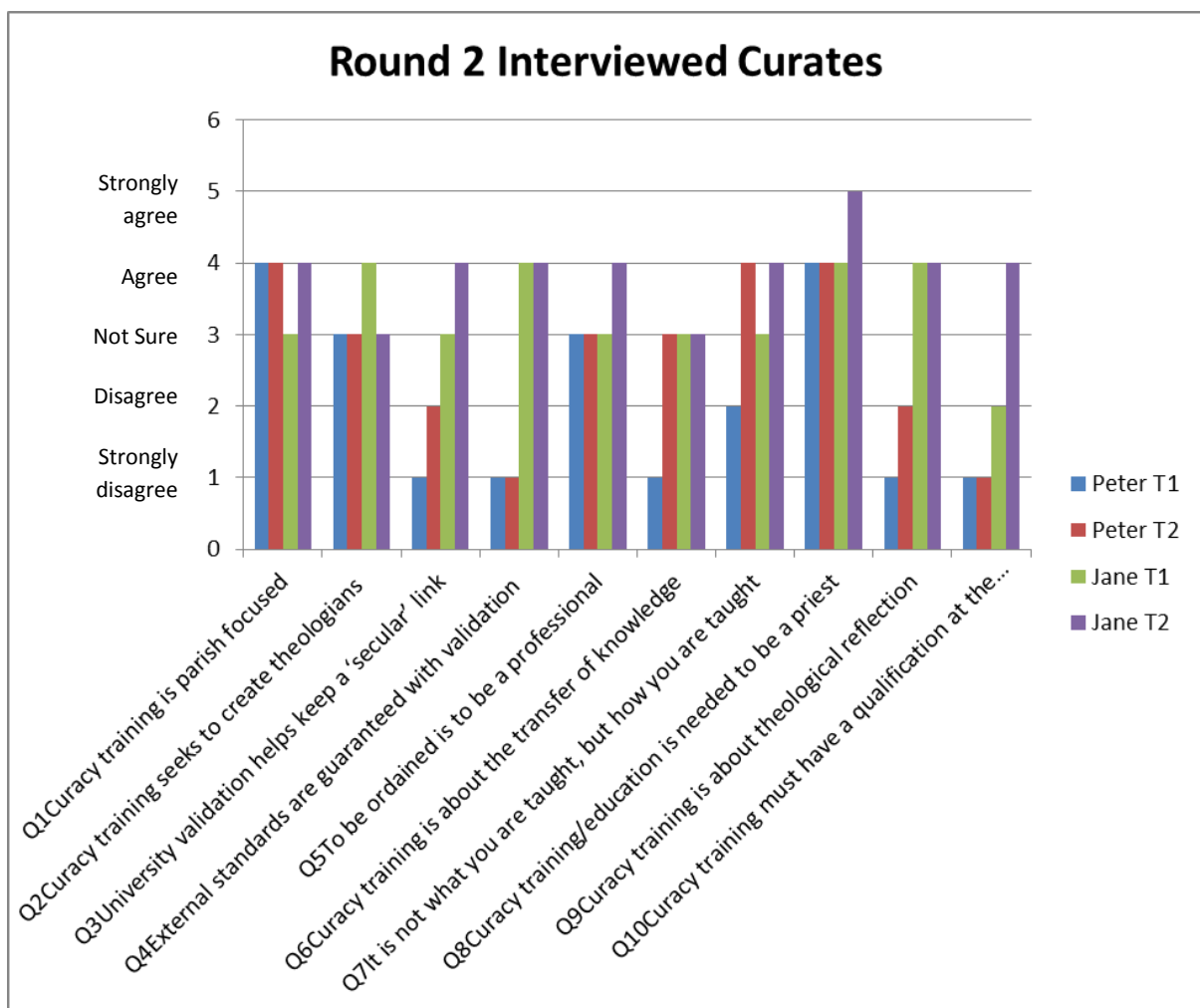
Figure 11: R2 Interview results for Question 1b

The results from figure 10 and 11 imply that the role of the priest is something new that requires training although previous skills, as echoed by Burgess (1998) in his report, still need to be incorporated into this development which could imply the importance of process over content. However, previous roles are not viewed as sufficient on their own. The expectation and experience of training to develop the priestly role varies among curates. Except for Jane (who changed from 'agree' to 'strongly agree') and R2T2DB2 (who changed from 'agree' to 'not sure'), those who responded in R2T2, now in role, made no changes which overall implies the experience during curacy matched their experience in role regarding the need for training although process became more of a priority over content (cf. p.98).

It was suggested to the surveyed curates that clergy in terms of their role are a 'jack of all trades' (see appendix 5, Question 1d, article 1). R1 responses varied: words such as 'being', 'priesthood' and 'spiritual' were used by 7/12 curates, implying an ontological nature to the role which would then make that role distinctive. For example, a female curate from DB said, "being a priest is not about the practical skill alone, it is that sense of 'being'". In R2, 5/9 curates responded similarly. For example, a female curate from DA said, "it is the calling which brings a deeper spirituality". These were the views of John, Mary, Peter and Jane. Jane was the only one to link these views with biblical texts. A training incumbent interviewed concurs, stating, "If you are a SSM and you have got a job then part of the time you have your career job and part of the time you have your vocation". Whether this demarcation, echoing the view of Russell (1980) between *being* (vocation) and *doing* (job) is helpful in understanding and inhabiting role will be further explored later. No curates mentioned mission.

Considering the other patchwork squares, responses from interviews regarding the priests role being a 'jack of all trades' with bishops, training incumbents, programme directors and the university link tutor included words such as 'vocation', 'priest', 'being' and 'calling'. This resonance in pattern with how the curates responded is implicit in terms of curates being inducted into a way of being and knowing, identified in common language and understanding. As stated in chapter 2 (cf. p.52), this is reminiscent of a mastery curriculum[31] and it has notions of professionalism in terms of expected behaviour but not explicitly in terms of mission. The programme director of DB expressed this by saying, "being called to ordained ministry has a distinctive element and has much to do with the person who is called and their being formed as a priest". Such a statement echoes the dualism

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[31] This kind of curriculum is unique in that what is required to be learnt already exists and it is the task of education to induct the student into an already established body of knowledge (see chapter 2)

expressed by Russell (1980) between the role as priest (theological) and clergyman (occupational). These patches, however, need the colour thread of mission to sew them all together.

From my patchwork template, I can identify with this role negotiation among curates. Meeting a newly ordained curate, they remarked how different it was being ordained compared to their previous role as a secondary school teacher. They expressed how the autonomy of the role and fairly self-managed diary was very disorientating at first. To quickly go to the nearest shop to get milk or bread made them question whether they needed to wear their clerical collar and what if their training incumbent or someone from the parish saw them 'shopping' during the day when they should be working? This story illustrates the negotiation taking place between a diversity of roles, a negotiation between *being* and *doing* but lacking any explicit mention of mission.

4.2.2. Dual roles

Many priests, due to a shrinking clerical pool (cf. p.40), take up dual roles such as parish priest and vocations advisor, or parish priest and training incumbent, or parish priest and chaplain or parish priest and area dean. Such dual roles complicate the understanding of role due to blurred boundaries. Whether curacy prepares curates to negotiate dual roles and how it affects mission needs to be explored.

In R1 during curacy there was an exceptionally high agreement (the highest out of the 10 statements in the scale) that curates expect and experience their role as practical, doing things in the parish in comparison to work, in the case of a SSM or that of a chaplaincy role, often done outside of (disconnected to) a particular parish. The dominant model in which and for which they are being trained is parish ministry. How the future role of, for example, a part time chaplain and parish priest fits into this and how a parish that is a commuter belt, fits with a traditional parish model and therefore the parish priest role, needs to be explored, especially in relation to mission.

In R2 the highest agreed statement of the 10 statements in the scale was that 'curacy training/education is needed to be a priest', discussed previously. This was the same among training incumbents surveyed, with 'curacy training is about theological reflection' (Q9) being the second highest agreed statement. The statement, 'curacy training is parish focused' (Q1) was third. The difference between the results of the curates and the training incumbents can be accounted for by the rationale that training incumbents are appointed in the role because of the ability to be a theological reflector and trainer. The three highest agreed statements for curates at R1T1 and T2,

R2T1 and T2 and the training incumbents (as seen in figure 12[32] below) are, in order of priority, curacy training/education is needed to be a priest, curacy training is about theological reflection and curacy training is parish focused. There is an expectation of training, that the training should be about theological reflection (on practice) and that the experience for training is found within the parish. Such an expectation places a lot of focus on the training incumbent as the key person to deliver and facilitate such a process. Edwards (2012, p.42), however, in her research, found that theological reflection during curate supervision took place least often compared to other activities.
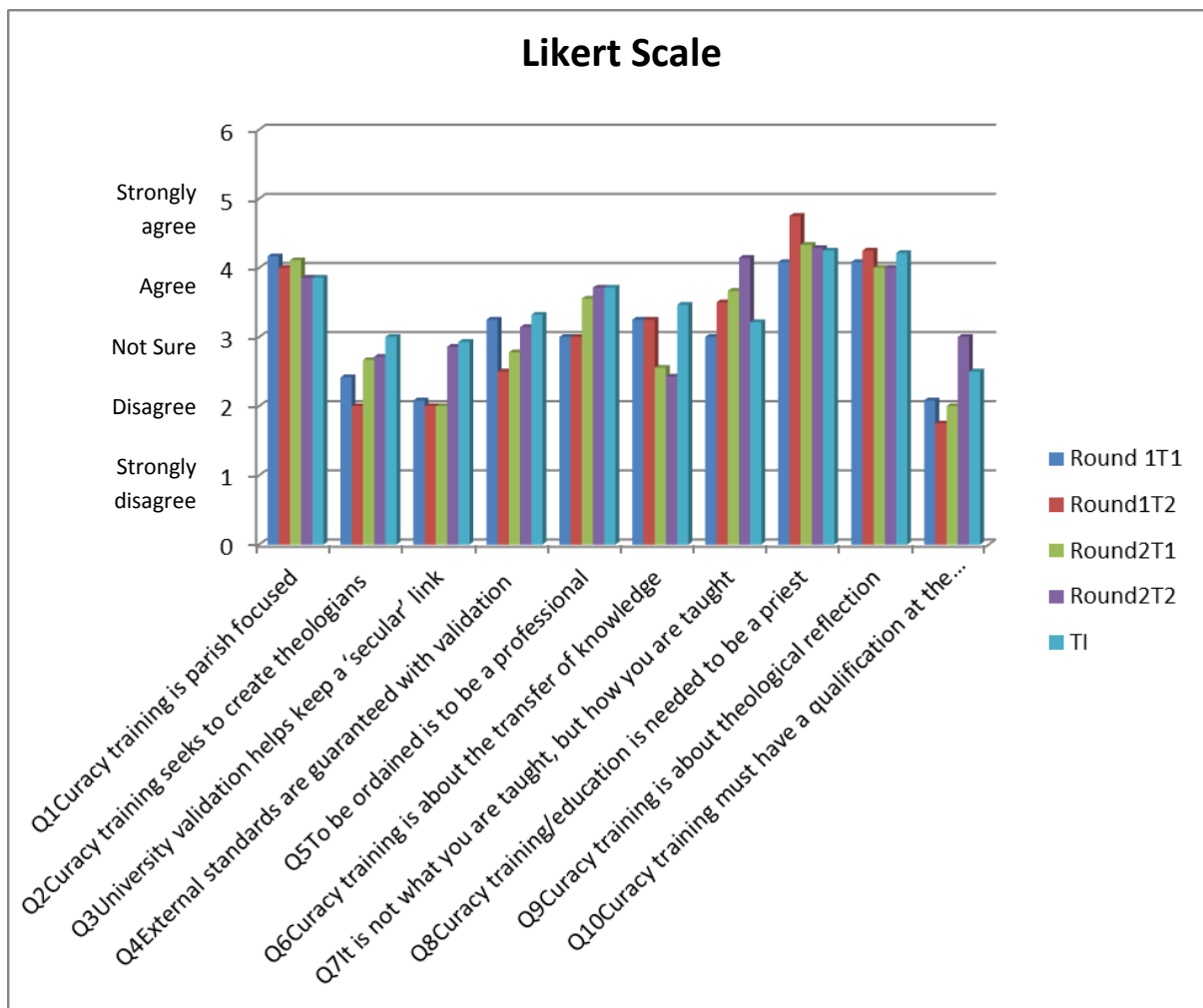
Figure 12: Likert Scale: Combined means for survey Question 1b[33]

Article 3 (Question 1d) sought to analyse the expectation and experience of the role of chaplain, especially in terms of its missional (transformational) impact, by suggesting that the role of the chaplain does not engage the engines of transformation in society. A chaplain would inhabit a role

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[32] The higher the total score, the higher the agreement among respondents to the statement.
[33] The higher the graph, the higher the agreement; the lower the graph, the higher the disagreement.

which is not a traditional parish such as a school, hospice or army. Curates in R1 responded to this article with dismay that the role of the chaplain was not seen as a transformational. In the responses given, not one of the curates used the word 'parish' but responded to the role of chaplain by using words such as 'society' and 'public square'. Similarly, in R2, none of the nine curates used the word 'parish' in their responses but rather referred to the role of chaplain in a more general sense using words such as 'mission' and 'church'. It is clear that the role of chaplain (as an example of a possible dual role) was explicitly linked to mission but seen only as a single role and referred to in more general terms. In other words, the roles of parish priest and chaplain are viewed ideally as an 'either/or' role rather than as a 'both/and' option. It was the role of chaplain and not that of the parish priest that was presented the most explicitly in terms of mission. The colour thread of mission was very evident in the role of chaplain because of how the role functions. In order to have the same colour thread of mission in the parish priest role, I suggest, either the role of parish priest needs to be seen as a parish chaplain (simulating the chaplain role) and/or the mission tool of professionalism needs to be developed and used in this regard.

Adding further colour to the quilt of meaning, the two bishops, in response to article 3, also used more general terminology such as 'society' and 'missionaries to the nation'. Two training incumbents used words such as 'the churches role' and 'the church', describing the role of chaplaincy more generally rather than a specific role. The two curacy programme directors used words such as 'Christian communities' and 'from my experience having been a vicar in parish ministry', resonating with previous descriptions of this role either as something general or as something understood from a parish perspective. Two other training incumbents referred to 'preaching' and 'baptisms, weddings and funerals' (called the occasional offices of a parish priest) when discussing the role of chaplain, the only explicit reference to mission. The university link tutor responded to the article by referring to 'diversity' of calling and vocation. The understanding of role was either understood within a parish church perspective or in a broader society perspective but not as a dual role and in sharp contrast to the parish priest role as a 'jack-of-all-trades'.

Adding some warmth (batting) to the quilt of meaning, John, reflecting on his experience of curacy says, "They [curacy] are more interested in do you understand how to lead a communion service than lead a church, lead teams, develop people". Elaborating further he adds later, "I think training in curacy was just carrying on doing the same stuff we have always done…is the current parish system viable". I hear an emotion of frustration in his story. Mary felt that the curacy did not cover "enough of the really important pragmatics of parish life". She was referring to matters such as

parish finances. John in his story wants curacy to break out of the Sunday service focus (hinting towards a more missional response) and Mary wants her curacy to equip her with demanding practicalities of the role. Even though Mary, Peter and Jane were self-supporting curates, neither of them indicate any dual role experience during curacy, in their accounts of their curacy, nor in their ministry now in post. Their stories indicate the complexities of the expectations of curates for their curacy and how the parish aspect dominates the understanding of the role. There is conflict in the role between the activities for and within the congregation and mission to the parish (those not in the congregation).

Reflecting on my experience as a template, I can resonate with the difficulties curates face in dual role. A curate was struggling in her curacy parish. The curate seemed more content to be engaged with local charities such as homeless shelters than church related activities. This was creating tension within the parish and with her training incumbent. The tension seemed to be around the fact that a dual role was not feasible. Another potential SSM curate works in the city of London. Discussions were had whether that potential curate should do their curacy in London, rather than being placed in a local parish in the Diocese of Rochester, as working five days a week in London would be a clash of role. This discussion saw the dual role only as an 'either/or' option. Due to the nature of the role of clergy in the future[34], being placed in a parish in the Diocese of Rochester while at the same time, as an SSM, working out their role in the city, Monday to Friday, would actually be a good experience for a curacy. It would be more reminiscent of the present and future reality of the role of clergy.

4.2.3. Public role (professionalism)

In R1, curates ranked 'behaviour' the highest in terms of what they understand by professionalism and ranked 'specialised skill' second (Question 1aQ4). However, the low ranking scores of priority for each indicate a diversity of understanding (or misunderstanding) in terms of professionalism. In post, this order changed with 'specialised skill' being ranked first and 'behaviour' second, notably among curates from DB. It seems to indicate that when the role is actually exercised in post, there is a priority for 'specialist skill' and then 'behaviour' as a notion of professionalism or as a way to make the role distinctive. This has an important implication for curacy training, if professionalism is to be developed as a tool for mission. Respondents want to make their role distinctive (i.e. specialised skill) so that they are not just understood in terms of the good, caring things they do (i.e. behaviour). This is evident when in post, where the score is proportionally higher for the first ranked 'specialised

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[34] This trajectory was discussed in chapter 2, p.43.

skill' than the first ranked 'behaviour' during curacy. Similarly, in post, the second ranked 'behaviour' is ranked proportionally lower than the second ranked 'specialised skill' during curacy. Curates did not appreciate the complexity of the role until in their post. They may not value the training received during curacy initially until it is needed and applied in their first post and/or that curacy does not present adequately the reality of what ministry is actually like. Curacy should provide a more complex experience of role if it is to simulate the true nature of future ministry. If so, it means training incumbents require specialist skill in making these connections for their respective curates.

The total score results indicate a clear difference between the expectation during curacy for each diocese regarding professionalism in relation to behaviour and specialised skill, and therefore the implications for mission. During R1T1, 11/12 curates gave no priority to 'status' as an understanding of professionalism, including John and Mary. This contradicts the historical development and definition of clergy in their roles as educated magistrates, teachers, and health workers as discussed in chapter 2, and may indicate that no thought formally is being given to the potential of professionalism as a tool for mission. It indicates the conflict and tension between 'status' and the notion of vocation or calling. 'Professionalism means to me' ranking score and ranking results for the dioceses for R1T1 can be seen in table 4 below:

Professionalism means to me:	Diocese A	Diocese B	Total ranking Score	Ranking
Academic qualification	1	4	5	Third
Specialised skill	4	9	13	Second
Status	0	1	1	Fourth
Behaviour	3	13	16	First

Table 4: Frequency distribution for dioceses for R1T1 Question 1aQ4

Adding warmth to the quilt of meaning, Mary says, "My training minister…made sure that the specific experiences I got throughout the curacy were relevant to working life [role]". She was, however, still disappointed overall regarding how her curacy prepared her for the role as indicated by her statement "looking back…it [curacy] wasn't as pragmatic as I now feel it could have been".

R2 produced similar results as R1. Professionalism means to me 'behaviour' was ranked highest and 'specialised skills' was ranked second highest. 'Status' similarly received no priority by all nine respondents. However, in contrast to R1, R2 curates now in post produced the same ranking results

in comparison to the end of curacy. Furthermore, one curate from each diocese in post gave 'status' a score of one. The difference between R1 and R2 while in post indicates how different the clerical role is experienced in each diocese and in comparison, each year and once in post. Only 5/12 curates equated an academic qualification with professionalism, four of those five were from DB which does not have a validated curacy. This would indicate that 'specialised skills' are not necessarily equated with 'academic qualifications' as a notion of professionalism (cf. p.19).

Curates were asked to respond to a quote which proposed that clergy were needed but were irrelevant in a secular society ('clergy are out of life') (Question 1d, article 2). During R1, two respondents commented using 'expectations' as an indication of mis-matched expectation by both clergy and society. Two respondents commented about how clergy live/represent 'life' to the full and so resonated with four other respondents who, based on their experience, found their role to be valued and respected. One curate echoed the question, 'what are clergy for'? One respondent agreed saying they do feel 'out-of-life'. These resonate with just how different curates and clergy experience their clerical roles in society and how different such roles influence mission. It also highlights the misunderstanding by society and by clergy regarding their public role.

To add warmth to these patchwork quilts, John in a follow-up interview states that "Professionalism isn't simply about being technically competent for its own sake – it's about showing care for people". He is emphasising behaviour rather than just specialised skill but hints implicitly at how this could lead to mission. He elaborates further, "I have become much more aware of the importance of the general public being aware of my role". Mary, once in post, changed her perception from curacy about professionalism (Question 1bQ5). She explains in a follow-up interview, "Parishioners…expect a priest to have authority in their role following rigorous theological study and training, making the role 'professional'". Mary is emphasising specialised skill and not just behaviour but hints implicitly at how professionalism can provide a platform for mission. Jane in a follow-up interview adds, "In the day to day reality of ministry, professionalism often has more to do with wisdom and character", resonating with the previous discussion about *habitus* in chapter 1 (cf. p.17) and *phronesis* in chapter 2 (cf. p.58). Jane had a very strong and clear understanding that she was "called to this role" and expresses that her calling is what enables the role. These stories illustrate just how different the experience of the role is for these curates and how different they are in how they develop their understanding of their public role once in post. They highlight the difference in understanding about mission.

Adding more colour, a training incumbent from DB commented, "In this day and age position does not automatically give you respect…I don't notice any particular respect that is given to me as a clergyperson". This statement resonates with the survey ranking of status as zero, echoing that the position of a person is not perceived to add respect in terms of the role in public society and therefore perhaps minimise mission. A training incumbent from DA concurs when they state, "Clergy are an unknown quantity and for a lot of people these days I don't think clergy are held in high esteem…respect of all professions has gone down". Similarly, the university link tutor states, "Society does not understand the job of a priest; it is the job of the Church to make it understood". All these statements emphasise the complexity of the public role and that professionalism as a tool for mission is not an easy solution or the ideal frame about the adequacy of training.

Curates were asked to what degree they agree with the statement, 'to be ordained is to be a professional'. In R1, 5/12 indicated 'not sure' and only 4/12 indicated 'agree' or strongly agree'. At the end of curacy, John 'agreed' but Mary 'disagreed'. In post, John 'disagreed' and Mary 'strongly agreed' (figure 11, p.95). Both John and Mary changed their perceptions from curacy. John, however, states in a follow up interview, "I've been generally shocked by the low standards of some clergy's lack of compliance with some pretty basic things". At the end of curacy, John indicated that 'professionalism means to me' 'behaviour'. In post, he indicated 'specialised skills' and 'behaviour'. His perception about professionalism varies. It indicates confusion about the notion of professionalism and the complexity that may ensue if it were to be developed as a tool for mission.

The change of perception by Mary had to do with the expectation of parishioners now that she is in role. These stories do not indicate that curacy helped shape their understanding of professionalism particularly as it relates to their public role or as a tool for mission.

In R1, 5/12 curates indicated they were 'not sure'. Cross-tabulation frequencies of these five indicate three stipendiary and two SSM curates, and from age categories 30-39, 40-49 and 60-69. What is significant is that at R1, three curates from DA indicated 'not sure', repeated in R2 again, three curates only from DA again indicated 'not sure', evidence of a lack of understanding in DA regarding professionalism and evidence of the difference between the two dioceses.

Table 5 indicates the frequency distribution to Question 1bQ5 at T1 for R1 and R2:

To be ordained is to be a professional	Round 1	Round 2	Total Curates
Strongly Agree	2	1	3
Agree	1	4	5
Not Sure	5	3	8
Disagree	3	1	4
Strong Disagree	1	0	1

Table 5: Curates frequency distribution for Question 1bQ5 for R1 & R2 at T1

Adding some batting, Peter and Jane are included in the three that indicated 'not sure' during curacy. Only Jane changed her view once in post to 'agree' (Figure 11, p.95). Peter indicated in his interview that he views professionalism and apprenticeships as two opposing roles, the latter being his bias. He states, "If it is post-ordination training then I would say it is primarily not about education it is primarily going back to teaching an apprentice". In contrast, the results of the training incumbent's survey for Question 1bQ5, seen in table 6 below indicate that 20/27 respondents 'agree' or 'strongly agree' that 'to be ordained is to be a professional':

To be ordained is to be a professional	Training Incumbents Response
Strongly Agree	6
Agree	14
Not Sure	4
Disagree	3
Strong Disagree	0

Table 6: Training incumbent's frequency distribution for Question 1bQ5

Compared to the results of the curates for R1 and R2, there are far fewer training incumbents indicating a 'not sure' response and a far higher proportion indicating 'agree' and 'strongly agree'. It is an indication of how the public role and dual role as training incumbent and parish priest has developed the understanding and importance of professionalism. R2 curates results for this question resemble those of the training incumbents much more than R1 curate results (Figure 12, p.98), an indication of how different the experience is of each curacy year group.

Interviewees were asked to select an answer(s) to the statement, 'to what degree do the ordained clergy hold an individual professionally recognised job'? The bishops of DA and DB chose not to answer the question, but the bishop of DB did comment, "Profession for me is much more recent than vocation so I would have [a] vocational understanding of what it means to be human". The programme director and one training incumbent from DB selected 'professional status depends on how much you seek to engage with professional society' and the programme director commented, "The idea of professionalisation in the sense of the worldly definition is not where we should be heading". Similarly, the programme director of DA selected 'ministry is not like a normal job so professional status does not really matter'. A training incumbent interviewed in R2, concurs, "Ministry is not like a normal job…I am probably the product of being ordained and trained in the 80's". This comment may be an indication as to why most share a similar view regarding professionalism, viewing it as something in contrast to vocation and as something disconnected with public role. Could such resistance indicate that there does not seem to be a view that professionalism could be developed and used as a tool for mission? As table 6 (p.104) indicates, the vast majority would view themselves as professionals. Only the university link tutor sees the missional opportunity when saying, "a profession may be precisely the way into a community…I am very supportive of that complex way of doing ministry, a layered way of doing ministry…" It is this view that reflects my missiological perspective on professionalism.

One curate gives an account of his curacy indicating the importance of professional behaviour. In telling his story, it is clear; he did not have a good curacy. His training incumbent did not behave in a professional manner[35]. Some examples cited are shouting at people, reducing them to tears and refusing to attend any training provided for her role as training incumbent. This account adds emotions of deep disappointment and hurt to the quilt of meaning.

Reviewing the quilt of meaning for this section, exploring the nature of curacy and it's link to future ministry, the data and material indicates that curates struggle to operate within a diversity of roles, be that their secular role and priestly role (in the case of SSMs such as Mary, Peter and Jane) or a dual role within the diocese such as a parish priest and chaplain (cf. pp.98-99). Curates do rely on skills from previous careers; however, the vast majority did indicate that training is still required to be a priest. The process of this training rather than the content was crucial (cf. p.96). Only curates from DB indicated that there is no effective training to be a priest. Most curates changed their perceptions about their curacy once in post, including John and Mary. Most curates want their role

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[35] One of the descriptions of professionalism was about a code of ethical practice as described in chapter 2.

to be distinctive within society and see that distinction in terms of priestly presence (being, ontology) rather than professional status or specialised knowledge. Professionalism is seen predominately as behaviour (cf. p.100). Most respondents saw their role only within a parish context and therefore there was a distinctive lack of mission, except in regard to the role of the chaplain and by the university link tutor in regard to professionalism. Training incumbents were surer that to be a priest is to be a professional in comparison to curates. Only some curates from DA indicated they were not sure, the diocese that had a university validated programme. It appears that even though the Church of England shares many of the dimensions of professionalism such as self-regulation (cf. pp.63ff.) and vocation, most participants in this research remained cautious to the concept and do not see the missiological opportunities of their distinctive public roles. It is a contested view and therefore may not offer a good way of identifying the nature of ministry or of the training of curates. In my involvement nationally in creating curricula specific for curacy as part of the new common suite of awards, there is little evidence that curates engage in discussions about professionalism on a modular level. Professionalism may therefore not provide a good way of framing the question about the adequacy of training.

4.3. Patchwork scale and colour: Knowing

The kind of knowledge needed as a priest, as discussed in the literature review, is complex. The expectation by the Church of England may not necessarily be shared by society (including the parish), the curates, training incumbents and/or college and course in IME 1-3. Curate expectations of curacy may contradict their actual experience because their expectation may have been shaped by different complex influences such as theology or even the college or course from the IME 1-3 phase. I heard of one college telling ordinands on completing IME 1-3, that their training and education has been so good that they did not actually require curacy. Such experiences and expectations create complex patchwork squares. Whether curacy is a form of professional training leading to an academic award will now be explored.

Curates in R1 were asked to what degree they 'agree' or 'disagree' with the statement, 'curacy training is about the transfer of knowledge' (Question 1bQ6). During curacy, half agreed, 3/12 curates were 'not sure' and 3/12 curates, all from DB, chose to 'disagree'. R2 yielded similar results: 2/9 curates, both from DA, did 'agree', 4/9 were 'not sure' and 3/9 curates indicated 'strongly disagree'. These responses indicate that not all curates are sure about what knowledge is appropriate for curacy although there is an expectation that curacy will be different to IME 1-3. Expectations vary among curates and each diocese is unique in that expectation.

Adding more colour to the complexity, figure 12 (p.98) indicates that the training incumbents had a higher agreement for this statement in comparison to curates. Their perception of curacy is different to that of the curates regarding knowledge. This may be due to them having a number of years of experience in ministry already recognising the need for certain kinds of knowledge. The bishop of DB says, "It's a combination of competence, comprehension and character and those three Cs in relation to a fourth c of community for me sum it up". What he is implying is *doing, knowing* and *being* related to a public role (the community) with a hint of mission. In order to explore these aspects, they will be discussed under the subheadings of qualifications, especially as it is related to notions of professionalism; curriculum, including ways of knowing; and reflection, particularly in how it is connected with virtue and professionalism.

4.3.1. Qualifications

As discussed earlier, qualifications can be seen as evidence of expertise and competence in a certain discipline and can, as a result, enhance the role proficiency for the person having achieved that qualification enabling a creditable platform for mission. A long period of training and the ensuing qualification is one of the dimensions of a profession (cf. pp.35-36, 38). Of the nine people interviewed among bishops, programme directors, training incumbents and the university link tutor, only two had, as a lowest qualification, a post graduate diploma, while six had a master's degree and one had a PhD. This not only indicated status based on academic qualification, but also the acquisition of specialised skills and knowledge as a result of those qualifications. In R1, curates were asked to indicate whether they had an expectation to gain a further academic award by the end of curacy. All three from DA said 'no' (the diocese that does have an academic award as part of their curacy) and 7/9 curates from DB said 'no'. A total of 10/12 indicated 'no'. Not wanting any further academic qualification and then being made to do one can negatively affect the perception and experience of a curacy. This was evident in the interview with Peter and with Jane, although this may be the reason why they agreed to be interviewed. In a follow-up interview, Jane states that academic qualifications are "not essential for everyone" (see appendix 7). A qualification as an end itself was not desired.

Analysing the patchwork squares, at the start of curacy, 4/12 curates already had a BA degree, 2/12 had a Post graduate diploma and 6/12 had a masters (not all theologically related). The minimum requirement by the Church of England is a diploma in theology (or similar). The two that indicated 'yes' to wanting a further academic qualification, were R1DB6 who had a BA at the start of curacy and John, who started curacy while completing a master's degree. All the curates from R1 had a

higher academic award than what the Church of England expected (a diploma). From R2, one curate had a diploma, four had a BA degree, two had a post graduate diploma, one had a master's and one had a PhD. In contrast to R1, 5/9 curates from R2 indicated 'yes' to wanting a further qualification at the end of curacy. This did not include Peter or Jane from DA who indicated 'no' and were the only curates from DA to do so. Both Peter and Jane were auditing their academic programme during curacy i.e. they were not doing the academic award. The pattern of expectation regarding gaining an academic award at the end of curacy based on R1 compared to R2 is unpredictable and illustrates complexity in creating a uniform 'specialised skills' training or further academic qualification kind of curacy. Curates were asked, whether 'curacy training must have a qualification at the end for all the effort' (Question 1bQ10). This question received low agreement within both R1 and R2. Only Mary out of the 12 respondents indicated 'agree'. Only R2DA5 out of the nine respondents in R2 indicated 'agree'. The remaining respondents in R1 and R2 either were 'not sure' or 'disagreed'. Q10 also indicates that a qualification is not seen as a reward. Figure 13 below clarifies the overall expectation of curates regarding what curacy is about for them (Question 1aQ2). The results overall indicate that curates, as the highest priority, expect during curacy 'ministry experience' rather than 'an academic qualification', the lowest priority. Similarly, 'curacy should include' 'university validated training' also received the lowest priority (Question 1aQ5; see figure 20, p.129) in both R1 and R2 at T1 and T2, across all variables of gender, age, status and diocese. This may imply there is now no longer an expectation of any further academic knowledge (in terms of contents) as the data indicated an expectation of a different kind of knowledge that does not require a qualification i.e. skills and competency (*doing*).
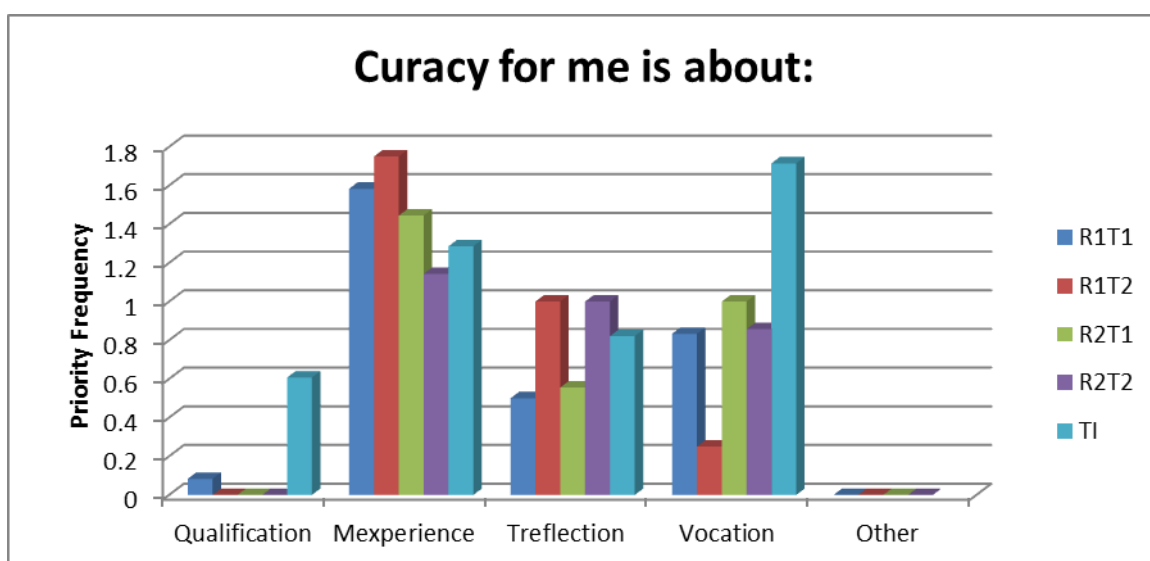

Figure 13: Combined mean results for Q2 of Question 1a

From R2, adding warmth to the quilt, one curate felt unfairly judged based on qualifications and at first was not selected on grounds of not satisfying the criteria 'quality of mind' which is about intellectual capacity (see appendix 1). The decision was over-turned by the diocesan bishop. Peter states, "Post-ordination training I don't personally think should be driven by the need for people to achieve another qualification". 'An academic qualification' received a low priority rating from DB6, a female SSM in the age category 60-69 with a BA degree engaged in further academic study. She also gave a low priority to 'ministry experience' and 'vocation'. The priority given to 'an academic qualification', even though it is low, is surprising as I would not assume the qualification would be used in a further career move. She states, "Although I am training for a further academic qualification during my curacy, this is my choice". A further interview would clarify whether she valued the qualification perse or valued the qualification in how it could enhance her role. However, she did not respond at T2 so we have no further data and material to analyse.

Adding further batting to the quilt, Jane had a more common view I hear often, "when you are in your late 50s the thought of having to do another 3 years academic study I found really difficult" (see appendix 7). 'An academic qualification' received zero priority by all respondents in R1 once in post and in R2 at the end of curacy and once in post. Either curates do not require further academic awards (they have a sufficient amount already) or they do not see the relevance in having any more academic awards (it does not add value to the role) i.e. no need for further specialist knowledge (further theological study will simply create a theologian) or status (as previously discussed). How curates would feel about developing already achieved qualifications (theological or not) to achieve greater professional status as a tool for mission or as specialised skills related to their role, is not clear.

Curates were asked what 'I expect during curacy' as a different way of repeating Q2 above (Question 1aQ3). In Q3, 'theological education' will be equated with 'an academic qualification' from Q2, 'ministerial formation' (Q3) with 'vocation' (Q2) (to explore different understandings of these concepts), and 'ministry experience' and 'theological reflection' are the same in both questions. Ranking results for Q3 in comparison to Q2 are more tempered. 'Ministry experience' is not as high a priority in Q3 as in Q2 although still ranked highest. This change is because more priority was given (shared) with 'ministerial formation'. There is a difference expressed here between 'vocation' (Q2) and 'ministerial formation'(Q3) which will be analysed more later under *Being*. Ranking results are shown in figure 14:
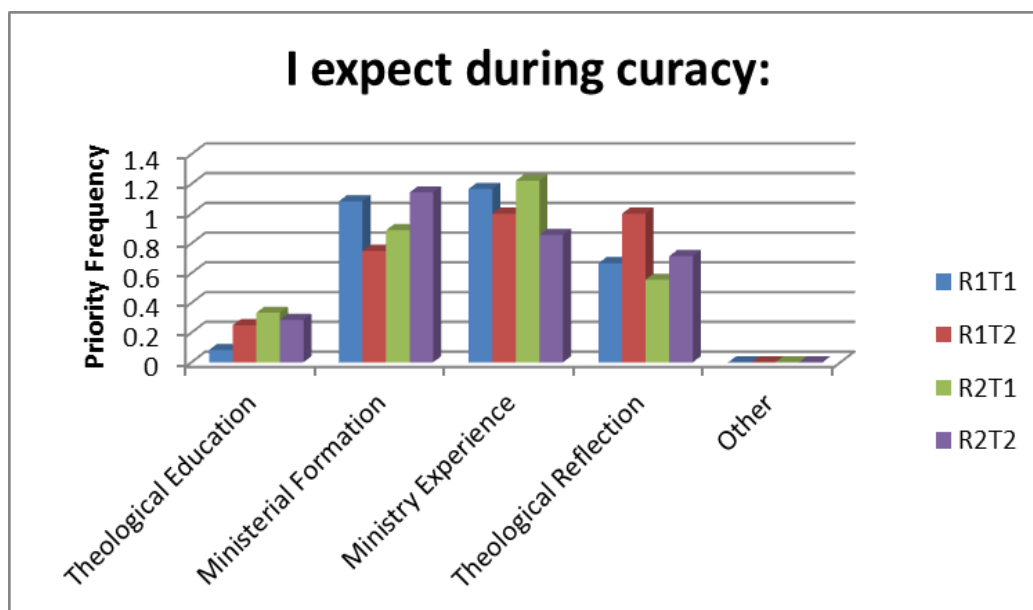
Figure 14: Combined mean results for Q3 of Question 1a

To further explore the differentiation expressed by curates between 'an academic award' (Q2) and 'theological education' (Q3), curates were asked to what degree they 'agree' or 'disagree' with the statement: curacy training seeks to create theologians (Question 1bQ2). Most in R1 and R2 disagreed that curacy is about them becoming theologians. This indicates an expectation of knowledge which is more practical (skills) rather than theological (theory). The results for R1 and R2 during curacy are indicated in table 7 below:

Curacy training seeks to create theologians	Round 1	Round 2
Strongly Agree	0	0
Agree	3 (2 of these from DA)	3 (all from DA)
Not Sure	1 (0 of these from DA)	1 (all from DA)
Disagree	6 (0 of these from DA)	4 (1 of these from DA)
Strong Disagree	2 (1 of these from DA)	1 (none from DA)

Table 7: Curates frequency distribution for Question 1bQ2 for R1 & R2 at T1

Only one curate from DB in R1 agreed with the statement. The other eight from DB were either unsure, or disagreed including John and Mary. Curates from DB had no expectation to become theologians whereas curates from DA did, as only one was in strong disagreement, while two where in agreement. Similarly, in R2 4/5 curates from DA agreed with the statement and 4/4 curates from

DB disagreed. It is not clear whether this difference in patchwork squares between DA and DB is because one diocese has a validated curacy. However, the data does seem to imply that this may be the case. All three curates from DA in R1 gave zero priority to 'academic' in describing their curacy, as did 2/5 curates form DA in R2. The theological aspect of curacy is not equated with academia. 11/12 curates in R1 concur, giving zero priority for 'more academia', regarding what curacy has taught them as did, 6/9 curates in R2 (Question 1aQ8). The results indicate the different expectation and experience of curates of their respective curacies, especially when the results of Question 1bQ2 (figures 10 and 11, pp.94-95) are compared between John and Mary (from R1DB) to Peter and Jane (from R2DA). Mary describes her curacy as not covering "enough of the really important pragmatics of parish life". Even though DB viewed their curacy as less 'theological' as DA, according to Mary, it was still not practical enough.

'Theological education' (Question 1aQ3) received a higher priority from curates than 'an academic qualification' (Question 1aQ2). There is a difference expressed between the knowing of theology and the assessment of this knowing confirmed by an academic award. This has missional implications in terms of professionalism as a tool for mission as an academic award could enhance the professional status of the role and thereby enhance its contribution based on the historical context discussed in chapter 2.

Considering other patchwork squares, curates, bishops, programme directors, training incumbents and the university tutors were asked, in answer to the question, 'to what degree do you think does a validated qualification give the clergy a professional status in a secular society?' to indicate, by selecting from statements given, which best represent their views. 5/9 curates from DB (not John or Mary) in R1 selected 'validated qualifications place a bias on academia rather than ministry'. This is interesting because DB does not have a curacy shaped around a university validated award and yet 5/9 respondents indicate that such validation has a bias towards academia. This may be a perception created as a result of IME 1-3 or the diocese. In contrast, those from DA, which do have a validated award as part of their curacy, did not indicate from their experience that validation has a bias towards academia.

Once in post, both John and Mary selected the statement. Once in post, only one curate from DA changed their peception by selecting the statement. R1T2DA3 sheds light on this change when they say, "I found practical experience based training of much greater value than any academic qualification". In R2 at T1, only 2/9 curates selected the statement, both from DA, including Peter. In

post, one from DA and one from DB selected the statement, including Peter. From interviews, only three training incumbents (two from DB) chose the statement. Even though DB had no validated curacy programme, there is an indication that there is a perception that academia is a hinderance to ministry. This indicates academia to be more than academic qualifications but more about a specific kind of knowledge.

Training incumbents prioritised 'vocation' as what 'curacy is about' followed by 'skills'. Perhaps they understand just how difficult and demanding the role is and that it is a strong vocation that maintains longevity in ministry. As a priority, 'knowledge' was ranked 3rd highest for training incumbents after 'vocation' and 'skills'. Results for the training incumbents ranking question are shown by figure 15 below:
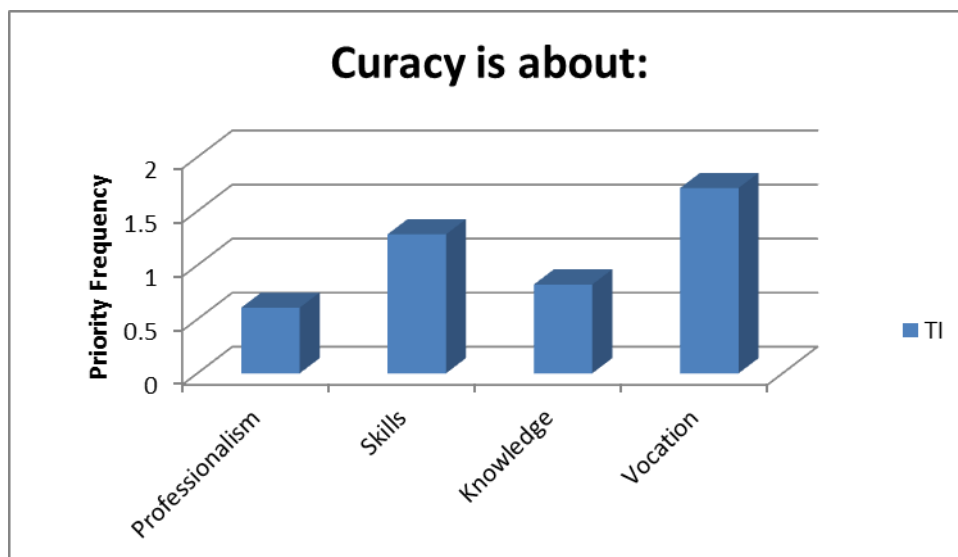
Figure 15: Training incumbent (TI) ranking question mean results

Adding some batting to the quilt, one curate comments that his training incumbent felt threatened by his academic qualifications. He says, "I got a critical number of comments about my academic past and how it wouldn't be of any help". But for him, they were invaluable to how he did his job. Peter from DA, in R2 described his curacy as having "a very academic tone". In Question 1aQ8 during curacy, Peter indicated that 'my curacy has taught me', 'more academia'. However, in post, his perception changed and he prioritised 'skills and theology'. Peter explains this change in perception as "a straightforward error". He continues,

> As someone who only audited the programme perhaps I should not be commenting. However … from the comments of colleagues on the programme, their opinions were varied but mostly disappointed.

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Jane also audited the programme and similarly echoes the disapproval expressed by her colleagues regarding the academic programme of their curacy. Some reasons for the disapproval are about repeated material already covered in IME 1-3, the time stress to complete essays and training incumbents feeling threatened (see appendix 7).

I recall, from my template, a very difficult email I received from a training incumbent not involved in this study. The email was a lengthy disapproval of our curacy programme in Rochester and the fact that curates were being made, as part of curacy, to study towards a further academic award (even though his curate was only auditing the programme having already achieved an MA)[36]. The training incumbent wanted the diocese to simply allow the curate to be left in trust with the training incumbent to be trained for the ministry without any diocesan input or interference. Unfortunately, the quality of training provided by training incumbents is still too inconsistent, as highlighted by this study and others. Some expectations are complex. The kind of curriculum that is appropriate during curacy will now be considered.

4.3.2. Curriculum

The data and interview material signpost that most agree that curacy should involve some form of training. It is a common colour and pattern in the patchwork squares. Most of the data and interview material indicate that curacy training should involve practical experience and that any knowledge connected to that should be practical knowledge and not academia[37]. These are common patterns and colours in a curacy quilt possibly shaped by the border of policy and procedures.

In order to analyse how this *knowing* is learnt or acquired, curates indicated in R1, (Question 1aQ7) that 'good training depends' on 'good mentors' (which included training incumbents). This was the highest priority for Q7 and the highest ranked priority of all the statements in Question 1a. The importance of the training incumbent is crucial. However, 5/12 curates gave a low priority for this item. The three from DB (B4, B6 and B7) were the same respondents who in Q6 gave zero priority for the statement; 'to be a priest there' 'should be training'. To add further colour to these patchwork squares, R1DB4 did not have a good curacy indicated in Question 1aQ10 that they can 'seldom' 'use what I learnt during curacy'. This is confirmed by the already quoted comments about not having learnt or experienced anything new during curacy. He also indicated that 'a successful curacy

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[36] Policy in our diocese exempts curates from the validated award if they already have a MA or above in theology (or the equivalent), are already engaged in a MA or above in theology (or the equivalent) during curacy or have been withdrawn due to illness or stress.

[37] As explained in chapter 2, academia is where material is deemed to be important in its own right.

depends on' a 'good training incumbent'. He indicated that 'during my curacy I learnt more from' 'the contents' (Question 1aQ9). There is a negative, disappointed tone in this data which creates a confusing patchwork. I suspect there is an underlying theological discontent to this former pastoral assistant and now stipendiary charismatic evangelical curate based on the following comments made in the data: "professionalism…will never be able to address the fundamental problems in the Church of England today. Only a return to biblical orthodoxy and a commitment to holiness can do that…if we continue to fail to minister to men who could in turn bring about society-wide transformation" (Question 1d, article 3). These comments (extreme in my view) highlight the need for different kinds of curricula of vocation, mastery and developmental as argued in chapter 2 (cf. pp. 52-54) in order to create more of a balance. Furthermore, this supports the notion that curates need to be encouraged up the theological funnel (towards the broader opening end) as discussed previously (cf. p.25) in response to recent research.

Continuing to add colour, R1DB6 indicated that a good curacy depends on 'sound teaching (contents)'. However, based on her experience of curacy, in contrast, she indicated that 'during curacy I learnt more from' 'my peers', 'training incumbent' and others. She gave zero priority to 'contents'. As a liberal Anglo-Catholic SSM, there is a clear difference between her expectations and actual experience, especially in relation to 'contents'. This highlights the importance of curacy simulating the complex reality of ministry more diligently.

R1DB7, a former reader and now liberal SSM curate indicated that 'during curacy I learnt more from' 'my peers', 'the contents' and 'my tutors' (Question 1aQ9). 'Training incumbent' received no priority. He ranked 'good professional standards' as the top priority in terms of what makes a successful curacy (Question 1c).

All three of these patchwork squares represent different titles, churchmanships and age categories. All three indicate different expectations and experiences of their curacies. None responded at T2 and so no further data is available to analyse and add batting. The data from R1T1 indicates the large range of disparity in terms of curacy expectation and experience, especially considering that these three curates were all from the same diocese i.e. there should have been some similarity of colour or pattern in their patchwork squares.

'Good mentors' were ranked the highest priority at R1T2, R2T1 and T2. A comparison of ranking between R1T1 and T2 and R2T1 and T2 for Question 1aQ7 can be seen in figure 16. 'Taught contents'

as a formal way of *knowing* was ranked low over-all. The results of the ranking in figure 16 below acknowledge the importance of the training incumbent (as a mentor) in the process of learning during curacy.

Figure 16: Combined mean results for Q7 of Question 1a

The kind of knowledge required in this process is practical and applied knowledge that can then be reflected upon in terms of application (i.e. theological reflection and/or *phronesis*[38]). This justifies a curriculum of vocation and mastery. The importance of a developmental curriculum will be discussed later under the heading *being*. Formal contents and the teaching of this content was not a highly ranked expectation.

Question 1aQ7 established the curate's expectation of curacy. Question 1aQ9 aimed to discover their actual experience of learning during curacy. The results confirm the crucial role of the training incumbent in learning during curacy. The second highest ranking indicates that curates learnt more from their 'peers' than from 'tutors' and 'contents'. Peer learning is important and justifies the use of developmental curriculum as mastery curriculum is more about the training incumbent and vocational curriculum is more about the context (the activities within the parish). Theological reflection can be done both with the training incumbent and fellow peers. The results reveal that curates learn from a variety of 'other' sources outside of the formal curricula and programme. The combined results can be seen in figure 17.

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[38] See chapter 2. There are strong links between this professional wisdom and philosophical ethics.
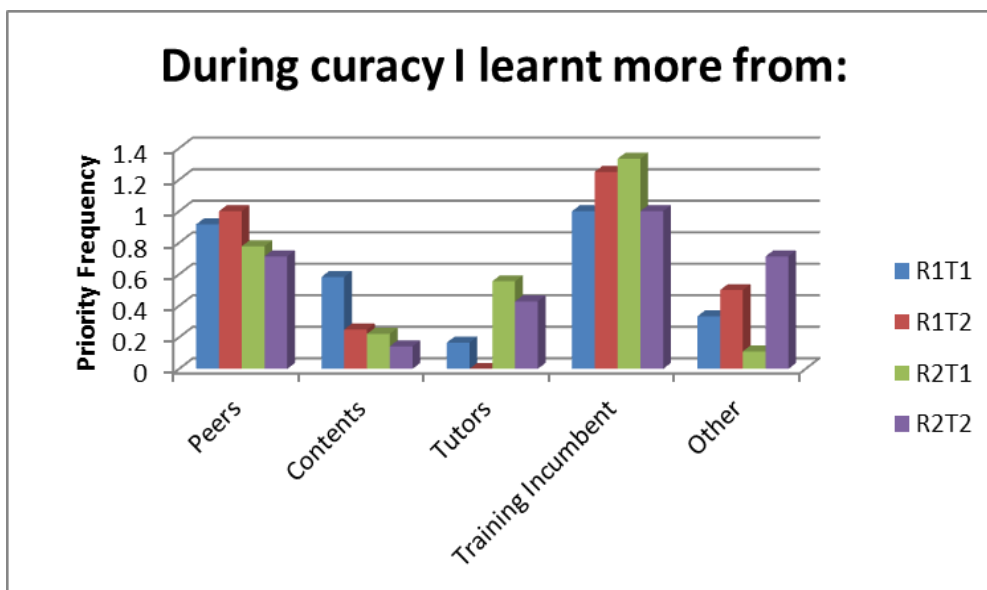
Figure 17: Combined mean results for Q9 of Question 1a

In R1, three curates from DB at the end of curacy and once in post gave a low priority to 'training incumbents'. This included John and Mary. John had a bad experience with his training incumbent but Mary seemed to indicate a really positive experience and yet indicated a low priority at T1 and T2 for 'training incumbent'. Her interview reveals that she found the peer group helpful in sharing and learning from different peers' experiences and churchmanships and that the content was helpful due to its relevance. The low priority is not an indication of a poor training incumbent but rather that other sources of learning such as the content and peers were equally valid and important, examples of good use of the broad end of the theological funnel in curacy. She gave a higher priority for 'peers' during curacy. This "time and space to share together" she says "was probably one of the most useful things". This does raise concerns of an over-all curacy programme that over-emphasises the mastery curriculum making use of the training incumbent as the predominant form of learning.

In R1, 10/12 curates gave no priority ranking for 'tutors'. This data raises a number of questions: Are the tutors being used effectively? Are the best tutors being selected to be part of the curacy programme? Are their teaching methods appropriate for curacy? John and Mary were included in these 10 and according to their interview material; there is no mention of any tutors that impacted upon their curacy.

To further analyse the impact of tutors, curates were asked to indicate to what degree they 'agree' or 'disagree' with the statement: 'it is not what you are taught, but how you are taught'. In R1, there

is a clear 50% split in responses. Half 'disagree' and half 'agree'. John and Mary were in the former group. The split is across dioceses, titles, age categories and gender. The results are seen in table 8 below:

It is not what you are taught, but how you are taught	Round 1	Round 2
Strongly Agree	0	2 (DB 2)
Agree	6 (DB 4)	3 (DB 2)
Not Sure	0	3
Disagree	6 (DB 5)	1
Strong Disagree	0	0

Table 8: Curates frequency distribution for Question 1bQ7 for R1 & R2 at T1

Both John and Mary once in post moved from 'disagree' to 'not sure'. Actual ministry may have influenced this change in perception. R2 data indicates that all curates from DB 'agree' and 'strongly agree'. There is confusion in R1 data regarding what content is taught and how that content is taught. As argued in chapter 2 (pp. 52-54), the curricula and how it is taught in adult education is important especially in curacy where the expectation is that such content must be practical and relevant. Peter concurs when he says of his experience, "in terms of delivery, [it was] pretty awful". Curates in R2 from DB resonate with that expectation. Content does not need to be taught by tutors or be in the form of lectures only. Peer learning can be an important method of teaching and learning. The importance of 'peers' is significant in R2 data (Question 1aQ9). Although 'training incumbents' are still ranked highest at R2T1, the ranking is significantly lower once in post although still ranked 1st. In R1T1, 3/12 curates gave no priority to 'training incumbent' and in R2, 3/9 curates. A mastery and vocational curriculum that predominantly relies on learning for the curate from the training incumbent is evidently not flawless. A broad and balanced curacy programme should incorporate ways to include peer learning.

Considering my template, engaged with curates at times from other dioceses, I am surprised that curacies are shaped around curates reading one book a month and then meeting to discuss that book. The choice of these books varies every year. My impression is that more intentional thought has to be given to the consistent over-all shape of curacy and how this shape (including the curricula) is linked to training the curate for their future ministry. This observation suggests to me there is nationally in relation to curricula, a lack of consistency, rigour, quality assurance and parity.

In other words, the national curacy quilt has no distinctive features, colours or patterns that make it distinctively curacy, except the fact that curates are placed full time in a parish under the supervision of a training incumbent. It is partly about the curriculum and partly about the experience within that curriculum. There is a lack of an agreed quilt backing and/or a lack of a common template. This will be explored in more detail later under *assessment*.

4.3.3. Reflection

A distinctive colour that should be part of all curate patchwork squares is reflection. As discussed in chapter 2 (pp. 55-58), reflection is a vital tool used throughout IME 1-3. Being able to engage in theological reflection is one of the required criteria in order to be selected as a training incumbent. Under the criteria Quality of Mind (see appendix 1) the curate needs to fulfil the following: Be skilled reflective practitioners, able to exercise wise and discerning judgment. 'Discerning judgement' resonates with the 'distinguishing good from evil' discussed in chapter 1, a philosophical ethic. The total for Question 1bQ9 in R1 and R2 is one of the top 3 agreed statements of the 10 questions asked (see figure 12, p.98). John and Mary 'strongly agree' (R1T1). One curates says, "the MA that I did in college [and completed during curacy] was brilliant in terms of reflecting on my practice". John only made one reference to reflection. Mary, in contrast, regularly spoke of reflecting with her training incumbent and peers, "I know the curacy made me do a lot of reflection". Considering Mary and John were part of the same curacy, Mary's statement about reflection is more reminicent of her training incumbent. The responses to 'curacy training is about theological reflection' (Question 1bQ9) are shown in table 9 below:

Curacy training is about theological reflection	Round 1	Round 2
Strongly Agree	5 (DB 4)	3 (DA 2)
Agree	4 (DB 3)	5 (DA 2)
Not Sure	2 (DB 2)	0
Disagree	1	0
Strong Disagree	0	1 (DA 1)

Table 9: Curates frequency distribution for Question 1bQ9 for R1 & R2 at T1

Peter 'strongly disagreed' that 'curacy is about theological reflection'. Peter gives no explicit reference to theological reflection and even says, "I have never been asked any deep theological questions". When asked about his change in preception from curacy to being in post, his response

was that "theological reflection is an inbuilt default setting…it is not part of a course or a subject to be taught". Jane indicated 'agree' at R2T1. Jane states, "I think it was helpful to do the reflective stuff" (see appendix 7) but makes no further explicit reference to reflection. The disparity between those interviewed illustrates how different each curacy is experienced with regard to the understanding and use of reflection. Peter due to his bias towards the apprenticeship model seems to misunderstand the purpose and nature of reflection as a taught and developed skill as indicated by Moon (1999) and Jasper (2006), leading to the development of profession and professional and associated with the model of assistantship.

Ranking results for Question 1aQ3 (figure 14, p.110) indicate a substantial difference in the understanding between 'theological education' and 'theological reflection', the ranking of the latter increasing in post. All curates from DA (R1T1) gave no priority to 'theological education'. Only one curate from DB gave a low priority. At T2, DB3 and DA1 indicated a low priority for 'theological education'. Theological reflection is understood as something more practical compared to theological education. Table 10 below illustrates the importance of 'theological reflection' when ranked against other options. The ranking of 'theological reflection' is indicated for Q2, Q3 and Q7 of Question 1a below:

Theological reflection ranking	R1T1	R1T2	R2T1	R2T2
Q2 Curacy for me is about	3rd	2nd	3rd	2nd
Q3 I expect during curacy	3rd	Tie 1st	3rd	3rd
Q7 Good training depends on	2nd	2nd	2nd	2nd

Table 10: Total comparitive ranking results for theological reflection

Theological reflection increases in importance once in post compared to its importance during curacy based on Q2. This is an interesting change in perception but is not repeated to the same degree for Q3 or Q7. Q7 does highlight, however, the importance placed on theological reflection as part of good training.

Figure 18 (Question 1c) indicates that 'theological reflection' ranked on average between third and fifth overall among the ten options provided for R1 and R2 by curates and training incumbents:
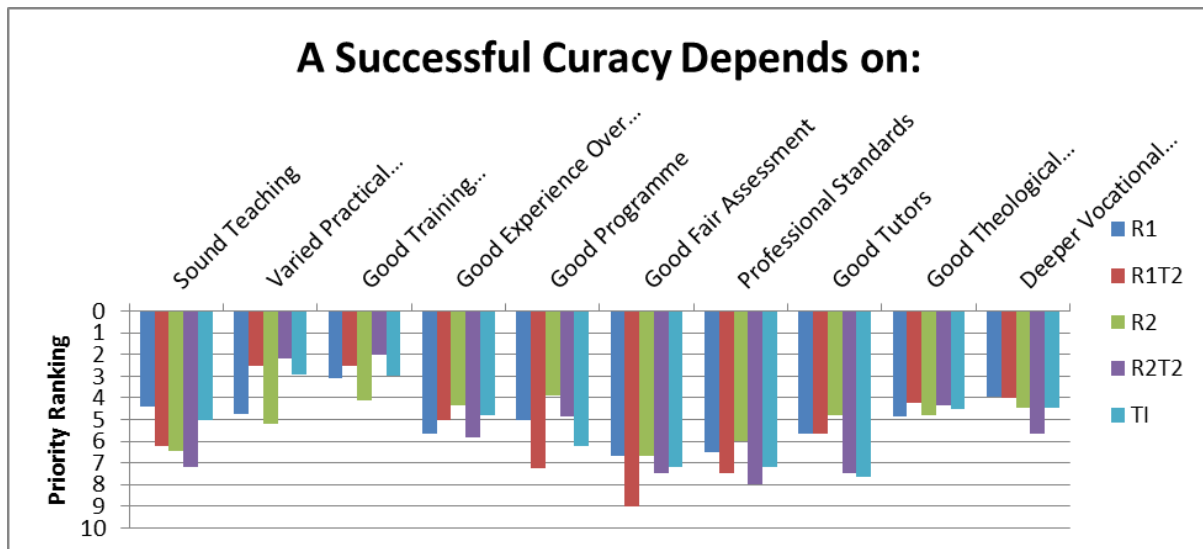
Figure 18: Combined mean results for Question 1c.

In 'what makes a successful curacy', in R1T1 'theological reflection' was ranked 5th and in R1T2 it was ranked 4th. In R2T1, 'theological reflection' was ranked tie 5th and in R2T2 it was ranked 4th. The training incumbents ranked 'theological reflection' as 3rd. As in table 10 (p.119), figure 18 also indicates an increase in ranking at T2 for theological reflection in both R1 and R2. The complexity of the role once in post accentuates the importance of theological reflection. As discussed in chapter 2, the use of reflection is how professionals develop themselves and their profession and the advanced use of reflection is associated with post-technocratic knowledge. Whether the curates ranking (and value) of 'theological reflection' would remain the same during curacy and once in post if curacy reflected more the reality of ministry, is not clear.

In view of my own template, under the present new curacy programme (started in September 2014), the priority of theological reflection has drastically decreased to one session on theological reflection as part of a new broader module under common awards. Meeting with curates to evaluate this new module and specifically the session on theological reflection, I was surprised that some curates found the session challenging, practical and informative while other curates found it technical and impractical. Some felt that theological reflection challenges theological orthodox held views. Most had a good foundational knowledge of theological reflection from IME 1-3, evidenced in their essay writing.

Reviewing the quilt of meaning for this section, the data and material indicate that qualifications are not seen as a priority for many curates (cf. p107) and it is not seen as a means to increasing

professionalism as a tool for mission (cf. pp.105, 108). Most curates were unsure what kind of knowledge was appropriate for curacy although their expectation was that it would be different to IME 1-3. In comparison, training incumbents indicated greater assurance that more knowledge is required. All indicated that theology was more important than academia (cf. p.113). Most curates are concerned with wanting to experience practical knowledge (cf. pp.112, 115, 123, 132), learning competency in tasks such as preaching, weddings and funerals. Such a bias means mastery and competency curricula dominates with the success of these programmes dependent primarily on the experience and expertise of training incumbents. However, with the use and priority of reflection, crucial within curacy and ministry, developmental curricula should also be an important component of any curacy programme drawing on peer learning as a tool for learning and therefore as argued by such as Moon (1999), should bring about change in virtue and disposition i.e. *habitus* (*being*). The importance of theological reflection increased once in post (cf. p.122). To ensure consistency and continuity professionalism may provide a good way of framing the question about the adequacy of training.

4.4. Patchwork scale and colour: Being

This section will consider how much of *being* is present in the patchwork squares in order to continue to explore the nature of curacy and that of ministry and the link between the two. A combined ranking question to training incumbents containing aspects of Q2 and Q3 of the curates survey Question 1a reveals an interesting difference in the expectation regarding vocation and formation. Twenty-seven training incumbents ranked 'vocation/formation' as the highest priority, 'competency/skills' ranked 2nd, 'knowledge' 3rd and 'professionalism' last. Curates, however, ranked 'ministerial experience' the highest (Question 1aQ2). The degree by which churchmanship and previously held roles such as readers and pastoral assistants (where there is also a selection process in which vocation is a priority) affect the understanding and priority of vocation or ministerial formation (concepts related to being) will now be considered.

4.4.1. Churchmanship

Curates were asked to indicate with which churchmanships they identified. As discussed in chapter 2 (pp.57ff.), a more Anglo-Catholic churchmanship would adhere to an ontological differentiation understanding of *being*. This means that at the point of ordination, there is an ontological change that takes place, a setting apart that makes the ordained person ontologically distinctive from those not ordained. Some at that point would believe they are completely re-formed and simply need to live out that formation. Others recognise that they need to effect that change by working with it in a

continuous process towards Christ-likeness or Christian formation. Other churchmanships, although not holding to an ontological differentiation, would vocalise the latter as the process of holiness. These influence how professionalism is understood. Some curates indicated more than one churchmanship. The pre-dominant churchmanships were Evangelical and Liberal. John only indicated Evangelical and Mary only indicated Reformed. Curate churchmanships for R1T1 and T2 are indicated in table 11 below:

Churchmanship	R1T1	R1T2
Evangelical	6	3
Liberal	6	0
Anglo-Catholic	3	0
Charismatic	2	1
Reformed	1	1
Other	0	0

Table 11: R1 Curate Churchmanship's

There was no change in churchmanship in R1 among the four respondents once in post. In R2, once in post there were three changes in churchmanship. Peter indicated Liberal and Anglo-Catholic during curacy but only Liberal once in post; Jane indicated Anglo-Catholic during curacy but Evangelical once in post; and R2DB2 indicated liberal, Anglo-Catholic and Charismatic during curacy but excluded Anglo-Catholic once in post. All three of these changes were similar in that they no longer identified with an Anglo-Catholic churchmanship. Why this occurred is not clear. The R2T1 and T2 churchmanship's are indicated by table 12 below:

Churchmanship	R2T1	R2T2
Evangelical	3	3
Liberal	4	2
Anglo-Catholic	4	1
Charismatic	2	2
Reformed	0	0
Other	1	1

Table 12: R2 Curate Churchmanship's

As figure 13 (p.108) indicates for Question 1aQ2 at R1 and R2, 'vocation' did not rank as high as 'ministry experience' for what curates felt their curacy was about. This may be due to the dominant churchmanship among respondents. This is supported by the decrease of importance of 'vocation' once in post in both R1 and R2 as non-Anglo-Catholic churchmanships dominated and Anglo-Catholic was excluded at T2 by three respondents. None of the respondents in R1T1 and T2 indicated a high priority for 'vocation'. Only one curate indicated a high priority for 'ministry experience' and that was John, who gave no priority for 'vocation' during curacy and once in post. John talked about "prompting, calling if you like", but makes no mention of 'vocation'. However, in response to article 1 (Question 4a), he does articulate the difference between 'being' and 'doing' but once in post, adds that 'being' is encapsulated in activity such as praying rather than emphasising character formation or any kind of ontological change. Being a priest is referred to as "a job" and the ministry was referred to more in terms of management and human resources. In R2 during curacy, only DB1 indicated a high priority for 'vocation' (Question 1aQ2) but that changed to a lower priority once in post. R2DB1 indicated their churchmanship as 'other' (describing it as post-evangelical). Once in post, 'vocation', which was ranked 2nd during curacy, dropped down to a ranking of 3rd. Both Peter and Jane from R2 during curacy and once in post gave 'vocation' a low priority, both once in post no longer indicated Anglo-Catholic as a churchmanship. Jane in her interview (see appendix 7) described her ministry several times with the word "calling". It indicates how differently she articulates her sense of calling in comparison to how vocation as ontological differentiation is understood.

Similarly, for Question 1aQ3 (figure 14, p.110) in R1 and R2 at T1 and T2, 'ministry experience' was rated higher as an expectation during curacy than 'ministry formation' among curates. 'Ministry formation', however, did increase in priority (R2T2) in comparison to curacy making it the top priority for this question once in post. The change may indicate a difference in the understanding between 'formation' and 'vocation' and the difference in the actual experience in post compared to curacy. None of the respondents in R1 and R2 at T1 or T2 indicated a high priority for 'ministerial formation' (Question 1aQ3). Churchmanship may influence curates' understanding of ontology and other associated concepts such as vocation and formation. The data indicates a difference in priority between vocation and formation, especially regarding formation once in post. Why, however, there is such a change regarding formation once in post, resonating with the views of the training incumbents, is not clear.

My template concurs that churchmanship influences the understanding of vocation and formation. A stipendiary reader who had been running a parish for the last two years was ordained in order to officiate priestly duties within the church, particularly baptisms and weddings. Discussing his curacy training pathway with the PCC, they could not understand why any training was required at all when he had been *doing* most of what was required for the past two years. Evidently what was difficult to understand was the *being* aspect of being ordained. In this respect, professionalism and the model of assistantship can enable greater emphasis on *being.*

4.4.2. Previous church roles

The Church of England licenses two types of roles due to its public office. The first are those ordained as deacons and priests (which includes curates) and the second are readers. Both these roles have a selection and assessment process with an emphasis on vocation as a part of that process due to their public role. These can be seen as one of the borders of our quilt. Beyond these two licensed public roles, there is greater disparity about other roles. Some dioceses authorise people in the role of pastoral assistants and commission others in the role of evangelists. Other roles may include youth workers (some are licensed), churchwardens (appointed under Canon Law) and local lay ministers (licensed by local bishops). Some dioceses have a selection and assessment process for these roles, emphasising among many, vocation which will influence and induct, if they become ordained, curates into a common understanding of vocation i.e. mastery curriculum.

In R1, half the curates and in R2, only 2/9 curates indicated having previous roles which may have necessitated the development of an understanding about vocation. Some respondents indicated more than one role. The low priority of vocation may be as a result of less than half of the respondents in R1 and R2 having held such previous lay roles. In a follow-up interview, John, a former reader, acknowledges that now in post, he realises ministry is more about the 'being' rather than just the 'doing'. Peter mentions his role as a reader five times in the interview and clearly indicated how this role shaped his expectation of training and ministry, particularly in terms of apprenticeship. However, Peter does not talk about vocation but rather more about aptitude. Mary acknowledges that vocation was difficult to evidence for her portfolio. Those with previous lay roles do not in their interviews duplicate the language regarding vocation and therefore do not support the theory that they are inducted into common meanings. Not one respondent for R1, to any of the articles in Question 1d, used the word 'vocation'. Instead the word 'calling' and 'being' was used three times. In R2, 'being' (used twice), 'vocation' (used four times), 'calling' (used nine times) and

'formation' (used once) were used. Respondents articulate their role using the word 'calling' more than the word 'vocation' and such use was very different between the cohorts of each year.

Table 13 indicates the selection of such previous held roles by respondents in R1 and R2. Categories 'other' and 'none' would not have formally assisted in a development of an understanding regarding vocation.

Previous held church roles	Round 1 (R1)	Round 2 (R2)
None	4	4
Church Army	0	0
Pastoral Assistant	3	1
Evangelist	1	0
Reader	3	2
Other	3	3

Table 13: Curates' previously held roles for R1 and R2

The lack of use of the word 'vocation' is in contrast to the bishop of DB who says, "I then have a fairly high view of the vocational nature of calling to ministry" and again, "I would have [a] vocational understanding of what it means to be human". The only other interviewee to use the word 'vocation' was the University link tutor, talking about "priestly vocation" and "widen the scope of vocations". Most interviewees used the word 'calling', resonating with the responses among curate respondents.

From my own template, in the Diocese of Rochester, we regularly have vocations days, "During the year the Vocations Team deliver a number of events, and holds regular vocations days under the title: It's Your Calling" (Diocese of Rochester, no page). The inter-change in the use of 'vocation' and 'calling' may be because of the broad nature of churchmanship within the Church of England.

4.4.3. Vocation, calling and ontology

Considering the binding of the quilt, the specific selection and assessment criteria of vocation (see appendix 1) states that the candidates at the point of selection should be able "to speak to their sense of vocation" which includes referring "both to their own conviction and to the extent to which others have confirmed it". At the point of ordination the emphasis within the criteria shifts to giving an "account of their vocation" and "demonstrating proficiency in a range of skills and abilities"

including reflective practice. These are repeated as the assessment criteria at the completion of curacy. This indicates a shift from '*being'* to that of *'doing'*. This description in conjunction with the already discussed data and material does not indicate a neat category of vocation with regards to the role of priest in terms of an ontological *being* and the occupational role in terms of layman (*doing*) as argued by Russell (1980) in chapter 2. Rather, the emphasis is more on the latter, emphasising ministry experience and *doing*. Mary felt that evidencing vocation was more like "hoop jumping". Respondents indicated that 'a successful curacy depends on' (Question 1c, Figure 18, p.120) 'deeper vocational development' ranked second in R1T1, and third at T2. In R2, it ranked fourth at T1 and fifth at T2. Training incumbents ranked it third. Data indicates a high priority given to 'deeper vocational development' although, once in post, in R2, this priority decreases.

Adding some warmth to the quilt, Peter, ranked 'deeper vocational development' ninth once in post and Jane whom ranked it second at T1, ranked it third once in post. In contrast, from R1, John ranked it fifth at T1 but second at T2 and Mary ranked it seventh at T1 and fourth at T2. The reason for this difference between R1 and R2 interviewees is not clear but does yet again indicate the difference in experience between different dioceses and year groups.

Reviewing the quilt of meaning for this section, the impact and influence of vocation upon the training of curates and their future ministry is unclear. Curates prioritise ministry experience higher than in comparison to training incumbents who prioritise formation. Three curates indicated a change in churchmanship with all three no longer using the label Anglo-Catholic. This associated with ontological differentiation may be why curates in this study had a low priority towards vocation. The curates indicated a difference in understanding between vocation and formation. Previously held lay roles did not consolidate a better understanding of vocation. This research indicates an inter-change between the use of calling and vocation, a shift even present in the assessment criteria from being to doing. Such difference between theory and practice resonates also with a difference in vocation between different year cohorts and dioceses (cf. p.127). This difference creates ebb and flow between the models of an apprentice and that of assistantship.

4.5. Patchwork scale and colour: Doing

As discussed in chapter 2, the degree of priority that is placed on vocational and formational development in training and education is the distinguishing factor between an apprenticeship and assistantship model of training. Although the terminology is used, it does not appear that vocation and formation (*being*) is as much a priority during curacy as *doing*. This dissonance will be explored

regarding the influence of training incumbents and the models they use in training, which includes experienced based models towards developing skills and competence. This is crucial in deciding which training models are best suited for preparing curates for their future ministry.

4.5.1. Models used by the Training Incumbents

Considering the influential patchwork of training incumbents, a survey of training incumbents from DA and DB were asked whether the training incumbents considered their curate as an assistant or an apprentice. 11/28 indicated that they felt the curate was both an assistant and an apprentice (five from DA). Seven indicated that their curate was an assistant (three from DB) and only five indicated that their curate was an apprentice (one from DA). This data indicates that very few training incumbents view their curate either as an assistant (25.9%) or an apprentice (22.2%). It is not clear whether the 11 which indicated 'both' know the difference between the two models, when each model is used in curacy and why and when the transition between the two models takes place (if at all). The data indicates the disparity of what curacy training is about among training incumbents. Four indicated they 'don't know' while one left the options blank. The results are seen in figure 19 below:
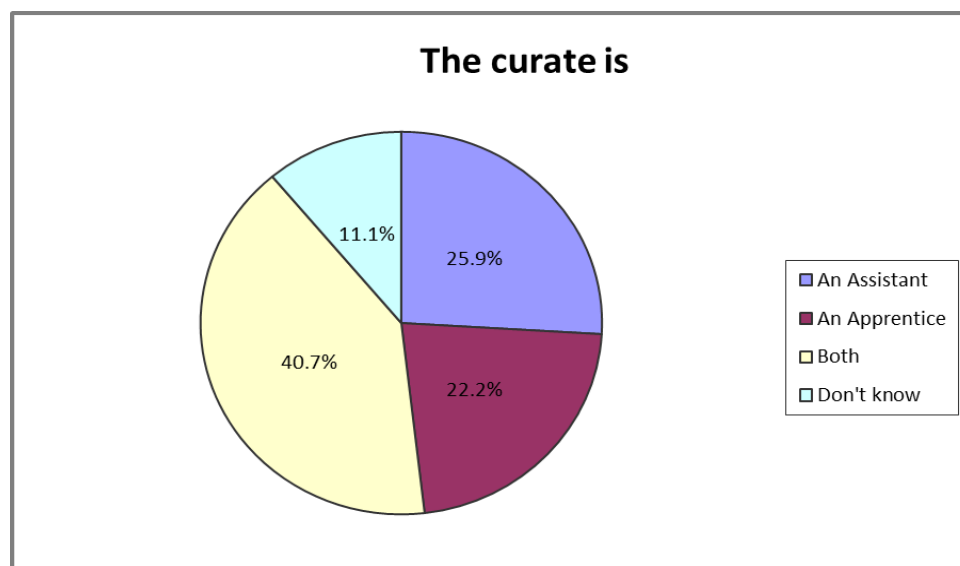
Figure 19: Training Incumbents models of training survey results

The models used by training incumbents in the training of the curate are important because of the influence this has on the overall experience by curates of their curacy especially as already discovered when the process is more important than the content (cf.105). Curates indicated that 'good training depends on' 'mentors' i.e. training incumbents (the top priority in figure 16, p.115);

that 'during curacy I [they] learnt more from' the training incumbent (top priority in figure 17, p.116) and that 'a successful curacy depends on' a good training incumbent (top priority in figure 18, p.120). Half of the 28 training incumbent respondents indicated that they had trained a curate before. Research by Edwards (2012) indicated that training incumbents were not up-to-date with contemporary curacy training. Although this research did not explicitly measure their competence in this regard, implicitly there is some indication of competency as indicated by one training incumbent interviewee, "I am probably the product of being ordained and trained in the 80's". This was the case for one curate who states, "I didn't have a very good, very happy curacy", directly as a result of a poor training incumbent. He adds "my training incumbent…wasn't the least bit bothered in training me in doing weddings". The training incumbent did not attend any training prior to receiving their curate nor during the process either. Although this was not the experience of Mary, she does state that "some of [her] fellow curates didn't do more than one wedding". This is echoed by Jane, who concurs that some of her colleagues didn't have such good experiences. Jane says "some of my colleagues were rather thrown in at the deep end and others were not allowed to do anything", "some of the others were having some incredibly difficult times". Such poor experiences of curacy are not new as stated by Worsley in chapter 2 and do not effectively prepare the curate for their future ministry. It raises questions about the viability of this historical model of training at this level.

Training incumbents (Question 1c, figure 18, p.120) placed themselves as a high priority in terms of what makes a successful curacy indicating their awareness of the importance of their role. Peter says "the curacy is very much an apprenticeship and theoretically it should be hands on but with a lot of guidance". However, Peter states that his training incumbent saw him as a colleague which does not technically fit the apprenticeship model. He later explains his curacy as such, "you have a master and you follow the master…you [the master] demonstrate it to the students and then they go and do it". Although this may be a model of discipleship often attributed to Jesus, whether it is an appropriate model for the public office of a priest is debatable based on the passage from Hebrews (cf. pp.22ff). This discipleship model may have been applicable and relevant initially but is not sufficient for a more complex role, as John discovered, "I think I was a bit naïve".

From my template, a curate in a board of studies discussing academic study, stated that he is an apprentice and therefore based on this model, cannot justify the need for further academic study which distracted him from the *doing* of ministry. Asking training incumbents during their training prior to receiving their curate whether they thought the curate was an apprentice or assistant raised

similar confusion as indicated by this data. Some do not accept the notion of professionalism and quoted the book by Piper, referenced in chapter 2 (cf. p.37).

4.5.2. Experienced based models

'Curacy should include' 'on the job training' according to curates from R1 at T1 and T2 (Question 1aQ5). The priority of 'on the job training' from both R1 and R2 at T2 (once in post), increased. Reflective practice skills should provide curates with the ability to self-learn what is required once in post, if a more assistantship model (post-technocratic) is being used. If, as the data indicates, this was the case, then once in post reflecting back on their curacy, 'on the job training' should not increase. It would, however, increase if the model of training used was more of an appretentice requiring greater guidance from the master. It highlights the disparity of experience of the reality of actual ministry during curacy. 'Curacy should include' 'personal tailor-made training' was the second highest priority in R1, (the use again of reflective practice skills), a feature prevelant more in assistantship models than in appretenticeship models. It is evident how important it is to have clarity regarding models of training in order to guarantee that curates are being consistently prepared for their future ministries. Curates in R2 at T1 and T2 prioritised 'personal tailor-made training'. During curacy 'on the job training' and 'self-developed training' were prioritsed tie second but once in post, 'on the job training training' became the second highest priority. The data seems to indicate a confusion in what training exactly is required and appropriate, during curacy, and in hind sight, once in post. Figure 20 below indicates the results for R1T1 and T2 and R2T1 and T2:
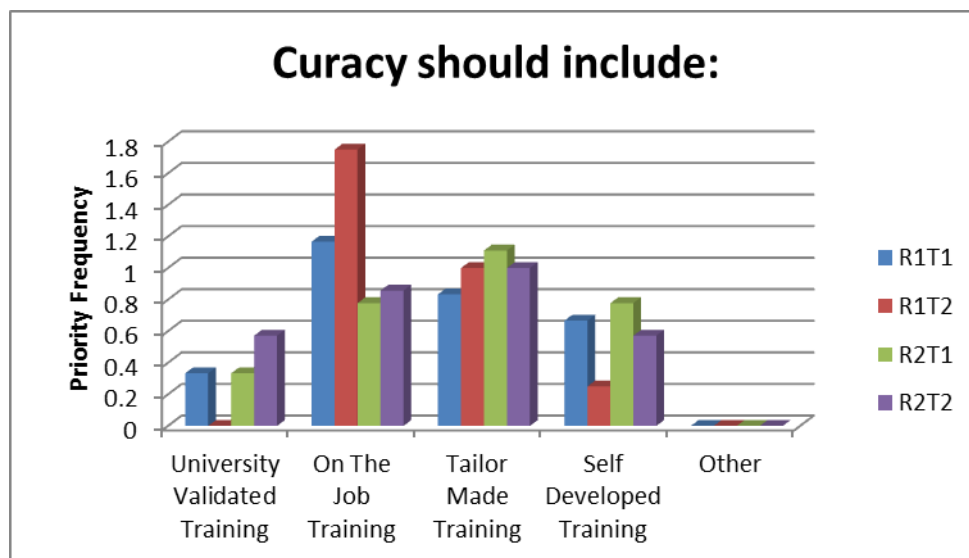
Figure 20: Combined results for Question 1aQ5

Adding batting, Peter expresses his expectation when he says "post-ordination training…is primarily not about education, it is primarily going back to teaching an apprentice". He states that "you can train people to do things or you can educate them and they go off and do it on their own". Peter has an emphasis on *doing*. This is echoed by Jane when she says "the part of my curacy which was the most helpful was the practical stuff" and repeats this idea later by saying post-ordination training is about the experience of doing stuff.

The reality of the curates experience of their curacy as to whether it indeed was practical is indicated by Question 1aQ1, 'my curacy has been'. Figure 21 below indicates that the curates overwhelmingly did experience their curacy as practical. Significantly, this evaluation of their curacy as being practical increased once in post. This increase could be as a result of recognising just how practical the curacy was now that they are applying what they learnt in actual practice in post. 'Practical' was significantly the highest priority from both dioceses, even though DA had a validated award as part of its curacy programme with no real difference even in the 'academic' score rating between the two dioceses.
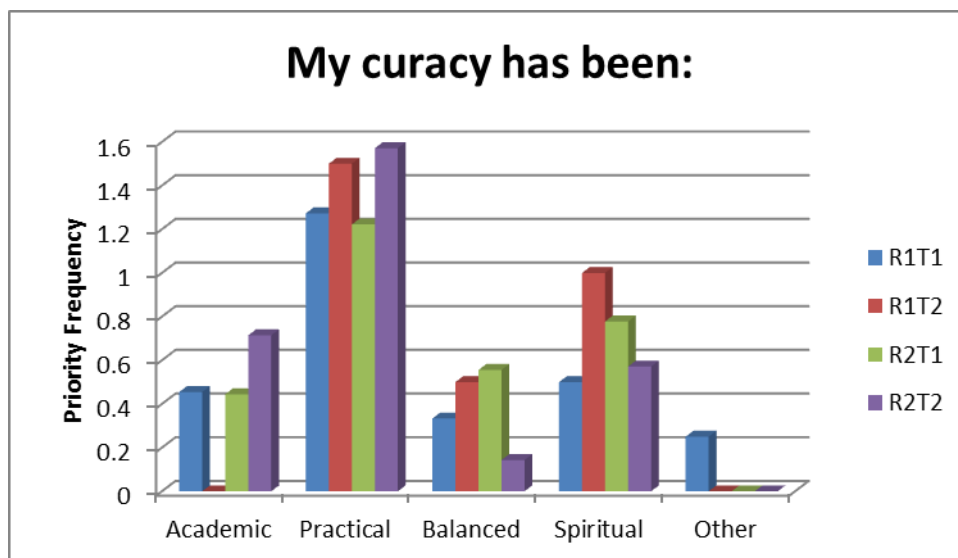
Figure 21: Combined results for Q1 of Question 1a

'Practical' was ranked higher by females, those in their 30-39 age category and by those who were stipendiary. The reason for this is not clear. John from DB, who was doing a MA over-and-above his curacy, ranked 'academic' at T1 high but this changed to zero once in post. Asked about this John points to his difficult curacy and states being now in post "the emphasis moved much more from 'knowing about' to 'being'". Furthermore, the data implies that the burden of academic work is not

such a priority in the actual experience of curacy as a whole. Very few respondents ranked learning about 'more academia' (figure 22, p.132) as their experience of curacy, for example, 11/12 curates in R1 during curacy indicated no ranking for 'more academia', including John and Mary.

Visiting curates at the end of their curacy for a debrief, none thus far mention the academic aspects but rather either talk about conflict within the parish or tensions with their training incumbent. Considering this practical utility model, as illustrated by the ranking in Question 1c 'a successful curacy depends on', 'varied practical experience' and a 'good experience over all', a broader picture emerges as seen in table 14 below, which yields conflicting results. The importance of a 'varied practical experience' increases in priority once in post. This change in ranking at T2 reflects the priority of the training incumbents in their response. The experience of the reality of ministry may be the cause of this change in ranking by the curates. These raise concerns again as to whether present curacy models authentically reflect the reality of future ministry.

A successful curacy depends on…	R1T1	R1T2	R2T1	R2T2	Training Incumbents
Varied practical experience	Ranked 4th	Ranked tie 1st	Ranked 6th	Ranked 2nd	Ranked 1st
Good experience over all	Ranked 7th	Ranked 5th	Ranked 3rd	Ranked 6th	Ranked 5th

Table 14: Combined ranking of Question 1c, options 2 and 4

The actual ministry once in post may be experienced as more practical than the curates anticipated during their curacy training. A 'good experience over all' does not indicate consistency in ranking. This is in contrast to Question 1aQ2 (figure 13, p.108) and Q3 (figure 14, p.110) where 'ministry experience' was ranked the highest among the options provided. The priority ranking of a good training incumbent has greater ranking prominence in Question 1c.

4.5.3. Skills and competency
If skills and competency are more part of a professional, assistantship model, how have these been ranked? Referring to the nine assessment criteria used for the assessment at the end of curacy (see appendix 1), three explicitly refer to 'skills' and 'proficiency' namely, 'vocation', 'ministry in the Church of England' and 'quality of mind'. In Question 1aQ4 curates were asked to rank 'specialised

skill' among other options, an indication of whether they perceived this to be important in professionalism. Both 'specialised skill' and 'behaviour' were seen as the highest ranked understandings of professionalism. The importance of 'specialised skill' increased significantly once in post in R1 but in contrast declined in R2. The reason for this difference is not clear but does highlight the difference of experience for each year group and, in R1 at least, the difference in understanding in each diocese. The importance of 'behaviour' as an understanding of professionalism declined more moderately once in post for both R1 and R2. The results can be seen below in figure 22:
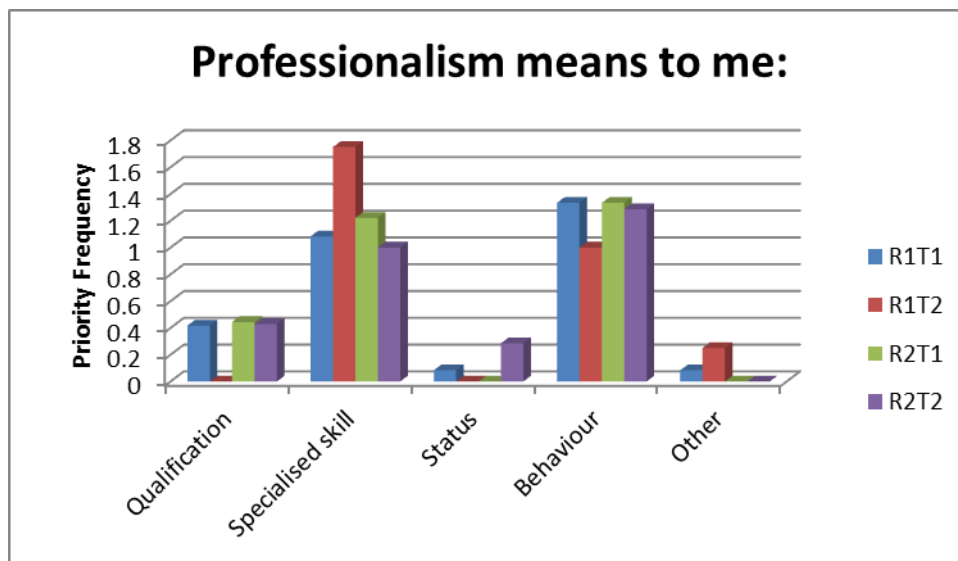
Figure 22: Combined results of Question 1aQ4

The confusion and difference between apprenticeship (not necessarily producing profesionalism) and assistantship (producing professionalism) models (cf. pp.61ff) can be illustrated by a conversation I had with clergy while on a leadership course. The cleric was convinced that the training of a priest is very similar to the training of, for example, a brick layer as an apprentice. I argued that although the builder may be able to build a wall perfectly straight and strong, he may, for example, be swearing to his colleague while doing it in informal conversation or act as a builder in an unscrupulous way often refered to as a 'cowboy builder'. The point I was making was that there may not be a high priority on builders regarding expected behaviour within the role i.e. behaviour or an expectation to deal with complex ethical dilemmas. Swearing or unethical behaviour may be acceptable on a building site but it should not be for clergy. This highlights the importance of the priority of behaviour in professions. A case for 'specialised skill' in this respect thinking about for example complex ethical issues can also be made.

Article 1 (Question 1d) was hinting at this distinction in role by using a quote that referred to clergy as a 'jack of all trades'. Curates indicated that, 'my curacy has taught me', 'more skills' (Question 1aQ8) which declined in both R1 and R2 once in post. The ranking results for Question 1aQ8 can be seen in figure 23 below:
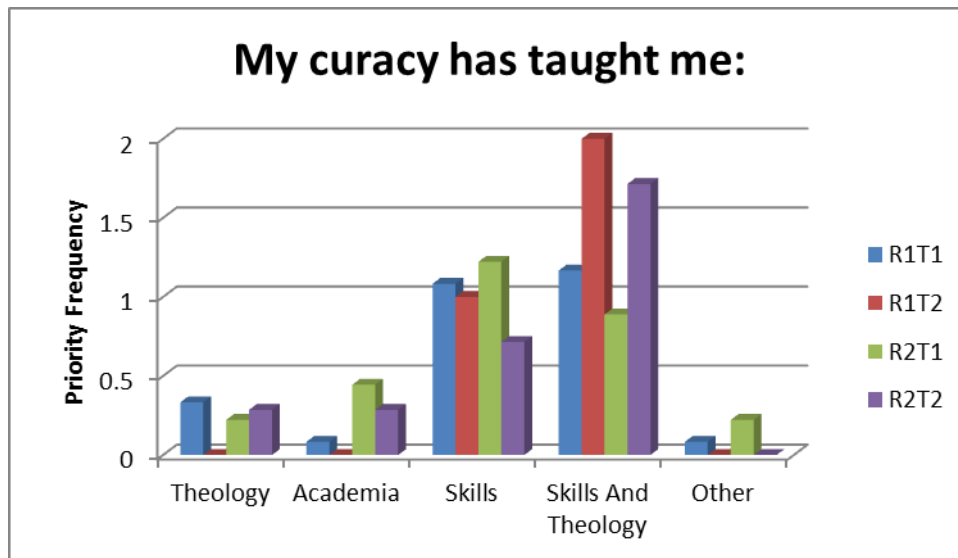
Figure 23: Combined results for Question 1aQ8

What as a result of ministry (being in post) caused this decline is not clear but what the data does indicate, is that the importance of those skills acquired during curacy declined in importance once in post. Identifying the correct specialised skills, valued by the public in general is vital. The combination of 'skills and theology' significantly increased in both R1 and R2 once in post. 'Theology' was not ranked high in Question 1aQ3 and ranked low here too in comparison to 'more skills'. The result of Q8 regarding 'skills and theology' raises questions about what is understood by the term 'theology', particularly when combined with skills. It could be an indication of a theological underpining of skills and post-technocratic knowledge. There were no particular patterns distinct among age, status, gender or diocese.

Adding some batting to this quilt of meaning, John, now in post looking after four churches, says "you need specific skills with a multi-parish benefice in order to get people together". He aligns these skills with management. According to his experience, neither college nor curacy trained him, he admits, to deal with people in that way. Mary concurs when she describes her experience of curacy as "much more aesthetic than pragmatic". Whether more pragmatic content (not necessarily theology) is required for curacy and whether research skills may delieyer such an expectation is an

interesting thought to explore. Nonetheless, these views concur with previous concerns expressed about whether the traditional model of curacy reflects the complexity of actual ministry. Curates were asked how often they could use what they learnt during curacy and their responses can be seen in figure 24 below:
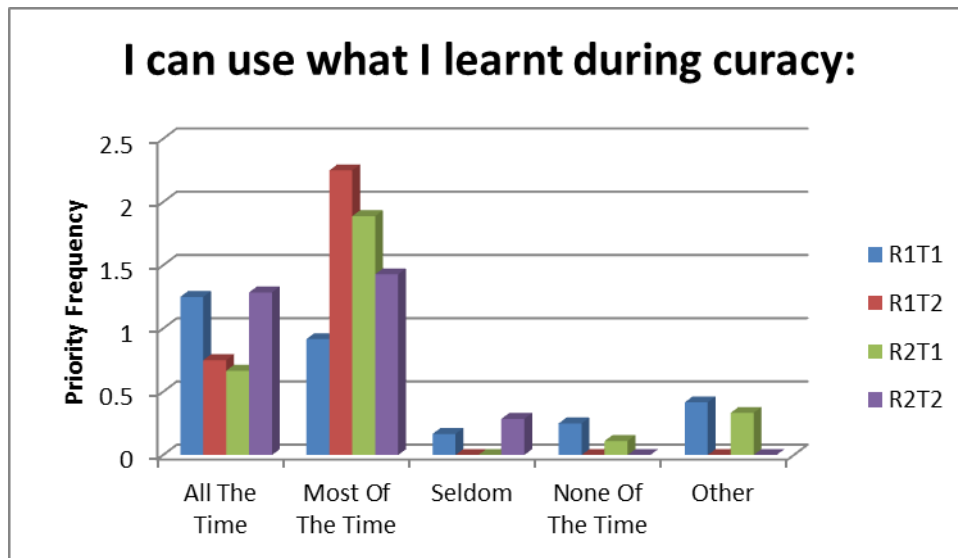
Figure 24: Combined results for Question 1aQ10

Interestingly, the ranking for 'all of the time' declined once in post for those in R1 but increased in ranking for those in R2. The opposite pattern is evident for the ranking of 'most of the time'. In R1, this significant change in ranking at T1 and T2 between 'all of the time' and 'most of the time' is predominantly noticable in DB. The reason for this not clear.

Adding further batting to the quilt, during curacy, John ranked that what he learnt he could use 'all the time' very high but once in post, ranked 'most of the time' very high. Mary in contrast, ranked 'most of the time' at T1 very high, repeating the same ranking once in post. The explanation could be that John admits being naïve during curacy (the naïve position) and that in comparison to Mary, who describes a good healthy curacy, John describes a more complex and unhelpful curacy. The ranking of 'most of the time' therefore could be the realistic reflection of curacy training now in post (the realistic position). R2 does not support such a strong claim although 'most of the time' was still ranked the highest at T1 and T2. Peter indicated a low ranking at T1 to 'none of the time' but then changed this once in post with a higher priority for 'seldom' and a low priority for 'most of the time'. Reasons for this change are not explicit but does indicate a change in preception. Peter does mention that he is still in his training parish as the church is in an interregnum and so he has been

"taking a larger role" than before. Whether Peter had a good experience as a curate is not clear, as he never mentions the training incumbent's influence in this regard in the interview. In Question 1c, he did rank the imporance of the 'training incumbent' 2nd after a 'varied practical experience'. In R1, only 5/12 curates and in R2, only 3/9 curates indicated they agreed that 'practice makes competency', with no selection from any curates in R2 from DB. This is conflicting data in comparison to what has thus far been discussed.

Reviewing the quilt of meaning for this section, some of the data and material revealed conflicting results. There is no clear model of training between training incumbents with about half using both the models of an apprenticeship and assistantship; specialised skills increased in priority among curates in R1T2 but declined in R2T2. On the job training however, increased in R1 and R2 at T2, evident that curates place a higher priority on *doing* with all curates indicating their curacy was practical, even those from DA whom had an academic validated curacy. However, what this *doing* actually develops and how the binding of assessment criteria shapes and validates this activity is conflicting. Too many curates still indicated they had difficulties with their training incumbents (cf. p.129). Data and material also revealed a disparity between curacy and the actual experience of ministry. Such complexity does raise questions as to whether the traditional model of curacy is still fit for purpose. Process and progression are important rather than simply applying one or another model and this includes whether there should be an academic award at the end of curacy. How *doing* is linked to assessment especially when 3/9 learning outcomes explicitly mention skills and proficiency will now be explored.

4.6. Patchwork scale and colour: Assessment

Assessment during curacy has two key components explored as headings in this section. Curacies that have a validated academic award as part of the curacy will have an academic assessment process. All curacies will have the assessment at the end of curacy, in order to evidence the curate as 'fit to practice' in order to be competent and nationally deployable. These assessment processes are usually managed by curacy programme directors. How these are linked to professionalism and how they shape the nature of curacy training will be explored. Curates in R1 and R2 did not feel their curacy had been 'academic' (see figure 21, p.130) even though DA shapes their curacy around a university validated programme. Does a validated programme add value to the training process and to the concept of professionalism associated with models of assistantship?

4.6.1. Academic assessment

Curates and training incumbents from DA and DB, were asked to indicate 'to what degree you think a validated curacy does (indicated by +) or does not (indicated by -) guarantee quality assurance and professionalism'. The combined results (R1T1 and R2T1) from curates indicate that half of all curates affirm that a university validated curacy guarantees quality assurance and only about 4/17 affirm that a validated curacy guarantees professionalism. The 50% were a mix from both dioceses.

19/27 training incumbents affirmed that a validated curacy does guarantee quality assurance. 17/27 affirmed that validated curacies guarantees professionalism. This is significant considering that the one diocese does not have such a curacy shaped around a university validated award. It is an indication of the confidence that this sample group places in higher educational processes regarding quality assurance, rigour and the development of professionalism. Noticeably, however, this confidence is more evident in training incumbents than curates, especially in relation to professionalism. The combined results from curates for R1T1 and R2T1 for a validated curacy can be seen in figure 25 below:
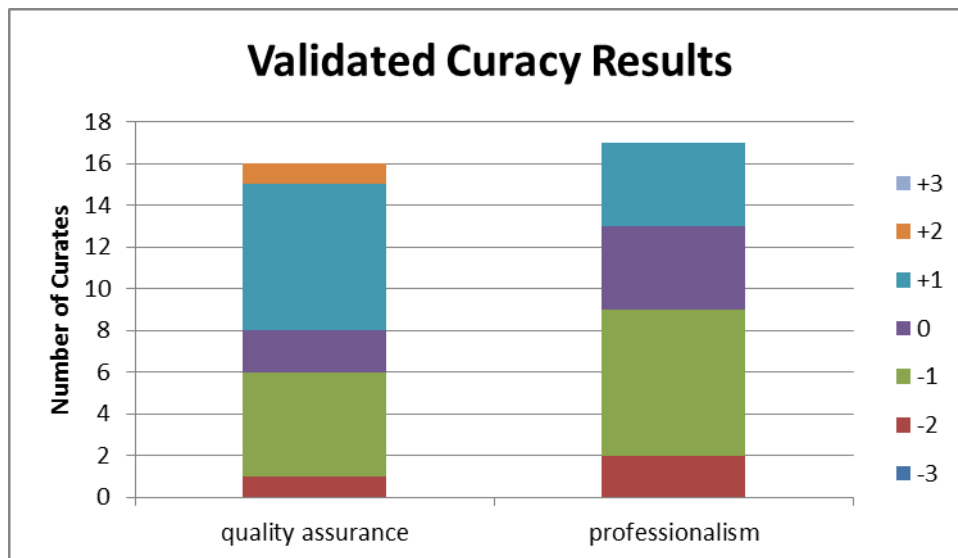
Figure 25: Combined curate results for a validated curacy

According to the data, the expectation of what a university validated curacy provides is different between training incumbents and curates. In comparison, curates indicate less confidence in a validated curacy providing quality assurance and even less confidence that it develops professionalism. The results of training incumbents can be seen in figure 26:
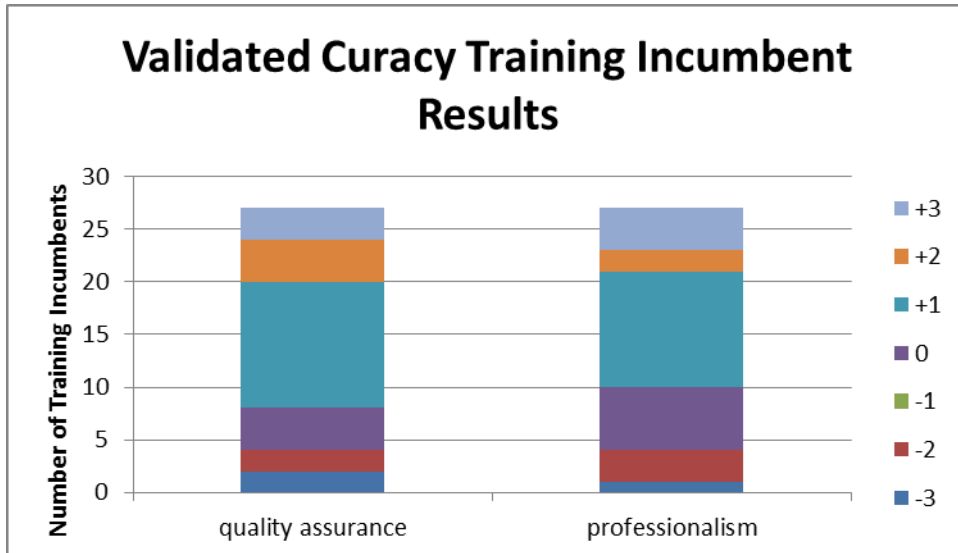
Figure 26: Training Incumbent's results for Quality Assurance and Professionalism for a validated curacy

In sharp contrast, only 2/17 curates indicated that a non-validated curacy could guarantee quality assurance and professionalism as seen in figure 27 below (no +2 or +3):
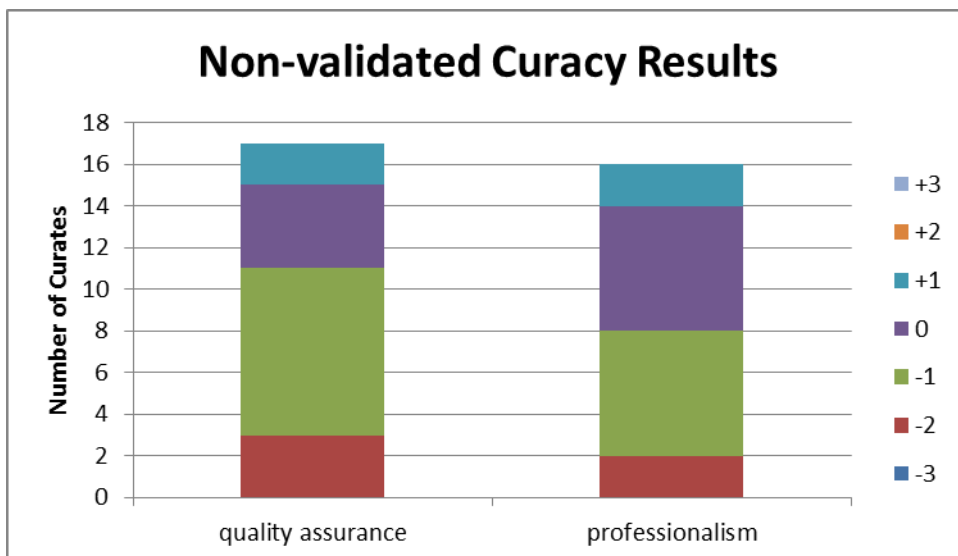
Figure 27: Combined curate results for a non-validated curacy

These results may indicate that other factors, such as the training incumbent relationship, have a greater influence on whether the curacy guarantees quality assurance or professionalism. The difference could also be that the curates have not yet experienced the public role for which they are

being trained which may therefore change their perception to reflect that of the training incumbents. If so, it indicates again the disparity of experience between curacy and actual ministry.

To illustrate this, adding batting to the quilt of meaning, John once in post changed his perception. During curacy he thought his non-validated curacy was not a guarantee towards quality assurance (-2) but this changed once in post to a more neutral position (0). There was no change in terms of professionalism. The completed MA which was done over and above the curacy, which John felt was a brilliant help in terms of reflecting on his practice, may have provided John with more quality assurance than the actual curacy. His experience in post, and the explanation for the change in perception, is not clear as the experience in post does not seem to be ideal either. Mary similarly had a change of perception once in post. During curacy she indicated that a validated curacy does guarantee quality assurance (+2) but does not guarantee professionalism (-1), but once in post she remained neutral (0) with regards to both. What changed this perception was the actual experience of ministry, "curacy didn't really inform me about lots of the ground roots material that I have to deal with". Overall programme design may be a factor and not just whether you have a good parish and training incumbent, as was the case for Mary.

There was no change for Peter once in post. He remained neutral (0) at both T1 and T2. This is surprising as his perception of his validated curacy was not good. He states in this regard, "the actual training for me pursued a very academic tone" and "the quality of that programme [curacy] was, in terms of delivery, pretty awful" and "post-ordination training I don't personally think should be driven by the need for people to achieve another qualification". He mentions little about his parish experience.

In contrast, regarding a non-validated curacy, Jane changed once in post regarding quality assurance to an even more negative position. Regarding quality assurance of a validated curacy, she changed to an even more positive position once in post. Regarding professionalism at T1 she indicated -1 for both a validated and a non-validated curacy but changed the non-validated curacy to -2 once in post and a validated curacy to +2. Her experience of a validated curacy had a greater guaranteed influence than that of Peter. These are interesting contradictions as both Jane and Peter, even though being in a diocese that has a validated curacy, were both just auditing the process and yet have indicated very different experiences. Curates were asked whether 'external standards are guaranteed with University validation' (Question 1bQ4). The responses are shown in table 15 below:

External standards are guaranteed with university validation	Round 1	Round 2 *(one error)
Strongly Agree	1 (DB)	1 (DA)
Agree	6 (DB 5)	2 (DA 2)
Not Sure	2 (DB 1)	3 (DA 1)
Disagree	1	1
Strong Disagree	2 (DB 2)	1 (DA 1)

Table 15: Curates frequency distribution for Question 1bQ4 for R1 & R2 at T1

The combined results from table 15 for R1 and R2 indicate about 48% of curates surveyed affirm that external standards are guaranteed for a curacy that has a University validation. These resonate with the results from figure 26 (50%) asking the same question. Curates were asked whether 'university validation helps keep a 'secular link''. This question is similar to the responses in figure 26. The responses are shown in table 16 below:

University validation helps keep a 'secular link'	Round 1 *(one error)	Round 2 *(one error)
Strongly Agree	0	0
Agree	1 (DB)	0
Not Sure	4 (DB 2)	5 (DA 3)
Disagree	3 (DB 2)	0
Strong Disagree	3 (DB 3)	3 (DA 1)

Table 16: Curates frequency distribution for Question 1bQ3 for R1 & R2 at T1

What is being tested is that a university validation helps keep a link between the church and higher education and that an academic qualification adds to professionalism which adds to the credibility of the church in its link to society, did not yield similar results as to those found in figure 26. Whereas 24% (figure 26, cf. p.137) affirmed that a validated curacy guarantees professionalism, only about 5% affirmed a link between the university validation of a curacy and higher education, as a secular link. The data hints towards a misunderstanding of professionalism (and the role and link of education in this regard) and how it can be used as a missional tool, especially when considering one of the curacies concerned has just such a validated curacy. One curate struggled to be selected for ministry

due to a lack of qualifications and commented after Article 3 of Question 1d, "I have never been asked what my qualifications are".

So how important, in terms of a successful curacy, are matters such as contents, programme design, fair assessment, quality assurance and good teachers? The ranking for Question 1b from curates indicates the importance (Figure 18, p.120), placing matters such as these mentioned not as high as the priority of a good training incumbent and a good varied experience overall (which implicitly is linked to the training incumbent). Any change in the one-to-one dominant model of training incumbent and curate will need to take overall programme design, implementation and assessment much more seriously.

4.6.2. Curacy assessment

I will now explore the batting of patchwork squares of DB (R1) in relation to curacy assessment. John, adding batting to the quilt, describes a very difficult curacy. Reflecting back on the experience, there is recognition that things were "very odd" but at that point "it didn't ring alarm bells". The training incumbent was not at the curate's ordination, did not attend training prior to receiving a curate and did not attend any further on-going training for training incumbents. Curates in DB produce a "portfolio to prove your competence", evidencing the curate learning outcomes upon which they are assessed as curates (see appendix 1). John states that his training incumbent "read some of it". Furthermore, John reports that the training incumbent did not allow him experience in doing weddings and so he had to approach the area dean for opportunities outside the parish. These are not good examples of quality assurance or professionalism. Mary had a much better curacy experience. She says that when she applied for her present post after completing curacy, they were not interested in her portfolio but only in her references. That experience and in hind sight, the effort put into the portfolio to evidence the learning outcomes felt like hoop jumping with the criteria bearing little relevance to pragmatic ministry. Mary instead would have preferred a "tick list of things that ministers do" and says, "I would reiterate I would have liked a checklist as a curate to make sure that the wide range of parish ministry experiences were actually touched upon". Such a checklist can be found in the 1998 *Beginning Public Ministry* mentioned in chapter 2. This account from DB raises questions about programme design, assessment and how crucial the role of the curacy programme director is in maintaining rigour and quality assurance. This raises questions regarding what qualifications are required for just such a role.

I will now explore the batting of patchwork squares of DA (R2) in relation to curacy assessment. Peter says that there was a "vast variation" in experience among curate colleagues, some good and some bad. It is not clear whether his experience was good. Regarding assessment he says, "There has to be a paper trail, you have got to be able to prove that you have done what you have said you have done". Of course, competency according to the definition by Knowles (1980) in chapter 2 is not just about what is done, but how it was done appropriately in different contexts. Jane speaks of a positive curacy in contrast to others who "really struggled". She states, "A good training incumbent is essential". Both Peter and Jane, although only auditing their validated curacy programme, spent much time in the interview speaking about the university validated process in a negative way. Whether these views are representative of the entire group is not clear, although they seem to suggest it is. Jane makes no reference to the curacy assessment in her interview.

The disparity of experience between each curate and between each diocese raises concerns regarding consistency of programme design, management and assessment. These are aspects of rigour and quality assurance but also programme management and facilitation.

4.6.3. Curacy programme directors

I will now explore the batting of patchwork squares of DB (R1) in relation to curacy programme directors. John in explaining his curacy said of the curacy programme director, "he said he had no authority to do anything and his job was to refer it on". John explains, "I am not sure what his role was". He later refers to the curacy programme director as "the overseer of the curates" and "training overseer person". The overall curacy programme management manifests issues evident in that Mary refers to the curacy programme director as the "diocese 'chappie'".

I will now explore the batting of patchwork squares of DA (R2) in relation to curacy programme directors. Neither Peter nor Jane (explicitly) refers to the curacy programme director once in the entire interview and this raises questions as to the actual impact the curacy programme director has made upon their curacy. One curate describes how her bishop ordained her with no need to go to a Bishop's Advisory Panel (BAP), by-passing the system, which was common practice for an OLM (Ordained Local Minister). However, if an OLM did decide to move to another diocese, there may be problems recognising their ordination or competence especially now that the assessment at the end of curacy is being applied. Another curate refers to his bishop over-turning a decision made by the BAP (Bishop's Advisory Panel) which allowed him to train towards ordination.

Since this research, both curacy programme directors have left and been replaced by new people. Considering the importance of the role, programme directors should be qualified in adult education, programme management and have expertise in curriculum development. How the formation of policy and procedure as binding for a quilt can ensure fairness, quality assurance and rigour and yet allow for bishop discretion is complex.

A curate ordained as a distinctive deacon a year later due to the context they were in, was locally ordained a priest in order for them to baptise and marry. This curate now wishes to move to another diocese and there is fear that their ordination as priest may not be accepted. A stipendiary reader licenced as the focal leader of a parish expressed frustration that they cannot baptise or marry. He is to be ordained with no need for a BAP. If at a BAP, you candidate to be a SSM but during curacy, you wish to change your status to that of a stipendiary priest, general practice is that the person should return to a candidates' panel for consideration of a change of status. One curate was made to do just that and as a result of a change of status had an extra year of curacy. Another SSM curate in the same year group simply applied for a stipendiary post once their curacy was completed and was granted the post without the need to return to a candidate's panel for a change in status. These are examples of disparity.

Reviewing the quilt of meaning for this section, the expectation of what a university validated curacy provides is different between training incumbents and curates with the latter indicating less confidence in a validated curacy providing quality assurance and professionalism. However, this data provides greater confidence by curates in a validated curacy when compared with the data for a non-validated curacy. The results may indicate that other factors, such as the training incumbent relationship, have a greater influence on whether the curacy guarantees quality assurance or professionalism and therefore the adequacy of the training. Most curates also did not see their involvement in higher education as an opportunity towards mission (in education) or as something that could develop specialised skills and status to be used as professionalisation in providing credibility towards mission. The focus on professionalism does not provide a good way to frame the question about the adequacy of training. John and Mary indicated that the portfolio approach toward the AEC seemed unnecessary and Jane from DA did not even mention her AEC. It is evident that it is difficult for curacy programme directors to implement and manage programmes when there is no consistency in practice by bishops and when they feel they have little influence or feel undermined. This is particularly pertinent when programme directors are either not informed of such decisions or at least consulted. One curate said of his curacy programme director, "overall he

found his position quite troubling because he was not involved in the initial decision to match ordinands to curacies". Many curacy programme directors are not involved in the selection of training incumbents nor are they formally involved in the ordination services. What is the 'career progression' for curacy programme directors or what benefits/incentives are there for them to remain in these positions in order to ensure continuity in practice? The disparity of practice may increase when we read headlines such as 'Church needs to recruit 50 per cent more clergy' (Drake, 2015, p.6) allowing diocesan bishops greater freedom to ordain candidates without the need for a BAP if aged above 50. The disparity of practice may increase when certain bishops and deans are placed on a 'mini-MBA' to develop leadership (see 'the Green Report')[39] (ibid, p.6) increasing the gap in leadership between senior staff and others.

4.7. Conclusion

The data and interview material have indicated disparity between the curates experience and expectation of curacy (T1) in comparison to their future ministry (T2). There is further disparity between the experience of each curate within their respective dioceses (DA and DB) and in comparison to each other. There is also further disparity between the expectation of curates and that of training incumbents. This disparity resonates with my template as a programme director.

Even though the Church of England historically shares many dimensions related to professionalism, the experience and expectations of respondents vary with most remaining cautious to notions of clerical professionalism. This is particularly evident in how qualifications are not seen as a means to develop professionalism and in how this 'societal status' is not seen as a tool for mission. Practical knowledge remains the dominant priority with an over-all good experience dependant primarily on a good training incumbent. The impact and influence of vocation reveals conflict between theory and practice. Curates place a higher priority on *doing* during curacy than on *knowing* and *being*. There is evidence of a disparity in practice between programme directors and their respective bishops affecting consistency and fairness in assessment. The main sources of this disparity in curacy and between curacy and future ministry are an inconsistent process and a lack of informed progression from IME1-3 to curacy and future ministry. Professionalism may not be a good way to frame the question about the adequacy of the training, but it may be a helpful tool, associated with assistantship models, that can enable a rigorous process and consistent progression.

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[39] The 'Green Report' (Lord Green Steering Group, 2014) is mentioned because of the significance it holds in relation to this research and the acknowledgement of awareness of such a report within this work is important, however, because the report falls outside the window of September 2009 until September 2013 (as mentioned in footnote 1) it is not discussed at length.

CHAPTER 5: Conclusion

This chapter will briefly summarise the rationale to this research, the key issues and possible solutions (Thomas, 2013). I have restricted the scale and colour of the quilt to the consideration of role, knowing, being, doing and assessment. I have been both the actor and agent in creating a quilt of meaning from the patches included in this research about the link between curacy and future ministry. I will explore the implications and applications of this research firstly upon me as agent, illustrating how these can be brought to people's attention and create forums for discussion. Secondly, in reflection, I will explore the implications and applications of this research upon me as actor and illustrate how this has developed me as an EdD student.

5.1. Background, issues and solutions

Clergy were historically, one of the first professionals in English society (cf. p.32). In that role they had a valued significant influence acting as magistrates and teachers (cf. p.34). Part of that was because of their education and part because of their status as the landed gentry (cf. p.34). It gave them a distinctive role and influence within society. A review of the literature indicated this is no longer the case. In England, as a pastor and university chaplain, I became aware of how difficult Christian faith was to enact (Gerhardt, 2011). This difficulty is further accentuated by statistical decline in Sunday church attendance (cf. pp.40ff.). The review of the literature indicated the inadequacy of the training of curates for such a changing context. Starting in my present post as curacy programme director, I recognised the missiological potential of an academic validated programme, providing public engagement, confidence in the training process and as a result, confidence in role (cf. p.11). However, it became evident that others (e.g. curates, training incumbents, bishops) did not share my sentiment (see appendix 2). National discussions about the Church of England common suite of awards echoed this resistance (cf. p.28).

The main issue was whether a university validated curacy (such as that which operates in the Diocese of Rochester) was the better context by which to train curates to be priests in the Church of England, in order to ensure competency and national deployment (cf. p.68). This meant comparing a university validated curacy (DA) with a non-university validated curacy (DB) and comparing the curates' experience at the end of their curacy (T1), with their experience at the end of their first year in post (T2) (cf. p.85). Evaluating such curacies would implicitly reveal the adequacy of such training as well as further issues (cf. pp.70ff.). The parity, rigour and consistency of such training would be

evident in how curates inhabit their public role(s) (cf. pp.60ff.), how they are shaped and formed by dispositions, understanding and skills (cf. p.21) (*knowing, being* and *doing*) and how all these are assessed towards competence and national deployment (cf. p.27). In order to ensure the training creates a credible missiological outcome, I wanted clarity on how viable the historical notion of clerical professionalism as a result of further academic study, would be as a tool for mission.

Regarding *role*, I discovered that curates have an expectation that during their curacy training, they will be equipped with practical skills in order to competently fulfil their future roles. The expectation however, was not always congruent with the actual experience of curacy or that of ministry once in post. The expectation of the curate for a practical skills based curacy was in conflict with the reality of complex roles once in post. Curates relied on the experience of previous occupations such as teaching or social work in order to inform the development of their ministerial roles. Secular roles particularly among SSM curates (self-supporting ministers) were sometimes held distinctive from their clerical role. Curates were prepared for the role predominately through the experience of parish ministry, not addressing the development of the role beyond parish ministry regarding dual roles such as chaplaincy or complex roles such as being a parish priest and a vocations advisor. Curates were mostly exposed to only one example of role, namely the training incumbent responsible to train, facilitate theological reflection and facilitate practical parish experience, with varying success. The inconsistency has implications regarding competency and national deployment and can be improved by creating greater parity through regional training partnerships and parity between these partnerships nationally. Curates, training incumbents, programme directors and bishops remained cautious towards notions of professionalism in developing an understanding of a public role. No specific training during curacy regarding professional role development, especially as a tool for mission, was explicitly identified, the competency of skills seeming to be the defining distinction for them in a priestly role. This may lead to the 'jack-of-all-trades' argument (cf. p.96). Including such discussion in curacy would help in this regard.

Regarding *knowing*, I discovered that curates indicated a diversity of expectations from R1 and R2 regarding what kind of knowledge was appropriate for curacy. Training incumbents, programme directors and bishops were not consistent in what they expected and expressed what curates needed to know. The diversity of experience in each curacy reiterated the confusion about the link between theology, knowledge and practice. Curates placed a high priority on the importance of having the right training incumbent to help facilitate practice and reflection as well as peer groups for support and learning. Theological reflection was understood as something more practical than

simply further theological education, an understanding closely linked to technocratic/post-technocratic knowledge and professionalism. A qualification at the end of curacy was not a high priority, not reflecting the aforementioned historical precedent, "a person of education, able to proclaim an intelligible faith in the vernacular" (cf. p.34). The link between curates engaged in academic study and their potential influence in higher education as a mission opportunity was not explicit, especially as mentioned before as an "opportunity to represent a valued faith perspective…an opportunity towards mission" (cf. p.50). Opportunities such as being involved in the university student body and presenting their research at postgraduate conferences. This influence can significantly increase if academic study leads to research at master and doctorate levels.

Regarding *being*, I discovered that the understanding and priority of vocation in IME 4-7 was perplexing due to disparity among curates within and between the two dioceses studied. This was also common among training incumbents, programme directors and bishops, and exemplified by the change of focus in the selection criteria and curacy learning outcomes from an initial formational focus (being) to a focus about competence in the proficiency of skills (doing)[40]. The expectation and experience of curacy prioritises doing more than continuing transformation (being) and therefore raises tension with regard to what makes the role distinctive; competent skills or priestly presence or both? Both dioceses studied, even with reference to good reflection taking place regularly, prioritise activity. To experience curacy more as activity (as doing) has implications regarding the further development of *being* and professionalism using assistantship models i.e. a code of ethics to govern and place boundaries on its practice (cf. p.37).

Regarding *doing*, I discovered that great disparity existed regarding the experience of curates within each diocese and in comparison to each other. The amount of practical experience each curate had in order to become proficient in skills varied. There were still too many unprofessional training incumbent and curate relationships. The one-to-one model of training incumbent and curate within the two diocese studied may no longer be fit for purpose. There was inconsistency regarding the selection of training incumbents; inconsistency regarding the training received by training incumbents for their task in terms of quality, attendance and rigour; inconsistency regarding on-going support and the expectations of and involvement in such support; inconsistency among training incumbents regarding which models of training they use and inconsistency regarding what experience each training incumbent allows their curate to have within their placement parish and

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[40] In 2015 the house of bishops approved a new set of seven learning outcomes which have not been included or analysed in this research but can be included for future research.

beyond. There was a mismatch regarding the experience the curate prioritises and should have and/or what the training incumbents provide or should provide. Whereas most training incumbents recognise the importance of formation, the curates prioritised *doing*. The training incumbents may feel in a position of conflict needing to train the curate by providing supervisory feedback but at the same time (in some dioceses) they are also to be an assessor as part of the assessment at the end of curacy (dual role clash of interest).

Regarding assessment, I discovered that even though DA shaped their curacy around a university validated award, there was no conclusive evidence that DA provided a better curacy experience. Variation of experience still existed within and between each curacy. However, expectation among curates and training incumbents was that a validated curacy would provide a better guarantee towards overall quality assurance because of the rigour and quality assurance imposed upon the programme by higher educational standards and policy. Such expectations were susceptible to the partnership arrangements between the HEI and the curacy concerned. The link between a validated curacy and professionalism was not conclusive. There was disparity regarding the role and function of the curacy programme director. There was no clarity as to their role and function among curates. The programme director of DB was frustrated by his role and function. There was no consistency in policy or in decisions made among bishops. Overall there was inconsistency in both curacies regarding programme design, management and assessment.

The link between the training of curates and their future ministry was inconsistent. The nature of curacy training revealed a diversity of experience within curacies and between curacies and between different year groups. There is therefore doubt as to whether curacy is a good preparation for future ministry. Professionalism was a contested concept in this area and did not provide a good way to frame the question about the adequacy of training. However, in addressing issues of process and progression, it is a possible helpful tool, associated with models of assistantship. Although such models usually require further university validated awards, more creative options beyond just theology could be explored.

Future research could ascertain whether DA and DB is representative of all curacies by using larger samples. A change emphasising an assistantship model, equipping and preparing priests more effectively for their future roles, could enable a greater credible and useful role (cf. p.37) within society due to the professional emphasis, with the hopeful expectation that this may provide more and greater missional opportunities as the state church. Furthermore, such an assistantship model

could necessitate an emphasis on transformative learning (cf. p.58) affecting habitus (being) (cf. p.17). Such a model could therefore be shaped around curriculum which is professional, mastery and developmental with the possibility of an emphasis on research to develop specialised skills (cf. pp.54-56) allowing greater applicability of a validated programme and qualification.

This research was limited by the use of an interpretative approach because findings are not representative of all curacies, and due to volunteer sampling, does not represent even the curacies studied, respectively. Furthermore, this study did not assess each curacy in terms of for example, the curricula used, learning and teaching styles of tutors and/or the placement contexts within parishes in terms of how these affected the overall effectiveness of the respective curacies (but to name a few). Such a national comparison of how curacies are structured and what content, teaching and training are included is a future research recommendation. Due to this research being restricted by a time limitation, the effects of the new common suite of awards and the new selection criteria upon curacies are still unknown; another future research recommendation. Future research could ascertain the agency among programme directors, their longevity in role and their qualifications.

5.2. As Agent

This research has implications for my own professional working context as a curacy programme director, and on curacies nationally, as much can be done to improve curacy[41] with most policy in the last few decades from the Church of England focussing more on IME 1-3 (cf. pp.42ff.). Serious consideration needs to be given as to whether the traditional model of curacy exercised by the two dioceses studied are still fit for purpose. This research allows me to critically evaluate the effectiveness of the curacy within the Diocese of Rochester. New models could incorporate greater role complexity; incorporate more people in the process of training, and greater practical involvement prior to curacy during IME 1-3. Furthermore, building on the historical precedent (cf. pp.34,38), new models could intentionally design and implement a curacy training programme which is more about technocratic/post-technocratic assistantship models of training utilising and building upon reflection done in IME 1-3 (cf. pp.62-64) in order to continue to create a distinction in the role of the priest within society. I have sought as agent to influence such change during and as a result of this research, in a number of ways.

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[41] As agent, in appendix 8, I offer a different model of curacy to be considered.

5.2.1. Agency through publication

In an article for the Rochester Link newspaper (Gerhardt, 2011), I discuss the dilemma between *being* and *doing* by referring to the life of a priest in Mexico called Padre Pro, who was identified as a priest by his sacramental actions and pastoral care rather than by his appearance (a clerical collar etc.) and it raises the significance of priestly presence (being) as an important aspect of what is distinctive about the ordained priestly role, beyond a simple 'jack of all trades'[42]. In the Journal of Adult Theological Education (JATE) (Gerhardt, 2013), I write about the importance of reflection and demonstrate how such reflection is effective to develop the professional and the profession concerned[43]. In the Rochester Link (Gerhardt, 2014), I write about 'making sense of research' and demonstrate how research can be effective in informing ministry and mission[44]. In another article in JATE (Gerhardt, 2015), I write about how faith can contribute about the thinking in higher education, a demonstration of my missiological drive to see faith represented within higher education. All these articles have been informed by this research and have created forums for discussion at training incumbent training conferences, training incumbent cohorts, briefings with curates and among colleagues at regional training partnership meetings.

5.2.2. Agency through conference papers

In 2012, I presented my initial research at the Post Graduate Research Conference at Canterbury Christ Church University entitled, 'The value of research as a career' and explained in the presentation the complexity of research in religious contexts[45]. I returned in 2015, to present a paper entitled, 'an on-going discussion: clerical professionalism' sharing some of my findings, recommendations and methodology employed[46]. In 2012, I presented a paper at the annual Diocese of Rochester Research Conference about 'the nature of reflection', emphasising the importance of developing the profession and the professional to an audience of clergy and licenced lay ministers. In 2014, besides talking about my methodology, I presented my research about curacy training at the Erasmus Intensive Programme which generated quite a lot of intrigue and discussion. In 2014, I presented a paper, 'Towards a theology of learning for curacy' at the Liverpool Hope and Canterbury Christ Church University International Conference, Foundations: Underpinning Christian Education?[47]

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[42] This has become a key article used to brief new curates and used in discussion when they meet with me.

[43] This article is a hand-out for the session on theological reflection that I deliver and discuss with curates annually as part of the module 'Inhabiting public ministry'.

[44] This article followed on from the first research conference I started in the diocese.

[45] The audience were intrigued by the presentation and we had a good discussion.

[46] Time was limited, but again there was some discussion afterwards.

[47] Prof. Mike Higton, heading up the common awards programme on behalf of the Church of England was present on this occasion.

I presented a paper at the International Conference for Education, Research and Innovation in 2015 about vocational training and professionalism and the development of appropriate curricula. All these papers have been informed by this research and have created forums for discussion more broadly among educational practitioners and clergy in the Church of England.

5.2.3. Other forms of agency

I wrote a summary report of my research to the bishop of the Diocese of Rochester and the bishops of the two dioceses studied to bring this research to people's attention and create forums for discussion. In addition to this, I have presented a paper on professionalism to the Diocese of Rochester training incumbents in June 2015, incorporated sections on professionalism in lectures to curates in modules 1 (Inhabiting public ministry) and 3 (mission and evangelism) in September 2015, and lectures on reflective practice as part of my CMD (continuing ministerial development) role. The research has enlightened me in my role as a programme director about the importance of consistency in practice. I am much more aware of the complexity of the role of a priest, and therefore how *knowing, being* and *doing* contribute to the development of that role. Greater consistency nationally in how we measure that training will enable better policy to help shape and improve training for the future. The use of research has made me more aware of how useful the correct research can be to develop your practice and you as a person.

5.3. As Actor

I never thought I would be doing a doctorate. I did not gain good grades throughout high school and did not feel I had the potential either. However, being approached by a professor, completing my degree at university, to stay on and do a master's degree was the seed of potential that has grown a decade later into a researcher. I did not stay to do that master's degree but I did complete a Master's degree later in the UK. Apprehensively, I approached the task by applying a mixed methodology of survey and interview based around a hypothesis. Thomas (2013, p.17) argues a hypothesis is precisely testable, implying such an approach is positivist. It was with the same apprehension, that I approached this doctorate, seeking to apply lessons learnt from my master's. I intended to use a similar methodology to that which I had used in my master's, therefore not being very confident and adventurous in my approach. This doctorate has helped me discover my epistemological position and that I was operating from a dominant traditional paradigm (ibid, 106). I discovered that the positivist quantitative driven approach towards objectivity was in conflict with my own developing epistemology. I am convinced "there are different ways of viewing the world" (ibid, p.120) and this doctorate has enabled me to discover and 'name' that approach. The Erasmus

Intensive Programme consolidated these discoveries further. As explained in chapter 3, my constructivist epistemology was then further developed by the discovery and exploration of the terms actor and agent and the use of the metaphor, the quilt of meaning. These finally led me to the methodology of *bricolage* which is developed and applied in preceding chapters.

This research, being small in scale, has not provided a precisely testable answer to my hypothesis, to my initial interview question as to whether a validated curacy does provide a better training context for priests for their future ministry. The development of the research resonates with the development of me as a researcher. The hypothesis instead has become prima facie questions, initial questions which are refined as the study progresses (Thomas, 2013, p.18). This recursive process has meant not only that the methodology has developed but that I as the researcher too have developed.

For about 20 years I operated from a conservative evangelical mould with charismatic leanings. Reflecting on this doctoral work, I have realised that after my divorce, I lost my spiritual voice and sense of calling. This doctorate has allowed me to find that voice again and has helped me articulate my faith once again, echoing a previous passion for mission with a new passion towards human flourishing. The colour thread has been my desire to see the Christian faith which I profess, develop a credible voice so as to be included as one of the many contributions towards human flourishing (Gerhardt, 2015). It has been this motivation that has inspired me to evaluate and contribute towards the development of effective priests in the Church of England and so continue in the development of my own vocation and calling as a Christian researcher. This research will contribute to the thinking and development of curacies more generally.

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Appendix 1

Church of England Selection and Assessment Criteria

Learning outcome statements for ordained ministry within the Church of England			
At selection candidates should	**At the point of ordination candidates should**	**At completion of IME candidates should**	**In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should**
Vocation Be able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.	Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a deacon within the Church of God.	Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God.	Demonstrate capacity to bear a public and representative role in ministry and mission, and a readiness to exercise oversight and leadership in their ordained ministry.
	Demonstrate proficiency in a range of skills and abilities needed to exercise public ministry under supervision by being able to show basic skills as a reflective practitioner.	Demonstrate proficiency in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church, and the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner.	Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further.

Ministry within the Church of England. Be familiar with the tradition and practice of the Church of England and be ready to work within them.	Demonstrate familiarity with the legal (including the Act of Synod), canonical and administrative responsibilities appropriate to the newly ordained and those working under supervision.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those in public ministry with supervised responsibilities.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those having oversight and responsibility.
	Be rooted in corporate worship in the traditions and practices of the Church of England, showing gifts and ability in leading public worship and preaching in ways that show understanding of and good practice in liturgy and worship.	Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.	Demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.
	Demonstrate awareness of the church's roles and opportunities in public life and institutions, and in relation to secular agencies and other faith communities.	Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies and faith communities.	Demonstrate ability to take a leading role in working with other partners, representing the church in public life and other institutions, and working with other faith leaders where possible.
	Show understanding of the insights and	Demonstrate engagement with	Demonstrate the ability to work

	practices of other churches and traditions in worship, especially of ecumenical partners.	ecumenical working relationships, especially with covenanting partners.	ecumenically and to encourage ecumenical co-operation.

Spirituality Show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives.	Demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God, discipleship of Christ, and pilgrimage in faith in the Holy Spirit.	Demonstrate loving service in the Church, expressed in effective and collaborative leadership, discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit.	Demonstrate loving service in the Church, in personal discipleship, in diaconal and priestly ministry, in collaborative leadership and oversight of others, and in faithful response to the leading of the Holy Spirit.
	Show evidence of a life increasingly formed and sustained by trust in and dependence on the gifting and grace of God.	Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.	
	Be rooted and growing in a life of prayer shaped faithfully within the demands and disciplines of initial training and the expectations of public	Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship	Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.

	ministry.	and devotion.	

Personality and character Candidates should be sufficiently mature and stable to show that they are able to sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.	Show insight, openness, maturity, integrity and stability in the face of pressure and changing circumstances.	Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.	Be able to facilitate and enable change.
	Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability; and demonstrate appropriate development.	Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context of public ministry.	Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.
	Exercise appropriate care of self, using the support provided in initial training.	Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks and facilitate the appropriate care of colleagues.

Relationships Candidates should demonstrate self - awareness and self- acceptance as a basis for developing open	Form and sustain relationships, both with those who are like-minded and those who differ, marked by integrity, empathy,	Form and sustain relationships across a wide range of people, including in situations of conflict and disagreement, marked	Show skill and sensitivity in resolving issues of conflict within the church community and the formation of a corporate life in the

and healthy professional, personal and pastoral relationships as ministers. They should respect the will of the Church on matters of sexual morality.	respect, honesty and insight.	by integrity, empathy, respect, honesty and insight.	presence of diversity within that community.
	Demonstrate good practice in a limited range of pastoral relationships, and learn from these experiences.	Demonstrate good practice in a wide range of pastoral and professional relationships.	Demonstrate the ability to supervise others in the conduct of pastoral relationships.

Leadership and collaboration Candidates should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleships, to collaborate effectively with others, as well as to guide and shape the life of the church community in its mission to the world.	Demonstrate openness toward and ability to gain from experiences and practices of being supervised.	Demonstrate ability to supervise others in a limited range of roles and responsibilities.	Demonstrate ability to supervise and manage others, both lay and ordained in formal settings of training and practice.
	Demonstrate effective collaborative leadership and an ability to work in teams in a limited range of settings, and learn from these experiences.	Exercise effective collaborative leadership, working effectively as a member of team, as an ordained person.	Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility;
	Demonstrate understanding of group dynamics especially in the settings of training, including the use and abuse of power.	Demonstrate ability to use understanding of group dynamics to participate in and lead groups and to reflect with insight on the use and abuse of power.	Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.
	Exercise appropriate	Exercise appropriate	Exercise appropriate

	accountability and responsibility in faithfully and loyally receiving the authority of others in the context of training.	accountability and responsibility in a new ministerial context.	accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.
	Exercise authority within the settings of the early years of formation and education that enables and empowers others in both personal and corporate lives.	Demonstrate appropriate use of authority in ways which enable and empower others in their mission and ministry, including colleagues.	Show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.

Mission and evangelism Demonstrate a passion for mission that is reflected in thought, prayer and action. Understand the strategic issues and opportunities within the contemporary culture. Enable others to develop their vocations as witnesses and advocates of the good news.	Participate in and reflect on the mission of God in a selected range of social, ethical, cultural, religious and intellectual contexts in which Christian witness is to be lived out in acts of mercy, service and justice.	Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.	Demonstrate understanding of the imperatives of the gospel and the nature of contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.
	Engage in and reflect upon practices of mission and evangelism, changing forms of church, and their relation to	Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in	Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.

	contexts, cultures, religions and contemporary spiritualities.	relation to the local church.	
	Show understanding of how children and adults learn, and how this is contributing to an ability to nurture others in their faith development.	Demonstrate an ability to nurture others in their faith development.	
	Communicate the gospel in a variety of media demonstrating sensitivity to audience and context.	Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.	Enable others to articulate gospel truths and participate in their proclamation.

Faith Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.	Demonstrate a growing critical engagement with scripture and the traditions of Christian thought, characterised by faithful obedience and openness to new insights.	Be able to engage confidently with the Bible as text and as holy scripture, as skilled interpreters and communicators in relation to fundamental traditions of Christian thought.	Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self-care.
	Form a life of study and reflection within the demands and disciplines of initial training and the	Form and sustain a life of disciplined study and reflection that sustains in public ministry.	Form and sustain a life of disciplined study and reflection that sustains in leadership.

	expectations shaped by public ministry.		

Quality of mind Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry.	Show how personal commitment to Christ and discipleship is changing in the process of study and formation for ordained ministry.	Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry.	Give an account of how personal commitment to Christ is being shaped within the roles and expectations of leadership and oversight of others.
	Interpret and use scripture within limited contexts, showing a secure grasp of exegetical and hermeneutic skills, communicating this in various settings clearly, accurately, critically and openly.	Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.	
	Demonstrate understanding of the ways in which Christian beliefs and practices have developed in varying historical and cultural contexts.	Demonstrate continued and disciplined engagement with Christian beliefs and practices.	
	Demonstrate skill as reflective practitioners,	Be skilled reflective practitioners, able to	As skilled reflective

	able to engage thoughtfully and critically across the spectrum of Christian tradition, in ways that deeply inform personal practices, and which enable others to learn and explore.	exercise wise and discerning judgment.	practitioners demonstrate ability to energise and enable creative theologically-informed practice.
	Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.		Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.

Appendix 2

An example of a letter from a training incumbent

Dear [_____]

I take this opportunity whilst writing about [_____] priesting to add a more personal note on my concerns about the nature and extent of [_____].

I find myself asking whether it is wise to push every curate to the next level up in terms of academic qualification. In terms of the parishes it risks putting off potential candidates who usually are motivated by a desire to see the kingdom of God grow both in numbers of people and depth of faith – yet observing the local curate struggling to step up to the demands of even more assessment and essay writing, nose behind books and away from the pastoral and evangelistic needs of the people is demoralising all round.

I am also concerned at the lack of acknowledgement of past training – whether it be [_____] or a residential theological course. Some of the topics covered in [_____] seem to me to be topics already given as a thorough training in the pre-ordination stage of the training (ie IME 1-3) – again I am left asking for a number of the topics whether there is really need to revisit those particular topics.

My final area of concern is the lack of the practical within the [_____] programme. There are elements of practical training which are hard to arrange for an individual but potentially easier for a group – such as a say visiting a secular registrar, or a funeral director's premises, or understanding archiving in situ, or bringing in a secular funeral arranger trainer, or experiencing baptism by immersion.

I realise that the department's justification is largely about proving the nine core competencies at the end of the training, but there seems to be no national agreement about the extent of training required for each curate even though each diocese has the same needs to prove the same competencies prior to taking up an incumbency.

I wonder whether the same level of competency in curates would be achieved by enabling them to learn more informally both from training incumbents and fellow curates –it could also be significantly cheaper!

Yours sincerely,

Appendix 3

Sample Invitation Letter[48]

Dear curate

I am engaging in research for a Doctorate in Education and will be looking at the research title:

'The link between the training of curates in the Church of England and their future ministry and the nature of that relationship'

As you can appreciate being a curate in Initial Ministerial Education (IME), this research may reveal valuable information on how curates are training for the ministry in the Church of England and your participation in these findings will be of great value.

Instructions to participant:

- Sign and return the **'voluntary informed consent form'** together with your completed **'survey questionnaire'** and **'article questions'** in the provided envelope by **31 October 2012.**
- The same questionnaire will be sent out again in a year's time to be completed and returned again by **31 October 2013.**

Included in this pack:

- Survey questionnaires 1a, 1b, 1c
- Article questions (the articles at the back included are related to these questions)

If you do not wish to participate you can simply send the consent form and survey questionnaire back in the provided envelope blank or if we do not receive anything back by the end of October we will take that as your choice of 'non-participation'.

Consent forms are sent to the secretary and I will have <u>no</u> knowledge of who has or has not participated.

Thank you for your time and what can be a valuable contribution towards this vital research.

Regards,

Rev Trevor Gerhardt

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[48] Changes to this letter were made when sent to the training incumbents, bishops, programme directors and university link tutors.

Appendix 4

Sample Informed Consent[49]

Voluntary informed consent form: survey questionnaire

You have been approached to participate in a survey questionnaire for the research of:
'*The link between the training of curates in the Church of England and their future ministry and the nature of that relationship*'

This research is being conducted by Trevor Gerhardt as part of a Professional Doctorate in Education from the educational faculty at Canterbury Christ Church University.

You were selected as a participant in this research because you are/were a **curate** in training in the Church of England.

There are no known risks if you decide to participate in this research and you are free to withdraw at any point. There are no costs to you participating in this research. The information you provide will be used in comparison with interviews and a literary research to identify patterns, similarities or distinctions of thought and experience. The survey will take 20 minutes to complete and will take place at the beginning of the research when you are a curate and then again at the end of the research when you have completed training and are in a first post. The data collected may not benefit you directly, but may provide more general benefits.

Anonymity of the survey will be sought at all costs although it cannot be guaranteed. As far as possible no one should be able to identify you or your answers, and no one will know whether or not you participated in the research, not even the researcher. Should the research be published, no individual information will be disclosed.

Your participation is voluntary. Postal replies will be collected by my secretary and only the survey returned to me allowing complete anonymity for the survey.

---

[49] Adaptations to this voluntary consent were made when sent to the training incumbents, bishops, programme directors and university link tutors and for the purposes of interviews.

If you agree to participate, please sign and date this consent.

Your participation is greatly appreciated.

Name:

Signed:

Date:

Appendix 5

Survey Questionnaire 1a

This survey is divided into 4 different sections (1a, 1b, 1c & 1d).

Please read the instructions for each section carefully and complete all 4 sections.

Please tick the appropriate box below[50]:

Male	
Female	

Age:

20-29	
30-39	
40-49	
50-59	
60-69	

Curacy:

Stipendiary	
Self Supporting	
Pioneer	
Permanent Deacon	

Section 1a:

Instructions - Use the total score value of 3 to rate the 10 questions below e.g. if asked what pet you favour you may score:

Dogs	2
Cats	1
Fish	
Birds	

This would indicate you favour dogs more than cats but do not favour fish or birds at all or you may have answered:

Dogs	1
Cats	1
Fish	1
Birds	

---

[50] These boxes where replaced at T2 with "Retrospectively, now that you are in post, do you feel your curacy training prepared you for your ministry?" with options "yes, no, not sure".

This would indicate out of cats, dogs and fish you have no favourite but you do not favour birds at all or you may have answered:

Dogs	
Cats	
Fish	
Birds	3

This indicates you ONLY favour birds as a pet.

In order to answer questions in this survey related to professionalism, professionalism is defined as someone or a group, whom have their own self-regulatory body, work independently, maintain high codes of conduct, was part of extended and systematic preparation in a higher educational institute upholding quality and competence creating a body of knowledge and continuing to contribute to the development of that body of knowledge.

Question 1

My curacy has been:

Academic	
Practical	
Balanced	
Spiritual	
Other:	

Question 2

Curacy for me is about:

An academic qualification	
Ministry experience	
Theological Reflection	
Vocation	
Other:	

Question 3

I expect during curacy:

Theological education	
Ministerial formation	

Ministry experience	
Theological Reflection	
Other:	

Question 4

Professionalism means to me:

Academic qualification	
Specialized skill	
Status	
Behaviour	
Other:	

Question 5

Curacy should include:

University Validated training	
On the job training	
Personal tailor-made training	
Self-developed training	
Other:	

Question 6

To be a priest there:

Should be training	
Is no need for training	
Can be no effective training	
Needs to be variety in training	
Other:	

Question 7

Good training depends on:

Taught contents	
Good teachers	
Good mentors (training incumbents)	
Theological Reflection	
Other:	

Question 8

My curacy has taught me:

More theology	
More academia	
More skills	
Skills and theology	
Other:	

Question 9

During curacy I learnt more from

My peers	
The contents	
My tutors (lecturers and seminar group facilitators)	
Training Incumbent	
Other:	

Question 10

I can use what I learnt during curacy

All the time	
Most of the time	
Seldom	
None of the time	
Other:	

Survey Questionnaire 1b

This survey is divided into 4 different sections (1a, 1b, 1c & 1d) and this is section '1b'. Please read the instructions for this section carefully and complete all questions.

Please tick the appropriate box below[51]:

I want a further qualification at the end of curacy	
I DO NOT want a further qualification at the end of curacy	

Number of careers before entering curacy:

Not Applicable	
One	
Two	
Three	
More than three	

Church involvement prior to curacy:

None (volunteer)	
Church army	
Pastoral assistant	
Evangelist	
Reader	
Other:	

Rate the 10 questions below by indicating **ONE** of the following for each question:

5 strongly agree, 4 agree, 3 not sure, 2 disagree, 1 strongly disagree

		1	2	3	4	5
1.	Curacy training is parish focused					
2.	Curacy training seeks to create theologians					
3.	University validation helps keep a 'secular' link					
4.	External standards are guaranteed with University validation					
5.	To be ordained is to be a professional					
6.	Curacy training is about the transfer of knowledge					
7.	It is not what you are taught, but how you are taught					
8.	Curacy training/education is needed to be a priest					
9.	Curacy training is about theological reflection					
10.	Curacy training must have a qualification at the end for all the effort					

---

[51] These boxes were omitted at T2.

Survey Questionnaire 1c

This survey is divided into 4 different sections (1a, 1b, 1c & 1d) and this is section '1c'. Please read the instructions for this section carefully and complete all questions.

Please tick the most appropriate box below where a *validated course* means a curacy that has and is designed around a compulsory University validated course and a *non-validated course* means a curacy that allows curates to opt in or out to a validated University course

Validated Course	
Non-validated Course	

Year of curacy/post at time of doing this survey:

3 rd year curate	
1st year **post**	
No post	

Please indicate which churchmanship is most like you[52]:

Evangelical		Liberal		Anglo- catholic		Charismatic		Reformed	

Prioritize the list below scoring the most important aspect 1 and the least 10

(You can **only** use one number once)

A successful curacy depends on:

1.	Sound teaching (contents)	
2.	Varied practical experience	
3.	Good training incumbents	
4.	A good experience over all	
5.	A good designed program (structure)	
6.	Good and fair assessment	
7.	Good professional standards (quality assurance)	
8.	Good teachers/lecturers	
9.	Good theological reflection	
10.	Deeper vocational development	

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[52] These were included at T2.

Survey Questionnaire 1d

This survey is divided into 4 different sections (1a, 1b, 1c & 1d) and this is section '1d'. Please read the instructions for this section carefully and complete all questions.

Please tick the appropriate boxes below:

Highest other Qualification[53]:

Diploma (foundation degree)	
Degree	
Post Graduation Certificate	
Post Graduation Diploma	
Masters	
Doctorate or PhD	

Please read the quotes below and answer each question:

Article 1:

Towler and Coxon in their *Fate of the Anglican Clergy* suggest that clergy are a jack of all trades, that there is nothing they do that could not be done equally well by a lawyer or bricklayer in the congregation because the clergy does not have a job at all in any sense which is readily understandable today, and today, more than ever before, a person must have a job in order to fit into society (Garnett et al, p87).

What is your reaction to **article 1**? (Towler and Coxon)

Article 2:

Our secular world 'respects' clergy as it 'respects' cemeteries: both are needed, both are sacred, both are out of life.
(R. Paul Stevens, p131)

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[53] These boxes were excluded at T2.

What is your reaction to **article 2**? (R Paul Stevens)

[ ]

Article 3:

Ronald Cole-Turner quoted by Leonard Sweet, Brian D McLaren and Jerry Haselmayer in *The Language of the Emerging Church*:

It is altogether likely that the church will marginalize itself in the role of chaplain, picking up the pieces, caring for the bruised, mopping up the damaged, but never engaging the engines of transformation themselves, steering, persuading, and transforming the transformers (p26)

What is your reaction to **article 3**? (R Cole-Turner)

[ ]

In answer to the question, "to what degree do you think does a validated qualification give the clergy a professional status in a 'secular' society?", select which option(s) below best represent your views.

(you can select more than one)

A degree or higher qualification adds to a professional status as it represents specialist knowledge	
Professionalism is a matter of perception	
Validated qualifications place a bias on academia rather than ministry	
Professionalism relies on behavior (professional engagement) more than qualifications	
Qualifications add more authority in dialogue as a professional expert	
Other:	

In answer to the question, "to what degree do you think are decisions and the value on validated education for curacy economically driven?" select which option(s) below best represent your views.

(you can select more than one)

If validated education is affordable, it is pursued (but it may not be valued)	
Money could be better spent in other areas of training	
Quality assurance is what drives any training/educational program	
Whether validated education is affordable or not, validated education is valued	

Validated education is exclusive as it is biased towards particular learning styles	
Other:	

Article 4:

Considering the two articles from the Rochester Link ('A fresh expression of Church', p7) and BBC News (attached):

From the selected options below, which views best represent your answer to the question, "to what degree do the ordained clergy hold an individual professionally recognized 'job'"?

(you can select more than one)

Ministry is not like a normal job so the professional status does not really matter	
Clergy in order to have some kind of secular recognition need to have a professional recognized job	
Most of the job is with the church and it don't matter to them about professional status	
Professional status depends on how much you seek to engage with professional society	
Other:	

Article 5:

In an article about the Church of England wedding fair at Bluewater shopping centre titled, *That Loving Feeling…*(Rochester Link March 2012)*,* the Rev Mandy Carr writes, "The Church has a fantastic ministry in this area and being confident of what we have to offer and being visible and accessible will do much to overturn many of the negative views held in our culture today" (p12). Indicate which of the options below best represent your views?

(you can select more than one)

Professionalism is reflected in how well we do things like weddings and funerals	
Validated education cannot improve how things like weddings and funerals are done	
Practice makes competency	
Validated education equips me with the confidence and skills in aspects like weddings and funerals	
Other:	

Place both X (non-validated training) and Y (validated training) on each of the scales below:

Quality Assurance

       Not-Guaranteed   [----------2----------1----------0----------1----------2----------] Guaranteed

Professionalism

       Not-Guaranteed   [----------2----------1----------0----------1----------2----------] Guaranteed

A fresh expression of Church

By Louise Whiffin

The Rev Canon Gordon Oliver has taken a different approach on a fresh expression of church, by serving sausages and pork chops to those who visit Harvel House Farm shop.

Gordon came to work in the shop after meeting the farmer, Steve. Gordon said, "Throughout my ministry I've tried to go to work for a day with somebody who has got nothing to do with church, to see what life looks like from their point of view. I think it is an important part of ministry to be with the people without trying to process them religiously."

Gordon serves customers in the farm shop every four to five weeks on a Friday morning. He said, "Sometimes it is very easy because they want sausages, a chicken or kebabs, so I can count how many chickens or kebabs they want. But other times they want meat that has to be cut up. Having to learn the difference between pounds and kilograms was a bit of a learning curve for me and remembering to charge people the right price at the right weight!"

Harvel is a small part of Gordon's parish, nestled in the countryside and Gordon is keen that it is not treated as a satellite of Meopham, but as a community in its own right. So far, through his work in the shop, Gordon has had the opportunity to meet more people from his parish and in turn it has given people the opportunity to ask him for his help. Since working in Harvel, Gordon has been asked to take a wedding and baptise children.

Gordon said, "Working in the shop is really good fun because, in a sense, it has got everything to do with church and in another sense it has got nothing to do with church. I think we have to be where people are and we need to know who the people are that we are serving as Christians, and so I serve them meat and I serve them in the gospel as well."

The Rev Canon Gordon Oliver

BBC NEWS

DERBY

5 November 2011 Last updated at 09:43

Sausages and sermons on offer as butcher becomes priest

A Derbyshire butcher has started offering customers prayers alongside pork chops after becoming a priest.

Gary Dundas, who has shops in Draycott and Breaston, spent four years training for the position.

Now he has been blessed by the Bishop of Repton and is taking up the post of associate priest and assistant curate at Risley and Stanton-by-Dale.

However, as his is a non-stipendiary position, Rev Dundas will continue to earn his living from being a butcher.

He said he decided to join the priesthood about six years ago following decades of serving customers at the till.

Requests for prayers
He said: "A lot of things happen in a butcher's shop. People come in, spill the beans, tell you their secrets and ask for advice - and not just on cooking.

"I found it all quite powerful at times."

After he registered his interest in becoming a priest, Rev Dundas's regular customers have followed his progress through deaconhood, ordination and four years of training to join the priesthood.

He said: "The customers who know me think it's lovely. I get asked for prayers quite a lot and it's very special.

"I'm in a ministry that's really super and it's hard to explain how people you've known, usually for a very long time, come in and just ask for a prayer.

"I've prayed for people when the shop's been full - and why not?"

The parishes he serves are close to his shops which means clergy will often drop in to book weddings, baptisms or talk about services.

However, apart from expenses provided by the Anglican church, the meat trade remains Rev Dundas's main source of income.

He said: "My salary still comes from my shops so I'll have to stay nice and busy - which is a bit trickier in these difficult times.

"So now I'm asking my customers for advice, rather than the other way round, to try to see what will sell."

Appendix 6

Sample Interview Transcript (training incumbent)[54]

Interview: R1 TI-DA

Please provide the following information below:

Male:	✓
Female:	

Age:

20-29		30-39		40-49		50-59	✓	60-69	

Highest Qualification:

Diploma (foundation degree)		Degree		Post Graduation Certificate		Post Graduation Diploma	✓	Masters		Doctorate or PhD	

Previous professional background:

Medical Doctor

Please read the quotes below and answer each question.

Article 1:

Towler and Coxon in their *Fate of the Anglican Clergy* suggest that clergy are a jack of all trades, that there is nothing they do that could not be done equally well by a lawyer or bricklayer in the congregation because the clergy does not have a job at all in any sense which is readily understandable today, and today, more than ever before, a person must have a job in order to fit into society (Garnett et al, p87).

What is your reaction to **article 1**? (Towler and Coxon)

Bit cheeky really. It may not be easy to quantify or to say exactly what the job of clergy is but you can quantify it as a real job.

Article 2:

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[54] Other fully transcribed interviews are available on request.

Our secular world 'respects' clergy as it 'respects' cemeteries: both are needed, both are sacred, both are out of life.

(R. Paul Stevens, p131)

What is your reaction to **article 2**? (R Paul Stevens)

I'm not sure we are respected as cemeteries are. Cemeteries are dead and clergy are meant to be alive but for most people clergy are an unknown quantity and for a lot of people these days I don't think clergy are held in high esteem by a lot of people as in respect of all professions has gone down.

Article 3:

Ronald Cole-Turner quoted by Leonard Sweet, Brian D McLaren and Jerry Haselmayer in *The Language of the Emerging Church*:

It is altogether likely that the church will marginalize itself in the role of chaplain, picking up the pieces, caring for the bruised, mopping up the damaged, but never engaging the engines of transformation themselves, steering, persuading, and transforming the transformers (p26)

What is your reaction to **article 3**? (R Cole-Turner)

I think that is quite a sad outlook - I suppose the church as a whole may well find itself doing that but I have more hope for the church as a People of God rather than the organisation, otherwise it would be foolish to do what I am doing.

In answer to the question, "to what degree do you think does a validated qualification give the clergy a professional status in a 'secular' society?" select which option(s) below best represent your views

A degree or higher qualification adds to a professional status as it represents specialist knowledge	
Professionalism is a matter of perception	
Validated qualifications place a bias on academia rather than ministry	✓
Professionalism relies on behaviour (professional engagement) more than qualifications	✓
Qualifications add more authority in dialogue as a professional expert	
Other:	

In answer to the question, "to what degree do you think are decisions and the value on validated education for curacy economically driven?" select which option(s) below best represent your views

If validated education is affordable, it is pursued (but it may not be valued)	
Money could be better spent in other areas of training	✓
Quality assurance is what drives any training/educational program	
Whether validated education is affordable or not, validated education is valued	
Validated education is exclusive as it is biased towards particular learning styles	✓
Other:	

Article 4:

Considering the two articles from the Rochester Link ('A fresh expression of Church', p7) and BBC News (attached):

From the selected options below, which views best represent your answer to the question, "to what degree do the ordained clergy hold an individual professionally recognized 'job'?

Ministry is not like a normal job so the professional status does not really matter	
Clergy in order to have some kind of secular recognition need to have a professional recognized job	
Most of the job is with the church and it don't matter to them about professional status	
Professional status depends on how much you seek to engage with professional society	
Other: Ministry is quite like a professional job but I don't need to engage with professional society. There is a kind of recognition, certainly amongst professionals, about clergy doing a professional job.	

Article 5:

In an article about the Church of England wedding fair at Bluewater shopping centre titled, *That Loving Feeling…*(Rochester Link March 2012)*, the Rev Mandy Carr writes, "The Church has a fantastic ministry in this area and being confident of what we have to offer and being visible and accessible will do much to overturn many of the negative views held in our culture today" (p12). Indicate which of the options below best represent your views

Professionalism is reflected in how well we do things like weddings and funerals	
Validated education cannot improve how things like weddings and funerals are done	
Practice makes competency	
Validated education equips me with the confidence and skills in aspects like weddings and funerals	
Other: Education and learning are important but I don't think it needs to be validated.	

Place both X (non-validated training) and Y (validated training) on each of the scales below:

Quality Assurance

   Not-Guaranteed   [----------2----------1---------**X Y** 0----------1---------2----------] Guaranteed

Professionalism

   Not-Guaranteed   [----------2----------1---------0----**X Y**------1---------2----------] Guaranteed

Any other thoughts or comments?

It is not the validation of training that can produce <mark>quality</mark>. Good quality training can be unvalidated training and that could be more relevant and targeted to the needs of ministers on the ground.

Appendix 7

Sample Extracts of the Interview Transcript (curate)[55]

Interview with Jane

I guess it is slightly different for me because I haven't got an official end because I am a self-supporting minister … curacy is an ongoing thing in a sense so that makes a difference to it not having a final end in quite the same way.

It has been good and the final end did sort of come last year so I think for me I have been very privileged to be in a church with a very supportive incumbent who was there for me all the way through really so he gave me a lot of practical help along the way and encouraged me as well. Right from the beginning I was meeting up with him on a weekly basis for one-to-ones and we also met up for staff lunches and things like that so I have had a lot of one-to-one support from the beginning, that has obviously eased off a bit now but we meet up in different ways now.

You may need to give me some questions as I go along so that I know what you want me to say exactly.

I understand that in future (2015 on?) the term "curate" will be reserved for those who are still in training. Those who have completed their 4 years will be given a different title. This will be helpful, as very few people know what a "long-term" curate is or does.

Trevor – So your overall experience of curacy – you were happy.

Yes, I think for me the thing that made my curacy very positive was listening to other colleagues who didn't have such good experiences. My incumbent is very good at empowering people, mentoring people, encouraging people and so he was willing to be there. He would show me how to do something and then he would be there while I did it and he would step back so it was that process – I'll show you and will be with you while you do it and then letting go and letting me get on with it and not interfering while I was getting on with it but always being there if I needed any help or advice.

Since being ordained, I have been saddened to hear stories of curates who have really struggled because they have not been given the right sort of support. Some have been given little opportunity

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[55] Other fully transcribed interviews available on request.

… from the beginning I want you to ask God what he is calling you to do because part of the time when I was doing the training we had two Ordained Ministers who were both quite elderly, one died soon after I was ordained and the other one is still part-time or Permission to Officiate and is not in good health and I kind of felt while I was going through my training what would be expected of me was to step into their roles and he said that no way was that going to happen that it was really important that I ask God to tell me what He wanted me to do, I needed to be me and he said I could go back to him with whatever it was, however wacky it sounded and he would listen to what I was saying and I found that a bit scary but I also found it quite releasing so it gave me the opportunity to really pray about what God was saying and as a result of the mission project I had done on my ordination training I had got a real heart for the smaller church in our benefice which was not where I was expecting to do anything so over the last five years that is where I have recently got a role and I am seen by minister and by members of the public as the minister for that smaller church and have been given pretty much the authority to get on with it although my incumbent is still there to guide and support and I go back to him for things but it has given me the time to really gain in confidence, to develop skills and gifting and just to be free to do it without having anyone breathing down my neck which has been brilliant.

Trevor – So if you reflect back on what you have just described as your experience now how much of curacy was in some ways directly related to that preparing you in the skills, knowing how to pick up more skills and things like that?

It definitely was, the part of my curacy which was the most helpful was the practical stuff on the ground and also that my incumbent didn't let me do too much too soon, he very much paced what I was doing – over the first year I didn't do any baptisms for several months and then towards the end it was okay to do a baptism and weddings and communion was after I had been priested but he wanted me to get a hold on each thing so funerals was first and he didn't give me too many so it was kind of growing into it really and letting it develop as it went on rather than as some of my colleagues were rather thrown in at the deep end and others were not allowed to do anything.

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Trevor – Tell me more about that, I am intrigued about the transitions from Local Ordained Minister and then curate there is a change of role in a community where you were very well known in a different way and then you progress on to something else. Tell me more, how you experienced those changes.

It was quite an interesting one … I lost my job and God provided financially for me in a most incredible way and so I didn't need to go back to work so I suddenly found myself able to give full-time to the curacy which I hadn't expected to be able to do … there was an interesting ==sort of transition== and I guess it is all part of my life, my story because I have been in this local community for such a long time and people seem to have accepted me. I found it quite strange … that was a ==very obvious transition== for me to start a new way forward.
I initially found the transition quite challenging, but it gave me lots of opportunities to talk to people about my faith and to share what God was dong in my life.

Trevor – being a SSM how many days a week were you giving the parish?

==I signed up for 4 days but actually I usually end up doing 6==.
My incumbent always stresses the importance of taking a proper day off, and of making time for rest and relaxation. Some years ago, I remember feeling frustrated at being pulled in lots of different directions, and felt I would like to focus on being full-time librarian or full-time minister. Sometimes I do get an extra day off, but the time I give is entirely voluntary, in response to God's generosity to me.

Trevor – coming back to your Training Incumbent, you mentioned how good he was in letting you see and then you do, observing how did he communicate feedback which was negative?

He would do it in a very helpful way really, it was 'have you thought about doing this in this way or another' he would never put me down in any way and he still wouldn't, he has always been very supportive. It would be questions like 'well what do you think went well, things you were not quite sure about and then we would kind of think it through.

Trevor – it sounds like if you hadn't have had this Training Incumbent it would have been a very different experience.

For me the key thing was I had a brilliant ==Training Incumbent== who was experienced –he had done mentoring and training of people and he was very passionate and that has made such a difference.

Trevor – being obviously part of the … academic programme, has any of that come in useful now that you are doing the work?

I guess some of it has. I think it was helpful to do the ==reflective== stuff … I don't need to know loads but it was nice as I hadn't had that in my training down in … and I know the ==training in … was not up to the same scope as those in== … were getting so there were things we covered that were helpful. There were some things that possibly ==duplicated== what we had already done and for me personally, …, but I didn't do the academic qualification, I was allowed just to attend after the first year rather than do the essays because for me it was absolutely draining me to do that and concentrate on ministry because having been in this local area for such a long time it was kind of 'I have waited 30 years to get to the training, I just want to ==get on with it== 'when you are in your ==late 50s== the thought of having to do another 3 years academic study I found really difficult on top of the 3 years we had done at …. There were all sorts of issues over that 3 year period and we had ==the goal posts moved== so many times and we had to redo a big chunk of the course after we had already finished and then to have … straight on top of all that, I found that really challenging.

The course on … has been helpful, particularly regarding marriages and churchyards. The … was very similar to what we had been taught before. The … has helped me to understand myself and to work through issues. I gained valuable experience from the … Project, which has helped me in ministry. … helped prepare me for ordained ministry. Colleagues who had studied full-time for three years spoke about how they had already covered much of the … coursework.

Trevor – how did you cope with that?

Part of the problem was I had all this traumatic stuff going on – deaths, losing my job during my training – and then we had the changes moving the goal posts, so right at the end of our course we were told we had to redo a couple of modules and at the point I had really had enough – I am one of those people who spend a lot of time doing ==essays== so they were consuming masses of time and I was getting really tired, so I aimed to finish off the extra bit we had to do and so in the end I didn't complete the last piece – and then coming into … it was just like suffocating me really because I just wasn't having time for my ==family== or for anything else and so ==my incumbent== was concerned because

he knew I had already got a degree and a postgraduate diploma before and it was stifling me so he went to the Bishop and asked him if he would consider not making me do the essays ... To me that was a massive relief because it freed up some of that time, it meant I could come along, build the relationships with the other people I was training with because for me that was very important, but not have the worry to go home and sit with my head in a text book as well as preach sermons which I was doing quite a lot of and all the rest of it because I was finding it too much.

I guess I probably made harder work of the study than I needed to. I put in huge amounts of time during my ordination training, wanting to do the very best I could because I had waited so long for the opportunity. It was very hard when I had spent hours over particular parts of the course and got good marks, to be told that none of us had enough credits for the diploma. By the end of my ordination training, I felt exhausted, and wanted to get a bit of my life back!

Trevor – when the Training Incumbent went and spoke to the Bishop was there any mileage in speaking to the Programme Director first?

I honestly don't know because I wasn't really involved in that part of it, I can't remember back to quite how that happened. I am sure that I would have talked to … to say that I was finding it difficult so I don't actually know whether my incumbent spoke to him or whether he went straight to the Bishop, I couldn't honestly tell you.

Trevor – tell me a little bit more about your peer groups and that helped or did not help as part of your curacy experience?

I found that we really helpful. I think it was good to meet together; it was good to hear how other people were getting on and I think that is when I did learn how fortunate I was because I think probably out of all the ones I was training with, some of the others were having some incredibly difficult times with incumbents expecting too much of them or not meeting up with, I genuinely felt that I was probably the only one of my group in my area that had really got someone who really knew what it was all about and was prepared to invest time and effort in me without being threatened that I was going to take over his role, it just bothered me that they were all going through this but I think we all found it helpful to be able to share and I was able to share some of the positive stuff and hopefully give a bit of encouragement as well to other people but I know that some people did really struggle.

We met together for seminar groups. Simply being able to share experiences and learn from one another was very helpful.

Trevor – having been in that parish for I think you said nearly 30 years (yes, it is nearly 40 now) was there ever an option for you to be trained in another parish?

I guess there could have been in theory but actually I never felt that was the right thing. My … family are around and so it was never what I felt called to do, I felt called to the community where I am really. Practicalities of moving … and not being able to cope with going right out of the area I don't think for me personally it would have been the right thing.
As far as I know, all OLM's were trained in their own parish, the parish in which they felt called to serve.

Trevor – I am wondering whether the success of your Training Incumbent was because you were both very familiar with each other as well?

That probably would have helped. Yes he has been there 11 years so when I started my training he was fairly new but we had got that relationship built before I went off. I had felt called to ministry for about 30 years and it had never been taken forward – my first vicar said 'oh you need to go off and be ordained' and he was very supportive and encouraging people to do all kinds of things and the subsequent minister was someone who was quite controlling and although I had spoken to him and he had offered to go to the Bishop he never did anything so I kind of thought perhaps I wasn't meant to do it but the call never went away. Then once I got to know my new vicar for not that long period of time I talked to him several times and he obviously discerned that it would be right to support me to go forward so I had his backing from the start and we did have a sort of relationship so yes I am sure that made a huge difference.

Trevor – being where you are now has there been anything that is beyond your expectation, in other words maybe the reality of actually having a church on your own, a small parish that you didn't quite realise what it was actually going to be like, maybe the experience of curacy wasn't quite matching the reality, something like that?

I think it is the growing thing of God moving me beyond because I was terrified of the whole thing, I thought I can't do any of this, right at the beginning the thought of being ordained it just freaked me

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out really and so I would have always just thought of moving along in the big church where I had been all those years, being comfortable just filling in really but over the period of the curacy God called me and helped me and empowered me I guess with the help of my incumbent and people around me and so in the smaller church when I first went there my incumbent was there and then he stepped back and let me get on with it. We went from monthly services to fortnightly services to weekly services and I have just been amazed at how God has called me to something more than I thought he was. It is not a huge church but it has been exciting and He has put a team around me so I have got the most fantastic team in a small church which may be easier to work because I am not an expert at all the rest of it because I haven't been dumped on and it is kind coming from underneath if you see what I mean.

I found the thought of ordination really scary. No-one in my family has ever done anything like this, and I felt way out of my depth with the whole thing. As I look back over my curacy, I can see that I have grown in so many ways. I have learned to trust God for everything, and am seeing Him at work in people's lives all the time. I am far more confident than I was. God has led me to the place I am now. I never expected to be leading a growing church of my own.

Trevor – and beyond the actual church i.e. the Sunday services and so on how have you experienced your public role in the community?

Do you mean things like funerals or wider than that?

Trevor – yes contact with people who don't come on a Sunday for example.

I do a lot of funerals and the small church that I am at actually the contact comes because a lot of them ask for baptisms because we have a new housing estate next to the church so we are existing for the people outside so we have quite a small core team of people who haven't been there for ever who have come up there pretty much new and are working with me so at the moment we are reaching out to the … I am also working very closely at the moment with the parish council and the WI and the school are coming in for the World War 1 Centenary – we have got a service coming up at … and we are doing a taste of World War 1 in the church hall opposite so the idea of that is to bring some sort of reconciliation in the community because there is a big stand-off between the school one side of the road and the village hall on the other, simply a parking issue and it is a massive thing. At the moment I feel very much that God is calling us to this role of reconciliation so

that is what God is asking us to do at the moment so that is a big chunk of community at the moment.

The success of the World War 1 Commemoration far exceeded our expectations, it has been a huge encouragement to our team, and made a big impact on the local community.

Trevor – again, how much of your curacy has prepared you for that?

I am not sure it did really to be honest. I think a lot of the preparation for something like that has come out of my role when I was working in … I also did community work so I have got a lot of contacts out in the community and I am used to working with bodies outside because that is what I did as a job so I think that is part of what prepared me as well – I think it is just life.

Trevor – so there is a clear indication of transferable skills but you wouldn't say that curacy enhanced that in any particular way?

The curacy enhanced it in the sense that over that period of 3-4 years helped me come to terms with the fact that I wasn't just a …; it helped to give me confidence in being a priest or minister in the community which I obviously wouldn't have had before … it is me going out in a different role so the period of the curacy helped to shape that. I also go regularly into a local nursing home as well.

For me personally I didn't find the academic part of it to be that helpful from the point of essays and I think the meeting together, the thing that other people who were training post-ordination one of the key things they need is the experience of doing stuff and I know some are allowed to do things and some aren't and an affirming Training Incumbent who is prepared to invest in them in a specific way without feeling threatened and without some of the other issues that seem to come up which seemed to have caused an awful lot of distress for some of my colleagues.

(Red indicates what Jane added after receiving the first interview transcript. The highlighted text is the themes identified by us)

Jane Interview Reflection

The second time the survey was completed (Time 2), you left blank the question: retrospectively, now that you are in post, do you feel your curacy training prepared you for your ministry - Yes/No/Not sure? Was this intentional?

Comments:

No, this was not intentional. I believe that overall my curacy training prepared me well for ministry.

With reference to **survey 1a**:

Question 5 asked 'curacy should include' and at Time 1 (first time completing the survey) you gave a score of '2' for 'self-developed training' but at Time 2 you gave a score of '2' for 'university validated training'. In the interview you said, 'I didn't find the academic part of it to be that helpful'. What made you score '2' at Time 2 for 'university validated training'?

Comments:

I'm afraid I can't remember! I may have been thinking that university validated education should be included for those who need an academic qualification but that it is not essential for everyone.

With reference to **survey 1b**:

Considering question 5 above in survey 1a, for number 10 in the Likert Scale 'curacy training must have a qualification at the end for all the effort' at Time 1 you indicated 'disagree' but at Time 2 you indicated 'agree'. What was the reason for this change in perception especially when in the interview it was stated, 'when you are in your late 50's the thought of having to do another 3 years academic study I found really difficult on top of the 3 years we had done'?

Comments:

I believe that an academic qualification may be helpful and necessary for some people. I do not believe it should be compulsory. In my case, I found working for an academic qualification draining, time-consuming and therefore detrimental to the exercise of local ministry, which I had spent so many years preparing for.

With reference to **survey 1c**:

In this Spearman's Ranking at Time 1 'good teachers/lecturers' were ranked 4th but at Time 2 they were ranked 9th. What influenced this change in perception indicated by a change in ranking of importance?

Comments:

I was not aware that I had given such different rankings, but as time has progressed, I have realised that academic input does not always equip us for the practical challenges of ministry.

With reference to **article questions**:

On the wongo-style slides, at Time 1 validated study scored '1' on the not-guaranteed side of the scale for professionalism but at Time 2 it scored '2' on the opposite end of the scale for guaranteed professionalism. <mark>What influenced this change of perception?</mark>

Comments:

Again, I am not sure. Although validated study plays a role in professionalism, it does not, and cannot guarantee it. In the day to day reality of ministry, professionalism often has more to do with wisdom and character, knowing how to respond in a particular situation. A paper qualification cannot guarantee this.

Appendix 8

Survey Questionnaire for training incumbents

Please indicate your gender below:

Male	
Female	
Other	

Please indicate the gender of your curate:

Male	
Female	
Other	

Please indicate by placing a cross over the correct box below how many curates you have trained

(including your present curate):

One	Two	Three or more

In which diocese are you in as the training incumbent?

Please answer all 5 questions

Question 1:

Indicate the answer below to the following question: the curate is

1.	An assistant	
2.	An apprentice	
3.	Both	
4.	Don't know	
5.	Other:	

Question 2:

Rate the 10 questions below by indicating **ONE** of the following for each question

5 strongly agree, 4 agree, 3 not sure, 2 disagree, 1 strongly disagree

		1	2	3	4	5
1.	Curacy training is parish focused training					

2.	Curacy training seeks to create theologians					
3.	University validation of a curacy helps keep a 'secular' link					
4.	External standards (quality and assurance) in a curacy are guaranteed with University validation					
5.	To be ordained is to be a professional					
6.	Curacy training is about the transfer of knowledge					
7.	It is not what you are taught, but how you are taught					
8.	Curacy training/education is needed to be a priest					
9.	Curacy training is about theological reflection					
10.	Curacy training must have a qualification at the end as a reward for all the effort					

Question 3:

Prioritize the list below by scoring the most important aspect 1 and the least important aspect 10

(You can **only** use one number once)

A successful curacy depends on:

1.	Sound teaching (contents)	
2.	Varied practical experience	
3.	Good training incumbents	
4.	A good experience over all	
5.	A good designed program (structure)	
6.	Good and fair assessment	
7.	Good professional standards (quality assurance)	
8.	Good teachers/lecturers	
9.	Good theological reflection	
10.	Deeper vocational development	

Question 4

Use the total score value of 3 to rate the question below e.g. if asked what pet you favour you may score:

Dogs	2
Cats	1
Fish	

Birds	

This would indicate you favour dogs more than cats but do not favour fish or birds at all or you may have answered:

Dogs	
Cats	
Fish	
Birds	3

This indicates you ONLY favour birds as a pet.

In order to answer the question, professionalism is defined as someone or a group, whom have their own self-regulatory body, work independently, maintain high codes of conduct, was part of extended and systematic preparation in a higher educational institute upholding quality and competence creating a body of knowledge and continuing to contribute to the development of that body of knowledge.

Curacy is about:

Knowledge	
Competency/skills	
Professionalism	
Vocation/formation	
Other:	

Question 5:

Place both X (non-validated training) and Y (validated training) on each of the scales below:

Quality Assurance

      Not-Guaranteed   [----------2----------1----------0----------1----------2----------] Guaranteed

Professionalism

      Not-Guaranteed   [----------2----------1----------0----------1----------2----------] Guaranteed

Appendix 9

Agency in contributing towards potential future models

With regards to role, this study recommends:

- That greater continuity and parity should exist between IME 1-3 (shaping curacy expectation) and in and connected to IME 4-7 (shaping curacy experience) regarding *knowing, being* and *doing* nationally (cf. p.146)

  1. This may require reimagining ministry by examining whether the traditional structure of IME 1-7 is still fit for purpose in order to ensure coherence, purpose, quality assurance and rigour (cf. pp.92, 95, 96, 102, 104, 116, 117, 143);

  2. This may require reimagining ministry by examining and implementing better programme design, curriculum content and models of training which take the formation of a public role more explicitly serious, strengthening the colour thread of mission (cf. pp.100, 107, 109, 142);

  3. This may require reimagining ministry by considering full time placement as an apprentice in a parish context during IME 1-3 (such as what happens currently during curacy), allowing a more complex development and placement as an assistant in IME 4-7 (cf. pp.100, 107);

- That curates are placed within contexts as an assistant that expose them to a diversity of roles in IME 4-7 (cf. p.103)

  1. This may require reimagining ministry by allowing curates to observe and experience dual roles (cf. pp.94, 95, 100, 103);

  2. This may require reimagining ministry by allowing curates to be exposed to different training incumbents in terms of role (including chaplains) (cf. pp.102, 130, 131);

  3. This may require reimagining ministry by allowing curates to experience team roles and/or a multi-parish benefice (cf. p.43);

- That greater involvement, facilitation and training of training incumbents regarding curacy takes place to ensure greater shared expectations and actual experience of curacy nationally (cf. pp.21, 22, 27)

  1. This may require reimagining ministry by having one training incumbent during IME 1-3 but multiple coaches during IME 4-7 (cf. pp.96, 117, 119, 130, 131);

2. This may require reimagining ministry so that during curacy a theological reflective facilitator supervises a group of curates for example curates from one deanery (cf. p.119);

3. This may require reimagining ministry by ensuring further training and development for training incumbents in theological reflection and reflective practice (cf. pp.104, 122);

- That curates are given the opportunity to explore the formation of the clerical role as a professional public office as a tool for mission (cf. pp.105, 146)

    1. This may require reimagining ministry so that lectures, sessions and modules are developed and delivered in terms of professionalism (cf. pp.103, 106, 109);

    2. This may require reimagining ministry so that intentional leadership training is provided in understanding the complexity of role, applied in cooperation with coaches i.e. role analysis (cf. pp.100, 103);

    3. This may require reimagining ministry in the way how we discuss and develop role by considering how that public role functions as a national citizen, the use of a quilt for the common good (cf. pp.52, 104).

With regards to knowledge, this study recommends:

- That greater parity and continuity exist between IME 1-3 and IME 4-7 (cf. pp.114, 121)

    1. This may require reimagining ministry by examining and implementing appropriate pre-technocratic knowledge at IME 1-3 (cf. pp.50, 107);

    2. This may require reimagining ministry by providing a common curriculum not just for IME 1-3 but also IME 4-7[56] (cf. pp.13, 30);

    3. This may require reimagining ministry by providing technocratic/post-technocratic knowledge at IME 4-7 (cf. pp.50, 123, 124, 130, 131);

- That the use and further development of reflection is done towards a post-technocratic understanding of knowledge (cf. pp.64, 65, 119, 122)

    1. This may require reimagining ministry by enabling training incumbents exposure to taught contents so as to facilitate the enabling of curates to apply the theory in practice (cf. p.115);

    2. This may require reimagining ministry by providing highly specialised coaches to develop enhanced theological reflective skills in curates (cf. pp.119, 122);

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[56] In September 2014 such a common curriculum validated by Durham University was implemented. Further research could examine its effectiveness and influence across IME 1-7

3. This may require reimagining ministry by providing highly specialised theological reflective facilitators to enable and enhance peer group learning among groups of curates (cf. p.119);

- That programmes, curricula and contents for IME 4-7 incorporate curricula that is mastery, vocational and developmental as a common pattern (cf. pp.176ff)

    1. This may require reimagining ministry by examining and implementing mastery curriculum in IME 4-7 by using the selection criteria and curacy learning outcomes as inductive contents (cf. pp.99, 143);

    2. This may require reimagining ministry by examining and implementing vocational curriculum in IME 4-7 by using a checklist (such as Beginning Public Ministry) to identify a common set of competent skills (cf. p.143);

    3. This may require reimagining ministry by examining and implementing developmental curriculum in IME 4-7 by continuing high level reflective skills using the expertise of coaches and other mentors to maintain a focus on formation (cf. pp.64, 65, 109, 119, 122).

With regards to being, this study recommends:

- That an examination and implementation of developmental curriculum be made nationally regarding IME 1-7 (cf. pp.130-131)

    1. This may require reimagining ministry by placing a greater emphasis initially in IME 1-3 on models of apprenticeship in order to place the skills based competency earlier in the process (cf. pp.50, 107);

    2. This may require reimagining ministry by placing a greater emphasis in IME 4-7 on models of assistantship allowing a developing of professionalism and on-going development of professional formation through the use of reflection (cf. pp.64, 65, 123, 124, 132);

    3. This may require reimagining ministry by explicitly involving modules or sessions on professionalism, particularly as a tool for mission, in IME 4-7 especially regarding complex professional roles (cf. pp.99, 103, 109, 146);

- That curacy learning outcomes continue to emphasise the importance of formation (cf. p.60)

    1. This may require reimagining ministry to ensure that the assessment at the end of curacy is appropriate in evidencing professional role development (cf. pp.20, 29);

2. This may require reimagining ministry by increasing capability in using research methodology to develop professionalism in relation to learning outcomes and to build upon previous role experience such as Readers or previous professional occupations (cf. p.11);

3. This may require reimagining ministry by using research methodology to continually assess the effectiveness of assessment tools, instruments and processes (cf. pp.39-43);

- That programme design for IME 4-7 more intentionally reflects the continuing development of priestly formation (cf. p.60)

   1. This may require reimagining ministry by having explicit sessions and modules on continuing ministerial development (cf. p.68);

   2. This may require reimagining ministry by placing ordinands in parish contexts so as to build on this experience with a more complex curacy placement (cf. pp.96, 100);

   3. This may require reimagining ministry by increasing the training and capability of all staff and tutors involved in IME 4-7 (cf. pp.44, 98, 120).

With regards to doing, this study recommends:

- That IME 4-7 counter-acts the drive towards activity by placing more practical experience in IME 1-3 (cf. p.129)

   1. This may require reimagining ministry by creating effectively what traditionally exists in curacy into IME 1-3 (but without ordinands being ordained) (cf. pp.100, 117);

   2. This may require reimagining ministry by creating a more complex IME 4-7 that does not operate on the traditional curate-training incumbent model but rather a more complex system of coaches and group reflective facilitators (cf. pp.117, 119, 122, 132);

   3. This may require reimagining ministry so that college and courses have pathways that can function around a full time parish placement appropriate for part time and full time students (cf. pp.44, 45, 67);

- That further research identifies the pool and capacity of present and future training incumbents (cf. p.61)

   1. This may require reimagining ministry by assessing and implementing improvements in the selection of training incumbents (cf. pp.96, 115, 117);

2. This may require reimagining ministry as a necessity the implementation of a rigorous evaluation of the training incumbent at the end of the process (cf. pp.130, 131);

3. This may require reimagining ministry by implementing appropriate compulsory training and on-going support for training incumbents (cf. pp.94, 103, 115, 143);

- That further research considers alternative models for IME 1-7 training to address the future needs of the Church of England (cf. pp.111, 113, 118)

1. This may require reimagining ministry by offering courses and pathways that are more multi-disciplined such as psychology and theology or philosophical ethics (cf. pp.24, 64);

2. This may require reimagining ministry that provides pioneer training with more ingenuity in pathways such as business studies or sociology;

3. This may require reimagining ministry that provides greater emphasis on research as a method and tool towards social analysis (cf. pp.64, 65).

With regards to assessment, this study recommends:

- That an examination be made of the role and function of curacy programme directors nationally such as longevity, qualifications, dual roles and expertise (cf. p.144)

1. This may require reimagining ministry by considering them to manage the entire process of IME 1-7 as the best role (cf. pp.33, 144ff);

2. This may require reimagining ministry by appointing relevant qualified people as curacy programme directors with the capacity to effectively manage and facilitate the entire process of IME 1-7 (cf. p.44);

3. This may require reimagining ministry by securing their influence in these matters empowering them in their roles (cf. p.33);

- That further research is implemented investigating a model that would require all curacies to engage in further education (cf. pp.105, 110ff)

1. This may require reimagining ministry so as to equip clergy in specialised skills valued by society (cf. pp.45, 97, 103, 105, 134);

2. This may require reimagining ministry by ensuring national consistency in quality assurance and rigour (cf. pp.45, 96, 105, 138);

3. This may require reimagining ministry by using research methodology to continually assess the effectiveness of curacies nationally (cf. pp.39-43);

- That programme design for IME 1-7 be re-examined as a whole with regard to when and where the traditional model of training incumbent is to be implemented for the most effective contribution (cf. pp.61, 65, 67)

    1. This may require reimagining ministry by releasing training incumbents from an assessment responsibility by placing them into the IME 1-3 phase, as assessment will be the responsibility of college and courses (cf. pp.66-67);

    2. This may require reimagining ministry by placing curates in deanery placements trained by multiple coaches in complex roles assessed by evidence gathered by the curacy programme director (cf. pp.51, 117,119);

    3. This may require reimagining ministry by curates meeting regularly in groups for supervision facilitated by an experienced reflective facilitator. These groups could include on a regular basis others training for ministry such as Readers or Licenced Lay Ministers (cf. pp.119, 122, 132).