

THE UNIVERSITY OF HULL

An analysis of the Local Non-Stipendiary Ministry
Training Course in the Diocese of Lincoln 1980-1988.

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An Analysis of the Local Non-Stipendiary Ministry
Training Course in the Diocese of Lincoln, 1980-1988.

The thesis examines the development of the Diocese of Lincoln Local Ministry Course against a background of debate about local ordained ministry, a decline in numbers of stipendiary clergy and discussion of the ministry of the whole people of God. Set in the context of the emergence of non-stipendiary ministry, the theological emphases of the Lincoln Scheme are discerned in its foundation documents, before its educational programme is delineated.

Examination is made of how a local ministry team is formed, and the pattern of parish preparation is explored through introductory course materials. Questionnaire responses are used in assessing the role of the local incumbent, who is a key element in the whole learning process. Similarly the role of the tutor is analysed, and questionnaire responses are used in understanding the experience of students, from a wide variety of backgrounds, all of whom have been chosen by their local church. Analysis of the training of incumbents, tutors, and students shows how wide is this educational enterprise.

The course's aims and objectives are examined, and the shape of the syllabus, from its outline beginnings in 1980, is explored. Course workbooks, and group notes are used in evaluating the course's teaching style. The development of assessment methods, procedure and standards is examined, and the significance of continuing ministerial education for local ministers is considered. In the concluding chapter reflections are offered, and suggestions for future development are made.

The five appendices to the thesis consist of a full tabulation of questionnaire responses, sample programmes for tutor training days, forms for visits to local groups, a paper on common standards of assessment and a map of the distribution of local groups.

CONTENTS

CHAPTER 1	The Broader Context of Ministry.
CHAPTER 2	Theological Considerations.
CHAPTER 3	The Birth and Development of L.N.S.M.
CHAPTER 4	The Formation of an L.N.S.M. training group.
CHAPTER 5	The Role of the Incumbent in the training process.
CHAPTER 6	The Tutors.
CHAPTER 7	The Students.
CHAPTER 8	The Course's aims and objectives.
CHAPTER 9	The Syllabus.
CHAPTER 10	The Work Books and Teaching Style.
CHAPTER 11	Assessment.
CHAPTER 12	Continuing Ministerial Education.
CHAPTER 13	Conclusion: Reflections and Future Progress.

APPENDICES	1. Questionnaire Responses.
	2. Programmes for Tutor Training Days.
	3. Forms for visits to L.N.S.M. tutorials and staff meetings.
	4. A Common Standard of Assessment.
	5. A Map of the distribution of local ministry groups.

BIBLIOGRAPHY

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CHAPTER ONE

THE BROADER CONTEXT OF MINISTRY

The Diocese of Lincoln's Local Non-Stipendiary Ministry Scheme, the Church of England's first diocesan ministerial training course of its kind, had its beginnings in discussions that took place in the mid-1970s¹ about the development of a local ordained ministry and about the formation of a variety of lay ministries. Similar discussions were taking place in other dioceses too, and were occurring against a background of further decline in the numbers of stipendiary clergy² and of the greater emergence of both lay ministry³ and adult Christian education. In the large Diocese of Lincoln⁴ the problems of exercising an effective rural ministry pushed the church into experimenting with local non-stipendiary ministry, henceforward referred to as L.N.S.M.⁵ An educational analysis of the Lincoln L.N.S.M. Scheme has to be set against the broader background of developments in the Church's ministry, and to be given theological context.

The statistics of church decline have been charted and discussed by various authors and reports since the 1960s, from the Paul Report of 1964⁶ to the General Synod discussion paper, *The Ordained Ministry: Numbers, Cost and Deployment*,⁷ published in 1989. If both of these reports are concerned with the limited question of cost and deployment of the stipendiary ordained ministry, the picture of decline is much broader. While Anglican confirmation figures fell consistently during the 1960s, from 191,000 in

1960 to 113,000 in 1970, and baptisms fell from 55.4 per cent of live births to 44.6 per cent in the same period, the fall in ordinations and the continued decline in the number of stipendiary priests was felt more keenly. Ordinations decreased from 636 in 1963 to only 273 in 1976⁸, as numbers fell consistently and markedly below the levels predicted.⁹ The Paul Report was issued at a time of radical theological thinking, (marked by the publication of *Honest to God* in 1962¹⁰), and increasing secularisation. Paul had based his calculations on the numbers ordained in the preceding years, and calculated that in 1971 there would be about 19,000 ministers available.¹¹ During the period 1979-1988 figures for annual recommendations for training for stipendiary ministry failed to meet the level of 400-450 which had been set in 1978 to maintain a nationwide parochial ministry, based on the then current figure of 11,500 stipendiary ministers.¹² By 1981 the total of full-time stipendiary clergy had fallen to 10,882, and by 1988 the figure was 10,672. In the Diocese of Lincoln there were 341 stipendiary clergy in 1973, but by 1980 the number was only 262. Against this background the development of the Lincoln L.N.S.M. Scheme must be set.

The Church of England was not the only church that faced numerical decline during the 1960s and 1970s. During the 1960s Congregationalist membership fell by 20 per cent, and Presbyterian membership by almost as much. Methodist membership fell from 733,000 in 1960 to 557,000 in 1975, a

decline of 24 per cent in fifteen years.¹³ The Baptists declined rather less, and the Roman Catholic Church was later in feeling the effects of decline. In the Church of England in the 1970s not only did the number of stipendiary clergy diminish, but many church buildings were closed. Between 1969 and 1984 the Church of England declared 1,086 churches redundant.¹⁴ Population movement and a sense of economic rationalisation made such physical change inevitable. In many parts of the country the closure of Methodist chapels was even more marked. Questions were raised about what makes a local church worth preserving, and even the Church of England, buttressed by historic financial resources, was affected by the tensions of economic viability and of the stretching of its professional workforce.

The Paul Report initiated a transfer of the Church of England's human and financial resources from the country to the urban areas that was over-due, but the marked and unforeseen fall in the number of stipendiary clergy brought new pressures for rural dioceses. In South Lincolnshire the South Lafford Group of Parishes, created in 1963, now has one priest in charge of twelve parishes and eleven churches in use. This is an extreme example of the shape of rural ministry, but represents the pressures felt by rural clergy and their congregations.¹⁵ In North Lincolnshire in the Fotherby Group of Parishes there are seven settlements and

six churches in use, but the incumbent works with a ministerial team of an L.N.S.M. priest, two lay ministers and five lay ministers-in-training, in a deanery in which fourteen churches have been declared redundant since 1969, and in which the number of stipendiary ministers has almost halved in twenty years. How in such areas does the Church provide a consistent ministry of word and sacrament, an adequate pattern of pastoral care, a right maintenance of church buildings and a sense of mission?

One of the responses to the pressures upon the rural churches has been centralisation or amalgamation, with the closure of smaller village churches or the grouping of a number of local churches under the care of one stipendiary minister. In an age of greatly increased mobility there is rationality in centralising church worship and activity in market towns or strategically placed villages, but does this centralising response take seriously enough the attachment of villages to their local church building, marked religious immobility and the need for a more local form of Christian commitment and service? Rural Methodism has been seen to be affected by the amalgamation model, and the Scottish Episcopal Church has been compelled to deploy its stipendiary clergy in those charges which are financially capable of supporting them, and in rural areas that has meant increasing amalgamation. Gill argues that "Clustering a group of churches under a single stipendiary minister or priest provides a viable economic basis. Unfortunately it

also provides for rural decline and clerical depression."¹⁶ Nevertheless the increased geographical responsibility of a stipendiary minister can be coupled with the demanding task of developing a ministry team of local ordained and lay ministers.

"The present disastrous situation is caused by a number of factors. Stipendiary rural ministry depended for its support in the past upon there being a sufficiently large rural population in Britain, upon ministers who were prepared to accept varying amounts of remuneration, and, in the national churches, upon a system of enforced rural tithes and/or endowment. Not one of these three factors pertains today...Given these drastic changes, a stipendiary rural ministry can only be maintained in most churches by increasing amalgamation. The Church of England alone can mollify this process somewhat by diverting much needed urban funds into rural parishes - thus perpetuating an anachronistic situation which contributes to both urban and rural decline."¹⁷

If the institutional decline of the Church in Britain is part of the background to the development of the Lincoln L.N.S.M. Scheme, then at least as important is the rise of the laity and demands for training. The emergence of L.N.S.M. can be seen as a theological and practical response to what the Spirit of God is saying to the Churches, not

merely a pragmatic response to the "desperate need for more ministry",¹⁸ but as a way forward that recognises both the economic and sociological pressures and the theological developments that shape the life of the Church.

Since the Second World War the Church of England, along with other churches including notably the Roman Catholic Church, has taken more seriously the ministry of the laity. Today it is commonplace to state that the Church is the whole People of God ('ho laos') yet old attitudes which erroneously equate the clergy with the church are long in dying. In 1957 Congar's book "Lay People in the Church" was published in England, and was sub-titled "A Study for a Theology of Laity". He seeks to take seriously the calling of the majority of Christians to work out their salvation in the everyday life of the world, and recognises the over-institutionalised nature of his own church. "Many of our contemporaries find that for them the Church's machinery, sometimes the very institution, is a barrier obscuring her deep and living mystery which they can find or find again, only from below, through little church cells wherein the mystery is lived with great simplicity."¹⁹ Congar tries to help the Roman Catholic Church to take back into its possession the Church as the community of the faithful, and to recognise that the ancient institution of "the parish began as a living community of men and women [in which] the faithful were concerned with the running of things and had a voice in many decisions."²⁰ Congar sees in the liturgical

movement a renewed consciousness of the mystery of the Church and of the ecclesial character of the laity. He connects the priesthood of the faithful with baptismal consecration, and his thinking has had a seminal interest on later writers. He emphasises that the Church is both "from above" (hierarchical, structured and God-given) and "from below" (communal, local and worldly).

"The Church is constructed hierarchically; the life through which she fulfills her mission presupposes the co-operation of the faithful. From the point of view of eucharistic worship, for example, we have seen that to make the presence, participation (communion) and consent (Amen) of the faithful a condition of valid consecration would be to overturn the Church's structure, while to posit the bare structure of worship, its bare reality juridically constituted and valid, without participation and consent by the people, is to disregard the order of life, and to fail to forward the Church's mission."²¹

Congar deliberately weaves his theology between the hierarchical and communal poles of the Church, yet for him, "lay people will always be a subordinate order in the Church; but they are on the way to the recovery of a fuller consciousness of being organically members thereof, by right and in fact."²¹ Just as "Action Catholique" influenced Congar's interest in producing a theology of the laity, so

Kraemer, a Protestant theologian, writes against the background of the rediscovery of the laity in the modern missionary and ecumenical movements in the twentieth century. On the continent, for instance in the German Evangelical Church in Silesia, a dearth of pastors after the War, had led to lay involvement in preaching, teaching and pastoral care; and in 1949 the first German Kirchentag has been held. In many places the Church had been called to rethink and re-express its own credentials.

"A dangerous depletion of the Churches of sufficient supply of their Ministry confronted many a congregation with the question whether it could continue to function without the regular Ministry. In grappling with this question an affirmative answer was often found, including the discovery that this new experience revealed the many talents and gifts for the ministry of the Church in the widest sense, which had always in the ordinary routine of the Church remained buried. The famous Chapter 1 Cor. 12. on the diversities of gifts in the Church, which had such a long time functioned as a piece of reverent but impotent reading from the pulpit, became an eye-opener, evoking the vision of a church with new possibilities."²³

It is important to recognise that theology is contextual, that it cannot be done in a social vacuum. Kraemer values most highly Congar's substantial contribution to the forming of a new ecclesiology which incorporates a theology of the

laity, but notes the self-imposed limits of working within a hierarchical Church. He observes with fascination the struggle between the demands of a new dynamic approach and a Church which is a model of historic continuity and tenacity,²⁵ yet concludes that Congar "fails to develop a theology of the laity which is not an appendix to an 'ecclesiologie clericale'."²⁵ Congar keeps together the 'principe communautaire' and 'the principe hierarchique', without sufficient critical re-consideration of the latter.

Kraemer is critical of Protestant and Orthodox ecclesiologies too. He queries the Reformation term "the priesthood of all believers", which has individualistic connotations, and prefers the biblical concept "royal priesthood", (1 Peter 2.9; Exodus 19.15-16.), which belongs to the whole believing community. He recognises that within the Protestant churches the pre-eminence of a learned preaching ministry has meant in practice a secondary status and passivity for the laity as a whole, and the dominance of the professional ministry.²⁶ The Orthodox Churches' insistence on the clergy and laity together making the fullness ('pleroma') of the Church is seen as part of a theology which places the Church's being a community above its status as a body of hierarchical authority.²⁷ Yet Kraemer concludes that for all its lay activity and renewal the Orthodox Church has not faced the problem of Church and World. "It leaves the world to its own devices. Its

interest lies in the being of the Church."²⁸ Kraemer speaks of the pressure of both the Spirit and the world in bringing about a rethinking and reshaping of the Church, in which the "ordinary members" become what they are in Christ.²⁹

Kraemer emphasises that the Church exists for the world.

"The Church by being world-centred in the image of the divine example, is really the Church. Being Church-centred, regarding the world as the safe refuge from the world, is a betrayal of its nature and calling. Only by not being or not wanting to be an end in itself, the Church arrives at being the Church."³⁰ His theology is based on God's concern for the world, and the Church is both mission and ministry, for he regards it as wrong to restrict the word ministers and ministry (diakonia) to those workers who labour in the direct service of the Church as institution.³¹ Ministry is reclaimed for the whole Church, as it draws on biblical resources and the power and possibilities that "exist as frozen credits and dead capital", and the charismatic principle is affirmed above the institutional. In combating the church's institutional resistance to change, Kraemer issues three directives for the Church's self-revision:- (1) the discovery of new forms of fellowship and community, (2) greater lay participation in worship, teaching and leadership, and (3) a greater flexibility and readiness for decentralisation.³² The emphasis upon community, participation and local initiative may be seen as very much part of the later L.N.S.M. developments in the

Diocese of Lincoln. For Kraemer the laity are the church in dispersion, expressing both Christian antithesis and solidarity with the world.

The theology that had been developing in the ecumenical movement through the contributions of Kraemer, and others such as Neill and Weber, was popularised in Britain through the book "God's Frozen People". This book published in 1964, at a time of radical theological and ecclesiastical questioning was widely discussed in parishes. It places its stress on lay witness in the life of the world from Monday to Saturday (employment and leisure) and on the avoidance of church-centredness. Yet with the recognition that the Kingdom of God is much wider than the Church, there is also a realisation of the importance of participation by lay people in the life of the local church, including its worship. A significant part of the book is concerned with training the laity for work within the world, with training the laity for work in the local church and with training the clergy to work with the laity. It is a plea for collaborative ministry and for less isolated ways of training ordained ministers than the monastic pattern that had operated in the Church's theological colleges. "The unfortunate thing is that the Church has identified ordination with full-time professional service."³³ The authors call for new patterns of ministerial training and lay education, in which the clergy are called to share with

others in training the laity, but this involves the professional ordained ministers' acceptance of different functions and responsibilities in a changing church. With the emphasis upon Christian service in life's everyday responsibilities in the market place, the factory and the home, a wider sense of vocation was being encouraged.

At the same period the liturgical movement within the Church of England was gaining momentum. The weekly Parish Communion had become common even within the Evangelical tradition by the 1960s. Local congregations could now be given more responsibility in planning worship, and in experimenting with fitting the liturgy to their own context. The modern experimental liturgies were marked by much greater congregational participation, more responsive texts and more congregational prayers and singing.³⁴ The revised liturgies, culminating in the production of the Alternative Service Book (1980), were much more texts for communal, celebratory worship than the Book of Common Prayer. If lacking in mystery and literary style, the revised modern language liturgies such as Series 3 and its equivalent in other churches have emphasised the corporate and ecclesial character of the eucharist. Such liturgies have become vehicles of expressing that diversity of gifts and ministries that marked the New Testament churches (1 Corinthians 12. 1-30; Romans 12. 1-13; Ephesians 4. 1-16). Worship in many places became more communal and conversational. Members of the congregation not only

participated in the choir and the offertory procession, but in Bible reading, in leading prayers and in more extempore forms of worship.

The charismatic movement (or renewal) in the late 1960s and 1970s increasingly affected the Church of England, the Roman Catholic Church and other mainline churches. This brought new realisation of God's diversity of gifts for the building ~~of~~ ^{up} the Body of Christ for the work of ministry. It was discovered that everyone was called to be a functioning limb of Christ's Body, and a strong sense of fellowship developed among those who were affected by such changes. Congar had written of a springtime in the Church, and Pope John XXIII on the eve of the Second Vatican Council had symbolically opened the windows of his room so that the fresh wind of the Spirit could blow into the Church. The high hopes and aspirations were felt more widely in society too, especially among the young. Increased theological recognition of the creative role of the Holy Spirit, greater acceptance of God's activity within the secular world, ecumenical endeavour, detailed biblical scholarship (including the contribution of Roman Catholics) fostered fresh thinking about the Church's ministry, with certain tensions between the Church as gathered and dispersed.

The documents of the Second Vatican Council (1962-1964) have much to say about the nature of the Church, particularly

Lumen Gentium, Gaudium et Spes and the Decree on Ecumenism. The first of these documents reflects a desire to emphasise the human and communal side of the Church as the People of God. The Church is not ~~to~~ be equated with the hierarchy, for the whole Christian community shares in a priestly, prophetic and kingly function with the hierarchical ministry yet the ordained priesthood differs "in essence and not only in degree"³⁵ from that of the whole People of God. The positive ministry of the laity in the Church and to the world through their baptismal confirmational calling is stressed, openness to non-Roman Catholic Christians and to the rest of the world is encouraged, and the ecclesial qualities of separated churches are recognised.³⁶ In developing a new Roman Catholic ecclesiology increased emphasis was put upon the Church as a sacrament of the world and as a Servant Church.³⁷ From 1970-1981 the Anglican-Roman Catholic International Commission (A.R.C.I.C.) worked at theological agreement on the questions of eucharist, ministry and authority, and produced its Final Report in 1981, which stresses theological convergence between the two traditions, yet the road towards mutual ministerial acceptance has been slow, and the goal of full communion still seems distant. Against such a background of hope and disappointment ecumenical theological convergence about ministry has developed.

In 1982 the World Council of Churches produced the Lima Statement on Baptism, Eucharist and Ministry in which

theologians from all the major church traditions produced a text which affirms what the churches hold in common; the B.E.M. formulation and process has been encouraged by the Roman Catholic Church's recognition of the ecclesiality of other churches. In this agreed text ministry is grounded in God's call to the whole of humanity to be his people. The Church is based on Christ's victory over death and evil, and lives through the liberating power of the Holy Spirit, who gives diverse gifts both for the building of the church and for the service of the world. The Church through witness and service proclaims and prefigures the Kingdom, but in different traditions the church orders its life in different ways, not least because of the particular place and form given to the ordained ministry. The understanding of ministry in B.E.M. based on a common baptismal call, is marked by openness, mutual acceptance and convergence.³⁸

The term ordained ministry is used to refer to those persons who having received a charism (gift), have been appointed for service through ordination through laying on of hands, and who point to the community's fundamental reliance on Jesus Christ. It is not the equivalent of apostleship, nor has it any existence apart from the community (contra Congar, pace Schillebeeckx), but has to be exercised with the co-operation of the whole community. Like many other theological writings in the last twenty-five years B.E.M. states that the New Testament does not have a single pattern

of ministry nor offers a blueprint for today.³⁹ The Church in obedience to the Spirit of God must adapt its ministries to contextual needs; the Diocese of Lincoln would claim to be doing this in its development of L.N.S.M.

Within B.E.M. the threefold order of bishop, priest and deacon is seen an expression of unity which could be welcomed by non-episcopal churches, but which needs to be reformed where there is a diminution of collegiality and the diaconate. Ministry should be exercised in a way that is personal, collegial and communal, and rooted in the local community. The ordained ministry is a powerful expression of that apostolic unity and continuity that is found in non-episcopal churches, but of which episcopal succession is a sign. Ordination is acknowledged as both an act of God and of the community, as an invocation of the Spirit and as a recognition of spiritual gifts. It is recognised that people come to ordination in different ways, that the call has to be authenticated by the Church, and that ordained persons may be professional ministers (stipendiaries) or people who remain in other occupations (non-stipendiary ministers, N.S.M.s), and that in some situations training may take forms other than prolonged academic study. During training the candidates' call will be tested, fostered and confirmed, or its understanding modified.⁴⁰ "Initial commitment to ordained ministry ought normally to be made without reserve or time limit. Yet leave of absence from service is not incompatible with ordination. Resumption of

ordained ministry requires the assent of the Church, but no re-ordination."⁴¹ The B.E.M. Report is the fruit of a fifty-year process of study and ecumenical conversations stretching back to the first Faith and Order Conference at Lausanne in 1927, and although it does not face some of the divisive issues, it provides a convergence in theological thinking that is part of the wider background to the question of L.N.S.M.

It is important now to turn to developments in the Church of England that made the formation of Lincoln L.N.S.M. Scheme a practical possibility. Stirrings about the widening of Anglican ministry to include others than the traditional parish clergy reach back to the first half of the nineteenth century. Thomas Arnold, who in 1832 wrote, "The Church of England as it now stands, no human power can save,"⁴² called for an army of non-commissioned officers drawn from all classes of society. He believed that the Church might acquire its missing NCOs by revitalising the Order of Deacons,⁴³ and "by softening down that pestilent distinction between clergy and laity".⁴⁴ Arnold was concerned for the unchurched working classes.⁴⁵ Similarly behind the Lincoln L.N.S.M. Scheme is a concern for those areas of the Diocese where the Church's pastoral ministry and mission has been less than adequate,⁴⁶ as well as a more general commitment to widening the Church's ministry. Arnold argued for the Christian service of the whole Church

to all parts of society, desiring to dispel the confusion of confining the term Church to the clergy, by the creation of ministers who were not clergy.⁴⁷

In a later generation Roland Allen (1868-1947), who had been an S.P.G. missionary in China, argued that every local Christian community contained within its membership sufficient resources for its functioning as a worshipping body.⁴⁸ He consistently called for a scriptural non-stipendiary local ministry, and contrasted St Paul's practice of founding churches and establishing local leaders with the current styles of leadership, authority and financial structure.⁴⁹ His ideas in *Missionary Methods: St Paul's and Ours* (1913) were developed in subsequent books, including *Voluntary Clergy* (1923).⁵⁰ He argued that no local church should be deprived of Holy Communion because of a lack of paid professionally trained clergy. Instead apostolic precedent should be followed, and the respected, mature local leaders be ordained as voluntary clergy. Throughout the 1920s Allen promoted his ideas, but whilst he received some episcopal support, there were legal obstacles to a voluntary clergy, which were not removed until 1964.⁵¹ Allen wrote, "In the early Church we find local men ordained for the local church. They were ordained for that church; and they did not seek for some congenial sphere wherever they might see an opening or could obtain preferment. Thus the link between the Church and the ministry was maintained."⁵² He argued for a "counter-poverty" which did

not abandon all worldly means of livelihood, but which refused to receive anything material for ministering in spiritual things.⁵³ Both stipendiary and non-stipendiary ministry can be supported by Paul's arguments in 1 Corinthians 9.1-18, where the apostle claims dominical support for preachers of the gospel living from the gospel, and yet refuses such rights, preferring to labour with his hands. The Lincoln Draft Scheme (1984) draws on the thinking of Allen, arguing that the Church of England has retained the concept of an "apostolic ministry" sent to the (local) churches from outside, but has lost the practice of encouraging a local and indigenous ministry to arise.⁵⁴

In the same period as Allen, Herbert Kelly, founder of the Society of the Sacred Mission, wrote about the localisation of the church's ministry, which he saw not as an arithmetic palliative to the shortage of clergy, but as a return to ancient precedent and as a replacement of the existing pastoral system.⁵⁵ Kelly looked for local leaders chosen by their congregations, mature men, who would preside at the eucharist and provide if need a pastoral sermon rather than an academic exposition. "Every true community must have its own Church. A Canon of the Egyptian Church Order (really Hippolytus, I believe) says that if a village has only twelve Christian families the surrounding bishops shall appoint one of the twelve (as presbyter)..."⁵⁶ The ideas of Allen and Kelly could not be put into practice, for

priesthood was commonly regarded as an occupation, the parochial priest was the controlling model of priesthood, and there was the need to amend Canon Law.⁵⁷

In 1935 F.R. Barry offered a rationale for non-stipendiary ministry, a term which he coined in his book, "The Relevance of the Church". He believed that ordaining voluntary clergy would "help to preserve Christianity from being a caricature of itself as something that people only do after working hours."⁵⁸ He argued that such a ministry "would demonstrate that the Ministry of the Church is potentially exercised by all its members."⁵⁹ He wanted the Church to take more seriously the secular world of work. In 1958, by now a bishop, he called for the creation of a "supplementary ministry" in his book, "Vocation and Ministry".⁶⁰ Three factors began to change the climate of opinion in the Church of England. Firstly influenced by the worker-priest movement in France there were a few priests employed in trade and industry. Secondly a large scale revision of Canon Law meant old legal constraints could begin to be loosened. Thirdly Anglican churches overseas were taking increased interest in non-stipendiary ministry.⁶¹ Archbishop Michael Ramsey was convinced that the "part-time priest" would be part of the movement towards an increased realisation of the sacred within the secular, while others feared that this movement might hinder lay development.⁶² It is of fundamental importance whether or not non-stipendiary ministry (in its work-focused or parish-focused

varieties) encourages lay ministry, and whether or not it forms a bridge between the professional stipendiary clergy (particularly incumbents) and the rest of the People of God. The Lincoln L.N.S.M. Scheme, which is parish-focused in its emphasis, has sought to encourage the ministry of the whole local congregation. This intention (and to an extent, its fulfilment) is reflected in the course's documentation, educational style and in the responses of students, tutors and incumbents.

A most significant development in 1960 was the formation of the Southwark Ordination Course (S.O.C.) which began to prepare men for ordination through a new pattern of part-time training. This innovative model of training, fostered and supported by the Bishop of Southwark (the Rt. Revd. Mervyn Stockwood, 1959-1980), and his suffragan Bishop of Woolwich, (the Rt. Revd. John Robinson, 1959-1969), provided a pattern for subsequent developments, and gave some respectability to non-stipendiary ministry. By 1969 94 clergy had been trained through the Southwark Ordination Course and 37 were serving as priest-workers.⁶³ In 1968 the report, *A Supporting Ministry*, (The Welsby Report), was published, at the request of the House of Bishops. The Diocese of Gloucester had set up its own training scheme in 1965 and several other training schemes were under active preparation, so recommendations needed to be made about selection, training and licensing. The Report emphasised

that training should be of the same standard as that offered in the residential colleges, that it should not be a correspondence course, that it should include pastoral care and spiritual training of the ordinands, and that a three-year course should be the norm.⁶⁴ This report was concerned with supplementing the ministry; work-focused non-stipendiary was to be considered later in the report, *Priests in Secular Employment*, published in 1972. The Welsby Report was followed in August 1970 by the publication of the Bishops' Regulations for the Selection and Training of Candidates for Auxiliary Pastoral Ministries, which enabled the emergence of non-stipendiaries as part of the Church of England's ministry and their gradual acceptance.

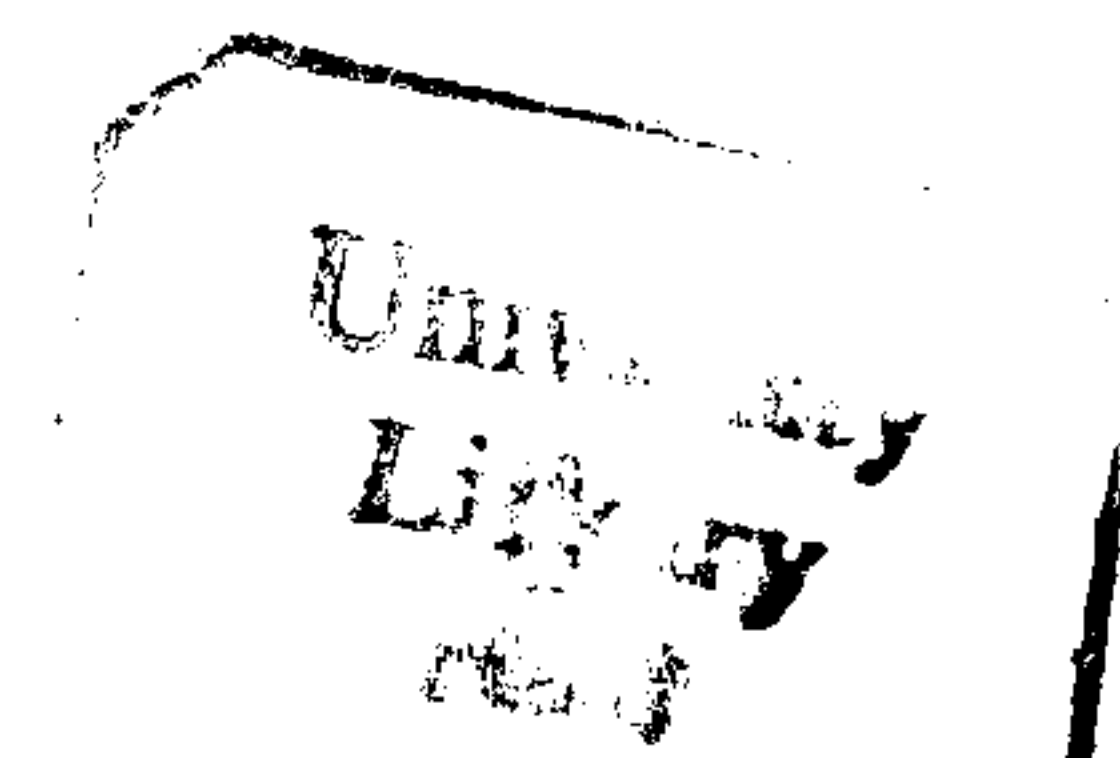
The Welsby Report (1968)⁶⁵ also commented on the possibility of officially recognising the gifts of a group of people within a local congregation who would offer ministry and leadership, who would help to provide balance between the local church and ministry from without as represented by the stipendiary clergy, and who would provide continuity and produce working class leadership. Such concerns point the way forward to the formation of the Lincoln L.N.S.M. Scheme. Interestingly the Welsby Report suggested that a local ordained minister's move away from the locality would mean a surrender of orders: such a functional view of ordained ministry did not reflect a widely accepted Anglican theological position. An interest in local non-stipendiary had begun to re-emerge, and the prophetic convictions of

Allen and others could bear fruit. Jacob, in Appendix III to the Hodge Report (1983) provides a useful summary of the development of Local Non-Stipendiary Ministry.⁶⁶

In 1970 the then Bishops of Stepney and Woolwich began discussions about establishing a local ministry in south and east London. A working party, expressing concern for working class alienation from the Church, concentrated on the need for an indigenous priestly ministry and on how the whole local church might be trained to recognise its ministries, some of which might need to be recognised by the Universal Church. It was recognised that selection and training for such an ordained ministry would need to be at a level appropriate to the ministry to be exercised. In those discussions can be seen an awareness of both localness and catholicity, and a desire to broaden the church's ordained ministry. In East London a small pilot scheme started in which seven men were invited by their incumbent to consider the possibility of training and being ordained to work in their own parishes. This scheme had certain distinctive features. Jacob lists six: (1) ministry would be exercised by a team, (2) candidates would be called out by the local church rather than by external appointment, (3) the ministry would be permanently settled rather than itinerant, (4) the training would be locally based and practical, (5) there would be a review of the ministry at the end of seven years with no commitment to renew the licence, and (6) the

ministry would be voluntary rather than paid.⁶⁷ These six notes are very much in tune with later developments in the markedly rural diocese of Lincoln. The four men who accepted the call to training in the East London experiment attended a modified bishops' conference and followed a pattern of training devised by their incumbent. The pilot scheme was not externally monitored, but its progress and hopes were expressed in "Partners and Ministers", written by their incumbent of the parish, the Revd. T. Roberts.⁶⁸ A high level of financial and human resources was fed into this closely circumscribed experimental scheme, but it seems that the role model ascribed to the four ordained men produced greater pressures than had been expected. In Roberts' book the argument is not against "the full-time clergyman" but in favour of a biblical variety of ministry.

In 1973 an A.C.C.M. Working Party produced a report on Local Ministry, which emphasised that local ministry should only be envisaged in terms of teams of ministers, which would include stipendiary and local ministers and readers. It was also reported that rural villages as well as inner-city working class communities might be appropriate settings for developing this ministry. It was suggested that training might be in the context of lay training groups. Candidates for ordination should be selected nationally, but one of the selectors would require knowledge of the local milieu and context of ministry.⁶⁹ During the mid-1970s there was further debate about local ordained ministry.



In 1976 in a Report by The Faith and Order Advisory Group (F.O.A.G.) of the Board for Mission and Unity, entitled The Theology of Ordination,⁷⁰ some of the theological issues associated with a local ordained ministry were considered. After careful discussion of both the case for lay presidency at the eucharist in a priestless parish, and also the expedient of temporary ordination of someone for the performing of this eucharistic task, the Report speaks firmly in favour of allowing a person nominated by the local congregation to share in the universal ministry of the church, by means of ordination to the diaconate and priesthood. The Faith and Order Group included strong Anglo-catholic and evangelical representatives, and the Report makes a number of points which remain important today. A distinction is made between ordination and licence.

"At his ordination a minister is set in a special relationship to the Church as a whole, and this is a permanent relationship. He will also be licensed to exercise his ministry in a particular locality and within certain limits, thus giving expression in the local church to the special relationship. The local expression of his ministry is not permanent, and the licensing to it is clearly distinguished from ordination."⁷¹

The Report also makes important points about the call to ministry coming through the Church,⁷² the acceptability of a local leader presiding at the eucharist,⁷³ the choice and preparation of a local president⁷⁴ and the local priest's ministry of the Word.⁷⁵

The context of the F.O.A.G. discussion was rural ministry and it was against this background that in June 1975 the Lincoln Diocese set up a working party to make recommendations on "patterns and forms of ministry, especially in rural areas, with particular reference to the possibility of the creation of a local ordained ministry". The Report of a Working Party on Patterns and Forms of Ministry (March 1977) suggested that local ordained ministers should be ministers of the sacraments only. A further working party was established to examine more closely the subject of a local ordained ministry. This report expressed the view that local ordained priests would also exercise a ministry of the word and be trained to preach, and it was recommended that candidates for this kind of ministry would attend a local selection conference rather than a national bishops' selection conference. The report was welcomed by the diocesan synod. Further diocesan reports of Adie, Mitchell and Grimsby (1978-1979) were "concerned to provide a sacramental priestly presence in every community at a time when stipendiary clergy found themselves responsible for more and more parishes."⁷⁶ Complex discussions followed with the House of Bishops and

A.C.C.M., which resulted in the House of Bishops issuing regulations for the selection and training of candidates for what they saw as a variant of non-stipendiary ministry.⁷⁷ Meanwhile in Lincoln the later diocesan reports were linked to the earlier request of the diocesan synod in 1975 "to initiate a scheme...for the training and authorisation of a variety of lay ministers."⁷⁸ The 1975 Graham Report had called for every member ministry, with the Bishop authorising some lay people for particular ministries after appropriate training.⁷⁹ These later concerns both for a local ordained ministry and also for training lay ministers were brought together in the birth of the Lincoln L.N.S.M. Scheme in December 1980. The course was to train lay and ordained ministers to work together in a local team.

The Bishop's resolutions of October 1979 called for a careful consideration of the locality as well as of the candidate before sponsorship, and determined that if training is not provided within the context of one of the existing recognised ordination courses, it should be by means of a scheme approved by A.C.C.M. with proper provision for external assessment. It was also requested that the Committee of A.C.C.M. Bishops keep developments in local ministry under review.⁸⁰ From its beginnings the Lincoln L.N.S.M. Scheme has kept in conversation with A.C.C.M. and has benefitted from the demands of external assessment. Any candidates trained through the Lincoln L.N.S.M. Scheme and

ordained as priests, would be expected to exercise a local ministry of pastoral care and a ministry of the word (if not regular preaching), and yet would be seen as part of the universal priesthood of the Church. There would be distinctiveness in the manner of their training, which would be to a level other than that reached in the General Ministerial Examination (G.M.E.) and which would be practical, locally-based and experiential in emphasis. The local Church would call out candidates who would not otherwise have offered themselves for ordination, who would benefit from a more experiential form of training, and who would not have coped with the academic demands or time constraints of the other existing forms of ministerial training.

The Lincoln Diocese L.N.S.M. Scheme's syllabus and its methods of training will be discussed in detail later in the thesis, but it is important to emphasise that most of the formal learning takes place in a corporate setting in local tutorial groups, which are supplemented by day courses and short weekends, and by the learning opportunities of the team meeting with the local incumbent(s) and the demands of ministry in that setting. This pattern of education may be readily contrasted with residential training which takes the ministerial candidate away from the experienced context of ministry. It may also be contrasted with courses in which academic modes of assessment (such as through essays) predominate. If in the mid 1970s there was an explosion in

the provision of Christian education courses for adults and in demands for lay training,⁸¹ there were also developments in the Church of England's ministerial training.

The theological college courses prior to the 1970s were predominantly reduced versions of university courses, dominated by biblical studies and an historical approach, "which yielded no obvious sense of overall plan or purpose, and did not lead in any obvious way to an overall theological conception".⁸² Strong boundaries were maintained between different theological disciplines or sub-areas, and common worship gave spiritual legitimation to teaching and life that seemed to be structured according to a combination of a monastery and an Oxbridge college. Dyson in "Theology and the Education Principles in Ministerial Training"⁸³ contrasts "the collection code" of this form of education (following Bernstein's ideas), with "the integrated code" that began to be seen in the Church's ministerial education from the end of the 1960s. This new era was marked by the questioning of traditional authorities, by students' demands for relevance and participation, by criticism of the churches as institutions, by concern with contextualism in theology and ethics and by the challenge to traditional academic theology from the rise in religious studies in British universities and colleges of education. These changes influenced the church's theological education, which began to move away from rigid

subject division, into more integrated and relational studies. Yet there was insufficient appreciation of the conflict between collection and integrated codes, for students and staff were now required to embrace both depth and breadth, academic knowledge and practical understanding. Often the part-time courses more than the theological college courses were marked by the integrated code. If there was new stress on "doing theology", the overall picture was confused by an examination-system and assessment system based on the older structure and by the addition of new subjects, and the Church of England as a whole continued to suffer from a lack of systematic theology.

The differences between college and course are still felt. They were expressed in A College and Course in Conversation, an A.C.C.M. Occasional Paper,⁸⁴ where both mutual appreciation and criticism is expressed by students of Ripon College Cuddesden and the St. Alban's Ministerial Training Scheme.

"The greatest influence in R.C.C. life is 'something bigger' than staff or students and is related to tradition and academic excellence. On the M.T.S. Course the emphasis is more on awareness of self and of human happenings around them, on developing abilities to focus on potential growth and freeing processes." (by two M.T.S. students.)

"The learning/training model used on the M.T.S. differed

considerably from that at Ripon - put briefly, the M.T.S. largely adopted an experiential model of adult learning, based on the use of the trainee's own knowledge and experience. This is built on the use of internally integrated blocks, organised around biblical, social, political, personal and literary themes. Probably all teaching institutions have been influenced to some degree by changes in the understanding of the learning needs of adults, but perhaps because the average age of M.T.S. students is about 10 years older than those at Ripon College, it was rather clear to most of us that, while our residential course was still heavily academic, the emphasis was different on M.T.S. This raises many questions as to what best prepares for ministry."⁸⁵ (by a Ripon College student.)

The differences between the ministerial education offered by college and course remain controversial. Hodge in "Patterns of Ministerial Training" concludes tentatively that a non-residential course is likely to cover less context in three years than a residential course in two years, whilst admitting that it is possible that the students from the former institution might be more likely to pursue further study and theological reflection in subsequent years.⁸⁶ The Lincoln L.N.S.M. Scheme has the benefit of a diocesan commitment to structured continuing ministerial education for L.N.S.M.s, which is much more definite than what is

expected of stipendiary and non-stipendiary ministers.

Whether a diocesan-based course such as the Lincoln L.N.S.M. Scheme is adequate training for an ordained minister can only be answered by rigorous examination of the Scheme, and by observation and assessment of the training and of the ministry exercised by those trained as local ministers, lay and ordained. The assumptions about full-time, residential ministry as the norm have been brought into question.

"It must be said that clergy enjoy membership of a large and privileged elite, with almost total job security; that their 'special' character is reinforced by special forms of dress and address; and that they still have a widely acknowledged symbolic and actual prominence in the life of the congregations and society at large. These things are perpetuated by the methods by which clergy are trained. It is a training chiefly controlled by clergy in which clergy are socialised into all sorts of shared assumptions and attitudes."⁸⁷

The Lincoln L.N.S.M. Scheme exists within this broader context of clerical defensiveness and growing lay confidence; but of course there is clerical openness too, as well as lay collusion with inherited patterns of clerical dominance. The Scheme provides a way of broadening the church's ministry and of training people in collaborative ministry. Even more than the standard non-residential courses it threatens the professional status of the clergy,

questioning implicitly the clerical socialisation that has more to do with the status of a profession, than with the distinctiveness of call to service and leadership. The first apostles were thought to be "uneducated laymen" (Acts 6.4.13). Of course, in the development of L.N.S.M. local ministers have felt not only the theological ferment about church, ministry and training, but also occasional jibes about their training.

In January 1987 the A.C.C.M. Report, Education for the Church's Ministry proposed that the Church of England's recognised theological colleges and courses develop their own aims and objectives, educational programme and means of assessment under the close supervision of A.C.C.M.'s Committee for Theological Education.⁸⁸ This was a recognition of devolution that had already taken place, and which had already affected the Lincoln Scheme. On a wider front the Lincoln L.N.S.M. Course will be judged by how well its students have encouraged the ministry of others, by how adequately its ordinands have been prepared for the expectations that accompany the ordained role, by how far it has presented a model of collaborative ministry, by how far it has engaged the gifts and potential of both the laity and the stipendiary clergy, and by how well it has held together ministerial need and theological and educational coherence.

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CHAPTER TWO

THEOLOGICAL CONSIDERATIONS

The Lincoln L.N.S.M. Scheme came to birth at a time when the Diocese of Lincoln was publicly expressing its commitment to every member ministry in the document "Ready to Serve".

"God raises up within the Church those who can teach, nourish and inspire others, and fellow Christians are able to offer one another much encouragement and support. This is not the activity primarily of the ordained person, merely supported by the laity. Each Christian brings his/her particular gift to the task of ministry."¹ This document recognises both that most Christian ministry takes place within a secular setting, but also that the ministry of Christians in the world has to be empowered and sustained by ministry in the Church. The Lincoln L.N.S.M. Scheme has from its first beginnings sought to provide a structure to enable the local church to express the ministry of all God's people in that place. It has been said that the Church talks about 'every member ministry' and 'the priesthood of all believers', but fails to structure itself to make either a reality.

The Lincoln Draft Scheme (1984) puts much emphasis on the need for more ministry,² and perhaps gives too little theological justification for its different way of training and ministering. Nevertheless, the local church's calling of some of its members to work as a ministerial team is seen as a way of encouraging the whole local Christian community to fulfil its ministry. This group of local ministers is

seen as a team who will work collaboratively with the incumbent and with other official ministers (e.g. stipendiary curate, reader, N.S.M.).³ Together this ministerial team is to express how the Church should minister, in a way that a solitary stipendiary minister cannot. In other words, they are to be a sign of God's presence and love. The term much used in the Draft Scheme is "pioneer". "They are pioneers whose prime function is to show by their words, deeds and method of working how the whole Church is called to minister, just as the Church pioneers for humanity at large the work of the people of God."⁴ L.N.S.M. as developed in the Diocese of Lincoln is a way of enabling the local church to work collaboratively. The Scheme involves not only the developing of lay confidence through training, the provision of local ordained ministers, the establishment of a mixed clergy/lay team of ministers, but also the encouragement and support of the stipendiary priests and deacons in adapting to a different role. The Report, Future Development of L.N.S.M., November 1987, (henceforward referred to as the F.D.L. Report), recognises that collaborative ministry has to involve the whole congregation. "It will be essential that the whole congregation is committed to a collaborative style of ministry."⁵ From 1989 onwards commissioning will not be of L.N.S.M. team members, but of the whole congregation as a re-affirmation of the baptismal call to ministry and their corporate commitment to working collaboratively. The development of shared ministry may be seen as a long

process, for L.N.S.M. is a means of establishing shared ministry, but also some evidence of a commitment to collaborative ministry is a prerequisite of developing L.N.S.M.

The Draft Scheme (1984) states that "the key to this Scheme is the understanding of the Church's ministry as corporate".⁶ The writer draws on Paul's imagery of the Body of Christ, where the different limbs work in harmony together, as the local church uses the gifts of the Spirit for the common good, arguing that the specially appointed ministers, such as apostles, prophets and teachers are all part of the corporate ministry of the whole church. Other New Testament images such as fellowship, the vine, the household, spiritual house and People of God are not used to strengthen the picture. The Draft Scheme (1984) then turns to the example of Jesus "who chose Twelve, not only to be with him but to share in his ministry"⁸ as representatives of the New Israel, proclaiming good news and healing the sick. It is important to note the Lukan tradition of Jesus sending out of the seventy, his travels with his disciples, the evidence that others accompanied him, including women, and the gospel's testimony to his close bond with Peter, James and John. This corporate emphasis does not deny the solitude of prayer nor the loneliness of Gethsemane and Golgotha, but helps to restore a balance in ministry. The Draft Scheme (1984) also refers to the letters of Paul,

which are generally from a team, Paul and Timothy (2 Cor.1.1., Phil.1.1.) or Paul, Silvanus and Timothy (2. Thess.1.1.) and in which Paul often uses the plural pronoun "we" rather than "I". It may be that Paul is not using a sort of royal "we", but is speaking out of an experience of corporate ministry. "This is not to ignore the value of individual ministries, but is to assert that the basic pattern of ministry is corporate, to which the individual ministries contribute."⁹

Collaborative (or shared) ministry can be seen to be in tune with the New Testament pictures of church and ministry.

"The New Testament description of ministry concentrates on the mutual service to one another of fellow-believers by means of which the whole Body of Christ grows to maturity. Through 'every member ministry' Christians use their particular gifts in active membership of the Body of Christ. Their common ministry is one of service to the world. Thus there is a distinction between ministry in the church and the ministry of the Church, but there is no tension between the two in principle, because a Christian's primary vocation is always and everywhere to serve God."¹⁰ This common distinction made in the Tiller Report corresponds with the two levels (or stages) of ministry referred to in the Draft Scheme (1984) where it is recognised that if the Lincoln L.N.S.M. Scheme equips for both forms of ministry it gives its primary focus of attention to the former. If not church-centred, L.N.S.M. is parish or community-focused, for

it takes seriously the locality and the church-centredness of the church, as the background against which collaboration must be developed.

"As God has called you, live up to your calling....There is one body and one Spirit, as there is one hope held out in God's call to you; one Lord, one faith, one baptism; one God and Father of all...But each of us has been given his gift...And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the Body of Christ."¹¹

All Christians are by baptism called to minister, to use the gifts God has given them, to be hospitable and open to others, to exercise mutuality in ministry, to be vulnerable like Christ, and to realise their human interdependence. All Christian ministry is based on the model of Christ the self-giving servant of God, and flows outwards from this source bearing witness to the victory of his death and resurrection. A local ministry team is able to be a corporate sign of this baptismal calling, of the corporate nature of ministry, of the possibilities of shared leadership and of the interdependence of Christian ministry. The statements of the Anglican-Roman Catholic International Commission, Final Report 1981, of the World Council of Churches, Baptism Eucharist and Ministry Report, 1982, the

Ordinal of the Alternative Service Book, 1980, the Report, A Strategy for the Church's Ministry, 1982 and the Report, Faith in the City, 1985, all in their different ways underline the calling of the whole 'laos' of God, the vocation of all the baptised.

In the writings of a number of Roman Catholic theologians the ministry of the baptised had been emphasised. In the early 1970s Rahner had written that "by sacramental consecration every Christian in the Church has been authorised and empowered for the task of actively co-operating in the work of the Church both interiorly and exteriorly."¹² For so long the layman had been regarded as lay in the sense of non-expert, but "by baptism he is deputed to be a bearer of the word, a witness of truth, a representative of the grace of Christ in the World."¹³ The role of the layman does not derive from the position of the clergy, but from the very nature of the Church.¹⁴ In agreement with this the development of local ministry must not be understood as a clergy support system, nor as the desperate response of an ailing institution, but as in part, at least, a movement from below, a "grass-roots" response to the needs of ministry and mission.

"An authentic and living parish today cannot be sustained merely by the power of the major, episcopal Church and its administration. It must likewise be sustained from below, from the base, by the faith and by the spiritual and not

merely folkloristic attachment to the Church of convinced Christians and their fellowship; consequently it must itself form and carry within itself something like a base community."¹⁵

The needs of local communities may be different in rural or inner city Britain from those of the Third World, but in the development of leadership, in mutual commitment, experiential learning, worship and fellowship there are links between the experience of local ministry teams and the base Christian communities, even if there is not the same social, political and economic awareness. In neither setting is the institutional Church to be written off, for it can provide resources and support for new ways of being church in particular settings. In the writings of theologians who adhere to a catholic understanding of the church, there has been a recognition of the significance of the local congregation. Kung has stated that "the local Church is the Church and can fully represent the cause of Jesus Christ. It is only in the light of the local Church and its concrete realisation that the universal Christ can be understood."¹⁶

If we turn to the local churches of the New Testament era a varied pattern is found, which provides no blueprint for contemporary ministry, and in which episcopal, presbyterian and congregational traditions can find their inheritance.

The church at Jerusalem seems to have been marked by a Jewish structure. The Twelve are its founders, and their ministry is supplemented by the Seven, chosen to administer the food distribution, but as a group they are unique. They are succeeded in Jerusalem by an ordered government of elders under the leadership of James, based on the model of the Jewish Sanhedrin, and by apostles who are missionaries. Houtepen concludes, "As in Jerusalem, so too in Antioch and throughout the ancient church the ministry is to be characterised by a certain tension between the local church leaders with their way of ordering things and the travelling 'apostles', 'evangelists' and missionaries; of course this tension may also be seen as a prototype for all later forms of ministry."¹⁷ The catholic-local tension is felt acutely by those who seek to develop L.N.S.M.

In Antioch the early missionary centre the local leaders of the Christian community are called prophets, and people are chosen from this group for missionary endeavour. Apostles, prophets and teachers are found in the communities of Corinth and Rome, as well as the expression of spiritual gifts of prophecy, serving, administration, generosity, teaching and leadership (1 Cor.12, Rom.12.). In Philippi the local leaders are called "overseers and servants" ('episkopoi' and 'diakonoi') which can be misleadingly translated as "bishops and deacons". In the Jewish Christian communities the traditional presbyterial pattern of building up the community through a group of elders

predominated, but in the Hellenistic communities and Gentile churches a variety of terms were used: president (1 Thess. 5.12; Rom. 12.8), administrators (1 Cor. 12.28), pastors (4.11), guides (Heb. 13.7), overseers, who are usually also called elders (Thess. 1.5-9; 1 Tim. 4.14; 5.17). Only slowly from the sub-apostolic period did the threefold order of the bishop, priest and deacon develop, but within the New Testament there is no single model or organisation of ministry.¹⁸ There is rather pluriformity, flexibility and versatility, and a plurality of leadership. Ministry is co-extensive with the whole church, and apart from differences of ministerial function, the chief distinction is between the local and the itinerant ministries.

The Lincoln L.N.S.M. Scheme has sought to emphasise the responsibility of the local church for developing its ministry. Local ministry teams include members of the congregation who have been chosen by the local church for training for lay or ordained ministry in that locality. The ministerial team provides knowledge and continuity that complements that of the stipendiary minister (the itinerant). As yet an L.N.S.M. team is not seen as alternative to a stipendiary minister in a given locality. The vicar (or deacon-in-charge) provides theological resources, leadership, wisdom from the wider church and perhaps even prophetic insights. The involvement of the bishop in the formation of local groups, diocesan training

and assessment, external assessment of the scheme and rigorous selection of ordinands, guards against any lapse into congregationalism. In the period since the F.D.L. Report of 1987 the Scheme has become more episcopal and integrated into the life of the diocese.¹⁹ If numbers of stipendiary clergy decrease further the careful attention given to delegated oversight will become all the more important. The local Church's acceptance of its responsibility to undertake the mission of the Church in that particular locality, and its need to see itself as the local manifestation of the Catholic Church is regarded by the Tiller Report as crucial in establishing any effective strategy for ministry.²⁰ The local church has within itself potential for ministry, even in remote rural areas, and can be enabled to seek out and recognise its ministers. In an episcopal church, oversight vested in the Bishop, and shared with his clergy, relates local groups to each other and to the whole church. Just as the Anglican Church lives within the tension of being catholic and reformed, so it may live with the tension of the church being both catholic and local.

"The Scheme is aimed at the practical task of helping local churches to identify the local needs for Christian Ministry and to supply those needs out of their own resources."²¹

This statement from the Draft Scheme (1984) occurs in its brief section entitled 'The Theology of Ministry', where it is emphasised that the Scheme does not depend on one view of

ministry, nor upon a greater degree of consensus about the meaning of ordination than already exists. The only theologian mentioned in this slight theological section is A.T. Hanson²² whose thinking about recognised ministers as pioneers of ministry and of the church as pioneers of humanity is utilised. In other Lincoln L.N.S.M. documents of this period, such as the preparatory Parish Course, "The Ministry of the Whole Church, 1984", "the authorised ministry as a pioneering ministry"²³ is stressed, and the term "pioneer", based on Jesus Christ "the pioneer and perfecter of our faith"²⁴ became over-used. The only other theological point made within the Draft Scheme (1984) is that ministry is service, based on the pattern of service set by Jesus Christ, and that the call to Christian service is made concrete in the sacrament of baptism. Surprisingly no mention is made in the Draft Scheme of Schillebeeckx' work, whose *Ministry: A Case for Change*, had been published in English in 1982.²⁵

Schillebeeckx writes against the background of a shortage of Roman Catholic priests, particularly in Latin America, but also in Europe, including his home territory of Belgium and the Netherlands. Rather than confining himself to a sociological and statistical analysis of the shortage of priests he presents a detailed historical and theological investigation, in which he concludes that if there seems to be a shortage of priests in the Church then there is

something wrong in the way that believers look at the Church and its ministry.²⁶ He shows how in the Church of the first millenium the Church's leadership and ministry was much more part of the Christian community rather than set over against it, as in later developments. In response to criticisms Schillebeeckx produced a more detailed argument in "The Church with a Human Face, A New and Expanded Theology of Ministry", published in English in 1985.²⁷ The earlier book begins with a quote from Jerome, "There can be no church community without a leader or team of leaders", and the latter with a statement about the contemporary trivialisation of the eucharist through the laity presiding at a pseudo-eucharist, with hosts brought from elsewhere, and the connection between president at the eucharist and the community being broken.²⁸ A similar shortage of priests and the difficulties of maintaining regular adequate local worship and pastoral care in rural Lincolnshire had pushed the Diocese of Lincoln towards developing a locally grown ministry that could contain an ordained local element.

For Schillebeeckx, the community has a right to a minister or ministers and to the celebration of the eucharist. The apostolic right has priority over criteria for admission which a church can and may impose on its ministers. A eucharistic community has to be sustained through the eucharist. "The eucharist is Jesus' parting gift to the whole community, which, therefore, has a right to it - the right by grace - regardless of all kinds of complicated

problems over the ministry."²⁹ For Schillebeeckx "the decisive element in ministry is the recognition of the minister by the community, but problems arise when there is a shift of emphasis so that ministry is no longer related to the church, but priestly power is associated with the celebration of the eucharist".³⁰

He contrasts the regulations of the Council of Chalcedon (A.D. 451) with those of the Third Lateran Council (A.D. 1179). Canon 6 of the Council of Chalcedon condemned any form of 'absolute consecration, that is the consecration of an ordination candidate who had no connection with a particular community: "No one may be 'ordained' priest or deacon in an absolute manner (apolelymnenos)...unless an ecclesia is clearly assigned to him, whether in the city or in the country, whether in a martyrdom (a burial place where a martyr was venerated) or in a monastery; the holy council resolves that their cheiratonía (ordination or appointment) is null and void...and that they may not therefore perform functions on any occasion."³¹ By A.D. 1179 Chalcedon's ecclesiological 'titulus ecclesiae' had been interpreted feudally to mean that no one could be ordained "unless he has been assured of a proper living."³² Church order can hinder what it was originally intended to ensure, and can become a new ideology which blocks fresh developments. His later book offers a less schematised historical outlook, examines again the shape of ministry in the different

elements of the New Testament and in later strands of the tradition, and faces discontent about priesthood, celibacy, married priests and religious, and the diaconate.

Schillebeeckx seeks with great rationality to break out of the Western rationalised tradition of Christian life and to restore a vision of enlarged humanness. For him transcendence is no longer to be located in an 'otherness' or 'from above', but 'from below', in the world at large, where Jesus is known as a man like us, as suffering servant rather than triumphant Lord.³³

For Schillebeeckx theology has to be 'from below', in that all theological formulations and structures of ministry are marked by historical change and finitude. Hope is found in vulnerability and openness. The leadership developed in small Christian communities 'from below' should be recognised as true priesthood, so that small cell-like Christian groups can participate in the eucharist, without over-stretched reliance on leaders from outside the local context or on the provision of the reserved sacrament. He argues for the gospel being embodied in new structures, where the authority of local leaders is recognised, rather than solutions being imposed 'from above'. He does not find a past golden age even in the New Testament era, when the Christian churches were looking for the most appropriate structures, and insists on the oneness of human experience. For him the concrete needs of Third World basic communities are no longer merely humanistic concerns, but sacramental

signs of the meaning of things and the dignity of persons in God. Theology is marked by praxis, and reflection follows experience. Perhaps not all of Schillebeeckx' ideas are easily transferable to an English Anglican setting, but context does shape theology. The world and the Church look different in the Lincolnshire Fens than they do in London or even Grantham.

Schillebeeckx' position on ministry has been criticised for its functionalism. This criticism has also been made of L.N.S.M., perhaps with less justification. Critics of L.N.S.M., wary of the appointment of local ordained priests, have often imagined that because of parochial needs a person of some natural leadership qualities is simply chosen as the local community's priest. The Lincoln L.N.S.M. Scheme is not wedded to a functional view of priesthood, even given the emphasis upon ministerial need, New Testament diversity and the later development of a three-fold order of ministry. The starting point of the Draft Scheme (1984), and the thinness of its theology may lead me to suspect a merely functional theology of ministry. However, the practice of L.N.S.M. in the Diocese of Lincoln is that someone chosen by the local Christian community as a potential priest or deacon is trained, assessed and selected. The wider church has a voice in both assessment and recommendation for ordination, so that more than local criteria and standards are brought to bear. The local priest has a representative

role in the community, as a representative of Christ and of the local Church, but also he is a representative of the Church of England, and faces some of the expectations that are attached to any ordained minister.

Within L.N.S.M. the call comes from the local church, through the parochial church council. However, that call once accepted by the candidate as a possible call from God has to be internalised. No candidate is recommended to the Bishop for ordination unless the person has internalised that call, making a personal response, and expressing a personal commitment to the vocation to the diaconate or priesthood. Sometimes that initial call is met with surprise or even with a certain scepticism, but in different ways local ministers have responded to that call, ministerial formation has taken place, and there has been a change in being as well as doing. This could be well emphasised in concrete terms through the call and ordination of a steelworks foreman and a schools science adviser in a north Lincolnshire village. Both of these men would have been most unlikely to have come to ordination apart from the call of the local church. The Church of England has over-emphasised the importance of evidence of the inner call over against the call that comes through the local church. The Lincoln L.N.S.M. Scheme has re-asserted the role of the Christian community as vocation, while at the same time emphasising the importance of the individual's answering sense of vocation, which may develop quite rapidly in

response to the local church's vote of confidence and through the experience of ministry.

The Welsby Report, *A Supporting Ministry*, 1968, commented on the possibility of officially recognising the gifts of ministry of members of a congregation and accepting them as part of a ministerial team who would work with personnel from outside the locality. This Report suggested that a move away from the local area would mean a surrender of orders³⁴ This is not a view that has been advocated by the Lincoln L.N.S.M. where the life-long commitment of ordained ministry is accepted. Nevertheless, questions remain. If someone is ordained and has been chosen for ministry in a particular locality, what happens if that person later moves to another district, diocese or country? It is possible to accept the catholic saying of "once a priest, always a priest" and to support the establishment of an ordained local non-stipendiary ministry.

In February 1976 a Report produced by The Faith and Order Advisory Group (F.O.A.G.) of The Board for Mission and Unity, entitled "The Theology of Ordination", was issued. In this report a number of distinct elements of ordination are recognised - the choice of the church, the presentation of the candidate to the ordaining ministers, the prayer of these ministers for the gift of the Holy Spirit for the fulfillment of the office, and the candidate's acceptance of

the divine call.³⁵ It is seen that the ordained minister (and in this context not only an Anglican priest) has received a special call, accepted a special responsibility and been given a special grace. Ministerial character can be seen as both a personal quality of life and as an indelible seal, which guarantees the ministry of the sacraments despite a minister's personal unworthiness; and the Ordinal of the Book of Common Prayer and Article 26 of the Thirty Nine Articles are quoted in support of these two distinct truths.³⁶ Against this background it is stated that, "At his ordination a minister is set in a special relationship with the Church as a whole, and this is a permanent relationship. He will also be licensed to exercise his ministry in a particular locality and within certain limits, thus giving expression in the local community to this special relationship. This local expression of his ministry is not permanent, and the licensing to it is to be clearly distinguished from ordination."³⁹

Here a most important distinction is made between ordination and licensing. This does not resolve completely the local-catholic tension, but does enable the Church to live with that tension. Ordination is not to a particular geographical setting but to the Church of God, even though the ordained minister has been called by the local community and may spend the rest of life in that locality. The Church of England's stipendiary ministers are dependent on the

Bishop's licence too, though their ministry is more easily transferable. There have always been in parts of Europe and the Orthodox East static village clergy who within their locality have represented the universal church. The Report recognises that there will always be some anomalies, but regards it as "less anomalous to envisage the continuation or ordination without a licence than it is to envisage the withering away or termination of the priesthood into which a man has been ordained."³⁸ It is not denied that the L.N.S.M. has a special relationship with the Church as a whole through ordination, but training and support has been for a certain local context. The L.N.S.M.'s ministry is not immediately transferable; on moving to another setting there has to be negotiation, acclimatisation to a different context, the development of local acceptability, and the membership and support of a ministerial team. For transfer of a Diocese of Lincoln trained L.N.S.M. to stipendiary ministry (or non-stipendiary ministry, which is less likely) there has to be further selection and training, so that a minister originally locally trained may function effectively in a wider setting. There seems every likelihood that by 1990/91 the Guidelines for Local Non-Stipendiary Ministry,³⁹ accepted by the House of Bishops in February 1977, will be superceded by national regulations. While some Bishops may be a law unto themselves, it seems important in ministry to do justice both to local responsibility and to catholic order.

The F.O.A.G. Report of 1976, noted the requests for lay celebration of the eucharist which had arisen from some congregations' deprivation of regular celebration of the eucharist, but argued against this alternative and the possibility of licensed laity distributing the reserved sacrament as an alternative to the eucharist. The Report favours the possibility of a natural and acceptable community leader and pastor being ordained and appointed to preside at the eucharist.⁴⁰ The representative role of the president, acting on behalf of the local community and of Jesus Christ means that much is expected of him. "Since the eucharist is more than just the rite of a particular community, each celebration involving in principle the whole Church, it seems clearly most fitting that the president should be one who shares in the (potentially) universal ministry."⁴¹ The difficulties about this solution are seen to lie in the areas of the choice and preparation of the ordained minister. The first of these two apparent difficulties is met through revivifying of the early church practice of the local church calling out its leaders. Of course, there are practical difficulties in nomination and election, particularly in ensuring that members of a local ministry team are sufficiently representative of the congregation and the wider community. As regards training the Report concludes that, "It will seem to many better to be somewhat flexible about the requirements for ordination than to suggest that an episcopal licence can take the place

of ordination."⁴² The Report of the Faith and Order Advisory Group which included both anglo-catholic and evangelical participants prepared the way for the development of local non-stipendiary and the Lincoln Scheme.

It is not only those theologians who espouse a functional understanding of ordained ministry who have come to emphasise the significance of the local and communal aspects of ministry. In an earlier generation Congar, who remained committed to the hierarchical as well as the communal aspects of the Church, wrote "When the members are a community to such a degree that they lead their Christian existence in it, they seek to find among themselves, to as it were carry or bring to birth, a man of priestly soul who may attain to ordination and become in a very special way their priest. That is perfectly normal; there were many who became priests in that way in early days and during the patristic age."⁴³ Congar states that the Church is both from below and from above, human and divine, and that the ministry not only represents the community to God, but represents Jesus Christ to the faithful. "The Church is at the same time earth and roots, roots which draw nourishment from the earth, the world, that the grain may swell and ripen; or she is both the building and its stones, quarried from history and the world (1 Corinthians 3.10-15). For once again she is made from above and below."⁴⁴ Congar's thought may seem to have its centre in the beyond, in

otherness, in the givenness of the church as institution⁴⁵ without sufficient recognition of the historical conditioning of patterns of ministry, but his writing can still help the contemporary church to wrestle with questions of apostolicity. "Bishops in council, priests celebrating the eucharist, have a certain role as representative of the believing and praying community. But in the properly hierarchical acts of defining the Church's tradition, consecrating the holy gifts or ministering the sacraments, they are acting as ministers and ~~o~~ delegates, not of the faithful, but of Jesus Christ."⁴⁶ The ordained L.N.S.M. also speaks God's word to the faithful, interprets the tradition and celebrates the sacraments, and he does so with the oversight of a stipendiary minister, with episcopal authority and with team support. The stipendiary as "the sent one", may better stand against the local church, supplementing the incarnational contribution of the local leaders. It is possible for an episcopal church to hold to both catholicity and localness.

Rahner like Congar has held firmly to the hierarchical structure of the church, whilst criticising mere institutionalism. "There is a very real difference between the cleric and the Christian who has not been entrusted with specific tasks or organisation and leadership in the Church in virtue of having received the sacrament of priestly consecration or order. In this respect it is Christ's will that there should be ascending order of rank and degree in

the Church. But these differences in rank and order are so only with regard to quite specific functions in the life of the Church and her disposition and organisation as a society."⁴⁷ Rahner does not equate the divine calling to the priesthood with an earthly profession,⁴⁸ and sees that a "part time priest" would only be part-time from a secular standpoint, and would neither in his concrete existence nor in a theological sense be practising a hobby."⁴⁹ By 1974 Rahner recognises that the call to priesthood may come from the local church and for the local church. "It is perfectly conceivable that a situation might arise in which some future community of believers found itself unable to discover any more priests through the administrative channels customary hitherto. Why, then, should such a community not discover and select from among its own more vital members some senior man who (the due conditions of theological formation and human maturity being fulfilled, and ordination having been conferred by the bishop) would become the 'presbyter' of this community, its priest?"⁵⁰ Priestly ministry is not an additional ministry but for the priest who is called the way of being a Christian.

By 1983 Rahner seems to have reflected further on the increasing shortage of priests, and is able to see that the link between priesthood and academic training and celibacy might be broken. "There is no point in upholding the theoretical principle that the ordained priest is and must

remain the proper leader of the congregation if the increasing shortage of priests means that without laymen or leaders the congregations will cease to exist. If this schizophrenia is allowed to proliferate, the church will be involved in a tacit Protestantism which it has hitherto so abhorred, merely because of the desire (without convincing reasons) to continue to link the priesthood with an academic training and celibacy."⁵¹ He sees that there is a place for ordaining natural local Christian leaders. "If leadership of the community is an intrinsic and essential element of the priesthood, in which this function and that of the presidency of the eucharistic celebration are mutually dependent, then the very people who in the future will be leaders of a priestless community should themselves be ordained priests and thus sacramentally recognised for what they accomplish as actual leaders."⁵² (For some Lincolnshire women ordination to the diaconate has been recognition and the receiving of authority for a ministry already exercised.) Rahner argues that a Roman Catholic pastoral assistant should if he becomes the leader of the local Christian community be ordained as the presiding minister at the eucharist.⁵³ He recognises a secondary distinction between lay people and clergy, but expresses some agnosticism as to where the dividing line ought to lie.⁵⁴ Even Congar could also admit that the threefold ministry of bishop, priest and deacon "has and should have ragged edges that prevent a clean-cut distinction from the laity".⁵⁵ In a theology of ministry there is bound to be a

certain ambiguity and untidiness; good order is not to be equated with over-precision and rigidity. The distinction between clergy and laity is foreign to the New Testament, where the whole local church (the laos of God) participates in ministry. A local ministry team can be a means of breaking down false divisions within the church, as well as a means of encouraging the ministry of all. To adopt such a position is neither to deny the importance of leadership, nor the gift of the threefold order of ministry, nor the grace and authority associated with ordination, nor the Anglican "cure of souls". Ordained local ministry and corporate leadership (eldership) are parts of the tradition that are being reclaimed in the contemporary church.

In the F.O.A.G. Report of 1986, the Priesthood of the Ordained Ministry, it is emphasised that the priesthood of the Church and the priesthood of its ministers are derived from the priesthood of Christ, that they are priestly only by grace and by participation in his unique priesthood.⁵⁶ Although the word 'priest' is not used of the Church's leaders in the New Testament, it has long-established usage in the Church, and underlines the representative character of ministry. "The special ministry is ordained to speak and act in the name of the whole community. It is also ordained to speak and act in the name of Christ in relation to the community. Its authority and function are therefore not to be understood as simply delegated to it by the community.

Consequently, insofar as its ministry is priestly, its priesthood is not simply derived from the priestliness of the whole community. Rather, the common priesthood of the community and the special priesthood of the ordained ministry are both derived from the priesthood of Christ."⁵⁷

The ministry of the ordained is seen not simply as a delegation from below, but as a gift of the Spirit.⁵⁸ The distinctive ministry of the ordained involves service, leadership and oversight; is one way of participating in the ministry of Christ, it is not the only way, nor a better way, and it is not to be falsely separated from the ministry of the rest of the People of God. In local ministry teams there is opportunity of bringing together different elements of the Church's ministry, lay and ordained, local and catholic, voluntary and stipendiary, male and female, in a way that a living expression of service forms a bridge across the chasm between the sole professional parish minister and the ministry of the totality of a congregation. Bishop, priest and deacon are offices which require not only a distinctiveness, but also a coherence. The bishop has to provide a model of service; the stipendiary working across a wider geographical area in partnership with broader ministry has increasingly to exercise delegated oversight; and in more than one Lincolnshire parish a deacon-in-charge works with a local ministry team. "The church is a communion of those who live in Christ, fashioned by the Spirit after the life of the Trinity, in which unity and

multiplicity are bound together in a dynamic union of divine love."⁵⁶ The apostolic succession is primarily manifested in the apostolic tradition of the church as a whole, of which the ordained ministry is both sign and servant.

In different ways the Lincoln L.N.S.M. Scheme has sought to do justice to the catholic-local tension of ecclesiology, to the developing appreciation of collaborative ministry and to the provision of training for local lay and ordained ministry. Practical decisions about the amount of common training for lay ministers and ordinands, about commissioning and licensing, about the timing and place of ordination, about the relationship of the training (or trained) team with the rest of the congregation and about the incumbent's commitment and involvement have been made with these theological tensions in mind. The training course has been developed on a theological basis, though that basis has often been implicit rather than fully expressed, and has had to reflect the theological comprehensiveness of an English diocese. The theological basis is summarised in the F.D.L. Report (1987) as a) the biblical teaching about the responsibility of every church member to accept responsibility for ministry and for the exercise of gifts of the Spirit for the common good, b) the fullness of God's love expressed in every community through a sacramental presence focused in a priest and people in whom the life of God is discernible, and c) all ministry is

collaborative because the gifts of the Spirit are complementary.⁶⁰ That statement is not to be taken as exhaustive, but as part of a developing understanding. Within the period 1980-1988 in the Diocese of Lincoln practice and experience have influenced the understanding of local non-stipendiary ministry. A vision became an experiment, an experiment has become a resource, and a resource has become increasingly an accepted part of the totality of ministry. As appreciation of collaboration has grown through the L.N.S.M. development, so has educational understanding. For the diocese and L.N.S.M. staff it has been a learning through experience, an attempt at praxis. The course of training has been shaped by pastoral and geographical factors as well as by theological insight and knowledge of educational design, and may be seen to offer a model of collaboration.

Collaboration is a word that inevitably and rightly becomes all embracing. Discussions about collaborative ministry easily become discussions about the cosmos, about the world order, and about the Kingdom of God. In a world become small there has been increased realisation of our human interdependence. A theology of collaborative ministry has to be set in the context of our theologies of humanity and of God. The Scriptures, from the early chapters of Genesis to the Book of Revelation, are about humanity living in community. Human beings are not made to be alone, but to be with and to be part of each other in loving communion, in a

life marked by mutual respect, sensitivity and responsibility. We are all limited and finite, we depend on others for life, support and service, and the way of self-sufficiency and self-assertion is a denial of the love of God and a defacing of his image. Ministry (Christ-like service) is about mutuality, acceptance and humility, and is to be contrasted with domination, control and manipulation. "Look to each other's interests and not merely to your own. Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave."⁶¹

Ministry is not about the exaltation of the clergy, nor of a local ministry team as an elite, but about service, which recognises the worth of every limb of Christ's body and of every human being. In God himself there is fellowship, partnership, communion, coinherence. "Some will even hear echoes of their own commitment to collaboration emerging from the depths of the Christian understanding of God - the heart and spring of all reality. Is not God a social being or Trinity, and does not God incarnate choose to be with us not aloof from us, and God the Spirit insists on living and working in our midst?" So Taylor in a short essay, *Theology and Collaborative Ministry*,⁶² encourages the pursuit of collaborative ministry, which is neither a denial of the need for leadership, nor of the risk of the Gospel. Action

on behalf of the poor or the oppressed may lead to the isolation of the cross. Gospel collaboration may be contrasted with inward-looking ecclesiastical cosiness. In a fallen world there will always be brokenness as well as hope, but a collaborative ministry can be an effective sign of God's Kingdom of right relationships, freedom and human solidarity. "Our efforts to work together and relate to each other and experiment with styles which are compatible with our insights into what God intends for human relationships, actually contribute to the coming day when what God intends is achieved."⁶³

It has become possible to establish a local non-stipendiary ministry not least because of the prophetic insights of earlier thinkers such as Allen, who argued for a voluntary clergy, willing "tentmakers" like the apostle Paul.

L.N.S.M. is honestly parish-focused, but this does not mean that the local ministers or their training denies the world of work and leisure. The French practice of the "worker priest" and the recent development of the vocation of ministers in secular employment (M.S.E.s)⁶⁴ has helped the Church to question its own Church-centredness. In these developments there has been a theological appreciation of humanness, of the totality of God's concern, and of the importance of presence and being. Both strands are required, parish-focused and work-focused, functional and ontological, gathered and dispersed, for they are complementary, and in varying degrees are found within the

vocational understanding of both L.N.S.M.s and N.S.M.s. The L.N.S.M. chosen by the local church will often develop a sense of ministry at work (whether as priest, deacon or lay person) and a confidence to sometimes work at the fringes of the Church's life. In response to the testimony of L.N.S.M.s themselves the F.D.L. Report (1987) notes that "those who are ordained priest through the L.N.S.M. Scheme will be priests in the fullest sense of the world and will be seen as such wherever they go, irrespective of the restriction their licence places on the geographical location of their ministry. 'Priestliness' cannot be contained within geographical boundaries; it permeates the person of the priest and affects all he is and does."⁶⁵ The prophetic world-facing stance of the M.S.E. could be used as a theological resource in helping the locally chosen, parish-focused L.N.S.M.s to reflect on other aspects of their life and ministry.

Local non-stipendiary ministry is concerned with giving due weight to the responsibility, resources and initiative of the local church. The question of how local is 'local' may in the end be unanswerable, but in terms of the Lincoln Scheme 1980-1988 it is usually in terms of an agreed pastoral unit or benefice. "For the purpose of pastoral ministry 'local' may mean the deanery or an even wider area with the Diocese as the ultimate boundary."⁶⁶ A clear distinction is made between the local sphere of ministry and

the area from which a local tutor group may come, though in practice even the training has been formed from the more circumscribed area, though this will be less the case as depleted existing teams are enlarged. As yet L.N.S.M.s have not been used outside their pastoral area, but as time goes by, and if the number of stipendiary clergy decreases further, it is likely that the pressure for deanery use of L.N.S.M.s will increase. Differing answers may be given as to how far 'local' can be stretched, and it is important that voluntary, locally-trained, community-based leaders are not isolated from their team setting and used as peripatetics, being used as mere service-takers and institutional gap-fillers. Here in practice is felt the tension between the institutional and communal models of the Church. It is likely that ~~what~~ what might be called slow "Tillerisation"⁶⁷ will take place in many parts of the country, with the deanery becoming a significant means of co-ordinating the ministry and mission of the Church. Again tension is felt between the needs of the local church and the need of the diocese for a strategy for ministry, and this tension may be expressed both in the patterns of training and in the use of L.N.S.M.s.

The Lincoln L.N.S.M. Scheme has managed to hold together the training of locally-selected ordinands and lay ministers. This reliance on local ministers should not be equated with handing of the government of the Church to the local church or to the laity: it is part of a partnership in ministry.

"Sociologically, trained leadership is important for the identity, control, maintenance and direction of most social institutions. And those British churches which have attempted to sustain their rural congregations through a predominantly lay leadership - the obvious example is the Methodists - do not provide encouragement for this more radical problem. I am convinced (writes Gill) by those who argue that effective rural ministry should contain a balance of both professional clergy and others who have been trained specifically for non-stipendiary ministry."⁶⁸ Once again, it is not a question of either/or lay or ordained, stipendiary or non-stipendiary, local or catholic. The notion of first or second-class ministers is an issue only when the Church clings onto comparatively recent traditions of ministry as a profession, and misses the width of the tradition, and the variety of God's gifts. It is not true that all stipendiary ministers are interchangeable; there is great variety of training, experience and skills. With the development of L.N.S.M. this breadth of ministry is widened further, but so also is the commitment to continuing ministerial education.

L.N.S.M. is not the answer to all the Church's ills nor has the Lincoln L.N.S.M. Scheme reached perfection. Houtepen offers his tempered approval of local ministry. "But in the long run, too great a stress on a 'grass-roots' pastorate, in the sense of a pastorate for a fixed group of people,

cripples the practice of the ministry, although as a correction to the constant threat of excessive centralisation in the church there can be no harm in putting rather more emphasis on that aspect, following the ecclesiology of the Reformation and the Orthodox churches."⁶⁹

In the chapters that follow the educational structure and style of the Lincoln Scheme is examined. It is seen as a wide-ranging educational enterprise, that includes the training of tutors and incumbents as well as teams of elected local ministers. The analysis has to be accompanied by a sense of chronology, for within the period 1980-1988 there was constant change and development, as those people involved in the Scheme learnt through practice, engaged in educational and theological dialogue, and sought to discern what the Spirit was saying to the Church in North Humberside and Lincolnshire.

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4. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.3.
5. *Future Redevelopment of L.N.S.M.* (1987), op.cit., p.4.
6. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.4.
7. The Draft Scheme (1984) is a document which is the handiwork of the Revd. L.G. Blanchard, and this is particularly true of the introduction.
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29. E. Schillebeeckx, Ministry, *op.cit.*, p.30.
30. J. Bowden, Edward Schillebeeckx, Portrait of a Theologian, S.C.M. 1983, pp 76-77.
31. E. Schillebeeckx, Ministry, *op.cit.*, p.38.
32. *ibid.*, p.53.
33. T. Card, Priesthood and Ministry in Crisis, pp 71-89.
34. A Supporting Ministry ("The Welsby Report"), Church Information Office, 1968, paragraphs 43-47, referred to in W.M. Jacobs, *op.cit.*, p.103.

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36. ibid., p.12.
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43. Y. Congar, op.cit., p.326.
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CHAPTER 3

THE BIRTH AND DEVELOPMENT OF L.N.S.M.

The Lincoln Diocesan Synod approved the initiation of a scheme to establish a Local Ordained Ministry¹ in June 1978. In January 1979 the House of Bishops of the Church of England considered the Lincoln Diocesan proposals, and in October 1979 passed a series of resolutions, within the terms of which the L.N.S.M. scheme has worked, at least as far as they apply to ordinands.² In September 1980 the first Director of L.N.S.M. for the diocese, the Revd. (later Canon) L.G. Blanchard was appointed, and by the very end of that year the first training groups had been formed. As the scheme developed it drew together earlier expressed concerns. A plan to train a Local Ordained Ministry, as recommended in the diocesan reports of Adie, Mitchell and Grimsby (1978-1979),³ was connected with that earlier request of the Diocesan Synod in 1975 "to initiate a scheme...for the training and authorisation of a variety of lay ministers".⁴ The 1975 Graham Report had called for every member ministry, with the Bishop licensing some lay people for particular ministries after appropriate training.⁵

The training scheme was in principle to be open to the whole diocese, to urban as well as to rural areas, and to parishes of all shades of churchmanship and tradition. Lay ministers and ordinands are trained together. On completion of a period of training they are authorised by the Bishop to work as official ministers of the Church within their own

pastoral unit. This is, normally a parish or group of parishes under the leadership of one incumbent. Other dioceses at a similar period sponsored small numbers of people for L.O.M.⁶ The distinctiveness of the Lincoln Scheme lies not only in the locally based training, but in the learning and working together of candidates for lay and ordained ministry, and in the election of the candidates, its ministerial students by the local church through the decisions of the Parochial Church Council.

The External Assessors' Report of February 1987, acknowledging that questioning of the general character of the Scheme itself did not fall within its brief, observed that the Scheme was defined by certain features which had to be regarded as fixed, unless the Scheme were to undergo more fundamental change. The fundamental features listed are:

- i. The use of a single course of training for both local ordained and local lay ministers.
- ii. The election of candidates to defined ministries (lay or ordained) at the beginning of training.
- iii. Aims and criteria for ordination selection as set out in para 2.6 on page 6 of the draft Scheme of 1984.
- iv. The use of local selection conferences as the agent of recommendation for ordination training.
- v. An emphasis on group work in ministry and in training.
- vi. Sharing of responsibility for each local ministry group's training between the incumbent of that group's parish and the group's tutor.

vii. The use of self-assessment as the main annual vehicle of assessment.

viii. Written work to suit individual candidate's capacities.

ix. The role of the Scheme's Assessment Committee as the final agent of assessment which makes definitive recommendations to the Bishop for or against potential ordinands' going to local selection conferences or being ordained.⁷

In practice even for the first students the L.N.S.M. course has been of three years' duration, though the earliest syllabus indicates that two years of initial training are followed by a third post ordination year led by local clergy.⁸ The course is "comprehensive" in the sense that it is open to people of every kind of educational experience and academic level, from basic literary attainment to higher education achievement, but the candidates are not self-offering; they have been chosen by the local church in a parish that seems to the diocese right and ripe for this development. It is a general ministerial training course, which neither covers every aspect of traditional theological training (e.g. Church History) nor considers every area of ministry in depth (e.g. Mission and Counselling); and so in another sense it is not "comprehensive".

It is meant to be a form of ministerial study and development with which the already committed and active Christian person can cope,⁹ and a form of education that has to accommodate people of very different levels of academic competence and experience of life.¹⁰ Within the scheme a high emphasis has been put upon the students' needs to go on learning, to engage in some form of Continuing Ministerial Education after the initial three year training period is over.¹¹ After two years of initial training students have been commissioned as lay ministers for one year, except for those who have been made deacon at that point; the whole L.N.S.M. group is licensed¹² for ministry in the local pastoral unit for one year. On completion of three years' training male deacons have become priests, subject to assessment and recommendation to the Bishop, and the whole L.N.S.M. team is commissioned by the Bishop (or his agent if no ordinations are taking place) for three years. The F.D.L. Report (1987) recommended that the ordination of local candidates to the diaconate should normally take place after three years of training, and priesting after a first year of Post Ordination Training. In late 1988 the first trained local ministry teams were reviewed by the Bishop after their initial period of authorisation had ended; a triennial review of local teams began to be implemented.

By February 1984 the first "final" commissioning and ordinations had taken place in Lincoln Cathedral and L.N.S.M.s, lay and ordained, male and female, had been

authorised¹³ to work for three years in their particular local areas. An L.N.S.M. team works in partnership with the local incumbent and with other official ministers such as stipendiary curates, non-stipendiary ministers,¹⁴ readers or church army officers as a ministerial team. This wider ministerial team has been seen as a pioneering unit¹⁵ which will draw other members of the parish into the full humanity of Christian ministry. L.N.S.M. was envisaged as a practical and experimental way of developing ministry in a predominantly rural diocese, through which trained local teams would enable others to fulfil their ministries and to participate in mission.

By September 1984 a second member of staff, the Revd. I.G. Stockton, as Assistant Director joined the Revd. L.G. Blanchard in developing the work of L.N.S.M. During the period 1981-1984 a lot of formative work had taken place through the then L.N.S.M. sub-committee which was part of the Diocesan Ministry Committee. In January 1985 a second part-time Assistant Director of L.N.S.M., the Revd. D.M. Lambert, was appointed. This meant that the developing work could be shared out geographically (by archdeaconries, Stow, Lincoln and Lindsey) and responsibilities apportioned. One assistant became responsible for C.M.E. and incumbent training.

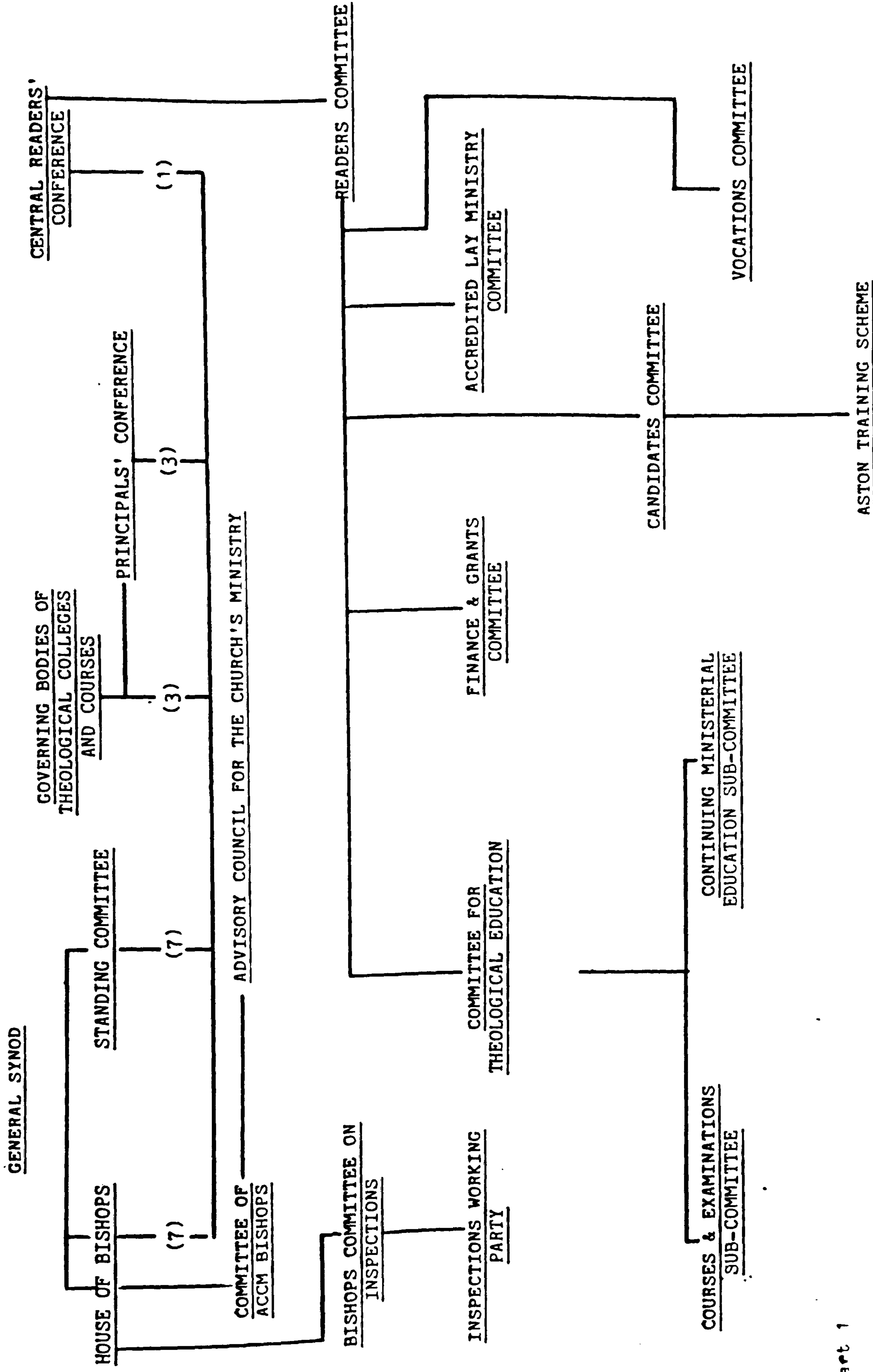
Also in 1984 the Scheme was approved by the Advisory Council

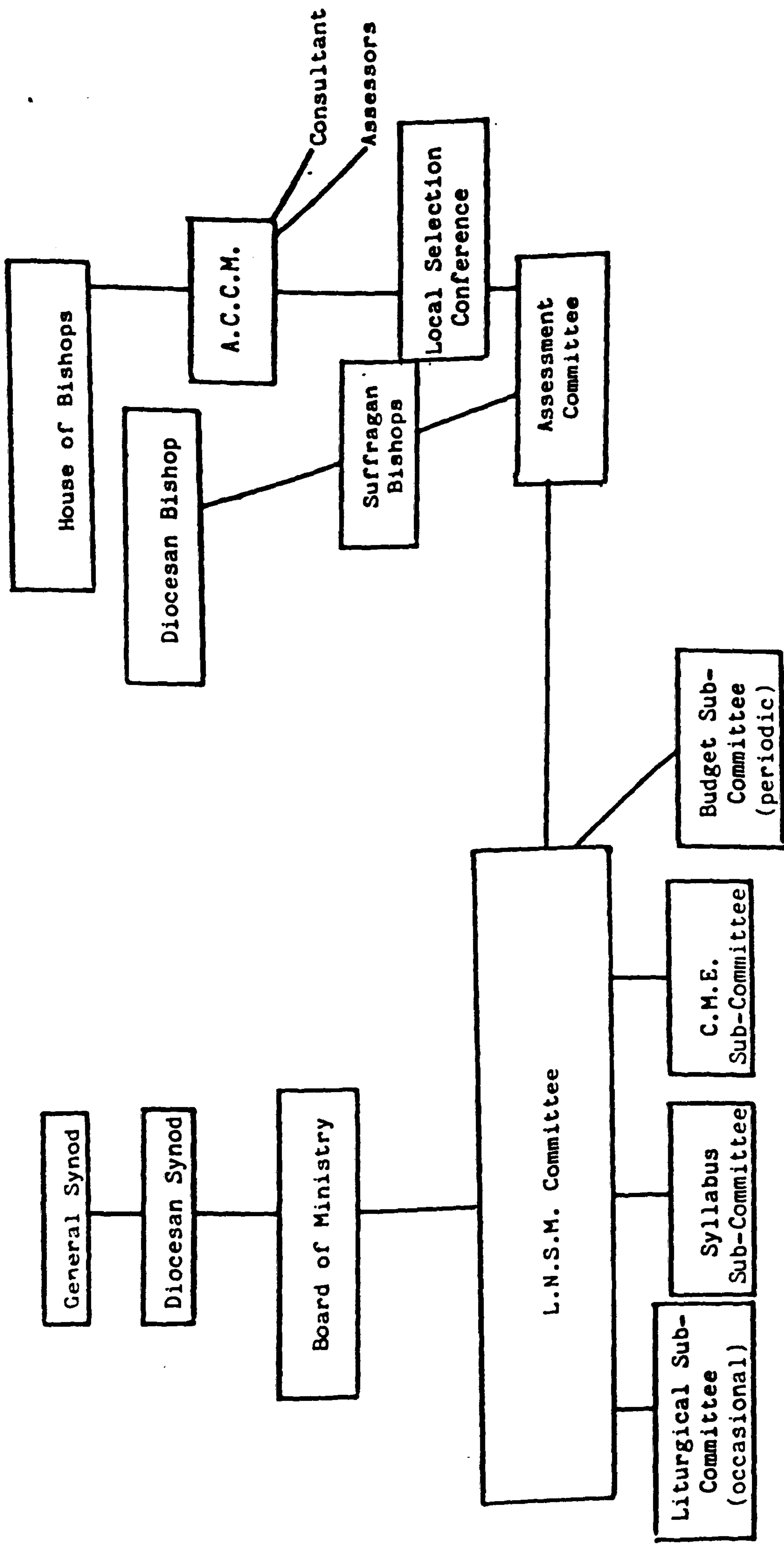
for the Church's Ministry (A.C.C.M.) as a recognised ordination course for local ministry, and it was the first L.N.S.M. course to seek and to receive such recognition from the central church authorities. Throughout the Scheme's short history the course has developed in consultation with A.C.C.M. and its various committees (see Chart 1) and through the synodical structure of the diocese (see Chart 2). In 1986 a change was made from a committee to a board structure for Ministry. The general L.N.S.M. committee is responsible to the Diocesan Board of Ministry, and thence to the Diocesan Synod, (including the episcopate). The L.N.S.M. Committee has its own sub-committees of Syllabus (meeting frequently), C.M.E. (meeting three times a year), Budget (meeting twice a year) and Liturgy (meeting as need arises). The Assessment Committee sits to one side of the everyday business of L.N.S.M., and only in the Report, Future Development of L.N.S.M., November 1987 has it been referred to as a sub-committee; it has normally included in its membership both suffragan bishops.

In the "Draft Scheme for the Lincoln Diocese, Local Non-Stipendiary Ministry, 1984" henceforward referred to as the Draft Scheme (1984), the L.N.S.M. Sub-Committee was given the following terms of reference.

1. to foster and oversee the development of L.N.S.M. within the diocese.
2. to maintain relations with other appropriate agencies.
3. to report regularly to the Ministry Committee (now

ADVISORY COUNCIL FOR THE CHURCH'S MINISTRY





L.N.S.M. Structures, sub-committees, etc.

as presented to the new L.N.S.M. committee in June 1986.

Board), and to draw its attention to matters of policy in this area.

4. to recommend an annual budget to the Ministry Committee (now Board) for the running of the L.N.S.M. Scheme¹⁶.

In this document the responsibilities of the Director are outlined, which include:-

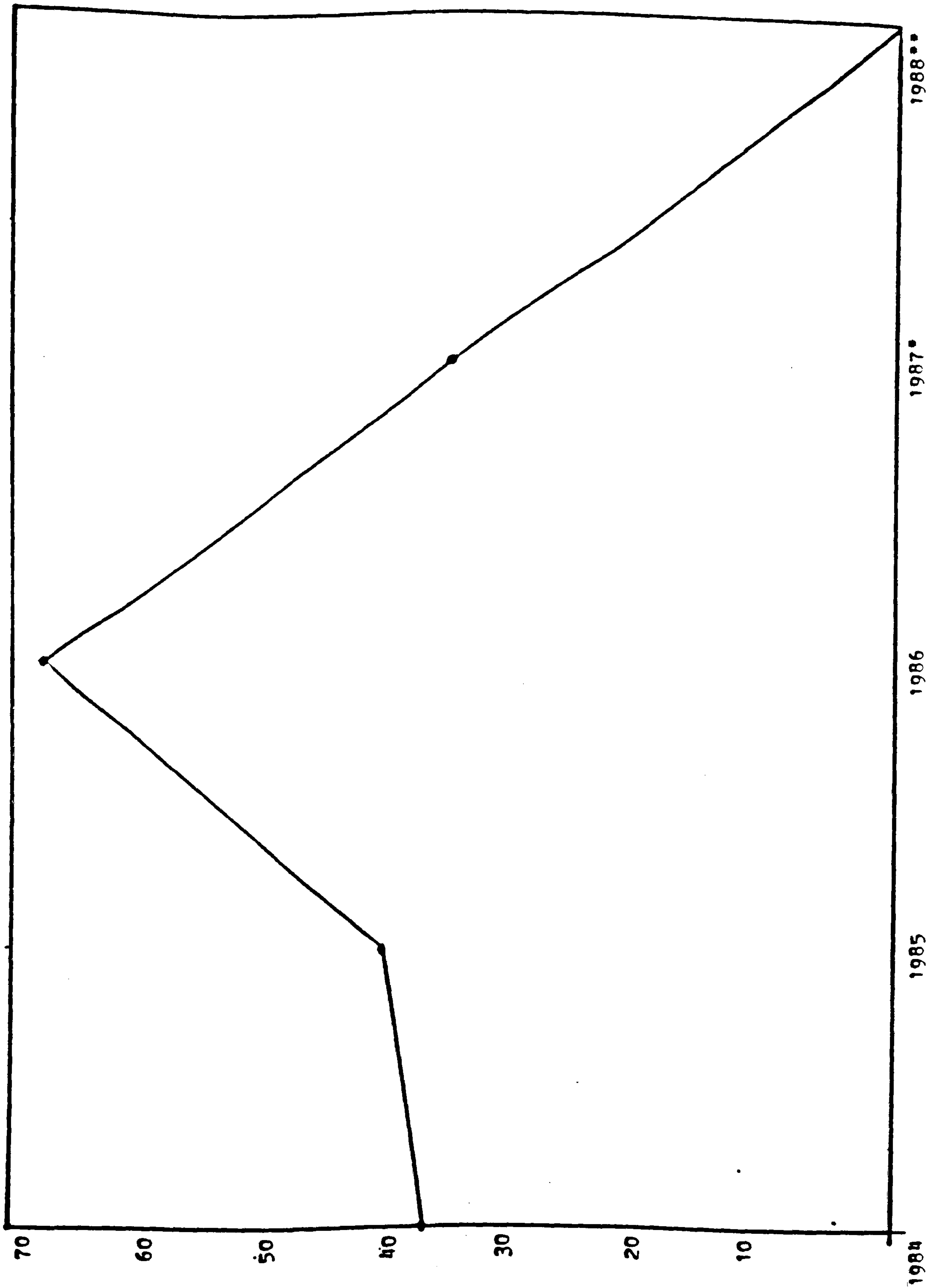
- explaining the scheme to interested parishes and guiding those who wish to take part in it through the various stages leading to an election of ministers.
- finding local tutors for groups so elected.
- training tutors and incumbents.
- overseeing the progress and assessment of groups in training and planning day and week-end courses.
- overseeing L.N.S.M. groups after training has been completed, and providing or advising in the field of C.M.E.
- keeping under review the scheme as a whole, especially the syllabus and teaching material for the course of training.
- organising and administering the scheme throughout the diocese.
- maintaining contact with other initiatives in the Church in the same field and making available to others the experience of Lincoln.¹⁷

It was seen at that time that the Director might be aided by one or more Assistant Directors,¹⁸ and their job

descriptions seem to have very much arisen out of his, but with the inclusion of tutoring at least one of the local groups. The assistant directors have shared fully in the general preparation, training, supervision and administration of the course. During the period 1980-87 the course office was at the Director's vicarage twenty miles south of Lincoln. Following the resignation of the Revd. L.G. Blanchard over staffing levels in June 1987, a small course office was established in Lincoln at the Diocesan Education Centre. In July 1988 the Revd. P. Street became an Assistant Officer for the development of Local Ministry in the south of the Diocese.

The development of the scheme from small beginnings in the period 1980-1983 to a much bigger enterprise in the years 1984-87 meant that the staff/student ratio (ignoring the tutors for these purposes) had long been a matter of concern. By 1987 the venture had grown from its experimental stage to become an important, if not always understood, part of the life of the church in the Diocese of Lincoln. By Easter 1986 41 students had completed the three years' initial training, and the intake of new students rose from 37 in September 1984, to 42 in 1985 and to 67 in 1986, and fell to 33 in 1987 (see Chart 3). The three L.N.S.M. staff members of the period January 1985 to July 1987 were all part-time parish priests as well as part-time diocesan course leaders. After the resignation of the Director from 1st July 1987 the staff/student ratio rose from 1:61 to

Student Intake 1984-1988



- * policy decision - smaller intake of students for reasons of staffing and course re-assessment
- ** policy decision - no intake of students because of course re-formation

Chart 3

1:107.¹⁹ By September 1986 there were 7 pastoral units (parish or group of parishes) with commissioned L.N.S.M. teams and 18 pastoral units with groups in training, and by December 1987 the figures were 12 and 17 respectively.²⁰ The L.N.S.M. Scheme has sought during the period 1980-1988 to serve the whole diocese, as parishes of varied social type and churchmanship have responded to the opportunity to create a team of trained and authorised local ministers.

The Draft Scheme (1984) has formed the basis for the course throughout a considerable part of this period. This document was prepared for presentation to A.C.C.M., pending national recognition of the Lincoln course. The document expresses theological emphases of the scheme, argues for a more corporate model and experience of ministry, and includes sections of the election and selection of a ministerial team. Other information given in the Draft Scheme (1984) includes the aims and objectives of the needs of the students, details about the processes for commissioning and ordaining local ministers, and parts about C.M.E., the Constitution of L.N.S.M. (referred to above) and the ministerial team. Developments within the L.N.S.M. Scheme have needed to keep within the terms of this foundation document, or otherwise a Scheme would be developed other than the one for which central church recognition had been received. By summer 1987 a major internal reassessment of the Scheme was taking place within

the Diocese, at the same time as an external Bishops' Inspectorate review was reporting to the Diocesan Bishop. This process culminated in the F.D.L. Report (1987) which made thirty-nine recommendations about the continuing development of the course, and about the need for some restructuring of the Scheme. This prepared for the way for new staff appointments, syllabus alterations, greater integration in the life of the Diocese and increased confidence in the Scheme, and work towards a new course submission to A.C.C.M.'s Courses and Examinations Sub-Committee in 1990.

In February 1983 an enquiry undertaken by A.C.C.M. showed that of the 39 dioceses who replied most were in the very preliminary stages of thinking about local non-stipendiary ministry. 19 dioceses and two London areas indicated that they had no plans for either discussing or implementing schemes for local non-stipendiary ministry though several stated that they did have a 'de facto' L.N.S.M. ministry through the ordination of N.S.M. priests, who exercise a ministry only within their parishes, and who have not been trained to the level of G.M.E.²¹ With regard to such ministers, the local church has not played much part in electing (or choosing) these people for ordination training,²² therefore they scarcely fall within the L.N.S.M. category. A further 14 dioceses were at that time discussing the possibility of establishing schemes for venture in ministerial education, and many dioceses,

parishes, deaneries and individuals have enquired of the Scheme; enquiries have been received from places as far apart as Chelmsford and Carlisle, as well as Scotland and Japan and visitors have been received. By 1983 Birmingham was the only diocese apart from Lincoln to have L.N.S.M.s in training, and the three Birmingham candidates were being trained individually over a two-year period.²³ Not surprisingly Jacob concluded in 1983 that the development of any coherent pattern of local non-stipendiary was at a very early stage.²⁴

In August 1987 the Revd. I.G. Stockton, Acting Director of L.N.S.M., wrote the following letter to every diocese in the Church of England:

"Please would you kindly let me know whether any developments in Local Non-Stipendiary Ministry have taken place in your diocese, or are likely to occur in the near future. I realise that this is not seen as the way forward in every place! If your diocese is committed to or thinking about the development of L.N.S.M. I would be very pleased to receive any information about patterns of training or courses that your diocese is using or devising."

Of the 39 dioceses (omitting Lincoln) 33 replied; of these, 9 stated that the diocese had present experience of L.N.S.M., 4 indicated that the diocese was near to the development of an L.N.S.M. scheme, 7 dioceses were at the

stage of preliminary discussions about L.N.S.M., 1 diocese had no scheme but made pragmatic use of the L.N.S.M. regulations, 11 dioceses had no present plans for the development of L.N.S.M., and 2 dioceses spoke of having had past experience of L.N.S.M. but no plans for its future development.²⁵ (See Chart 4.) Of the non-replying dioceses, two are known to have formulated plans for the training of L.N.S.M. clergy,²⁶ one had engaged in early local ministry experiments,²⁷ and others may make 'ad hoc' use of the L.N.S.M. regulations. This meant that just over a quarter of the English dioceses had current experience of the development of L.N.S.M., though not all these are diocese-wide schemes,²⁸ that just over a quarter of the dioceses had no present plans for the development of L.N.S.M., and that well over fifty per cent of the dioceses either had current experience of L.N.S.M., were near to developing a scheme, or were at the stage of preliminary discussions. There had been considerable gradual growth of interest in L.N.S.M. since the A.C.C.M. enquiry of 1983.

In the 1988 Report, Deacons in the Ministry of the Church,²⁹ figures for a great variety of types of local non-stipendiary ministers from the dioceses are given, so accredited lay workers, deaconesses, readers and pastoral lay ministers are included under this general heading; other terms included are lay ministry pastoral lay assistants, lay pastors, lay elders and pastoral workers. For the casual reader these figures can be misleading, if it is not

Dioceses' Development of L.N.S.M.

Dioceses having present experience of L.N.S.M.	9	(22½%)
Birmingham		
Canterbury		
Chester		
Derby		
Lincoln		
Liverpool		
Sodor & Man		
York		
Rochester		
Dioceses near to development of an L.N.S.M. Scheme	4	(10%)
Lichfield		
Manchester		
St. Edmundsbury & Ipswich		
Worcester		
Dioceses having preliminary discussions about L.N.S.M.	7	(17½%)
Chelmsford		
Durham (lay ministry only?)		
Guildford		
Gloucester		
Truro		
Wakefield		
Newcastle		
Dioceses having no plans for the development of L.N.S.M.	12	(27½%)
Bath & Wells		
Bristol		
Bradford		
Chichester (NSM as de facto L.N.S.M.s?)		
Coventry		
London		
Peterborough		
Salisbury		
St. Albans		
Sheffield		
Winchester		
Oxford		
Dioceses having some experience of L.N.S.M. but no plans for future development	2	(5%)
Portsmouth		
Southwell		
Diocese having no L.N.S.M. scheme but pragmatic use of regulations	1	(2½%)
No reply: Hereford, Norwich, Southwark, Blackburn, Carlisle & Ripon	6	(15%)

Letter of enquiry 19th August 1987

realised that the numbers of L.N.S.M. readers rightly does not include numbers for those dioceses where readers have a diocesan licence, as in Lincoln against Lichfield. Secondly and more importantly the numbers of local pastoral lay ministers represent not only a great variety of ministry, but also a great variety of length and depth of training. So in the Deacons' Report (1988) the Diocese of Winchester, which has stated that it has no plans for the present development of L.N.S.M., is shown as having 100 male and 300 female L.N.S.M. pastoral lay ministers, and Lincoln is shown to have 15 male and 38 female pastoral lay ministers. Many dioceses favour short courses in basic pastoral care, but it becomes misleading to include all those local ministers within the L.N.S.M. category.

Some recent impetus towards the development of L.N.S.M. has come from the report Faith in the City (1985).³⁰ It calls for the development of the ministry of the laity and for the nurturing of lay leadership in areas of multiple deprivation. The report boldly states, "No Church can be a truly local Church so long as leadership and decision-making is in the hands of people who do not live here."³¹ A local, informal, flexible and learning-centred Church Leadership Programme is recommended, with candidates being selected by a combination of nomination by P.C.C.s and self-selection.³² The proposals which "can be seen as a symbol of the official Church's support of local outward-looking and participating

churches."³³ The report discerns widespread support in urban dioceses for the developing of L.N.S.M. and speaks of valuable experience gained both in rural areas and urban areas, and of ordination being an important sign of the Church's commitment to providing a truly local church.³⁴

The term L.N.S.M. is used in the report solely of those who would be ordained, and L.N.S.M. is seen as a variant of N.S.M., yet it is recognised that the training should be local and very different from N.S.M. training and preparation. These ideas about local Church leadership are believed to converge with many current trends in the Anglican Communion in the theology and experience of ministry.³⁵ The Report calls for the development of an indigenous ministry, an area-based selection and training that transcends the local, a dis-association of ordained ministry with solely the professional ordained ministry and the development of ordained L.N.S.M.s within the primary task of strengthening local lay ministry.³⁶ The L.N.S.M. would help to preserve the Church's localness and would always need to be part of a parish team.³⁷ Recommendations are made in the Report about Criteria for Selection, Selection Procedure, Training, Transfer to full-time Stipendiary Ministry and the Selection of Areas of L.N.S.M. Experimentation, and about national funds being opened to diocesan L.N.S.M. Schemes.³⁸

The Lincoln L.N.S.M. Scheme, with its particular emphases

and its eight years' experience of operating a Local Ministry Course for the training of local lay ministers and local ordained ministers, should be seen against this wider background within the contemporary Church. It has arisen out of pastoral need in a large, mainly rural diocese, and out of the national debate about local ministry, which had its small beginnings in the formative writings of Allen, and which came to the fore again within the 1970s and 1980s. There is some evidence that the Lambeth Conference of Anglican bishops in 1988 has made some Church of England bishops think again about the possibilities of developing both lay ministry and local ordained ministry. "The pressing needs of today's world demand that there be a massive shift to a mission orientation throughout the Communion..The mission and maintenance of the Church in the future depend upon a radical commitment to the central role of the laity...The local congregation determines the agenda for the Church at other levels, whose principal vocation is to respond and support the mission of the local Church."³⁹

By summer 1988 the Lincoln L.N.S.M. Scheme had passed through its two-fold experimental stage (from 1980 to Draft Scheme 1984, and from 1984 to 1988), and had come to be recognised by friends and critics alike as a normal part of the life of the Diocese, even if all the questions have not yet been answered to everyone's satisfaction.

1. Henceforward Local Ordained Ministry is referred to as L.O.M.
2. Draft Scheme for the Lincoln Diocese, 1984, op.cit.
3. Future Development of L.N.S.M. (1987), op.cit., p.2.
4. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.23.
5. Future Development of L.N.S.M. (1987), op.cit., p.1.
6. W.M. Jacob, op.cit., p.108.
7. Lincoln L.N.S.M. External Assessment, the Advisory Council for the Church's Ministry, The Courses and Examinations Sub-Committee, T. Chesterman, D. Fielden, J. Kitchener (convenor), February 1987, pp 2-3. This document is commonly referred to as the Kitchener Report.
8. A Church Equipped for Ministry, A Syllabus for Training for Local ministry (Lincoln version), Revd. L.G. Blanchard, December 1980.
9. By 1987 staff members of the L.N.S.M. course came to realise that the Scheme had been 'sold' too much as a course for busy people. The questionnaire replies from tutors show that 4 out of 9 tutors put "pressure of time/insufficient time to do the work properly/too many commitments" as a significant factor in student drop-out. In the same questionnaire 5 out of 9 replies gave "time" as one of the students' difficulties. A more demanding course in the terms of time would be a course for stipendiary and non-stipendiary candidates such as the East Midlands Ministerial Training Course.

10. The questionnaire replies indicate a great range of experience and ability. 6 out of 9 replies from tutors state that the academic range in their groups is from "graduates who have achieved a good degree level" to people who left school at fifteen or who have a few C.S.E.s or who are near illiterate.
11. By Autumn 1987 55 people had commenced C.M.E. We may compare the lack of mandatory C.M.E. for stipendiary ministers, N.S.M.s and Readers in most dioceses.
12. In the Report, Future Development of L.N.S.M. (1987) op.cit., pp 14, 11-12, the use of the legal terms 'licence' is dropped for the lay ministers and the L.N.S.M. team, and is used only of those ordained. The lay ministers are to be given a mandate for three years, and the word 'commissioning' is used of the earlier stage of the commissioning of the whole local congregation to work in a collaborative way. The last recommendation may present a teaching opportunity, but could be thought to be idealistic.
13. The word 'authorise' is used as a general term that is less open to debate than the terms 'licence', 'commissioning' and 'mandate'.
14. In the Diocese of Lincoln non-stipendiary ministers (N.S.M.s) have a wider geographical licence than L.N.S.M.s and follow a more academic course which is of an equivalent standard to training for stipendiary ministry. Candidates for N.S.M. in the Lincoln Diocese

would normally train on the East Midlands Ministerial Training Course (E.M.M.T.C.).

15. The term 'pioneer', 'pioneering' is much used in L.N.S.M. documents and was a favourite word of Canon L.G. Blanchard, the first director of the L.N.S.M., e.g. in the Draft Scheme for the Lincoln Diocese, op.cit., p.3, "within this wider ministry of the Church a group of officially recognised Ministers are called out. They are pioneers whose prime function is to show by their words, deeds and method of working how the whole Church is called to minister, just as the Church pioneers for humanity at large the work of the people of God." The term has been much used by others involved in the development of L.N.S.M. An incumbent of one of the 1986 intake of groups wrote in August 1987 in answer to the Revd. I. Stockton's questionnaire:

"It was out of our desire to see the people of God as a whole mobilised into ministry in the church, community and the world that we took on the task of considering a ministry team. The aim of such a team would be to pioneer new areas of ministry and to lead the congregation in greater commitment and service to the Lord. In short to demonstrate vision to the local church."

16. Draft Scheme for the Lincoln Diocese, Local Non-Stipendiary Ministry, Lincoln Diocese Ministerial Committee, 1984, p.23. A slightly different constitution is envisaged in the Future Development of

L.N.S.M., op.cit., pp 3-4.

(a) The policy of L.N.S.M. should be a matter for the L.N.S.M. Committee and the Board of Ministry with the Officers responsible for implementing the Board policy.

(b) The Chairman of the L.N.S.M. Committee of the Board should be appointed jointly by the Diocesan Bishop and the Chairman of the Board, with Board ratification.

(c) The chairman of sub-committees of the L.N.S.M. Committee should meet as an executive to co-ordinate the work of their committees.

(d) The L.N.S.M. Committee should be a small committee of approximately eight members, including a representative of A.C.C.M.

(e) The Chairman of L.N.S.M. should have direct access to the Bisho and the Bishop should work through the Chairman (in consultation with the Board Chairman) and not through the Director and Assistant Directors.

(f) The Director of L.N.S.M. should be responsible to the Committee chairman who will be responsible to the Board Chairman.

In this report it is also recommended that the Director of L.N.S.M. in future be called Local Ministry Officer, pp 14-15.

17. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.23.

18, ibid., pp 23-24.

19. These figures are based on the Director being a two-

thirds appointment and the two Assistant Directors being half-time appointments. In early 1988 a third Assistant Director was appointed, who would commence duties in summer 1988.

20. These pairs of figures include a deanery grouping.

21. W.M. Jacob, *op.cit.*, p.106.

22. *ibid.*, p.107.

23. *ibid.*, p.108.

24. *ibid.*, p.109.

25. The Diocese of Portsmouth has experimented with a permanent diaconate, having in the past trained some L.N.S.M.s; no reasons were given for the change of practice.

In the Diocese of Southwell three male L.N.S.M.s have been ordained in recent years and their training was arranged on an individual basis partly in conjunction with St John's College, Nottingham.

"Subsequent discussion and uncertainty of the position of L.N.S.M.s, their legal status, and indeed the need for them in a Diocese like this, has led to a decision not to ordain any further ministers on this basis at least for the foreseeable future.

I should add that, following "Faith in the City" studies are being made of the urban scene and if L.N.S.M.s were to be resurrected here it is most likely that they would be in U.P.A. situations."

Letter of Revd. A. Cardwell to Revd. I.G. Stockton, 1st September 1987.

26. Ripon and Carlisle, where L.N.S.M. ordinands after core training with lay ministers will receive supplementary ministerial training through one of the recognised regional ordination courses.
27. Southwark.
28. In the Diocese of Canterbury experimentation of L.N.S.M. has taken place in a circumscribed geographical area as a pilot scheme.
29. Deacons in the Ministry of the Church, Church House Publishing, G.S. 802, 1988, Appendix 2, p.124, Appendix 3, pp 129-137 and p.62 for a definition of a local non-stipendiary lay minister.
30. Faith in the City, op.cit., Ch.6, pp 106-140.
31. *ibid.*, p.107, quoted from the Liverpool Diocese's U.P.A. Report.
32. *ibid.*, p.109.
33. *ibid.*, p.110.
34. *ibid.*, pp 112,113.
35. *ibid.*, p.113.
36. *ibid.*, pp 113-114.
37. *ibid.*, pp 114, 115.
38. *ibid.*, pp 115-118.
39. Lambeth Conference Report 1988.

CHAPTER FOUR

THE FORMATION OF AN L.N.S.M. GROUP

An underlying assumption of the Lincoln Diocese L.N.S.M. Scheme is that there is a need in many parts of the diocese for the developing of a more collaborative and confident local ministry that will participate in the mission of God.¹ Such developments take time,² and any parish needs time to adjust to the emphases of such a venture. From the beginning in 1980 considerable effort was spent in trying to prepare each incumbent and Parochial Church Council, and as far as possible the rest of the congregation for this learning in collaborative ministry. From September 1984 it was required that before the formation of an L.N.S.M. group the P.C.C. of an enquiring church would undertake a four session Parish Preparation Unit,³ an introductory course which was seen as part of the whole educational process. Before this stage one of the course directors would have talked at some length with the incumbent and spoken to the P.C.C. On a subsequent occasion he would meet with the incumbent and local discussion group leaders and help them to see how the introductory course might be used and how the four sessions might be organised.

The introductory course has been designed to aid a local church in exploring its ministerial needs and potential, to encourage thinking about shared ministry, and to provide information about L.N.S.M. There have been churches that have acknowledged that they have gained much from the group discussions, but who have decided not to go forward with L.N.S.M. Of the unusually high figure of four prospective

groups for 1987 that failed to produce a training team, three spoke highly of the introductory course, and one P.C.C. was much more critical. For one of these pastoral units⁴ the exercise seemed to mark a turning point in the church's life. The representatives of another group of parishes, perhaps partly through their disappointment at not being able to carry the majority of P.C.C. members with them in support of the Scheme, were disappointed with the introductory study unit.⁵ Certainly the material of the 1984 Parish Preparation Unit⁶ is of a more directive style than most of the workbooks of the 1984 syllabus, and may have given a misleading picture of the training course's educational style.

The preparation of a parish for such a new pattern of shared ministry requires careful preparation, through the use of the introductory unit or an equivalent preparatory exercise.⁷ The Parish Preparation Unit, henceforward referred to as the P.P.U., involves a P.C.C. in looking at the needs and resources of the local church and community and in coming to its own conclusions about priorities in ministry. The P.C.C. (and sometimes other individual members of the local church) discuss roles in ministry at work, Jesus as servant/minister in Mark's Gospel, gifts and ministries in the Epistles of St. Paul, co-operative ministry, hierarchical and enabling models and leadership, authorisation of local ministers, qualities required in

ministry and leadership, and the practicalities of electing (or choosing) a ministerial team.

The P.P.U. in use during the period 1984-87 was written by the Revd. L.G. Blanchard, the Director of L.N.S.M. 1980-81, and edited by the L.N.S.M. Syllabus Sub-Committee. Prior to 1984 parishes were prepared for the possibility of L.N.S.M. without the help of an introductory course. The titles for the four study sessions are "Do we need more ministry?", "What is Ministry?", "Leadership in the Church" and "Who will go for us, whom shall we send?" Each P.C.C. member of the parishes which elected local groups to start training in the years 1985, 1986 and 1987 (and one of the groups that began in September 1984) received a copy of this eleven page introductory course, and the group leaders received a copy of the leaders notes.⁸ In every case where a P.C.C. was about to embark on the P.P.U. one of the L.N.S.M. staff would spend a couple of hours with the incumbent and group leaders designated by him in preparation for their preliminary studies. The Group Leaders' Notes were revised in 1986,⁹ and this revision incorporated experience gained by the staff in preparing different parishes, and included more practical suggestions.

The purpose of the introductory course has been "to allow a P.C.C. that has already voted to explore the L.N.S.M. Scheme to work at what the needs for ministry are in their area; to think more extensively about the nature of ministry; and to

learn more about the L.N.S.M. scheme and what it involves."¹⁰ The unit was created to enable a P.C.C. to make an informed decision about whether to go forward with the Scheme or not, and to help a church which decides to go ahead to work out the qualities needed for authorised ministry in that locality.

Within the introductory course it is intended that much discussion takes in small groups, with from eight to twelve people in each group. This means that a P.C.C. is often divided into two or three or even four sub-groups. In one parish the sub-groups will all meet in church premises on the same night, while in another pastoral unit groups will meet in private houses on different evenings, but will come together for a final planning session. If the P.P.U. workbook is more directive in its approach than the L.N.S.M. course material itself, these introductory sessions do set the style and expectations for future experience of teaching and learning within the Lincoln course. The P.P.U. has the double aim of helping participants to explore freely 'shared ministry', and of giving information about the formation of a local ministry team.

Any lecture format is studiously avoided within the introductory unit, and the chief function of the group leader is seen as the maximising of participation of all members of the sub-groups. This process is encouraged by the group leader asking for some of the work to be done in

twos or threes.¹¹ Suggested timings are given in the Group Leaders' Notes for the different sections of each session but rigidity of timing is discouraged. All participants in the P.P.U. are expected to do some preparation before attending any of the four sessions; for example, group members are expected to think of those ministries that need developing or strengthening (for Week 1), and to read Mark's Gospel or passages from the letters of the apostle Paul (for Week 2).¹² Participants are asked to bring to each session the work book, a pen and paper, and a Bible, and the group leaders are expected to ensure that the sub-groups have materials with which to make wall charts.¹³ It is hoped that conclusions arrived at in sub-groups, thoughts shared, and insight gained are readily displayed on wall charts; and it is expected that a chart of the P.C.C.'s priorities in ministry and of perceived qualities required for authorised local ministry will be kept for future reference.¹⁴ A P.C.C. engaging in the introductory course is meant to keep fairly much to the areas covered, but as the needs and resources of each place will be very different, there is necessarily variation in how the material contained in the workbook is used and experienced.

By 1986 the L.N.S.M. staff were expressing some unease about the P.P.U. for they were keen to make the parish preparation more effective. Some participants had found parts of the introductory unit difficult to understand, and others had

been annoyed by the expected answers to some of the questions offered in the text. It was felt that more attention could be given within the P.P.U. to the nature of the commitment to L.N.S.M. and also to better presentation. By July 1987 the L.N.S.M. Committee had agreed to two committee members undertaking preliminary drafting of a revised introductory course.¹⁵

Some of the sections of the 1984 P.P.U. demanded considerable thought and concentration of the participants. This is particularly noticeable in two places, Week 2, Section A and Week 3, Section A.¹⁶ In the first of these two sections the author offers a way of seeing the ministry of Jesus in the Gospel of Mark as the story of every baptized Christian; this is offered as a suggestion that might be helpful, but many people have found the thinking difficult to comprehend. In addition this approach may be regarded as a questionable allegorical interpretation of Mark's text.

"Looked at in one way the gospel tells the good news that Jesus is the Son of God by showing that his baptism, ministry, suffering, death and resurrection are all part of the redeeming work of God.

Looked at in another way the gospel sets out the pattern of life of the baptized. All who are baptized are given the Holy Spirit and so adopted by God as sons or daughters.

They become the sisters or brothers of Christ. Because of this adoption as a child of God, every baptized person is called to minister as Jesus, the Son of God did. This ministry will be patterned on that of Christ and will involve them in temptation and suffering and will end with death and resurrection."¹⁷

One of the L.N.S.M. directors found it necessary to tell the group leaders to digest this material, and to make it their own, so that this section could be re-expressed. This passage on "St Mark as the Story of the Life and Ministry of the Baptized" is followed by some discussion questions:

Does this way of looking at St Mark's gospel make sense to you?

What is the pattern of the ministry of Jesus in this gospel?

What does he do after he is baptized?

Does our pattern of ministry as baptized Christians bear any resemblance to this?

The first and fourth questions invite a yes/no answer. The very specific third question seems to refer to Jesus' withdrawal into the desert, and the second question in contrast to the third seems to expect of the group member an overview of Mark's Gospel.

Some groups have coped well and creatively with the P.P.U. and the majority of participants seem to have found it

satisfactory or very helpful: only a small minority of people have expressed dissatisfaction with it. Nevertheless there has been widespread difficulty with the second of the sections mentioned above which is entitled "The Authorised Ministry as a Pioneering Ministry".

"There is a pattern in St Paul's Second Letter to the Corinthians that is very instructive. As a pattern it is:-
first Christ,
then the Ministry,
then the Church.

As Christ serves the world, so the Ministry serves in order that the Church may be enabled to serve.

Again, Christ is the Pioneer of our faith, so the Ministry pioneer the work of the Church, in order that the Church may pioneer the new humanity for the sake of the world.

The Ministry is not therefore the Church - a vicar does not enter the Church when he is ordained; he entered the Church when he was baptized. The Ministry is however meant to pioneer the work of the Church."¹⁹

It has been necessary to recommend to group leaders that they do not allow group members to become too distracted by patterns perceived by the author in the text of 2 Corinthians. The first paragraph of this section (above) may not be grasped even by a confident group leader or even by the incumbent, and for most P.C.C. members it requires

re-expression. The second paragraph again is demanding:

"Read 2 Corinthians 1, 3-7 and see if you can find this pattern -

(i) that Christ suffered in order that we might be comforted;

(ii) the apostles share in Christ's sufferings that the Church may be comforted;

(iii) and the Church shares in the apostles' sufferings in order that the world may be comforted.

All of which may be summed up in saying that God comforts us so that we may comfort others."²⁰

The third paragraph may be beyond the average group member at this stage, and one has to ask whether parts of the 1984 P.P.U. are pitched at the right level.

"Read 2 Corinthians 5. 18-end and try to decide which of the words, 'we', 'us' and 'our' apply to the apostolic team of Paul and Timothy, which to the Church and which to the whole of humanity. Is it difficult to decide in some - even many cases?

Is this possibly because Paul and Timothy see themselves as pioneering a way that the whole Church, even the whole of humanity, should follow?"²¹

If parts of the P.P.U. are demanding, it remains true that P.C.C. members have been involved in up to eight hours

discussions and debate about ministry rather than about diocesan quota and guttering. For some people this has been an exciting and liberating experience, and in some parties where after the P.P.U. stage it has not proved possible to form a local ministry training group, there has been a certain demand for further opportunity of learning with others.

Throughout the period of preparation the P.C.C., the parish church's elected body, engage in group learning, which in some parishes is in itself no mean achievement. After the four week unit has been completed the course director for that part of the diocese meets with the P.C.C. to discover what has been gained from the P.P.U., to learn whether the parish will be proceeding to the election of a training group or not, and to answer questions about the Scheme, and particularly about the election. The questions and answers at the meetings with the L.N.S.M. staff as well as the preparation sessions are all part of the learning process, as a P.C.C. comes to assess the local church's needs, resources and potential for ministry development.

During this preparatory stage the nature and practice of L.N.S.M. will have been spoken about in sermons and referred to in the parish magazine or newsletter. Other interested people in the congregation(s) may have joined the P.C.C. members for the introductory course. Parishes have often

undertaken the P.P.U. in the autumn or in Lent, when people seem more prepared to join study groups. The L.N.S.M. staff like elections to have taken place by Easter, so that they are able to estimate as early and as accurately as possible how many students will be starting the course in the following September. The failure of a P.C.C. to elect a team or the election of a smaller team than expected in one or two parishes can much affect the envisaged student intake. It has been standard practice for the incumbent to inform the course director of that area whether or not the P.C.C. will be proceeding to the election of training groups, and for the course director to inform the area bishop of a parish's progress towards forming a shared ministry team. It is the local church through the P.C.C. that chooses people for training, once it has been decided that the formation of an L.N.S.M. team would be a right development in that pastoral unit.

L.N.S.M. students, therefore, are not self-offering candidates for ministry, but men and women chosen by their P.C.C. for ministerial training. The local church having considered the qualities required for local ministers, lay and ordained, and pondering the perceived ministerial needs of the congregation and the wider community, elects a group of church members who may through training adequately meet some of those needs. For some people (if not for most) the word "election" conjures up pictures of voting for one parliamentary candidate against another rather than the

biblical idea of God's call.

The procedure for election has been that P.C.C. members nominate suitable candidates from the congregation, and the nominations are received by the incumbent. People may be nominated for lay ministry or for ordained ministry;²² women can be nominated for training as lay minister or deacon, and men for lay minister, deacon or priest.²³ After the period for receiving the nominations has ended, a voting paper is prepared,²⁴ and an election is held. The election (or choosing)²⁵ is no mere democratic exercise, but is set in the context of prayer and worship. The P.C.C. is concerned in seeking the mind of the church with choosing people who will help to pioneer the ministry of the whole local church. Some parishes have indicated particular ministries against candidates' names, whilst others have not; this has depended upon the outlook of the incumbent and the relevant L.N.S.M. staff member, though there has developed more insistence on an area of ministry being given against each candidate's name in the period 1986-88.²⁶ Leading Worship, Pastoral Care, Visiting, House Group Leadership and Counselling have been some of the areas of ministry listed. In the P.P.U. the participants will have read of the practice of the Early Church in choosing candidates for particular ministries after consideration and prayer, and of the experience of electing bishops in other parts of the Anglican communion.²⁷ The P.C.C. members as electors are urged to

bear in mind the local priorities in ministry that they have established²⁸ and the qualities regarded as necessary in authorised local ministry.²⁹ The election is a distinctive part of the Lincoln L.N.S.M. Scheme as it has been practised in the period 1984-88. The local church has been seen as the body through whom God issues his call to local shared ministry, and the responsibility of the local church for the development of its ministry is emphasised. The election itself can be a learning experience for the incumbent and the P.C.C. members, an education in adult Christian responsibility.

"The Church has in recent centuries only seen the call of God coming to individuals through their own spiritual experience."³⁰ The Lincoln L.N.S.M. Scheme stresses the call of God through the prayerful decision of the Christian community, not the mere commendation of individuals by the P.C.C. The Liverpool Group for Urban Ministry and Leadership Scheme also involves P.C.C. members in voting for people who will train as local Christian leaders,³¹ as does the Local Ministry Scheme of the Diocese of York.³² In another diocese it is noted that "the choice of a team is a delicate matter in which it would be necessary to feel our way between election methods and straight selection by the Bishop."³³ If the advocacy of the importance of the local church's involvement in vocation to ministry involves a change of emphasis from traditional thinking, it does not deny the essential internal response of the individual nor

the testing of that call by the wider Church.

Within the Lincoln L.N.S.M. Scheme the unanimous or overwhelming support of candidates for local ministry training is sought from the P.C.C. Voting is by secret ballot. The electors put a tick on the voting paper for someone they believe is suitable for training, a cross for someone who is not, and a nought for anyone who is not well enough known by the elector. The incumbent tallies the votes. Candidates with more than two crosses are not normally elected.³⁴ The incumbent has the right of veto, for all local ministers have to be people who can accept the incumbent's leadership, and with whom the incumbent is able to work. The stipendiary minister in charge (priest or deacon) may know things about the candidate that no-one else knows!

The P.P.U., the Ministry of the Whole Church (1984), indicates that the Diocese of Lincoln has looked for training teams of 8-12 people from each pastoral unit.³⁵ In the later draft revision of 1988, the figures are modified to 6-12 for each pastoral unit taking part in the L.N.S.M. Scheme.³⁶ It can happen that technically more than twelve people are elected, and it seems important that any people extra to the maximum of twelve are given other opportunities to develop their ministry. It can happen that no-one is elected, or that not enough people are produced to make a viable training team.³⁷

All of those people elected (and not vetoed by the incumbent) are visited by their parish priest or minister-in-charge, and are asked whether they are willing to be part of the local training team. The incumbent has to be clear in his own mind about L.N.S.M. and be able to explain the Scheme and the commitment involved to those elected. The incumbent is required to have understanding of and commitment to collaborative ministry. Over a period of some months an L.N.S.M. staff member will have spent a considerable amount of time in discussion with the incumbent, who has a crucial role in three stages of L.N.S.M. development. Three stages are a) preparation for the formation of a group, b) the three years' initial training, and c) the group's ministry and C.M.E. in the period after initial training.³⁸ In the process of the P.P.U. and the subsequent choosing of trainees, assessment of the local church's ministerial needs and of the candidates' qualities will have already taken place. It may well be that more rigorous assessment of an incumbent's suitability for this partnership in ministry is even more important for the Scheme's success.³⁹

Some people chosen by the P.C.C. say "Yes" to the local church's call to training for particular ministries within the vocation of the whole People of God. Others say "No" to the incumbent, and others need time to consider the implications of this invitation. It may take quite some

time to consider the implications of this invitation. It may take some time for the internal call of the candidate to develop, and it is quite often not until the second year of training that the priorities of a person's ministry emerge. Those people who do respond positively to the invitation of the local church, expressed through the P.C.C., are at least open to the possibility that the call, still to be internalised, is God's call.

Already the P.P.U. will have provided experience of group learning. If the election has taken place in the autumn the elected team might need to engage in some form of corporate study before the September commencement of training. This would help to avoid too great a hiatus between election and the start of the initial course.

The 1988 draft revision of the P.P.U. is a much fuller document than its predecessor, containing forty rather than eleven pages of A4, and ten group sessions rather than four.⁴⁰ Meetings that have been additional to the four stated sessions of the earlier course, but have always taken place have been included in the revised text. These are two sessions attended by the L.N.S.M. area director and the meeting at which the P.C.C. chooses a ministerial team. The 1988 version marks out seven sessions as being for the whole local church, and three sessions as being for P.C.C. members. This indicates a shift in emphasis towards including the whole congregation (or at least a wider body

than the P.C.C.) into the preparatory course, and reflects established practice.

Session One explores "What is Ministry?"⁴¹ by considering people's images and feelings about ministry and ministers, and by exploring the first four chapters of Mark's Gospel or 1 Corinthians 12-14. Preparation for this session is given in much more detail than the 1984 P.P.U. yet seems far less off-putting than, "Read through Section A on page 4. Then read through the whole of St Mark's Gospel with the questions in Section A in mind."⁴² Spaces for one word answers on sections of Mark's Gospel and the spacing out of questions to be pondered conveys more a sense of participation and freedom in discovery.⁴³ There is also a more deliberate drawing on people's experience.

Interestingly Sessions One and Two have been reversed in the 1988 Draft Version, and the questions, "What ministry is needed where we live?" and "What ministry is needed at work, in the community and at home?" are found in the preparation section for Session Two. This session draws quite heavily on the earlier P.P.U. and leader's notes.

Session Three involves consideration of corporate ministry, pioneering ministry and leadership in ministry, and aims at the production of common local statements on leadership and gifts of ministry.⁴⁴ This session utilises material from the 1984 P.P.U. Week 3 on "Leadership in the Church". Some of the earlier statements have been made more comprehensible

(e.g. on pioneering), and an exposition of 1 Corinthians 12. 4-11 has been added, which interprets in some detail the spiritual gifts listed by Paul. This session has six pages of the workbook devoted to it, but the preparatory work is formed of two pairs of options. More is being expected of the participant and a more wholehearted response to Scriptural passages seems to be encouraged.⁴⁵ Session Four "How can L.N.S.M. help?" gives more information about the L.N.S.M. Scheme than was provided in the earlier P.P.U. The corporate nature of learning and ministry, the apprentice style of training and the commitment to continuing learning are emphasised. In addition an outline of the syllabus is given.⁴⁶ Unfortunately this material is both useful and misleading, useful in that it indicates areas have been taught, but misleading in that it presents neither the 1984 Syllabus as used nor the Syllabus as it will be from 1989; it represents a certain stage in syllabus sub-committee discussions during the year 1987-1988, when there was some uncertainty about the further development of L.N.S.M. Other information provided within Session Four's preparation section consists of qualities required in ordained ministers⁴⁷ and skills that are encouraged in L.N.S.M. training.⁴⁸ The aim of the session is "to introduce the L.N.S.M. Scheme and to relate it to qualities and skills of ministry." In the suggested group work, which is termed "in group discussion" on each occasion, it is envisaged that there is an alternating of work in twos or threes with

discussion in the full group. Little of the content of this fourth session had been included in the earlier P.P.U.

Session Five, "What sort of people are needed?" provides helpful information, including a charting of differences between stipendiary and non-stipendiary ministry and local non-stipendiary ministry. To this is added exploration of the tasks and qualities of deacons and priests, and consideration of what is expected of a local lay minister. As in all sessions the use of wall-charts is encouraged. The participants are expected to read the relevant sections of the A.S.B. Ordinal.⁴⁹ The aim of Session Six is "to prepare presentations for the development of Local Ministry to the P.P.C. or Parish.." This session's material is an expansion of Session Four of the earlier P.P.U. and provides a timetable for the decisions that a parish has to make about L.N.S.M.; alternatives are given according to the number of groups involved in this introductory course.⁵⁰ At Session Seven a presentation is given to the P.C.C., and the L.N.S.M. area director answers any queries or comments.⁵¹ At Session Eight the P.C.C. prepares for deciding whether to go forward or not with the development of a local ministerial training team,⁵² and sends a report to the Bishop. During Session Nine, if the decision has been in favour of L.N.S.M., the church councillors nominate people for training for local ministry, and at Session Ten the team is chosen.⁵³

The 1988 P.P.U. is more thorough than its predecessor, and allows people more time to take in new concepts and to come to an informed decision. It could be considered to be a little laboured, but it gives less of the feeling of being led down a pre-determined path. It is not yet known how congregations and incumbents will respond to this more lengthy course, during the year 1988-89.

The F.D.L. Report envisages collaboration between the L.N.S.M. staff, the Bishop and the Diocesan Missioners, and the use of a Parish Audit in assessing whether a particular pastoral unit is suitable for the development of local non-stipendiary ministry.⁵⁴ Criteria for this development have been formulated, and the process of forming an L.N.S.M. group has been outlined.⁵⁵ After a parish audit the Bishop will make his decision about whether an L.N.S.M. team would be an appropriate local development.⁵⁶ Following that decision the L.N.S.M. staff would prepare the congregation and P.C.C. for the sponsoring of a training team. It is not yet clear how much of the material of the 1988 P.P.U. will be used in that process. Considerable re-writing of this documents seems to be likely. The Diocese by 1987/88 had become much more definite about the need for discernment in establishing the L.N.S.M. teams, but an over scrupulous and complex approach could lead to a loss in clarity and parish momentum.

Incumbents too have their ideas about preparation, and in answer to the questionnaire of June 1987, Question B8 b/c, What further help could the diocese offer to incumbents and parishes interested in L.N.S.M.? Eighteen replies were made. Five of these mentioned as an example of further help required in the preparation stage, the opportunity of meeting a cross-section of personnel from other L.N.S.M. parishes. In some places incumbents have already taken this initiative or have asked for such meetings to be arranged. Other individual replies relating to the preparation of parishes included a call for a clear definition of the purposes, aims and objectives of the Scheme, an information-pack for incumbents, teaching about corporate ministry, accurate information from parishes with experience of L.N.S.M., support from bishops, archdeacons and rural deans, and a plea for a return to the New Testament Church.

The Diocese of Lincoln L.N.S.M. Scheme has clearly given much attention, particularly during the period 1984-1988 to the adequate preparation of parishes for local ministry development. It is apparent that the creators and administrators of the Scheme have wrestled seriously with questions of educational process, design and method, and it seems likely that this part of the Scheme's work will continue to evolve.

1. Draft Scheme for the Lincoln Diocese, (1984) op.cit., p.1.
2. e.g. Initial enquiries about L.N.S.M. by the congregation of All Saints', Gainsborough in 1984 eventually led to the formation of a local ministry training group in September 1987.
3. The Ministry of the Whole Church, An Introductory Parish Unit, Lincoln Diocese Ministry Committee, 1984.
4. The Winterton group of parishes.
5. The Ulceby group of parishes.
6. By January 1988 a re-written introductory course had been published as a useable draft, and was being piloted in one interested parish.
7. Rochester Diocesan Advisory Committee for Ministry, the Bishop of Tonbridge, 25th January 1984. A parish audit was envisaged as part of the preparation of P.C.C.s for local non-stipendiary ministry development across four parishes in the Consultation Paper.

A Report of the Diocese of St Edmundsbury and Ipswich, Local Non-Stipendiary Ministry Report, 1987 envisaged an introductory course of four sessions which would cover assessment of local church and community needs, discussion of strengths and weaknesses of the local church before forming a parish profile, consideration of the training course and of collaborative ministry, and at the final session a presentation of findings and a request to go forward.

The Diocese of York document, Local Ministry. A Scheme

for the Diocese of York, an undated Report, the Revd. T. McCoulough, p.3, states that "the amount of time needed and the sequence of events leading to a formal decision will vary according to what is happening in that parish."

8. Introductory Parish Unit, Group Leaders' Notes, Revd.L.G. Blanchard, September 1984.
9. Introductory parish Unit, Group Leaders' Notes, Revd. L.G. Blanchard, Lincoln Diocese Local Non-Stipendiary Ministry Scheme, Revd. L.G. Blanchard, May 1986.
10. *ibid.*, p.1.
11. *ibid.*
12. *ibid.*, p.2.
13. *ibid.*, p.1.
14. *ibid.*, p.2.
15. Minutes of the Diocese of Lincoln, L.N.S.M. Committee, Thursday 9th July 1987, item 196, Assessment Procedures.
16. The Ministry of the Whole Church (1984) *op.cit.*, pp.4 and 6.
17. *ibid.*, p.4.
18. *ibid.*
19. *ibid.*, p.6.
20. *ibid.*
21. *ibid.*
22. Future Development of L.N.S.M., (1987) *op.cit.*, p.6.

In this report of November 1987 it is envisaged that in future years ordinands will be identified in the autumn

of Year 2 of the three-year course by the L.N.S.M. team and parish.

23. In Spring 1987 it became possible for women to be ordained to the diaconate. Much earlier than this, in 1984, two parishes embarking on the L.N.S.M. Course had put forward women as potential deaconesses or deacons (two in one parish and one in another). The Diocesan Course had never trained deaconesses and could not at that time train women deacons. The L.N.S.M. staff (and committee) were aware of the impending changes with the likely ordination of women to the diaconate, which became possible from May 1987, and believed that no useful theological difference could be made between a female L.N.S.M. lay minister and an L.N.S.M. deaconess. Individual and local obstacles delayed the possible ordination of these three candidates, but by September 1987 other women candidates were being considered by the Diocesan L.N.S.M. Assessment Committee. In March 1988 one of the three women students mentioned above attended a Bishops' Selection Conference, and in June 1988 became the first woman to become an ordained local minister in the Diocese of Lincoln.
24. A pro-forma was devised by the Revd. I.G. Stockton, one of the L.N.S.M. staff, and has been used (sometimes in an adapted form) in a number of parishes.
25. The Ministry of the Whole Church, An Introductory Parish Unit, Lincoln Diocese, Local Non-Stipendiary Ministry, (1988 draft), p.36., where the word

"choosing" is preferred to "electing".

26. *ibid.*, p.37. In this revision of the earlier P.P.U. a specimen nomination form is printed, which calls for individual lay ministry candidates' areas of ministry to be indicated.

27. The Ministry of the Whole Church (1984), *op.cit.*, p.3.

28. *ibid.*, p.3.

29. *ibid.*, p.10.

30. *ibid.*, p.9.

31. Group for Urban Ministry & Leadership, N. Black, Poverty Network undated Paper, p.2.

"The Team Adviser meets the incumbent, generally reviews the situation, and agrees date for "Selection Meeting".

At the Selection Meeting, the P.C.C., Clergy, Team Adviser, proposed L.M.T. (Local Ministry Team) meet to discuss the qualities needed of members of the L.M.T., and then the P.C.C. votes to appoint the Team.

G.U.M.L. (Group for Urban Ministry) reserves the right to inspect the Team Selection, and discuss "imbalances" and to suggest changes.

32. Local Ministry, A Scheme for the Diocese of York, the Revd. T.McCoulough, undated paper, p.2, note 9a.

9a. "A Selection Group will be appointed by the P.C.C. to consider nominations when they are received. This group will consist of the Incumbent plus three (most helpfully if men and women), and will be assisted by a

representative of the diocese, most likely the Secretary for Local Ministry.

They will preserve confidentiality about the nominations, and will submit the names of the chosen team to the P.C.C. only after individuals have been approached as to their willingness to serve. After P.C.C. acceptance, these will be the only names made public."

At early stages in the development of the G.U.M.L. and York Local Ministry Schemes representatives from these dioceses met with the Revd. L.G. Blanchard, Director of L.N.S.M. in the Diocese of Lincoln.

33. Consultation Paper, Diocesan Advisory Committee for Ministry, Draft Proposals for a Local Ministry in the Parishes of Coxheath, Linton, Hunton and East Furleigh, Diocese of Rochester, David Wilcox, Bishop of Tonbridge, p.1.
34. The incumbent usually talks over election difficulties with the area director.
35. The Ministry of the Whole Church, (1984), op.cit., p.11.
36. The Ministry of the Whole Church (1988), op.cit., p.36. Six had been agreed as the minimum number for a training group by the Bishop of Lincoln and the L.N.S.M. staff in summer 1987. The Report, the Future Development of L.N.S.M., Lincoln Diocesan Board of Ministry, November 1987, p.4, out of concern for the development of local ministry in small rural

communities, recommends four as a minimum number to be chosen from one parish to form (part?) of a training group.

37. One of the potential pastoral units for the development of a training group in 1987 failed to produce a large enough team. Only three elected candidates for authorised local ministry were willing to become L.N.S.M. students. The L.N.S.M. staff had no difficulty in deciding that the elected group was not a viable training unit.
38. See Chapter 3 of this thesis and the Lincoln L.N.S.M. External Assessment Report, *op.cit.*, p.11, etc.
39. In private conversation one of the bishops suggested psychological testing of the incumbents of prospective L.N.S.M. groups.
40. The Ministry of the Whole Church (1988) *op.cit.*
41. *ibid.*, p.2.
42. The Ministry of the Whole Church (1984), *op.cit.*, p.3.
43. The Ministry of the Whole Church (1988), *op.cit.*, p.3ff.
44. *ibid.*, pp.9-15.
45. This may reflect the Revd. D.N. Lambert's Methodist training.
46. *ibid.*, pp.16-19.
47. Selection for Ministry: a Report on Criteria (Occasional Paper No.12), Advisory Council for the Church's Ministry, A.C.C.M. publication for selectors,

- directors of ordinands, etc., June 1983, summarised in
The Ministry of the Whole Church (1988), p.20.
48. A Profile of an L.N.S.M., Revd. L.G. Blanchard, Lincoln
L.N.S.M. Committee, adapted for inclusion in the
Ministry of the Whole Church (1988), p.21.
 49. The Ministry of the Whole Church (1988), op.cit.,
pp.23-26.
 50. ibid., pp.27-30.
 51. ibid., pp. 31-33.
 52. ibid., pp.34-37.
 53. ibid., pp.38-40.
 54. Future Development of L.N.S.M., (1987) op.cit., p.4,
paragraph 10 and recommendation 8, p.16.
 55. Criteria for L.N.S.M. Development, Rt.Revd. R.M. Hardy,
paper for archdeacons and rural deans, based on a draft
prepared by the Revd. I.G. Stockton and comments made
by the Diocesan Pastoral Committee.
 56. Future Development of L.N.S.M., (1987) op.cit., p.4 and
Criteria for L.N.S.M. Development, op.cit.

CHAPTER FIVE

THE ROLE OF THE INCUMBENT IN THE TRAINING PROCESS.

The Staff Meeting

Most of the training within the Lincoln Diocese L.N.S.M. Course takes place in the parish and is "apprentice-style".¹ As well as meeting together with the tutor (sometimes referred to as "group leader")² for 20 sessions in a year, the elected local group is expected to meet with their incumbent for a monthly "staff meeting". From the onset of the course the students are meant to be engaged in ministry within the parish, to be given work to do, and to be used as part of the local church's developing ministry team. The incumbent has to work with these new ministers, offering support and guidance, giving opportunities of assistance in the liturgy, in parish education, in pastoral care or in mission, as seems appropriate both for the pastoral unit and for the trainee minister. This calls for some personal re-adjustment from the incumbent and a willingness to incorporate L.N.S.M.s within a larger ministerial team.³ It also means allowing others to share in areas of Christian service that may have been previously the province of the stipendiary clergy. The development of L.N.S.M. does not bring about a diminution of the role of the paid professional, but rather an enhancement of the roles of a teacher, manager and pastor. The incumbent is expected to share skills, to draw out the gifts of others, to encourage theological reflection and to enable the bringing together of theory and practice.

Within the monthly staff meeting there will be planning, allocation of tasks, sharing of concerns, appraisal of ministry done, and theological reflection and discussion.⁴ It is expected that there will also be some form of worship within the staff meeting, and specific study when the group has emerged from the initial training period. The apprentice style of learning which is offered through the L.N.S.M. Scheme calls for a vulnerability and accountability that some incumbents, having been trained to work on their own, find threatening, for within the staff meeting not only will the student's performance be discussed, but the vicar's too. The incumbent has to be seen by the students as a person willing to learn and able to share, and as someone desirous of developing a collaborative style of ministry. The incumbent is a most important part of the whole educational enterprise of L.N.S.M., as a practical teacher, and a pastor and leader who requires support and re-training for a different kind of ministry.

The L.N.S.M. experience in any pastoral unit can be seriously weakened if the routine of a regular staff meeting is not established early in the life of the group. There have been real problems and a marked loss of students where a regular and full staff meeting has not been held.⁵ The June 1987 Questionnaire responses from L.N.S.M.s on the C.M.E. list, that is from local ministers who have completed initial training, indicated that the frequency of staff meetings varied greatly among those groups that commenced

training prior to 1984. Twenty-four out of thirty-eight questionnaires were returned,⁶ and in the table below it is indicated what frequency of team meeting these twenty-four L.N.S.M.s have experienced.

Frequency of Meeting	Number of L.N.S.M.s	% from 24 replies
Monthly	7	29%
3/4 times a year	6	25%
8/9/10 times a year	3	12.5%
Fortnightly	3	12.5%
Rarely	3	12.5%
Weekly	2	8.5%

These replies showed that over a third of L.N.S.M.s who commenced training from 1981 to 1983 met far less regularly for a staff meeting than the monthly recommendation. If staff meetings are rare or irregular, or only held at the request of the local ministers, then the incumbent, particularly in the early days of training, may fail to see what is happening within the group. Rapport and mutual understanding may suffer and the students will fail to receive adequate dialogue and support. After the three year course has ended the staff meeting becomes all the more important with the ending of the tutorial sessions, and the need for a study element to be provided. In the F.D.L. Report (1987) the importance of the staff meeting is emphasised.

The local team meeting is a major source of continuing training of team members. There is clear evidence that this

meeting often degenerates into an administrative meeting.

"We recommend that the regular team meeting should be used for continued training including the exploration of Christian belief, corporate prayer and fellowship as well as joint planning and continued development of strategy for ministry within the parish."⁷

The P.P.U. (1988 draft) speaks of the staff meeting being a place where theory and practice are correlated, and where other church officers and ministries are brought together.⁸

In some pastoral units the staff meeting is a wider grouping than the L.N.S.M. membership, and includes other authorised ministers such as curate, reader or Church Army captain.

The F.D.L. Report (1987) envisages churchwardens normally being part of the team meeting.⁹ There are practical problems with the size of the team meeting, if the L.N.S.M. training team contains eight or more members and if there are a number of other official ministers and officers.

The External Assessor's Report (1987) discovered that "there is wide variation in the frequency of staff meetings and the ways in which they are seen by incumbents."¹⁰ A lack of staff meetings in a parish is usually coupled with the ministry of an authoritarian incumbent whose model of ministry or deepest feelings about ministry are out of tune with the style of ministry envisaged and fostered by the L.N.S.M. experience.¹¹ In those commissioned L.N.S.M. teams

which have infrequent staff meetings. the long-term survival of the group may be questioned. In the period 1986-1988 a hard pressed L.N.S.M. staff was not able to provide the level of support and oversight that the enterprise demanded. By 1988, apart from a helpful episcopal visit to the early groups and staff contact through a C.M.E. programme, adequate supervision of the existing L.N.S.M. groups and these incumbents had not been provided by the diocese. Some help is regularly given to incumbents of L.N.S.M. teams by the L.N.S.M. staff through personal visits and by the arranging of periodic incumbents' Training Days. One or two day sessions have been held for incumbents during each year.

Incumbents' experience of L.N.S.M. and understanding of their role

Of the 18 incumbents who replied to the questionnaire 9 stated that their chief gain through L.N.S.M. had been in the establishment of a team, in the forming of a corporate or collegiate ministry, or in the gaining of colleagues. Three replies gave "the mobilisation of the whole local church", "the widening of local ministry" and "the encouragement of others' ministry" as the chief benefits of L.N.S.M. Two incumbents mentioned that the chief gain had been in worship, while three stated that the most significant gain had been in pastoral work. Other single replies spoke of "relief from the pressure of parochial expectations", of "the discovery of a variety of voices and views and a diversity of talent", of "a new concept of

ministry", of "an increase in self-reliance" and of the value of "a programme of study and practical suggestions". The replies show how the establishment of L.N.S.M. has given to many of the incumbents a new experience of ministry, a sense of sharing with others, and surely less isolation. The replies were from incumbents of groups which commenced training in the years 1981-86. It has to be asked whether any incumbent who has gone through the experience of seeing an L.N.S.M. group trained and commissioned can have the same ministry as he had at the beginning of the venture; it has to be expected that the stipendiary ministry will change too. Liminal states are experienced not only by the students, but by the incumbents too.

There is evidence that involvement with an L.N.S.M. group has brought about change for incumbents. Of 18 replies 10 (56%) stated plainly that L.N.S.M. had changed their ministry. Three incumbents declared that the experience had not changed their minority, three indicated that the experience had brought marginal change to their ministry or a development/strengthening of what had already begun before their experience of L.N.S.M., whilst two considered that it was too soon to know. Some of the correspondents expressed the ways in which ministry had changed for them. Four spoke of delegation, two of joint decisions, two of a move towards management and two of sharing. In the text below extracts are given from answers to the question B3, "Has the

experience of working with an L.N.S.M. group changed your ministry? If so, please state in what ways."¹³

"It has made me more relaxed about delegating functions and communications."

"Yes, by enabling me to share ministry [and] helping me to delegate responsibility."

L.N.S.M. is seen as a way in which teamwork can be established and as an opportunity of putting learning about shared ministry into practice.

"I now expect to be able to delegate, and expect to reach joint decisions with P.C.C.s. This appears to be strange to a P.C.C. which expects its incumbent to propose and initiate everything, and sees its role as no more than supportive. Even though theological training has talked about teamwork for years, the structures of the Church of England still foster the solitary incumbent running the parish(es) as an extension of his persona. L.N.S.M. is one of the ways of reversing that process."

Delegation is a useful term, but the L.N.S.M. Scheme calls for much more than a parcelling out of tasks by the incumbent; it demands humble sharing and vulnerability, as well as leadership and guidance.

"I have had to share planning rather than just do things."

"It has been good to have the support of other Christians, praying, planning and thinking together."

This level of sharing, planning, delegation and

accountability can be fostered only where the local ministers meet regularly with the incumbent for a staff meeting (or pastoral session).

The establishment of an L.N.S.M. group means that the stipendiary priest (or minister-in-charge)¹⁴ can less easily act alone, as others are given the opportunity of growth and development in ministerial skills. The formation of a shared ministry team can mean that the incumbent's own gifts can be used more freely and greater attention be given to study.

"So now I read (at least two or three books every month) I spend time listening to what people have got to say to me...I am not now, thank goodness, the old fashioned type of vicar who feels that he should be doing everything for everybody."

For some priests the L.N.S.M. Scheme and its students present an intellectual and pastoral challenge, for working with an L.N.S.M. group is said to bring a change in "apprehension and expectancy, a certain stimulus and challenge to one's intellectual and spiritual life and pastoral example", "accountability and a better assessment of personal strengths and weaknesses". Two of those incumbents who testified to only marginal change referred to management roles.

"In as far as it has changed the role towards one of

management it has modified my view of ministry."

"...as the partnership grows I am finding my role as a 'Manager' is growing quantitatively with correspondingly less time to do other things."

Here is a questioning, at least in the second example above, of whether, or to what extent, the incumbent is to be seen as a manager. It is quite often said that L.N.S.M. makes more work for the stipendiary minister.

The replies from incumbents include responses from those who have seen a group trained and commissioned, those whose parishes have groups in training (1st, 2nd and 3rd years) and those who have inherited an established local ministry team. One incumbent, who had moved into a parish containing a commissioned group, stated that his experience of L.N.S.M. had not changed his ministry because the team had never functioned properly in that parish. He believed that poor involvement by his predecessor had made the L.N.S.M. studies too remote from life in the parish. One correspondent wrote a short letter instead of a questionnaire reply because he considered his experience of L.N.S.M. had been too slight, and one incumbent refused to answer the questionnaire at all, because for him the experience of L.N.S.M. had been so painful.

The questions B5a-f¹⁵ correspond roughly to the tutors' questions c3a-e, 4 a-b and 5, and will be considered further

later. Here it will suffice to mention some of the questionnaire data. In answer to the question B5 a-b "What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to a) the style of learning and b) the teaching methods, 10 incumbents (56%) considered the style of learning to be good and 5 (28%) offered more critical and negative comments. A similar percentage is given to part b. where 10 incumbents write positively of the teaching methods employed and 6 (33%) make more negative comments.

"Too much influence from university styles."

"Well suited to older adults. All contributed and felt they had contributed but at the end all acknowledged how much actual input they had received from the tutor."

"The tutor was, frankly, an unfortunate choice. He has a difficult job anyway, coming into another parish to do something which the Parish Priest may be perfectly capable of doing."

The answer to B.5c, "What observations have you to make on the training that L.N.S.M.s have undergone with respect to group sessions?" are very varied, though 5 (28%) state that the group sessions are essential/good/much appreciated/very valuable. An extremely varied collection of comments are offered in response to 5d, which concerns the local practical training, which is the incumbent's major contribution to the whole educational programme. The

incumbent needs both training and encouragement to fulfil the role of ministerial trainer. The answers to B.5e on the syllabus are again varied and brief, complementary and critical, with more positive (28%) than negative (22%) comments. Responses to questions 4 are 7 and more significant in understanding the role of the incumbent in L.N.S.M. training, and in recognising incumbents' feelings and thoughts about their pastoral and educational responsibilities in the L.N.S.M. programme.

In answer to question B4, "What view do you take about the role of the incumbent in L.N.S.M. training?" the following roles were given:-

a. enabler	3
b. practical teacher	3
c. leader	3
d. sharer of ministry	2
e. maker of space for growth	2
f. supporter/encourager	2
g. tutor	2
h. pastor	1
i. delegator	1
j. resource	1
k. discerner of gifts	1

These answers with the exception of g. put together give a fairly good composite picture of the role of the incumbent of an L.N.S.M. group, at least as understood by the course

staff. Of course, the replies reveal differences of emphasis, from the recommendation that the incumbent "be closely involved" to the insistence that he "keep out of the way" or allow the students to "get on with the job".

Some incumbents have understood how much of a teaching role they have within the development of L.N.S.M. in their parish. In the view of one incumbent the role of the parish priest is, "initially to help students to realise the confidence that has been put in them through their local election. To help them to apply the theory learnt in tutorials to pastoral and liturgical situations. To reflect theologically on their parish activities and life experience, and to test their theology in terms of response by encounter, e.g. in baptism visiting and parent follow up. Encourage students to consult with and support each other as a 'sign' of how the Church is built."

This is all in tune with the "apprentice style" and "pioneering"¹⁶ emphases of the Scheme as reflected in the Draft Scheme, the Introductory Leaflet and the Parish Preparation Unit. Yet, interestingly the Draft Scheme and the Students' Handbook have scarcely a reference to the role of the incumbent in the training scheme. It is noted in the Draft Scheme that "the growth of L.N.S.M. and indeed other forms of non-stipendiary ministry, lay and ordained, can be expected to change the nature of the job of the stipendiary

priest. From being the person, the sole leader and purveyor of ministry in the local church, he will become the enabler and co-ordinator of a ministerial team. In this sense his role will become more 'episcopal'. He will need to be better theologically equipped himself in order to be able to equip others."¹⁷ This underlines the importance of continuing ministerial education for stipendiary priests. Elsewhere the document insists that "it is essential that the incumbent and other stipendiary ministers, if any, develop a collaborative style of ministry to make the corporate ministry a reality. This will require special attention and training for them." By summer 1988 training for collaborative ministry had become a recognised priority in the Diocese.

Other individual comments given to question B4 on the role of the incumbent in training include these three:

"I am not sure that incumbents are accountable enough for their 'role' in the process."

"I feel I was consulted and 'in the picture' and indeed part of the whole process of training."

"An indifferent or hostile incumbent has no trouble in preventing L.N.S.M. development or wrecking an established group. The most useful role the incumbent can play is to make space for the group to grow in its own way."

Incumbent and Tutor

Significantly, three incumbents¹⁹ considered that they had

been marginalised by the experience of L.N.S.M. through the allocation of an outside tutor. Four incumbents approved of the vicar/tutor split, two called for the involvement of the incumbent at some/occasional tutorial sessions, and three called for the abandonment of the provision of an outside tutor. Clearly there is a marked difference in incumbents' experiences of and views about the tutor/vicar roles.

"The incumbent has little involvement in training as such, since he does not attend sessions. Mostly this is right, but I think some of the practical/applied sessions on worship and pastoral care should involve the incumbent, since he is the one with whom L.N.S.M.s will be 'applying' what they are rehearsing."

By June 1987 the L.N.S.M. course staff were already stating that incumbents should visit the tutorial sessions from time to time for such occasions, but not regularly. They were aware of some incumbents feeling "marginalised".

"I agree with the separation of incumbent and tutor generally. However, although the main task is for an increasing of working the trainees into the daily ministries of the church on the part of the incumbent, perhaps some tutorial feeding by the incumbent might make better use of skills. I would think that a breadth of tutorial help could be good. I do not mean that the incumbent takes a large share, but that an honest assessment is made of the best that he or she has and this could be used."

In the period 1984-85 the L.N.S.M. staff had tended to think and speak of the tutor as a teaching resource and of the incumbent as essentially the pastor. By 1986, while retaining this division of roles, the L.N.S.M. staff began to speak of a teaching and pastoral overlap between incumbent and tutor. Some of the students have a very narrow experience of the Church, and the provision of a tutor from outside the parish brings different insights, experience and outlook, and helps to prevent the training from being too inward looking.

"I was quite happy to leave the teaching role to another/the tutor and to concentrate on the pastoral role myself. No doubt I would have given different teaching and taught in a different way, but a two-man approach has immensely greater value."²⁰

"To keep out of the way. For students who have never moved around, it will only be by being presented with differing views through tutor and incumbent that they will experience 'catholicity'."²¹

"I happen to believe that the Incumbent should take a leading role; in fact he must do so. In some ways he ought to be the Tutor for the Group, although a supervisor is still required for both group and incumbent. Always a danger in present system for group to be isolated outside the main life of the parish...and even outside the incumbent's life."²²

In at least two of the early groups²³ the incumbent did act as tutor, but this practice did not prove very satisfactory. Easily an incumbent can become over-dominant and paternal towards his group, not allowing them space in which to develop. Two incumbents who felt marginalised were too apprehensive of being involved in what was happening within their groups in personal relations and growth, and they and the L.N.S.M. staff picked up the danger signals too late.²⁴⁵ In one case the incumbent believed it was unwise to have staff meetings, because he thought that his students needed to be liberated from groups. And another incumbent held a short staff meeting prior to the group's meeting for a tutorial session: this proved less than satisfactory. In these two cases a full, regular staff meeting might have helped to prevent or lessen these feelings of exclusion. The L.N.S.M. Scheme demands of the incumbent trust, risk and the paradoxical qualities of distance and closeness.

By the July 1987 one of two remaining L.N.S.M. staff had begun to argue that the incumbent be tutor.

"I think he (or she) should be tutor to the group under an appointed supervisor who would be present to observe, reflect back to, and advise the Incumbent; who would make objective reports to the L.N.S.M. Committee: and who would co-ordinate and respond to the self assessments and submit them to the Assessment Committee.

The incumbent obviously has to do the practical side of the

training without the opportunity to marry theory and practice. More importantly, the incumbent doesn't develop along with his L.N.S.M. group, and under experiential learning people do change in many ways. It is much like counselling one partner in a marriage; it is usually disastrous for the marriage! L.N.S.M. all too often builds in a recipe for breakdown."²⁵

Such a position recognises from the inside the feelings of marginalisation and provides a possible alternative pattern for L.N.S.M. development, with the promise of outside scrutiny and help for the incumbent. Yet this suggestion further elevates the role of the incumbent in the training scheme, and would place on some likely incumbents a teaching burden that they could not bear. It would also lessen L.N.S.M. staff contact with and oversight of students, and seems that it might be very difficult to find people willing to be supervisor rather than tutor.

In the answers to question B7, "Do you have any thoughts to share about tutor/vicar roles?" only two incumbents asked for the distinction between incumbents and tutors to be abolished, while four of those who replied supported the value of the split roles.

"I believe it's too much to be both from experience. Also limiting for those in the group."

"Although there must be co-operation and co-ordination between the two, the roles are clearly distinct and to

remain so."

"It probably benefits the ministers if the tutor and the incumbent are not too closely connected with each other."

Three incumbents gave no answer, and two called for more involvement from the vicar. Throughout the period 1984-1987 there were a few occasions when the tutorial programme demanded that the incumbent be present.²⁶ In the last unit of the 1984 Syllabus the tutor fades into the background as an observer and resource, and the incumbent becomes once again the pastor and teacher of the group, as the group prepares for the post-commissioning phase.²⁷ Other comments from incumbents about the vicar/tutor roles include a plea for more co-operation from the tutor, a complaint about a tutor's ignorance of the L.N.S.M.s' parish, an honesty in still learning about the roles, a call for occasional meetings between incumbent and tutor, and a statement about a group's experience of two very different tutors.

"We have had two tutors. Sadly the first had problems which got in the way and the group lost confidence in him. Now the group have a mature and wise person and there is understanding all round..."

Three incumbents emphasised the need for effective communication and co-operation between tutor and incumbent, and two of them expected a close relationship of trust and confidentiality.

In 10 tutors' replies to question C6, "Have you any comments to make on vicar/tutor roles?" three tutors mention the need for contact between the incumbent and tutor.

"We are neighbours and on good terms but seldom get together on our mutual L.N.S.M. interest."

"..it works well because I am in close contact..."

"I suppose in a perfect world they should get together regularly...Personally I cannot spare any more time."

One tutor outlines the need for liaison coupled with a clear distinction of roles, and another states that "roles should be mutually supportive." Two of the replies emphasise that the distinction of roles should be maintained. It is interesting that no tutor calls for an abolishing of the division of roles, and that three of the tutors are also incumbents of L.N.S.M. groups (but not of the same group).

"They need to liaise as required about the group and particular needs of the individuals or the parish circumstances. However they must not 'get in each other's way' and must fulfil their own roles."²⁸ One tutor refused to give an answer to question C6. Other replies included, "I regard the incumbent as boss in his group, which he is. I feel the group would be happier if the incumbent had been clearer with group thinking out (their) ministerial roles."

One tutor insisted that the incumbent must be involved in the more practical sections of the syllabus, and another

made the point that the incumbent must carry out his particular responsibilities about the staff meeting and about practical training outside the tutorial session. One woman tutor refused to answer this question; perhaps it was because she was afraid of what she might say about the incumbent.

Other perceptions of the place of the incumbent in the training scheme

In February 1987 the L.N.S.M. staff received a report from the External Assessors, who were reporting on the Lincoln L.N.S.M. Scheme's assessment methods. This report which offers observations, evaluation and recommendations about L.N.S.M. assessment methods, includes comments about the role of the incumbent in the training programme. The report was demanded by and presented to the Courses and Examinations Sub-Committee of A.C.C.M., the Advisory Council for the Church's Ministry. (See Chart 1). While a minority of L.N.S.M. incumbents have called for a greater role for the incumbent in the training programme with the abolition of the role of a separate tutor, this A.C.C.M. report questions the power and importance that the incumbent already has in the Scheme.

"The role in assessment assigned to the incumbent by the overt structures of the Scheme is limited to his response to the annual self assessment and his own report at the end of this. At the same time, he has a number of other

significant functions in the Scheme as a whole, which can have the effect of giving his role in assessment more weight than formally it appears to have. The incumbent has final veto over the members elected to the local ministry group; the tutor appointed by the directors is nominated by the incumbent, and that without any list of approved candidates to which he might be limited; the incumbent has charge of the ministry exercised by a group whilst in training as well as on its completion; the incumbent has a veto over liturgical events in his church, so that he can block a project in the group's training if it includes an element of public worship of which he disapproves. The incumbent is not himself regarded as a member of the group in training; on the contrary, some tutors appear to believe that it is the incumbent to whom they are primarily responsible."²⁹

The Director of L.N.S.M.'s comments, added to the observation section of this report stress that the appointment of tutors is a joint one between incumbent and tutor, and that a list of experienced tutors (of L.N.S.M., Readers or Bishop's Certificate) is shown to the incumbent, to which other names can be added, and which are then put in order of suitability. The director would then interview a possible tutor, and if all seemed well, the director, the incumbent and potential tutor would meet.³⁰ With the provision of more tutor training it may become possible for a list of approved tutors to be established.³¹ Yet still the tutor will need to be acceptable to the incumbent.

Mutual understanding and sympathy between tutor and incumbent is to be encouraged and collusion avoided.

The power of the incumbent in the scheme reflects the power of the incumbent in his parish. The Scheme is only taken up by a parish if the incumbent has shown real interest in L.N.S.M., understanding of the Scheme and a commitment to work with and support a collaborative ministry team. In spite of the External Assessors' comments about the incumbent not being a member of the group in training, the directors of the Scheme see the incumbent as part of the whole learning process. L.N.S.M. is an opportunity of growth and development for stipendiary clergy. Since September 1984 one of the directors has been particularly responsible for the training of incumbents of L.N.S.M. parishes. An introductory session is held for incumbents whose parishes are starting out on L.N.S.M. or considering it, and another yearly day course for all incumbents who have L.N.S.M. teams. Assessment and selection, planning a practical training programme, tutor-vicar roles, learning from the L.N.S.M. experience, and the encouragement of others' ministries through L.N.S.M. have been some of the subjects discussed at Incumbents' Training Days. The Revd. L.G. Blanchard's response to the External Assessors' observations include the note that the self-assessment process in many ways assesses the incumbent as much as the group and that this leads to further discussions with

incumbents about his or her role.³²

So much depends on the incumbent; that is a fact of life in the Church of England, and is a most important factor in the development of L.N.S.M. in any pastoral unit in the Diocese of Lincoln. Some parishes might benefit greatly from the development of a shared ministry team, but where the incumbent is uninterested or fearful of such a development, an L.N.S.M. team cannot be established. The Anglican incumbent is used to being "king-pin", sometimes to being the sole ministerial leader. In some places the existence of an L.N.S.M. team in training leads to more radical change in ministry than the stipendiary minister envisages. It can lead to personal development, a different model of ministry or to feelings of marginalisation, of being pushed "outside the camp".

In one parish an incumbent expressed great interest in the development of L.N.S.M. and encouraged the election of a sizeable ministry team, but within a year he had found the group threatening and difficult to handle. His "head" and "heart" were in conflict over working with a local training group. Neither director nor tutor nor bishop could quite understand what was happening within the dynamics of that L.N.S.M. group and parish.

The External Assessors state that in the course of their enquiries, they "became deeply aware that in some parishes

the style of an incumbent's ministry, his relation to the local ministry group and manner of using it and his division of responsibility with the group's tutor, can foster an individualistic and hierarchical model of ministry which goes directly counter to the central aims of the scheme."³⁴ This observation which is fair in at least two cases led the External Assessors to perceive a major stumbling block in the way in which the role of the incumbent is articulated. "He himself exercises a very great control over many elements of the Scheme's operation."³⁵ Although the L.N.S.M. staff in March 1987 saw this as an over-statement of the incumbent's position and power, they welcomed the call for a review of the roles of the directors, tutors and incumbents and their parts in assessment.³⁶

Already qualification has been made of the External Assessors' comments about the appointment of a tutor. Similarly a statement in the report about the incumbent's veto on practical liturgical projects³⁷ requires some comment. No incumbent yet has blocked a liturgical project in a group's training. In practical group assignments alternatives are usually given and suggestions made, which indicate that any practical project (e.g. 'Prepare a brief healing service that might be inserted at some point in a Parish Communion Service'³⁸) has to fit the context of that parish. Some events might be inappropriate in some pastoral areas, and the L.N.S.M. directors have credited incumbents

with some wisdom, and have sought to respect their pastoral responsibilities and judgement. It is not a Scheme imposed from without, but a set of resources for training offered by the Diocese for the benefit of the local church in its ministry and mission.

Criteria for parishes and incumbents

The External Assessors' Report raises the important question of "Whether all parishes are in fact appropriate locations for a local ministry project of the kind which this Scheme can offer, or whether another important level of assessment needs to be introduced; namely the assessment of the parish's (including the incumbent's) suitability for the development of local ministry".³⁹ Later in the Report it is recommended that consideration be given to "whether it is desirable and possible to develop a procedure whereby parishes which present themselves as potential bases for local ministry can be assessed as to their suitability."⁴⁰ This difficult task involves the drawing up of criteria and suggests a more obvious episcopal role in the establishment of an L.N.S.M. group. By July 1987 preliminary discussions between the Diocesan Bishop and the two L.N.S.M. staff had taken place, and the points emerging from the discussion were outlined by the Revd. D.N. Lambert.

1. To see if the incumbent is:-

A. Willing to be committed to training and using L.N.S.M. which suggests a 5 or 6 year commitment.

B. Willing to accept a collegial style of ministry.

2. To see if the parish is stable within the pastoral organisation of the Deanery and not likely to enter into re-organisational upheavals.

3. To see if the Church Council is willing to be committed to:-

A. A collegial style of ministry.

B. The financial support of a full group both for the initial training period and for the longer term future of new areas of ministry.

4. To see if the Incumbent and Church Council are willing to:-

A. Work out a job description for the L.N.S.M. group members as they progress; and especially concerning how they would use any Deacons or Priests.

B. Be supervised, assessed and reviewed as a part of the ongoing ministerial development in the parish.⁴¹ The word 'collegial' has not been used in official Local Ministry literature. The terms "a collaborative style of ministry" and "corporate leadership" would more normally be used.

According to the P.P.U. the election of an L.N.S.M. team in any parish is dependent upon the approval of the Bishop.⁴²

Until Spring 1987 this approval had generally been taken for granted, with the L.N.S.M. staff acting freely on the Bishop's behalf, in consultation as necessary with rural deans, archdeacon or suffragan bishop about a parish's suitability for the development of L.N.S.M.

The Diocesan Board of Ministry L.N.S.M. Staffing Review of March 1987 made the following comment and recommendation:

"Initially the L.N.S.M. Scheme intended that parishes wishing to train teams should seek the consent of the Bishop. This was intended to hold the Scheme within an episcopally supervised diocesan development of ministry. The Bishops have gradually delegated this responsibility to the Director and staff of L.N.S.M. and the Scheme has become responsive to demand alone. We recommend that the place of the Bishop in the Scheme should be re-examined."⁴³ In Spring 1987 the beginning of what seemed like a waiting list of parishes wanting to form an L.N.S.M. team gave further impetus towards the development of criteria for interested parishes. This coincided with the resignation of the then director of L.N.S.M., the Revd. L.G. Blanchard. A variety of factors including the need to scrutinise more carefully prospective parishes and incumbents, and the need not to overload the demands upon the two remaining course staff, led to only 4 out of 11 interested parishes electing teams for training.⁴⁴ The concern for criteria for the development of local ministry is very much bound up with concern about the style and quality of an incumbent's ministry. One bishop has even suggested psychological testing of the parish priest before any parish is allowed to embark on L.N.S.M.

In June 1988 the Bishop of Lincoln asked the Revd. I.G.

Stockton the Acting Director of L.N.S.M. to draft some criteria for the development of L.N.S.M. in any pastoral unit. At the Bishop's Council meeting in that month an introduction concerning the process of L.N.S.M. development was added to these criteria, which were then sent out to the three archdeaconries in the Bishop's name. The detail of this criteria document illustrates the significant place that the incumbent has in the forming of a local ministry team. The criteria are:-

- (a) A five year commitment by the incumbent to the formation of a ministerial team.
- (b) A willingness by the incumbent and the whole congregation to develop a collaborative form of ministry.
- (c) The incumbent's understanding of the need to be a fellow learner with other members of a ministerial team, and also a practical teacher in ministry.
- (d) Openness by the incumbent and the PCC to diocesan preparation, guidance and supervision.
- (e) The incumbent's willingness to develop adult education and managerial skills.
- (f) The financial commitment of the PCC for both the initial training of the team and also for the local ministers' Continuing Ministerial Education.
- (g) A minimum of six candidates chosen by the PCC of any single parish cure to form a training group, and within any group formed by more than one parish, a minimum of four

candidates.

(h) Some real consideration of the place of individual pastoral units within a deanery strategy for ministry.

(i) Some previous experience within the pastoral unit of lay education or group work is desirable.

(j) The Agreement of the Bishop and of the Local Ministry Officer before either formal parish preparation or team formation stages are reached.⁴⁵

A provisional conclusion

The evidence of the Lincoln L.N.S.M. Scheme suggests that any other diocese embarking on such a scheme would be well advised to consider very carefully how the role of the incumbent fits into the whole educational enterprise. The incumbent has to relate well to the local training group and to grow with its members, and yet the local trainees themselves need to be freed from the institutional over-dominance of the incumbent. An incumbent of an L.N.S.M. group is required to be open and friendly towards local ministers in training and also to be prepared to deal with personal feelings of marginalisation. A lot is being demanded of incumbents in this sort of training programme, and anyone involved in setting up a similar operation should ask the question, "Are the available incumbents of the calibre that can cope with this adventure?" During the academic year 1987-88 the Acting Director of the L.N.S.M. Course, the Revd. I.G. Stockton, came to see more clearly that the incumbent of an L.N.S.M. group must be both a

learner and a practical teacher in ministry. In Spring 1988 he considered whether any new training groups from September 1989 should include the incumbent as a regular learning member of the tutorial group, with the tutor (or facilitator) still provided from outside the parish. Later a middle position was adopted, that from September 1989 incumbents would attend a fifth of the local tutorial sessions. This took seriously the incumbents' feelings of marginalisation, as well as recognising the benefits of an outside tutor.

Examination of the Lincoln L.N.S.M. Scheme 1980-1988 highlights the role of the incumbent in developing collaborative ministry. Analysis of the incumbent's pivotal role in the Scheme emphasises the breadth of this educational enterprise.

1. A Church Equipped for Ministry, an introductory leaflet, Lincoln Diocese L.N.S.M. Sub-Committee, 1984 p.3.

Students' Handbook to the Syllabus, Diocese of Lincoln, Local Non-Stipendiary Ministry, 1984, p.4.

The Ministry of the Whole Church, An Introductory parish Unit, Lincoln Diocese Local Non-Stipendiary Ministry Scheme, 1988, p.16.

Future Development of L.N.S.M., Lincoln Diocesan Board of Ministry, 1987, pp.2,8. Interestingly, this report states that "L.N.S.M. is intended to produce 'journeyman' pastors who come to their theology in a very practical way".
2. Students' Handbook to the Syllabus, Diocese of Lincoln, Local Non-Stipendiary Ministry, 1984, p.8.
3. Draft Scheme for Lincoln Diocese (1984), op.cit., p.21.
The Ministry of the Whole Church (1988), op.cit., p.32.
Future Development of L.N.S.M. (1987), op.cit., pp.4,10. In this latter report it is stated that the incumbent must be "prepared to develop his own skills as an adult educator" and "be willing to train to develop his own team leadership skills..."
4. The Ministry of the Whole Church, (1988), op.cit., p.16.
5. One of the L.N.S.M. training groups which began its life in 1984 dwindled from twelve to three members, partly it seems because there was never during the training period a team meeting with the incumbent.

Other local groups have got into difficulty where there has been an irregular or inadequate staff meeting.

6. Appendix 1, Question A6.
7. Future Development of L.N.S.M. (1987), op.cit., p.7.
8. The Ministry of the Whole Church (1988), op.cit., p.16.
9. Future Development of L.N.S.M. (1987), op.cit., p.4.
10. Lincoln L.N.S.M. External Assessment, The Advisory Council for the Church's Ministry, February 1987, op.cit., p.7.
11. ibid., p.20.
12. From January 1986 to June 1987 three part time staff, and from July 1987 to July 1988 two part time staff were servicing the L.N.S.M. Scheme. By July 1988 a third part-timer had begun work, and from 1st September 1988 one member of staff, the Revd. I.G. Stockton, was to be the full-time director (or "Local Ministry Officer"). The F.D.L. Report (1987) recommends that the L.N.S.M. staff concentrate solely on the launching of new groups, the three years' initial training and the first year of continuing ministerial education.
13. For the full table of responses to this and other questions see Appendix 1.
14. By September 1987 two L.N.S.M. training teams were from parishes where a woman deacon is the stipendiary minister-in-charge.
15. The questionnaires are produced in full in Appendix 1.
16. Draft Scheme for Lincoln Diocese (1984), op.cit.,

pp.3,11.

The Ministry of the Whole Church (1984), op.cit., p.6.

17. Draft Scheme for Lincoln Diocese (1984), op.cit., pp.3-4.
18. ibid., p.21.
19. The three replies stated here include a letter from an incumbent who said that he would not answer the questionnaire, for the L.N.S.M. experience had been so painful for him.
20. 1984 intake.
21. 1984 intake.
22. 1985 intake.
23. 1982, 1983 intake.
24. Two 1984 intake groups dropped in numbers from 12 to 4 and 3 respectively.
25. Revd. D.N. Lambert, June 1987 in response to Question B4 of the questionnaire.
26. Leading Worship in Church, Lincoln Diocesan Ministry Committee, 1984, Unit Two B, Weeks 1 and 3, pp.1-3 and 6-7. It has been made plain by the L.N.S.M. staff that incumbents should be present at these sessions which take place in church, and in which local practice and understanding is so important. Communication: Preaching, Teaching, Learning, Lincoln Diocesan Board of Ministry, 1987, Week 2, 'The Word in Preaching', pp.10-16. In this session it is intended that a recent sermon of the incumbent be discussed critically by the group.

27. The Practice of Ministry, Lincoln Diocesan Ministry Committee, 1986, p.2.

"The tutor's time with the group is now drawing to an end, and the incumbent should share in these sessions. The ministerial team now looks to the future, but first reviews the development of shared ministry in the parish, and considers how such corporate ministry may be widened. The tutor's role is to be that of facilitator, quietly encouraging the group in its communication with the incumbent and the P.C.C., and helping the team to develop co-operation with other churches and secular agencies.

After the final commissioning the ministerial team will continue to meet regularly with the incumbent for pastoral planning and ministerial support."

28. This tutor suffered in one L.N.S.M. parish from the experience of working with a group which included a very dominant incumbent in its midst, who had done some of the tutoring at an earlier stage in the group's life.
29. Lincoln L.N.S.M. External Assessment, The Advisory Council for the Church's Ministry, February 1987, op.cit., p11.
30. ibid., pp.11-12.
31. During the academic year 1986-87 a two-day adult education course at Edward King House led by staff from Nottingham University Department of Adult Education was

offered to tutors. This course was in addition to normal L.N.S.M. tutor days and was attended by fourteen L.N.S.M. tutors and staff. By July 1988 the L.N.S.M. Acting Director, the Revd. I.G. Stockton was discussing with officers of the Board of Education a common core course for tutors and potential tutors in a variety of diocesan educational enterprises.

32. Lincoln L.N.S.M. External Assessment, The Advisory Council for the Church's Ministry, February 1987, op.cit., p.20.
35. *ibid.*
36. *ibid.*, p.23.
37. *ibid.*, p.11.
38. The Gospel of Mark, Lincoln Diocesan Ministry Committee, 1985, Week 2, Healing, Preparation, p.13.
39. Lincoln L.N.S.M. External Assessment, The Advisory Council for the Church's Ministry, February 1987, op.cit., p.20.
40. *ibid.*, p.25.
41. Letter of Revd. D.N. Lambert to Rt. Revd. R.M. Hardy, 8th July 1987.
42. The Ministry of the Whole Church (1984), op.cit., p.11.
43. L.N.S.M. Staffing Review, Lincoln Diocesan Board of Ministry, March 1987, p.7.
44. In two of these pastoral units an unexpected vacancy seemed about to occur and it had been decided by the Diocesan Bishop that no L.N.S.M. group should be formed during a pastoral vacancy or "interregnum" between the

appointment of incumbents.

45. Criteria for the Development of L.N.S.M. in a Pastoral Unit, a paper to Archdeacons, Rt. Revd. R.M. Hardy, 18th June 1988.

CHAPTER SIX

TUTORS

Each year well before the September commencement of initial training a tutor is appointed to the local ministry group. The person appointed by the L.N.S.M. director has to be someone who has some skill and experience in adult education and group work. The tutor is also normally someone who lives within a fifteen mile radius of the local group. The L.N.S.M. Scheme does not operate through the sending of students to an expert in the larger centres of population, but through the sending of tutors (mostly parish clergy) to meet with the groups where they live, whether that be in downtown Cleethorpes or the Lincolnshire Fens. The educational style and methods of the Scheme are not uninfluenced by geographical and economic factors. Travelling expenses are paid to tutors on a mileage basis, and those have to be kept to a reasonable level; for this reason the fifteen-mile limit has been drawn. This means that the pool of potential tutors is somewhat circumscribed, and that the ideal tutor will not always be found. The level of adult education skill varies enormously among professional ministers, but the L.N.S.M. staff seek out potential tutors who are likely to do a reasonable job, and who are willing to learn. Some tutors view their work within L.N.S.M. as a part of their own continuing ministerial education.

In the first years of the L.N.S.M. Scheme's development tutor training was at a bare minimum level, though during

this period the Director, working as the sole member of staff, spent much time in dealing individually with both tutors and incumbents. Only from September 1984 did local training groups begin their studies at one particular point in the academic year. A larger number of groups commencing training from that date onwards meant that it was much easier to arrange group meetings for tutors, who would be working from common syllabus material. During the period 1984-1988 two half-yearly day meetings¹ were held for all tutors prior to the beginning of each semester. At these sessions de-briefing has taken place and the units for the next half-year have been introduced. In addition specific concerns such as assessment and tutor-incumbent roles have been discussed. Tutors' comments have been helpful in the evaluation of workbooks and of students' progress. An introductory half-day course has been held for the tutors of new training groups, and on one occasion a joint incumbents/tutors day course took place.

By 1986 the L.N.S.M. staff had become more conscious of the inadequacy of the tutor-training provision that was being made,² and in May 1987 a two-day course, staffed by the Adult Education Department of Nottingham University, was held in Lincoln for L.N.S.M. tutors and staff. This course covered the expectations and characteristics of adult learners, the processes of acquiring information, the skills and techniques required in helping adults to learn, the management of learning and a variety of teaching methods.

It is hoped that occasionally the L.N.S.M. Scheme will be able to make use of such resources, even though they may seem comparatively expensive to the Church. The tutors who attended the two-day course, having overcome their apprehensions, expressed their appreciation of this learning opportunity. Some tutors have been schoolteachers at some stage in their lives and most have been involved in parish adult education, yet all have a lot to learn as they engage in this form of ministerial training.

The tutor (or group leader)³ is not seen within the L.N.S.M. Scheme as the expert who alone imparts theological knowledge or ministerial experience to the group, but as one who is a fellow-learner. The tutor is expected to share understanding and to offer theological expertise with sensitivity, to encourage the students to draw on their life experience, and to help the whole group to make use of the wider resources of the Christian tradition. "The members of the course need tutors and trainers who are sensitive and caring, and who themselves have learned and are engaged in continuing learning in the skills of teaching."⁴

Lecture style teaching has been very much discouraged by the L.N.S.M. staff, as has rigid or pedestrian use of the workbooks. A certain lightness of touch is expected, a freedom in learning, and an avoidance of too much control of the group or an over-indulgence in talking by the tutor.

Usually the tutor acts as overall chairman of the group, and yet ensures that other members of the group regularly lead a part of the session, particularly in introducing a subject for discussion. The tutor is meant to be open, honest and vulnerable, and is expected to meet with the incumbent from time to time to review the group's progress. On occasions it has been necessary for the L.N.S.M. staff member to arrange a meeting with the tutor and incumbent of one of the groups; given sufficient staff resources such meetings would take place more regularly.

Some incumbents have felt threatened by the appointment of a tutor from outside the parish.

"I happen to believe that the Incumbent should take a leading role...in fact must do so. In some ways he ought to be the Tutor for the group."

"I have always understood the Parish Priest to have a teaching role in the parish and cannot see why it is necessary to import someone for this exercise."

Other incumbents have tended to hand the students over to the tutor for the duration of the initial course, thereby neglecting their own particular practical training and pastoral participation in the whole learning process. In the period 1980-1983 some experience was gained of incumbents tutoring their own groups, but since then this has been avoided, except for short-term emergency provision, and one tutor comments, "I believe it's too much to be both

(tutor and incumbent) from experience. Also limiting for those in the group."

From 1984 the distinction between the roles of tutor and incumbent was perhaps over-emphasised, as a result of bad experiences of incumbents acting as tutors. By 1986 the overlap between the tutor/group leader and the incumbent as pastor/trainer in practical ministry had been recognised and taken into account. During the period 1984-1987 it was stressed within the L.N.S.M. staff that up to a third of a two-hour tutorial session would be devoted to the sharing of ministerial experience and reflection upon it. This element has tended to be neglected within the tutorial, just as the making of theological discussion has been under-played in the staff meeting, and opportunities for the making of connections missed.

At the onset of the academic year 1986-1987 all the local tutors were ordained ministers. Of these eighteen tutors, fourteen were male, ten of whom were full-time stipendiary ministers, (two of whom were part-time parish priests and part-time L.N.S.M. staff), and two of whom were N.S.M. priests, (one a college lecturer in Religious Studies). All three women were deaconesses involved in parish ministry. Later in the year two male tutors were replaced by female tutors, following clergy moves to other dioceses, and one of these tutors is theologically educated, but not an ordained

minister. These moves have changed the ratio of male to female tutors from 14:4 to 12:6. These proportions contrast markedly with the male/female ratio among current students, where women outnumber men by about two to one. The L.N.S.M. staff, on behalf of the Diocese, have to find potential tutors who have ministerial experience, theological training and some aptitude for teaching. There is also a need to broaden the range of tutors and involve more theologically educated lay people in this task. Yet the possession of a theology degree or being an R.E. teacher would not in themselves make for a suitable tutor. Tutor choice is limited by various factors, and while the tutors may be considered to include too large a proportion of ordained people (and ordained men in particular), the L.N.S.M. Scheme can be seen as a way in which, whether as tutors or incumbents, stipendiary ministers are better equipped for their work, not least for down-to-earth communication and collaborative ministry. Nevertheless this is insufficient excuse for the sex imbalance among tutors.

The average age for the tutors of intake years 1985, 1986 and 1987 was approximately 55, 43 and 47 respectively at August 1988.⁵ To take into account the differing duration of time since the onset of training these figures may be adjusted to 1985, average age 53, 1986 average age 42 and 1987 average age 47. Interestingly the L.N.S.M. staff have long regarded the overall standard of the training group of the 1986 intake to be better than in any other year. This

may well have much to do with the careful preparation that the parishes received in the period 1985-1986, before the L.N.S.M. staff were too hard-pressed, and also the quality of the candidates elected by the local churches.

Nevertheless the comparatively low average age of the 1986 tutors compared with others may be a small contributory factor to the performance of that year's local groups.

Most L.N.S.M. groups have had the experience of having only one tutor throughout the duration of their training. In only one group from the 1984 intake did a change of tutor style present problems for the students. Of the five groups that commenced training in 1984 four had a single tutor during the initial training period, and of the six 1985 groups four experienced having one tutor throughout the three-year course. Of the 1986 intake all of the seven groups continued to have a single tutor during the first two years of training, apart from necessary absences through illness, and in one case because of a three-month sabbatical. This lack of tutor change has added to the stability of the 1986 groups and to the quality of their education. The Liverpool G.U.M.L. Scheme, which has operated over a much more limited geographical area, has interestingly allocated a different tutor to each local group for each unit of the course.⁶ Had this been educationally desirable within the much larger Diocese of Lincoln, it would have been neither geographically nor

economically viable. The Diocese of Lincoln has not found it possible to provide specialist tutors for each unit of the course, nor has it seen it as a desirable pattern for its local group based training. Of the seventeen tutors who were sent the questionnaire of June 1987, ten replied.

Of the ten tutors who replied to the questionnaire, five of them gave "fellowship", especially with people outside the parish as one of their chief personal gains from the L.N.S.M. experience.

"I have enjoyed the fellowship of the L.N.S.M. students."

"I have met a new group of committed church people."

"I have much enjoyed the regular fellowship of meeting with the group."

Four of the replies speak of how tutoring an L.N.S.M. group has given direction and discipline to their reading.

"The discipline of having to read, apart from pleasure or personal need has been useful."

"I have read widely and this course has been beneficial to my ministry."

"I haven't learnt a tremendous amount of anything new from the course, but have done more reading (for background info) and have gained a lot from relationship with the group."

"I have read where I might not have done; I have thought where I might not have done; I have been challenged in my views."

The experience of tutoring has clearly provided intellectual stimulus for a number of tutors, and has given an additional source of friendship, encouragement and Christian dialogue. One speaks of the group being "a sounding board" and another of the benefit of having "an area of responsibility outside the parish". Three tutors mentioned the importance to them of the sharing of thoughts and experience with the tutorial, and three referred to the challenge of their views. Two tutors wrote of the benefit to them of the "theological revision" that the course led them into, and two indicated how much they had gained in the understanding of adult education.

"I have gained in my understanding of adult education and in handling small groups of adults."

For this tutor his teaching role within the group had at times been a painful experience, as the group sought to take responsibility for their own learning and for the style of the sessions. Eventually the tutor was led out from behind the protection of the workbook into a more relaxed (almost too relaxed) approach.

Another tutor wrote:

"I feel that I have grown through my experience of leading an adult group. I am enjoying the challenge..."

If the L.N.S.M. Scheme provides an opportunity for parish

priests and other ministers to develop skills in adult education and in training in ministry, it is also for some a means of personal growth.

"I have learnt from them to see more clearly some of my own strengths and weaknesses."

In differing ways the joy of mutual learning is emphasised in the replies.

"I have gained a lot from relationship with the group."

"Yes. In going through and reflecting on the work covered, and on one's own experience in sharing it with others. Also in learning from their experience."

Two tutors indicate how much they have gained from seeing the students grow.

"I have enjoyed watching people develop and mature."

"Yes, principally in being able to exercise the ministry of an 'enabler' and seeing quick results in group members growing as a result of being enabled." (From a first-year tutor.)

In many ways the exercise of tutoring an L.N.S.M. group seems to have been a positive and life-enhancing experience, yet naturally the tutors have faced difficulties too, and have shared complaints in answer to Question C2, "Have there been difficulties in tutoring an L.N.S.M. group? If so, please elaborate."

The most noticeable characteristic of the answers to this question is their variety, and the only answer that occurs more than once is "too much content", which is mentioned in 3 out of 10 replies, which tallies with the personal experience of observing and leading tutorial sessions. Even when the tutor and group sit fairly lightly to the material, the use of Bishop's Certificate workbooks plus Group Notes, ministerial reflection and a short time of worship means that so easily students are left with the sense of a very crammed two hours of study. Other difficulties are listed in the Appendix, and include tiredness and travelling in bad weather, as well as teaching about pastoral practice, encouraging non-talkers, and changes in scholarship over the last twenty years. One tutor felt that there had been insufficient briefing about the group and the course's aim, while another thought that there had been a lack of clarity about the place of workbooks in the learning process.

"The main difficulty has been over the time and energy involved."

"Scholarship has moved on and with the best will in the world you never keep up once you leave college."

"At a very practical level, I haven't always found it easy to travel to....when the weather has been very bad. Also, there has rarely been time to go as deeply into the discussion as I would have sometimes wished."

In answer to questions C3 a-e the tutors comment on the

workbooks (both Bishop's Certificate and L.N.S.M.), the Group Notes,⁷ the shape of the syllabus and the numbers of students in tutorial groups. These responses are better considered in later sessions of the thesis. Similarly Question 5 and 7-11 very largely concern student members of the groups and are to be considered later.

Question C4a, "How would you describe your style of teaching?" and C4b, "What teaching methods do you use?" gave tutors opportunity of commenting on how they participated in teaching within the tutorial. The general emphasis of their answers is upon an informal and collaborative style in which the tutor is seen as both a resource and an enabler.

"My aim is to be as informal and part of the group as possible: a learner with them and from them as much as a source of knowledge and experience. That is not how they have always seen me....They found me didactic. I may have reacted too far and have latterly not controlled or directed quite as much as I should."

"Enabling, occasionally up front and information when asked."

"I think of myself as a teacher who seeks to enable his group to share openly with others their thoughts, feelings and opinions, but at the same time someone who is in control of the group and who has some idea of where it is going."

"Our group is, I think, more a discussion group than a teacher-pupil group."

Much use is made of group discussion, and six out of ten

tutors make explicit mention of discussion periods of a tutorial session being led by different members of the group. This practice is recommended in the Group Notes that have been produced to supplement and adapt the Bishop's Certificate units.⁸ In answer to Question C4b on teaching style one tutor comments,

"Usually getting students to introduce sections, so that each contribute a part. My role is guiding the enterprise and contributing appropriately from my own knowledge and experience, as well as looking out additional relevant material."

Three tutors note how they encourage students to draw on their own experience, and three students admit that they do engage in some lecture-style teaching, and while another mentions the determined avoidance of lecturing. Perhaps this tutor had read these words: "The tutor's role is not to be a lecturer but to act as a resource person; to stimulate the group...; to chair the discussions and make sure that each member takes part and understands what is being done; and to summarise the discussion, maybe through the use of wall charts, for those who wish to make notes."⁹

Two tutors refer to their use of personal interview. By Spring 1987 a personal interview had become a part of the annual moderated self-assessment. Assessment procedure and methods are discussed in Chapter 9 of this thesis;

assessment has become an increasingly demanding part of the tutor's task.

In answer to Question C12 of the questionnaire, "What further help might tutors require?" four out of ten tutors speak of their need of obtaining more help in using adult education methods, and in the skills of leading a group. Of these four two state that some in-service training is essential, and one tutor considered that attendance at an adult education course should be mandatory before anyone commences tutoring. Another tutor declares that the course should be more careful in its selecting of tutors and "harder on them".

"How to lead a small group - group dynamics - group building."

"Tutors require help in adult education methods - I found the recent training days very useful. Tutors need to be briefed in adult education methods before they embark on a course and not in the middle of it."

"The tutor days are helpful. The L.N.S.M. Conference on Adult Education Methods was good - I hope soon to be more adventurous in my teaching methods."

"The present tutor days appear to provide what is needed, plus any necessary discussion with assistant director or director."

The quotations above from tutors suggest that Lincoln Diocese is moving in the right direction in tutor training,

and by autumn 1987 further thought had begun to be given to a more rigorous selection and training of tutors. It had not been possible to make the Nottingham University Adult Education Department course of May 1987 compulsory for existing tutors. Perhaps those who most needed to attend did not attend, but those who did take part seemed to benefit. By August 1988 the Acting Director of L.N.S.M. had stated firmly that any future potential tutors would be required to attend an induction course, followed by annual elements of in-service training, apart from the twice annual tutors' days.¹⁰ Three out of ten tutors who replied to the Questionnaire remarked on the usefulness of the existing Tutors' Days. One tutor suggested that more Tutors' Days be held, and that occasionally no L.N.S.M. staff should be present. The only other answers to Question C12 called for "good support" and earlier access to the "Book Box". The "Book Box" is a small collection of books that is loaned to each local group. These books are generally insufficient in quantity and are sometimes too dull. They are distributed twice-yearly and are meant to relate to the particular units of the course that a group is undertaking.

The External Assessors' Report of February 1987 expressed concern about the need for clarity about the tutor's role in assessment, and noted that at tutors' meetings "course content is discussed, but the handling of assessment has not been discussed..."¹¹ At the mid-year tutors' meeting

attention had customarily been given to assessment procedure,¹² but insufficient effort had been made to work at a common standard of assessment. The Report recommended that "there should be regular meetings of tutors at which tutors can compare practice with each other and receive help and guidance both from each other and from the directors of the Scheme."¹³ In response to this Report and after consultation with tutors, the Assistant Director of L.N.S.M., the Syllabus Sub-Committee, the Assessment Committee and the L.N.S.M. Committee, papers on current assessment procedure¹⁴ and "A Common Standard of Assessment"¹⁵ were produced, and warmly received by A.C.C.M.'s Courses and Assessments Sub-Committee, who had sponsored the External Assessors' Report. Existing tutors, however, had some apprehension and reluctance about grading their students' competence and progress.

Some tutoring within the L.N.S.M. Scheme 1980-1988 has been poor. Even taking into account the under-staffing of the Scheme during this period, and that the staff to a large extent have learned "on the job", it is possible to argue that there was some tardiness in developing tutor training and in communicating that improved tutor training was taking place. The F.D.L. Report (November 1987) commented on the importance of adult education skills within the L.N.S.M. Scheme and made recommendations about tutor training.

"The skills of the adult educator are essential for the

successful development of L.N.S.M. These skills may be looked for in the staffing of the Scheme or they might be 'bought in' from outside as we have already suggested. All the indications from the A.C.C.M. recommendations available to us and from the reports sent in by parishes, are that much greater attention needs to be given to the selection and training of tutors. We recommend:

(a) that much higher priority be given to tutor selection and training.

(b) that tutor appointments be made on the understanding that those appointed will develop their skills in adult education.

(c) that tutors should be able to use a syllabus which indicates lines of approach without spelling out every point in detail.

(d) that tutors should be equipped to develop understanding of the creative possibilities of team meetings and the skills of managing them.

We make these recommendations mindful that L.N.S.M. teams will include people of very different abilities and the tutor will be called upon to help each member to take from the Scheme to the utmost of his or her ability. The A.C.C.M. inspectors have pointed out that the Scheme has been in danger of 'levelling out' team members; the variety of abilities in a team must be applauded and used to enrich the life of the team. The tutor will be vital in achieving this.

It is clear that the relationship between incumbent and tutor is also vitally important for confident development of L.N.S.M. We recommend that the tutor and the incumbent should meet regularly to monitor the progress in team training and meeting."¹⁶

Following the appointment of a new Diocesan Director of Education in September 1987 and the arrival soon after of other new staff within the Diocesan Education team discussions began to take place about the possibility of planning common training for tutors for L.N.S.M., Bishop's Certificate and the Readers' Course. This discussion took place during L.N.S.M.'s transitional year from July 1987, when the Scheme was being re-assessed within the Diocese. Common training about adult education understanding and methods, group dynamics and course design would still need to be supplemented by the contextual training of each distinct educational enterprise. By August 1988 draft proposals had been sketched at, and it became easier to see a way of providing adequate mandatory tutor-training for all incoming L.N.S.M. tutors. The experience of the Lincoln L.N.S.M. course 1980-1988 underlines the importance of giving careful thought and preparation to tutor training, and to the necessity of providing some preliminary training at the beginning of a Scheme's life. Yet it has to be emphasised that in an experimental scheme learning has to take place along the way.

1. Specimen programmes for four Tutor Training Days 1985-1988 are included as Appendix 2.
2. During the period January 1985 to summer 1988 the Revd. D.N. Lambert, an Assistant Director of Local Non-Stipendiary Ministry had a particular responsibility for tutor training within the L.N.S.M. Scheme.
3. Students' Handbook to the Syllabus, Lincoln Diocese Ministry Committee, 1984, p.8.
4. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.9.
5. Crockford's Clerical Directory, 1987/88, Church House Publishing, London 1987. The approximate age of the tutors have been taken from the year of birth that is given in Crockford's Directory. It was not possible to discover the age of one tutor, a woman who is not ordained.
6. Ministering to the Church of the Future, Diocese of Liverpool, G.U.M.L., Group for Urban Ministry and Leadership, pp.2-4.
7. Shorter term for Students' and Tutor Notes that were written to accompany Bishop's Certificate Units.
8. Man in Society, Students' and Tutor Notes, Lincoln Diocese Local Non-Stipendiary Ministry Scheme, the Revd. D.N. Lambert, 1986, p.7.

"Each of the five sections of the Work Book to be discussed in turn; the group being led by those appointed to study each section."

An Introduction to Pastoral Care, Students' and Tutor

Notes, Lincoln Diocese Local Non-Stipendiary Ministry Scheme, the Revd. D.N. Lambert, 1986, p.9.

"In full group for each member to report on the notes made, and lead the discussion on the six sections of the book in turn."

These group notes were written by the Revd. D.N. Lambert and produced through the L.N.S.M. Syllabus Sub-Committee.

9. Man in Society, Students' and Tutor Notes, op.cit., p.1.
10. Revd. I.G. Stockton, Acting Director of L.N.S.M. who was to be Local Ministry Officer (new title for Director of L.N.S.M.) from 1st September 1988. Conversations were held with the Assistant Directors, the Revd. P.P. Street (appointed July 1988) and the Revd. D.N. Lambert (appointed January 1985), and with the Diocesan Director of Education, the Revd. D. Atkinson and Dr J.Butterfield, a Diocesan Parish Education Officer, and with other interested officers.
11. Lincoln L.N.S.M. External Assessment, The Advisory Council for the Church's Ministry, op.cit., p.10.
12. ibid., p.11. Comments of Canon L.G. Blanchard, Director of L.N.S.M.
13. ibid., p.23.
14. Statement of Current L.N.S.M. Assessment Pattern and Procedures, Lincoln Diocese L.N.S.M. Committee, Revd. D.J. Pryor and Revd. I.G. Stockton, February 1988.

15. A Common Standard of Assessment, Lincoln Diocese
L.N.S.M. Committee, Revd. I.G. Stockton, April 1988.
16. Future Development of L.N.S.M., (1987), op.cit., pp.10-
11.

CHAPTER SEVEN

THE STUDENTS

When one considers the Lincoln L.N.S.M. Scheme it is important to bear in mind that the students are not self-selecting learners, unlike the clientele of much other adult education and training within the church. The students are chosen by their P.C.C.s as people suitable for training for local lay or ordained ministry. It is intended that from the outset of the course these trainees are involved in practical ministry whilst undergoing training. Each P.C.C. in choosing a potential local ministry team will have borne in mind the candidates' spiritual and moral qualities rather than their intellectual capacities.¹ Each man or woman who becomes an L.N.S.M. student is a person in whom the local church has expressed an overwhelming support.² The elected ministers-in-training have to be communicant members of the Church of England,³ or of another church working in local partnership with the Anglican Church.⁴ They must also be people who are respected within the locality, and in whom the local church recognises gifts to be developed or ministry already being exercised. Indeed it is expected that L.N.S.M.s before training will be involved in some sort of Christian service.⁵ They are seen as ministerial apprentices, who learn through doing as well as through reflection and discussion. The lack of stress on intellectual attainment or on a prolonged experience of formal education means that the course of training is open to all Christian people who are acceptable to a P.C.C. as local ministers-in-training. The students come from diverse

backgrounds of church and occupational experience, and from varying levels of academic attainment and personal development. (Charts 5 and 6 list occupations performed by L.N.S.M.s.) The course has been sold to parishes as being "comprehensive" and "apprentice-style".⁵ These terms indicate the demands necessarily laid upon a tutor in leading a diverse group of students and the demands made upon an incumbent for the sharing of ministry and practical training. The three year course has been compared to a much-extended teaching practice.

The students' resources include great experience of life, a wealth of knowledge, understanding and maturity. Some students have long experience of church life, but many have only a rudimentary understanding of the Christian Faith and a lack of confidence in their own Christian ministry as baptized believers. Some students have a detailed knowledge of their local community, while others offer well practised professional or social skills, or gifts of leadership. Some groups have included students who left school at fourteen (or in one case, thirteen), as well as graduates whose work and family commitments prevent them from pursuing a more academic form of ministerial training.⁷ One of the greatest joys of the L.N.S.M. staff during the period 1980-1988 has been their observation of students' growth in confidence. A certain lack of boldness could be related to the paternalism of stipendiary ministers who favour delegation rather than sharing, and even zealously guard their professional status;

it is perhaps also related to the level of training in Christian discipleship within the Church of England.

The L.N.S.M. venture calls for an openness towards others, an acceptance of people with differing viewpoints, a willingness to draw on experience, to learn new skills and to reflect on ministry practised. A training course for authorised local ministry is intended for fairly mature adults.

"Candidates should be well established and respected in their local community and normally should be over the age of 30, with the intention to remain in the area for some years ahead."⁸

Within the Lincoln diocese no one under thirty years of age would be considered as an ordinand for local ministry, and no one would be accepted as an ordinand who was fifty-eight years or over at the time of sponsoring candidates.⁹ This means that local ordained ministers are drawn from a fairly narrow age-band. The age-spread of lay ministers is much greater. In December 1987 the youngest L.N.S.M. student was 26 years old and the oldest 72; and at that time the oldest commissioned local lay minister was 84. Many students find an enhanced vitality and eagerness to learn through the L.N.S.M. experience, and yet there is a concern that people have the opportunity to retire gracefully from public ministry. In May 1988 the question was raised whether or

not L.N.S.M.s, like other official Church of England ministers should not retire at the age of 70.¹⁰ Such a policy is difficult to implement when during the period 1980-1987 septuagenarians have been accepted into training. The average age in December 1987 of the students from the intake years 1984-1987 was as follows:

1984	average age	53
1985	" "	52
1986	" "	50
1987	" "	47

If these figures are adjusted to show the average at the commencement of training the corresponding figures are 1984 - 49, 1985 - 49, 1986 - 48 and 1987 - 47, which shows a slight decrease in the average age of students during this period.

At December 1987 the numbers of men and women in training were:

1985 intake	- men 9,	women 16.	36%, 64%.
1986	" - men 21,	women 36.	36%, 64%.
1987	" - men 12,	women 20.	37.5%, 62.5%.

This shows surprisingly steady proportions of men and women in training, with women outnumbering men by towards two to one. Interestingly the numbers of women and men who have progressed to the C.M.E. phase of local ministry show almost the same proportions.

C.M.E. list	men 20,	women 36	36%, 64%.
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This is significantly different from male/female figures for those people attending Anglican churches in England in 1979, for which the percentage figures are approximately,¹¹

male 45% female 55% - over all age groups
and male 43% female 57% - adults aged 30 and over.

Within the L.N.S.M. student membership there is a wide variety of occupational experience, but not surprisingly there is a preponderance of teachers, housewives and retired people. Occupational data has been received from all the 133 L.N.S.M.s of the years 1984-1987 who were still in training or who were about to be commissioned in October 1987; the occupational details are listed on Charts 5 and 6. As in some other fields of adult education the percentage of housewives (22%) and teachers (22%) is high. There is a fair proportion of retired people (12%). No other occupations individually forms more than five per cent of student numbers, and only nurse, secretary, and lecturer occur more than twice in the list of occupations. A few manual workers occur in this list, and a number of lowly paid occupations are represented. Perhaps the student membership within the Lincoln Diocese L.N.S.M. Scheme is drawn from a wider cross-section of the population than the membership of the theological colleges and courses for stipendiary and non-stipendiary ministry; it is certainly a more broadly-based form of ministerial education.

Occupations listed by L.N.S.M. students

Housewife	27	22%	
	38	31%	(including housewife/part time work/paid employment)
Teacher	27	22%	(including 6 part-time teachers)
	34	27%	(including housewives who are trained teachers)
	39	32%	(including retired teachers)
Retired	15	12%	
Nurse	5	4%	(including 3 part-time)
Secretary	4	3%	(including 2 part-time and 2 who work for spouse)
Lecturer	3	2.4%	
Shop Assistant	2	1.6%	(both part-time)
Company Director	2		
Company Secretary	2		
Contracts Controller	2		
Self-employed Businesswoman	2		
Clerical Assistant	2		
Sub postmaster/mistress	2		

See Chart 6 for a list of other occupations

Other occupations listed by L.N.S.M. students

Quantity surveyor	Supermarket cashier
Administrative officer	Cashier
Cleaner (part time)	Unemployed
Legal Executive	
School Crossing Patrol	
School Meals Assistant	
Shipwright	
Educational Welfare Assistant	
Farmer (part time)	
Care Assistant	
Cook	
Schools Science Adviser	
Bricklayer	
Bingo Checker	
Supervisor/Buyer	
Cleaning Contractor/Dancing Teacher	
Civil Servant	
Nanny (part time)	
Production Control Chemist	
Local government officer	
Farm worker	
Insurance Company District Manager	
Town planner	
Software Engineer/Technical Administrator	
Warehouseman	
Chief Estimator (Pipework Fabrication)	

It is important that the L.N.S.M. staff and the Diocese take into account the numbers of housewives, teachers and retired people who are students on this course. Many people have much to give to the community and to the church after retirement, and wish to continue to learn and to serve. From 1980 to 1986 it was much emphasised to P.C.C.s that no-one was too old to undertake training for local lay ministry within the L.N.S.M. Scheme. As the Scheme has become more established there has developed a concern for parity in retirement age among all authorised ministers, lay and ordained, stipendiary and non-stipendiary. This concern is understandable and right, but in a part of the country which has become increasingly popular for retirement, there is danger in neglecting such wealth of experience and wisdom. In more than one group an older member has given balance to a youngish team.

The L.N.S.M. staff in visiting interested parishes have noted the willingness of many Christian women to add to their existing commitments. Among many women chosen for the course there seems a great desire to learn more about their faith, about the church and about themselves. During the course students often grow in confidence and comprehension, and are willing to re-examine the priorities of their lives. A number of students of both sexes are re-evaluating their lives, after children have become more independent and their own career prospects have peaked. If students are chosen by the local church for particular

ministries, this does not mean that personal and developmental needs can be ignored during training. It seems likely that the proportion of teachers (22%) among L.N.S.M. students is due not only to teachers' inherent desire to learn, but also to a certain dissatisfaction within the teaching profession during this period.

The questionnaire of June 1987 was distributed to those students who had completed their initial training by summer 1986. All these past students had followed the pre-1984 syllabus, which had consisted of subject headings and a few questions, and had left much to the local tutors' discretion or imagination. 24 out of 38 past students completed the questionnaire. In answer to question A5a, "What observations have you now to make on the training that you undertook as an L.N.S.M. with respect to: a) the style of learning?" five local ministers thought that the style of learning had been good/right/excellent, two considered that it was about right/adequate, and four stated that it had been too academic. This reflects the variety of tutoring experience and the different needs and background of the students. For some students L.N.S.M. training seemed like a condensed theological college course, with too much to absorb (2 replies) and too much note-taking (2), while others (2) found that the course did not extend them enough. Two students stated that for them the learning process had been supportive and encouraging.

"The meetings were too theological and on many occasions above my head."

"Lecturing by tutors regurgitating college notes was a disaster."

"Good, supportive and non-threatening with regard to both demands on time and on academic achievement."

"For a non-academic it was most helpful, encouraging, easy to follow."

"We worked to a syllabus which maintained quite a tough schedule. I think this appealed to the mature folk we are, and the way we would expect to be taught. I understand there is now a system of books."

The replies revealed expressed a variety of experience and understanding of the tutor's role and adequacy. These responses were received to Question A5b about the tutor's role and the number of replies is given.

Guide	6
Enabler/encourager	4
Supportive	4
Excellent/very good	3
Teacher	3
Not suitable	3
Adviser	2
Friend	2
Too academic	2
Understanding	2

Other individual answers portrayed the tutor as

knowledgeable, insecure, poor at counselling, unhappy, chairman, withdrawn, inspiring, lacking in teaching ability, and as someone who treated adult students like children.

The answers to this and other questions from the questionnaire are given in Appendix . The answers to the question about tutors are striking for their honesty as well as for their variety, and they point to the need to provide all students with a good standard of trained tutors who will take part in in-service training.

"Helpful, very knowledgeable and willing to guide."

"Good, again supportive and enabling/facilitating; building on strengths and experience rather than highlighting ignorance..."

"I was not very happy with our tutor."

"Our tutor was a father figure - approachable, with a sense of humour, a good teacher and adviser."

"To be alongside as a brother or sister is basic."

"For the most part, lacking in teaching ability and an unwillingness to promote and be involved in discussion."

(Question A5b)

The students' observations about group sessions, in answer to Question A5c are chiefly positive. Five answers mention the joy of learning through sharing together, and four refer to the value of fellowship and to the experience of mutual strengthening and support. The more critical comments express concern about the number of people attending

tutorial sessions (too many and too few!), domination by particular group members, lecture methods, a scarcity of discussion and a lack of realisation by the tutor of the variety of educational levels. So alongside testimony to the valued experience of shared learning there is marked criticism of how some poor tutoring has affected group sessions.

"Very helpful in every respect."

"useful, share work experiences, learn from others."

"They offered strength and support to us in our daily tasks and strengthened us spiritually, cementing a close friendship amongst us."

"Gradually developed into a valuable and supportive group."

"Our group was perhaps too large (12 or thereabouts)..."

"Would have benefitted from larger membership..."

"Didn't like being lectured at with no comeback."

"Very enjoyable, very helpful." (Question A5c)

If some local ministers are critical of the tutoring they received, they are more critical of the practical training they received. In answer to Question A5d which is about the incumbent's role in the learning process 10 out of 24 replies regarded the practical training as lacking/not enough/too little/limited/ill organised (42%). In contrast a smaller number of students, 7 out of 24, had found the practical training good/very helpful/a key feature (29%). Four students commented that they had already been involved in practical ministry before the course started (12.5%).

Two students wrote of practical training depending upon the incumbent, two emphasised the importance of helping one another as members of a team, and two testified to how much they had learn about ministry through the experience of practical involvement during a parish's interregnum. These answers draw attention to the incumbent's role as either the sharer or suppressor of ministry. The L.N.S.M. venture calls for an openness from the incumbent that moves beyond delegation into vulnerability and mutual evaluation.

"This is to me of the essence, and unfortunately in our group, little training in this direction was given, only through group discussion."

"We had very little practical training."

"Far too little of it."

"A key feature of the course; the training was rooted in the practicalities of one's ministry within the parish week by week."

"Good - the 'deep end' approach generally good. Some never ventured there again, whilst others became keen swimmers."

(Question A5d)

The observations from past students in answer to questions A5 a-d indicate the variety of learning experiences, tutoring standards, teaching methods and practical training that L.N.S.M.s faced during the period 1980-1984.

In answer to Question A7a, "What has been your chief gain

through the L.N.S.M. experience in understanding?" five local ministers stated that their chief gain in understanding had been in appreciation of the Bible, and five noted that their chief gain had been in understanding ministry. Two wrote of growth in personal faith, two of increased tolerance and two of greater knowledge of pastoral care. Other gains mentioned were in the areas of liturgy, church history, listening and recognition of the Spirit's working, but perhaps the most remarkable testimony is, "I found that I was not really a believer and had to start from scratch."

"A better understanding of the order of service, pastoral care and how the Old and New Testaments link."

"A greater understanding of the comprehensive nature of the Church's ministry."

"A better understanding of what God means to me, a greater tolerance of other people and their approach to others."

"Even before L.N.S.M. days I took comfort in St Paul's words about seeing through a glass darkly. The L.N.S.M. experience has darkened the glass further."

"I have gained so much, I do not know!"

"How important a vicar is, how dedicated he has to be."

(Question A7ai)

In answer to Question A7aii about the chief gains in ministry, five local ministers spoke of their discovery of confidence in taking on new tasks, and four referred to their appreciation of the practice and joy of ministering.

Yet two L.N.S.M.s had a very different story, for they felt that they were not doing much in their parishes, and that, therefore, they had gained little in ministry.

"The privilege of sharing in a priestly ministry."

"A growing confidence."

"...realising how much God helps people through me; how much faith people still have in the church, as respect, even if they never come to church."

"Realising that others have the same problems or similar to me."

"Little. I was involved in certain areas before I began, and don't do a lot now. I do now act as a server which I find very uplifting."

"Pre-L.N.S.M. hints and veiled invitations to run the Sunday School passed unheeded. Post-L.N.S.M. I'm now doing it, and thank God after six months it seems to be thriving."

(Question A7aii)

In answer to Question A7aiii about gains in spirituality the most common answers related to the importance of prayer (3), skill in listening(3), greater appreciation of holy communion (2), and the value of sharing with other believers (2). Other answers ranged far and wide, and included compassion, openness, growing up, guidance and the connecting of study and spirituality.

"Fellowship in feeling much more part of something useful in God's Church."

"A deeper experience of the communion service."

"A growing up. I felt at the end of the course I was in a position to begin again and achieve more."

"Realising God loves me as I am, and not just how the Church expects me to perform."

"A great deal. Learning to be quiet and listen instead of fussing and fretting over trivial things."

"The ability to allow a very private faith to grow, expand and escape from within oneself to be shared with others - a sort of 'joyful release'."

"Nil."

"A deeper awareness of the presence of God in the everyday and ordinary side of life."

(Question A7aiii)

In answer to Question A7b, "What has been your chief loss through the L.N.S.M. experience so far, i) in understanding, ii) in ministry, iii) in spirituality?" only three L.N.S.M.s gave full answers for each separate section, and so in the Appendix the table of replies to the three parts of this question have been combined. Over half of the local ministers thought that they had lost nothing through L.N.S.M. (54%) and 12.5% gave no answer. Four of the replies (17%) spoke of a loss of Christian cosiness, a loss of innocence and childlike belief, and a realisation of the complexity of faith. This is an area of concern to many theological educators and trainers in ministry. The Lincoln Diocese L.N.S.M. Course has sought to help students to look

at difficult questions, and at times there is the danger of the group and tutor or incumbent colluding in protecting a cosiness of attitude that is reluctant to face critical questions of theology and ethics. It may be that L.N.S.M. students require a pastoring through their difficulties that is as yet not adequately supplied by incumbent, tutor, L.N.S.M. staff member and local group, but the creation of the role of chaplain to a group would probably create more problems than it solved. Two replies to Question A7b speak of a loss of contact with other people. This is a matter of concern to L.N.S.M. staff, who wish to avoid local ministers being too busy in the church, for there is the danger of being so well wrapped up in the Christian community that the wider world is ignored, and a pious ghetto is fostered.

"I am not conscious of any losses except possibly time on my own...."

"Having to give up certain friends and family activities."

"That I am taking the service rather than listening."

"Loss of innocence. Things I am able to accept by faith were knocked as immature faith. I object!"

"I'm not sure if increasing awareness of how complex matters of faith and bible study are, is a loss or not."

"Greater uncertainty about some aspects of theology previously taken for granted."

(Question A7b i-iii)

In answer to Question A8, "What for you has been the worst

aspect of L.N.S.M.?", five local ministers (21% of the replies) declared that it was the criticism and misunderstanding of clergy and readers.

"The resentment of some Readers towards L.N.S.M."

"Our priest and parishes accept the work we do. It is not pleasant to hear certain criticisms made in some parishes by some clergy."

During the period 1980-1987 L.N.S.M.s within the Diocese of Lincoln have felt the vulnerability of belonging to a pioneering movement in the Church of England. The development of authorised local ministry, including L.N.S.M. deacons and priests, has raised many questions about the nature and practice of ministry, and has proved to be threatening to some stipendiary clergy and to some other recognised ministers.

The worst aspect of the Scheme for three of the L.N.S.M.s who replied to the questionnaire was "a lack of time", while for two others it was that they were not being used in the parish. "We have not been used, i.e. not given specific work to do." Two others refer to the tension felt between demands of home and church.

"Conflict of time/duty between Church and home commitments. Guilt when doing anything other than Church for leisure."

Throughout the course the L.N.S.M. staff seek to help students to guard against over-busyness and to work at

leading a balanced life.¹² L.N.S.M.s are encouraged to relax and to overcome such feelings of guilt. Some of the earlier commissioned local groups required a level of pastoral oversight that a hard-pressed L.N.S.M. staff of part-timers was not able to offer.

Some replies to Question A8 linked with replies to Questions A7b i-iii concern the upsetting of religious cosiness through participation in the training process.

"Having to face up to other L.N.S.M.s' varying Christian beliefs, which shock me out of my cosy Christian standpoint. [This] plunged me into doubt and confusion, but gradually feeling more comfortable."

"I was brought up in the Church of England, and I love it, but people of other Christian persuasions, or indeed other faiths, are all children of God. L.N.S.M. has made me think more on this."

One student found it painful to learn that some people thought "that the L.N.S.M. might be regarded as a substitute for the stipendiary priesthood". Another had experienced "not knowing what to expect or what was expected of us". Other worst aspects included "the chairperson or tutor allowing dominant persons to continue to bang their own drum", the difficulty of attending Study Days, the physical frailty of some colleagues, the difficulty of seeing oneself fulfilling a ministerial role, and a "lack of

support and encouragement from the Diocese as a whole". The F.D.L. (1987) Report took soundings from incumbents, tutors and ordained L.N.S.M.s; local lay ministers were not consulted.

One of the most commonly observed and much expressed responses to L.N.S.M. training is a growth in Christian confidence.

"It has given me confidence to work in the parish."

"Realising how much strength and confidence prayer gives."

The development of such confidence is a stated aim of other Church study courses (e.g. the Salisbury/Lichfield Bishop's Certificate Course),¹³ but a more academic and less experientially based course is likely to have more difficulty in seeing this aim fulfilled.

During the course some students experience times when their confidence seems to them to be less than before they had commenced ministerial training. One woman, having previously given family service talks freely came to feel less easy, indeed unable, to perform such addresses once her theological insight and awareness had developed. Usually such difficulty is overcome, and through further learning, fellowship and reflection boldness is regained. Students' self-assessments often testify to a growth in personal confidence, and this is confirmed by staff observation of students at tutorials, day courses and team meetings. Yet the negative experiences of doubt and perplexity have to be

taken seriously.

Students' comments about "a loss of innocence" and "seeing through a glass darkly"¹⁴ have already been noted. Facing doubt and questioning is considered to be an important part of ministerial training, and incumbent, tutor and L.N.S.M. staff have a responsibility to help students to progress in spiritual growth as well as in intellectual development and in the gaining of new skills. The answers above indicate that questioning and doubt do not end with the completion of initial training, but that faith continues, in spite of knocks, disappointments and puzzlement, and in the face of ultimate mystery.

The students' self-assessment is intimately concerned with their personal and spiritual development. The self-assessment process is as much about assessing the students' needs as about charting their progress, and is the focus within the three years' initial training of a continuing conversation between students and staff. Indeed in the Draft Scheme (1984) the need is expressed for a responsive course that relates to the needs of the course members.¹⁵ This means that the teaching staff are required to respond creatively to the changing opportunities, circumstances and needs that affect the members of local training groups.

In the Draft Scheme (1984) the expected needs of students are considered in three broad areas: 1. Personal and

spiritual development. 2. Skills appropriate to the ministerial tasks envisages, and 3. knowledge and understanding personally appropriated, necessary in the field of the calling.¹⁶ Within the first area concern is expressed for the development of individuals' prayer life through the group, the strengthening of personal identity and significance, and the overcoming of a lack of confidence.

The second area of student needs mentioned in the Draft Scheme (1984) is that of ministerial skills which need to be developed. Three examples of general skills are listed:- skills in personal relationships, in speaking and communicating, in study. To these are added "more specialist skills for individuals", which are liturgical skills, teaching skills, counselling skills or organisational skills. Alongside these skills which relate to the ministerial tasks that the P.C.C. has looked to being fulfilled, there must be a developing ability to think theologically.¹⁷ All students have to study liturgy, and most take part in leading worship on occasions; all students have opportunity to develop listening skills, but counselling is seen as a specialism that some students will develop during the C.M.E. phase of their ministerial development.

The third area of student needs considered in the Draft

Scheme is "knowledge and understanding, personally appropriated, necessary in the field of their calling".¹⁸

"The members will need to study the Scriptures, to be introduced to resources in the Church's tradition, and to acquire a wider perspective on the Church's life and practice than their own local church temporarily affords".¹⁹

In this section of the Draft Scheme reference is also made to the needs of students' families, congregations and work-communities, and to the needs of the local church in calling for an L.N.S.M. team. Of course, at times students develop gifts and ministries which are not in neat alignment with the needs of the parish as perceived by the P.C.C. Yet the reasons for the local ministers' election by the local church remain a part of students' context for ministry and learning, and should influence their perceptions.

Like other human beings involved in an educational enterprise local ministers-in-training have an array of needs that may or may not be being met.²⁰ One of the suggested reasons for a number of people responding positively to the call to L.N.S.M. training, is the individuals' need to seek a way of re-orientating themselves in mid-life, of finding meaning for the second half of life. The course has sought to hold together the need for personal development, the gaining of understanding and knowledge and the acquisition of personal skills.

The tutor is normally introduced to a new group of students

in the summer prior to their course beginning, about three months before the initial weekend, and it is hoped that the students and tutor will stay together for the three years' duration.²¹ Questions of geography, finance, availability, churchmanship, theological competence and teaching skills will affect the student-tutor match, and the varied experience of tutor-student relations has already been delineated.

At times in the years 1984-1987 newly elected groups for local ministry did not meet their tutor until the September Initial Weekend. Originally the introduction of the tutor to the group at this initial conference was seen as a standard practice by the then director, but as time went on it seemed more important that the students and tutor met each other earlier. The occurrence of late elections (as late as June) had made for difficulties of appointing a tutor in sufficient time.

Of course, there is some drop-out from the chosen ministerial team in many parishes. Some prospective students withdraw prior to the Initial Weekend; these numbers are very small and their places may be filled by other elected students prior to the commencement of the course. Others withdraw in the first term, because L.N.S.M. does not meet their needs or expectations.

Of the 37 students who were enrolled in September 1984, 17 were commissioned in autumn 1987 as local non-stipendiary ministers, after three years' training. Of these students one man was ordained priest and three women were candidates for the diaconate. People left the course for a variety of reasons, including moving house, childbirth, sickness, change of employment, transfer to other forms of training and death. Two of the groups (the two larger groups of eleven and ten students) developed internal problems, where there was a lack of group cohesiveness and a less than secure pattern of tutoring. One tutor at first adopted a pedestrian, book-bound style, and the other had a change of tutor after the first year. Some students left the course almost before they had started, either because they failed to fit into the group or to accept the pattern of group learning.

Some people leave the course within subsequent years for a variety of personal reasons, but most student drop-out takes place during the first year, particularly near the outset and also at the time of the first annual assessment. Some elected local ministers find group work difficult, and even after the introduction and explanation of the Initial Weekend a very small minority of students still expect the training to be more like a correspondence course. Some students are not ready for the group work that the course demands of them, and a few are surprised by the openness of other members of the group to sharing their thoughts and

feelings in a very personal way. There are some strong individualists who are not prepared to work with a mixed learning team, and there are some who are not willing to reveal their deepest thoughts and repressed emotions, and create difficulties within the L.N.S.M. group. Much depends on the incumbent, the tutor and the group members as to whether a group can overcome its difficulties without sustaining too great a numerical loss. The L.N.S.M. staff visit each group at least once a term, and more regularly if there are serious difficulties. Whilst not a heavyweight academic course, the Lincoln L.N.S.M. Scheme is emotionally and practically demanding for its students and staff.

Of the 1985 intake of 42 students 27 remained on the course by October 1987, after two years' training, and of the 1986 intake of 67 students 57 remained in training after one year; the figures for the 1984 to 1987 intake of students are given in Chart 7. Insufficient information is available to make a precise comparison of the drop-out rate of a different intake within particular twelve-month periods, but the evidence recorded in Chart 7 shows that there is reason to confirm that there has been some progress within the Scheme in establishing a less heavy drop-out rate.

In 1984 the L.N.S.M. staff were not sufficiently prompt in responding to difficulties within one of the groups. In this case the tutor was rather fearful of a very varied

Diocese of Lincoln L.N.S.M.

Student Drop-Out

Year of intake	Numbers at the start of the course	Numbers at Oct. 1987	Percentage of intake remaining at Oct. 87	Number of average student drop-out per year	Percentage drop-out of average per year
1984	37	17	46%	6.6	17.8%
1985	42	27	64%	7.5	13.1%
1986	67	57	82%	10	14.9%
1987	33	32	97%	-	-

group within which there was wide divergence of academic background and internal tensions. The other "problem" group of that year presented a clear example of an incumbent experiencing difficulty in developing a collaborative form of ministry. Both of these groups had severe problems with the Bishop's Certificate material; one because some of the students had done it before and others found it too academic, and the other group because its middle class, academic style was foreign to their environment and experience.

In the Initial Weekends of 1984 and 1985 the L.N.S.M. staff tried to cover too much material, making the course appear more traditional in form than it is. Two introductory weekends were held in September 1986, with half of the student intake at each, because no premises large enough for all the students could be booked. This allowed a more gentle approach, with greater emphasis upon explaining the nature of the course, group discussion of ministry and prayer, and upon developing expectations about group learning, apprentice-style training, assessment, tutorial sessions and staff meetings. Much more group work took place at the Initial Weekends of 1986 and 1987 and more attention was given to exploring adult education methods, to presenting the intended use of a Journal by students, and to emphasising the commitment expected. In 1986 63 students out of 67 attended the initial weekend, and in 1987 only 2 out of 33 students were absent. The studying of the Parish

Preparation Unit gives many of the trainees some experience of working in small groups. It may also have conveyed something of the style of the L.N.S.M. Course itself.

If there is considerable difference among the tutors as to how well the nature of human groups is understood, and how well the theory of how groups function and learn is put into practice, then this must be true of incumbents too, and of the students themselves. Many students still carry with them the models of learning that they acquired at school. Some past students relish a more didactic approach, and feel safer with an expert who will freely offer information and knowledge. Some group members try too hard, especially in the first year of the course, spending too many hours in preparation, and working hard at trying to remember details read in their workbooks. The L.N.S.M. staff have sought to encourage students to realise how much they have to contribute from their own experience of life and of the church, and to discourage an attitude that is over-conscientious and that makes learning burdensome.

Chart 8 shows the variety of ministries in which local ministers are involved. The Chart makes no sharp distinction in distinguishing whether these ministries are being undertaken before or after commissioning. A gradual, progressive development of ministerial tasks has been assumed and encouraged by the L.N.S.M. staff. This approach

tries to take seriously the experience of the students, the needs of the parish and the incumbent's capacity to share and to teach. Most students seem to have accepted the general ministerial training stance of the course, and to have appreciated the emphasis upon group learning, acknowledging that specialisation will develop further after initial training has ended. Some of the ordained ministers trained through the Scheme have felt that the course as they experienced it (1980 - summer 1984) was inadequate for their needs, and for the expectations that would be thrust upon them; such comments were taken into account by the formulators of the F.D.L. (1987) Report in their recommendations about the syllabus.

1. The Ministry of the Whole Church (1984), op.cit., p.9.
The Ministry of the Whole Church (1988), op.cit.,
pp.28-29.
2. The Draft Scheme (1984), op.cit., p.5.
3. ibid., p.6.
4. The local ministry training group at Saltfleetby with
Theddlethorpe includes Methodists with whom the
Anglican Church is working in local partnership, and in
Gainsborough one of the groups is a joint Anglican-
U.R.C. venture.
5. The Draft Scheme of the Lincoln Diocese (1984),
op.cit., p.6.
6. A Church Equipped for Ministry, Introductory leaflet,
Lincoln Diocese L.N.S.M. Sub-Committee, 1984, p.2
7. Such as the East Midlands Ministerial Training Course
and its regional equivalent which train people for
non-stipendiary and stipendiary ministry.
8. Guidelines for Local Non-Stipendiary Ministry, A.C.C.M.
Occasional paper No.24, March 1987, Advisory Council
for the Church's Ministry.
9. This policy division was made in 1987, but one older
candidate caught in "the age-trap" was allowed to
proceed to a local selection conference.
10. Private letter of the Rt. Revd. R.M. Hardy to the Revd.
I.G. Stockton, 10th May 1988.
11. Prospects for the Eighties, From a Census of the
Churches in 1979, undertaken by the National Initiative
in Evangelism, Bible Society, London 1980, p.28.

12. In the annual moderated self-assessment forms the students are asked questions about the balance of their lives and about time spent with family and friends and on leisure pursuits.

E.g. Third Year Local Ministry Group Self-Assessment form, Diocese of Lincoln L.N.S.M. 1987, p.5, Question 2.

a) How much time do you spend with your family and friends?

b) How do you ensure that you have sufficient time off?

c) How do you use your leisure time?

13. A. Barnard, *An Invitation to the Old Testament, Work Book One, The Salisbury Council for Ministry, 1977, p.2.*

"The aim of the course is simple. It is to give greater confidence to Christians."

Week Two of this course (p.6) deals with source criticism, form criticism and reduction criticism.

This course has since been revised and expanded, and has been taken over by the Diocese of Lichfield. Other dioceses made use of this course in the early 1980s, including the Diocese of Glasgow and Galloway.

14. 1 Corinthians 13,12.

15. *The Draft Scheme of the Lincoln Diocese (1984), op.,cit., p.8.*

16. *The Draft Scheme of the Lincoln Diocese (1984),*

op.cit., p.8.

17. *ibid.*

18. *ibid.*

19. *ibid.*

20. K. Miller, The Becomers, London 1973, p.94, who quotes from the work of A.H. Maslow, Motivation and Personality, New York, 1954, and Towards a Psychology of Being, New York, 1962. Maslow's hierarchy of needs proceeds from physiological needs, through safety needs, love and belongingness needs, esteem needs to self-actualisation needs, and beyond that to needs to know and understand, and to aesthetic needs.

21. Future Development of L.N.S.M. (1987), *op.cit.*, pp 5-6, paras. 14-15, and p.8, paras. 19-20.

CHAPTER EIGHT

THE COURSE'S AIMS AND OBJECTIVES

In the Draft Scheme (1984) the purpose of the course is stated succinctly: "The purpose of the course is to create a team of ministers, ordained and lay, to share in the ministry of the Church in the parish (or group of parishes), with a stipendiary priest (or priests) in such a way as to encourage the whole Church to become a ministering Church."¹

In response to comments of the Bishop's Inspectorate, the F.D.L. Report accepted the need for the aims and objectives to be simplified and set out in more summary form,² and proceeded to recommend a revised aim and objectives. The purpose of the Scheme is to provide a Training Course in appropriate parishes or groups of parishes nominated by the Bishop in order to create a team of ministers who will share in the ministry of the local church in such a way as to encourage the whole church in that place to become a ministering church."³ The significant differences of stated purpose are that the second statement indicates a more evident episcopal role and suggests the determining of which pastoral units are suitable for the development of such a corporate local ministry. In the second statement there is no reference to ordained or to the stipendiary priest (incumbent). Also the possible universal scope of the last line of the 1984 text becomes in the later version much more local and more realistic in expression.

The Lincoln L.N.S.M. Course's aims and objectives designed to meet the stated needs of the students⁴ are listed in the

Aims and Objectives of Lincoln Diocese

L.N.S.M. Course

<u>Aim</u>	<u>Objectives</u>	<u>Place in Course.</u>
A. To deepen the participants' knowledge and understanding of God, themselves and other people.	A.1. Development of habits of spiritual discipline 2. Teamwork 3. Group understanding	throughout the course (including Staff Meetings) Unit 3.3B Day Course: Working in Groups
B. To share and widen their understanding of the Church, its nature, beliefs and practices.	B.1. Understanding of the Bible 2-3. Familiarity with critical 4. Facility in use of the Bible	through much of the course esp. Unit 3.1 Biblical Studies Unit 3.2 Use of the Bible Unit 4.1 St. Mark and Unit 3.3A Day Course Authority and Use of the Bible
5. Insight into doctrines of the Creed		Unit 6.1 Doctrine, etc.
6. Understanding of Ministry, Sacrament and Worship		throughout the course Unit 2.1 Worship 2.2 Leading Worship Unit 1.4 Day Course Intercession Unit 4.2 Communication 4.3 Day Course, Communication
7. Familiarity with some other Christian traditions		Unit 5.3A The Church and the Day Course Churches
8. Understanding of synodical govt.		Unit 5.1 Anglicanism (Wk.5)
C. To share and increase their knowledge and understanding of the world to which they minister.	C.1. Understanding of Human Development 2. Explanation of ethical issues 3. Knowledge of agencies of care and service	Units 1.3 Pastoral Care 1.2 Man in Society 6.2 The Practice of Ministry

Aims and Objectives of Lincoln Diocese

L.N.S.M. Course

<u>Aim</u>	<u>Objectives</u>	<u>Place in Course</u>
D. To develop further the skills necessary for the exercise of individual vocations within the corporate ministry	A.1. Development of skills for individuals' planned ministry 2. Development of vision of LNSM team as a pioneer group	throughout the course including 2.3 Day Course Child in the Church 5.3b Day Course Confirmation
E. To develop the practice of applied theology	E.1. To have done all above, relating theology and life	throughout the course (including Staff Meetings)
F. To develop those skills and attitudes necessary for continuing ministerial education and development	F.1. To have done all so that they continue to do them when the course is over	throughout the course (from Unit 1.1.Introductory Weekend)

- from material in 1984 Draft Scheme

Draft Scheme, and in The Students' Handbook to the Syllabus,⁵ which is formed of material drawn from the Draft Scheme. Students may have glanced at copies of the Students' Handbook on an earlier occasion, but it is at the September Initial Weekend that copies of this handbook have been presented. Some of the content of this handbook is explained and discussed at this introductory residential session. As well as the aims and objectives of the course the handbook contains an outline of the syllabus, and sections on assessment, commissioning and ordination, continuing ministerial education and the ministry team. By 1986 it had become clear to a hard-pressed L.N.S.M. staff that this introduction to the course for students required revising, not least because of the changes that had taken place in the previous two years. Re-assessment of the Scheme itself has meant that any revision of the Handbook has been delayed, pending Syllabus changes.

The overarching purpose of the Scheme is followed in the Draft Scheme of 1984 by a list of six aims:

- A. To deepend the participants' knowledge and understanding of God, themselves and other people.
- B. To share and widen their knowlege and understanding of the Church, its nature, beliefs and practices.
- C. To share and increase their knowledge and understanding of the world to which they minister.
- D. To develop further the skills necessary for the exercise of individual vocations within the corporate ministry.

- E. To develop the practice of applied theology.
- F. To develop those skills and attributes necessary for continuing ministerial education and development.⁶

It is interesting to note that aims A-C are concerned with "knowledge and understanding" and aims D-F with "skills, practice and attitudes". Not surprisingly in a church ministerial course, B, the Church, comes before C, the world, suggesting that the world does not set the agenda for theological development! Yet, in contrast, the first unit of the Course after the Initial Weekend is concerned with "Man in Society", not "Worship" or "Biblical Studies". The corporate and ministerial nature of the course is indicated in the word "share" in A and B, and the commitment to growth and continued learning is expressed throughout the aims, especially by the use of the word "develop" and the concern that students gain the resources to go on learning after initial training has ended.

The six aims of 1984 are reduced to three in the F.D.L. Report (1987).

1. To provide a basic understanding of the Christian faith and the Church sufficient to stimulate personal growth and insight for the specific ministry to which the parish has called the team member.
2. To develop the skill of working collaboratively within a local team for the development of the ministry of the whole

congregation.

3. To prepare local team members for a ministry sustained by continuing training.⁷

The simplified list of aims in the 1987 document makes explicit the commitment to collaborative ministry, and like its predecessor makes reference to the need to prepare students for continuing training. Aim 1. of the later document mentions "the specific ministry to which the parish has called the team member". Even by September 1987 only a minority of parishes had very specifically chosen members for particular ministries, and these were parishes in the N.W. area of the diocese.⁸ The Bishop's Committee on Inspections Working Party, reporting at the end of November 1987 to the Diocesan Bishop on the basis of earlier investigations, and for some reason without access to a Students' Handbook, stated that no overall aim seemed to be specified for the course.⁹ The working party feared that without a stated aim the course's coherence with the theology and practice of the Church's ministry could not finally be ascertained.¹⁰ Concern was expressed for an uncovering of the theological, ministerial and educational principles on which the course operates.¹¹ It was also noted that a variable sequence in the educational programme in different academic years suggested that the aim of the course was not clear enough.¹² These comments, which raised serious syllabus questions, were far from wholly justified and yet were taken seriously by the Review Body¹³ and by

the L.N.S.M. staff.¹⁴

Against each of the 1984 Draft Scheme's six aims, A-F, corresponding objectives A-F are given.¹⁵ (See Charts 9a and b.) It is expected that students will "have developed habits, realistic and meaningful, for themselves, of prayer, Bible reading, study and self-examination."¹⁶ These disciplines are examined in the annual self-assessment, which gives all students the opportunity of reflecting upon their own progress and upon the course itself. This moderated self-assessment provides experience of a practice of self-examination which may become an integral and even lifelong part of continuing Christian discipleship and ministry. A2 states that as a result of participation in the course students should be able to function as members of a team.

Under aim B, concerned with the deepening and sharing of knowledge of the Church, are listed 8 objectives which form by far the largest section. These objectives can quite straightforwardly be related to certain areas of traditional theological education and ministerial training - Biblical Studies, Doctrine, Worship and Ecclesiology; but even here there are indications of the course's practical and experiential bent.

Objectives B 1-4 relate to Biblical Studies:

- "1. have some understanding of the nature of the Bible and its authority.
2. have developed a familiarity with and an interest in the Bible and its critical study, and have developed the skills needed to use a commentary and other reference aids.
3. have acquired an historical framework within which to interpret Biblical passages.
4. have developed a facility in the use of the Bible in prayer, as a guide for daily living, as a source for doctrine."¹⁷

The first three objectives include the knowledge, understanding and skills that would be expected in a traditional theology course. Yet B4 makes it plain that learning about the Bible is not sufficient, and that a competence and practice in using the Bible has to develop. The 1984 Syllabus included study units on Biblical Studies (6 sessions), St Mark's Gospel (6 sessions) and Use of the Bible (4 sessions) and is outlined in full in Chapter 7. Objective B5 is to have some insight into the doctrines of the creed:- God, Creation, Man, The Person of Christ, the Holy Spirit, the Church, the Atonement, Christian Hope.¹⁸ Some of these doctrines are considered at various points in the course (e.g. Creation in Use of the Bible, Week 3¹⁹ and Man in Society, Weeks 2 and 6²⁰). In addition the third year of 1984 Syllabus includes a Doctrine Unit (6 sessions). The contents of the Doctrine Unit correspond fairly closely with the subjects listed in the Objective, though

eschatology is considered in Biblical Studies, Week 6.²¹

The other three objectives of Section B are:

6. "have some understanding of the Church's ministry, sacraments and worship.
7. have an awareness of and familiarity with some Churches of other traditions, their origin and distinctiveness.
8. be familiar with the workings of synodical government in the Church of England."²²

Objective B 6 connects with the Units Worship (6 sessions) and Leading Worship (4 sessions) as well as with other parts of the course (e.g. Preaching, Teaching and Learning, revised and re-named Communication: Preaching, Teaching and Learning in October 1987). The number of units connecting with Objective B6 gives a high priority to liturgical ministry. Is this because of the perceived needs of the parishes, or because the course is too much shaped by the priorities of ordained ministers? Objective 7 comes into some prominence in Year 3 of the course, when a day course is devoted to the subject, "The Church and the Churches", and when the Ecumenical Officer (or his representative) in the final unit, The Practice of Ministry, Week 4,²³ is invited to meet with the tutorial group.

The course of training has sought to help ministers-in-training to understand something of the Church's past and

the richness of its tradition, to broaden their horizons and to enable them to work with colleagues and church members of their own tradition and to be able to relate to Christians of other denominations and to be able to co-operate creatively with them as opportunity arises.

Objectives C 1-3 are concerned with achieving aim C, "to share and increase their knowledge of the world to which they minister",²⁴ though it could be said that these objectives relate to aims E, A and F too. These three objectives can be seen to connect with the syllabus units, Man in Society, Pastoral Care, Planning for the Parish and the Practice of Ministry. Objective C1 states that through the course students should "have some understanding of human development".²⁵ This objective is given some attention through the provision and use of Group Notes (student and Tutor Notes written to accompany Bishop's Certificate units), for the units Pastoral Care and Man in Society. Development in Religious Understanding is given consideration in Week 3 of the unit, Communication: Preaching, Teaching and Learning. It could be said that insufficient attention is given to this objective in the teaching of the course, yet the tutors, some of whom are teacher-trained or have had some training in counselling, are encouraged to help group members to draw on their own experience of human growth and development, and to re-awaken knowlege they may have gathered in the past.

In the course of three years' initial training L.N.S.M. groups are not meant to have covered every aspect of Ethics (nor of Biblical Studies, nor of Liturgy), but students are expected to be able to explore the ethics of certain contemporary issues in the light of present understandings of Christian tradition. Objective C2 lists some subjects for ethical exploration, including family life and sexuality, medicine, abortion and euthanasia, ecology, conservation and animal welfare; and war and peace: these subjects are including within the objective as examples. Abortion and The Bomb are two of the subjects for discussion in the workbook *Man in Society*, but the Group Notes²⁶ make plain that tutorial groups should on occasions discuss issues that concern them, not necessarily those mentioned in the workbook.

Objective C3, "to have some knowledge of the statutory and voluntary agencies of care and service",²⁷ is given specific attention in the final session of the final unit of the Scheme, "The Practice of Ministry". The initial training course as undertaken by those students who entered training in the years 1984-1987 has ended with the tutorial group looking outwards, learning about outside resources and considering questions of referral. Two points can be made about this final unit; firstly, in the last phase of the course the tutor begins to fade out of the picture and the incumbent comes more to the fore, and secondly, it seems that the course ends rather inconclusively with its

consideration of the voluntary and statutory agencies, and then a party!²⁸

Objective D concerns the team members' further development of skills for their planned ministry and a list of examples are given.²⁹ How fair this list is is debatable. It may be conveniently divided into four categories, reflecting the actual operation of the L.N.S.M. course during the period 1984-1987. The listed ministries may be divided into those thoroughly-covered during L.N.S.M. training, those partially covered, those given some attention, and those not covered at all. Chart 10 illustrates that the L.N.S.M. course has been very much a general ministerial training course, after which specialisms would develop to a more marked extent in the Continuing Ministerial Education phase. The strengths of the L.N.S.M. Course, apart from the obvious importance of group learning and shared ministry, have been in the leadership of public worship, and in basic pastoral skills. It is intended that an understanding of a range of ministry develops.

How much some of the skills listed in Objective D1 are covered depends in part on how effective the incumbent is in his teaching and sharing role. Some of these skills - listening skills, preaching, teaching one another, etc., are necessarily developed in the tutorial sessions too, but the incumbent has much to do, if "apprentice-style" learning is to be successful. Objective D2 speaks of the local

ministers developing "a vision of the team as a pioneer group, one of whose main functions is to enable others to minister."²⁹ This can only be tested by how well others are brought into ministry and encouraged in their discipleship. This involves a congregational commitment to "every member ministry" and to mission, and the avoidance of elitism within the L.N.S.M. team.

If it has to be said that some of the examples of Objective D1 have been not covered at all (use of local radio) or given slight coverage (marriage preparation), then it has to be said that Objective E is very general. The students will "have done all these things (above) in such a way that theology is seen in the light of daily life, and daily life in the light of theology."³¹ Nevertheless there has been a constant emphasis within all of the L.N.S.M. training to relate life and tradition, practice and understanding, liturgy and mission. L.N.S.M. staff members visiting tutorial sessions and staff meetings, expect to observe students "making connections".³² Objective F brings in the importance of C.M.E. and the students being liberated to take responsibility for their own learning. They are expected to "have done all those things (above) in such a way that they can continue to do them for themselves after the course is over."³³

The revised objectives listed in the F.D.L. Report (1987)

Objective D.1 of 1984 Draft Syllabus
 Coverage of ministerial skills listed as examples on p.11 of Draft Scheme

thoroughly covered	partially covered	given some attention	not covered at all
<p>leadership of public worship</p>	<p>preaching</p> <p>celebration of the sacraments</p> <p>the education of adults</p> <p>pastoral visiting</p>	<p>the instruction of children and young people</p> <p>the ministry of healing</p> <p>preparation of couples for marriage</p> <p>chairmanship of formal and informal meetings</p> <p>production of parish magazines and literature</p> <p>counselling</p>	<p>use of local radio</p>

seem to be faithful to L.N.S.M. as it has developed, but are expressed in a more succinct and clear way.

Objectives

In order to exercise local ministry, ordained or lay, a person needs:

1. To have some familiarity with the content of the Bible and its interpretation and be able to use a commentary and other reference aids.
2. To understand the way in which the Bible has come down to us.
3. To be able to use the Bible as a source of prayer, guidance for daily living and the basis of Christian believing set out in the Creeds.
4. To have some understanding of the Church of England, its history, sacraments, worship, ministry and methods of government, especially locally.
5. To have some familiarity with churches of other traditions in the local area.
6. To acquire a basic understanding of how individuals and communities work.
7. To develop the ability to think about local social issues in the light of Christian believing.
8. To develop awareness of other statutory and voluntary caring agencies working in the local area.
9. To develop skills appropriate to the particular ministry to which the local church has called the team member.

10. To develop the habit of individual, team and corporate prayer, Bible reading and study and self-awareness.
11. To be able to function as a local team member.
12. To understand the management and development of groups.
13. To develop the attitudes and skills necessary to encourage and stimulate the ministry of the whole congregation.
14. To develop the ability and will for continued concern for the above objectives when the final training course is finished.³⁴

It is significant that Objective 9 refers to group members having been chosen for the development of particular ministry, and points towards a recommendation for more specialism within the initial training. Objective 12 makes explicit the importance of students understanding the nature of groups; though simply "to understand how groups work" might have been a sufficient heading.

The Inspections Working Party Review (November 1987) stated that the objectives "should provide clear goals for the students concerned - what they are to know, be or do by the end of the course - by which their success may be ascertained."³⁵ The Working Party was concerned with the assessability of the course, and saw a need for clear objectives to be related to the kind of ministry which the students will perform.³⁶ The reviewers also saw a lack of

reference within the course to local situations.³⁷

Presumably this means the giving of specific suggestions/ opportunities for the local context of ministry to be worked upon by the ministers-in-training. It is also implied that L.N.S.M. staff members should not be over-optimistic about how well students and tutors will provide contextual theology without guidance. Yet much inevitably depends upon local initiative and understanding. Understandably, in working from teaching materials and from second-hand accounts of training, the Bishop's Inspectorate Working Party found a lack of explicit local references. This led the members of the Working Party to make the harsh criticism that "the course as presented is more a general introduction to Christianity in its Anglican form which happens to take place in more localities, than one which is closely connected with local ministry."³⁸

The revised stated overarching purpose, aims and objectives of the F.D.L. Report as quoted above, are in part a response to the criticisms of the Bishop's Inspectorate Working Party Review. They are also a response to calls from those closely involved with the Scheme as incumbents or tutors for brevity in communication. The revised statement of purpose, aims and objectives seems a fair foundation upon which the Lincoln Local Ministry Scheme can be further developed and strengthened. It will provide a basis from which a reconstituted syllabus can be formed for the 1989 intake of students.

1. Draft Scheme of the Lincoln Diocese (1984), op.cit., p.8.
2. Future Development of L.N.S.M., op.cit., p.16.
3. ibid.
4. Draft Scheme of the Lincoln Diocese (1984), op.cit., p.9.
5. Students' Handbook to the Syllabus, Local Non-Stipendiary Ministry, Diocese of Lincoln, 1984, p.1.
6. ibid., p.1.
and Draft Scheme of the Lincoln Diocese (1984) op.cit., p.9.
7. Future Development of L.N.S.M. (1987), op.cit., Appendix
8. The Revd. I.G. Stockton's area of oversight, which is chiefly the Archdeaconry of Stow.
9. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, The Bishop's Committee on Inspections, Inspections Working Party, November 1987, p.7.
10. ibid.
11. ibid., p.8.
12. ibid.
13. Future Development of L.N.S.M. (1987), op.cit., p.16.
"The A.C.C.M. Review of L.N.S.M. expressed disappointment that the Scheme had not made its aims and objectives clear. Although the aims and objectives are set out fully in the students' handbook and elsewhere, we are agreed that they need to be simplified and set out in more summary form,

emphasising the local application of the training." The working party that produced the F.D.L. Report (1987) had access to a first confidential draft of the Bishop's Inspectorate Review, which in the F.D.L. Report (1987) above is referred to as "the A.C.C.M. Review".

14. At the time of the publication of the F.D.L. Report (1987) for presentation to the Board of Ministry, and of the Bishop of Lincoln's receipt of the final draft of the Bishop's Inspectorate Review, the only two L.N.S.M. staff members were the Revd. D.N. Lambert and the Revd. I.G. Stockton.
15. Draft Scheme of the Lincoln Diocese (1984), op.cit., pp.9-11.
Students' Handbook to the Syllabus, op.cit., pp.1-3.
16. Draft Scheme of the Lincoln Diocese (1984), op.cit., p.9.
Students' Handbook to the Syllabus, op.cit., p.1.
17. Draft Scheme of the Lincoln Diocese (1984), op.cit., p.10.
Students' Handbook to the Syllabus, op.cit., p.2.
18. *ibid.*
19. The Use of the Bible, Unit Three B, Ms J. Parsons and Revd. D.J. Pryor, Lincoln Diocesan Ministry Committee, 1985, pp.11-13.
20. Man in Society, The Bishop's Certificate Course, Exploration in Faith, Unit One, Revd. Canon G. Neville,

- Lincoln Diocesan Board of Education and Training 1983,
pp.6-10 and 23-27.
21. Biblical Studies, The Bishop's Certificate Course,
Exploration in Faith, Unit Three, Mrs E. Fisher,
Lincoln Diocesan Education Committee, 1982.
 22. Draft Scheme of the Lincoln Diocese (1984), op.cit.,
p.10.
Students' Handbook to the Syllabus, op.cit., p.2.
 23. The Practice of Ministry, Unit Six B, Revd. I.G.
Stockton, Lincoln Diocesan Ministry Committee, 1988,
pp.14-19.
 24. Draft Scheme of the Lincoln Diocese (1984), op.cit.,
p.10.
Students' Handbook to the Syllabus, op.cit., p.1.
 25. Draft Scheme of the Lincoln Diocese (1984), op.cit.,
p.10.
Students' Handbook to the Syllabus, op.cit., p.2.
 26. Man in Society, Students' and Tutors' Notes, Revd. D.N.
Lambert, Lincoln Diocese Non-Stipendiary Ministry
Scheme, 1986, p.7.
 27. Draft Scheme of the Lincoln Diocese (1984), op.cit.,
p.10.
Students' Handbook to the Syllabus, op.cit., p.6.
 28. The Practice of Ministry, op.cit., especially pp.14-20.
 29. Draft Scheme of the Lincoln Diocese (1984) op.cit.,
p.11.
Students' Handbook to the Syllabus, op.cit., p.3.
 30. *ibid.*

31. *ibid.*
32. Appendix 3, L.N.S.M. staff members' report form for visiting local tutorial sessions and staff meetings was devised by the Revd. I.G. Stockton in 1987.
33. Draft Scheme of the Lincoln Diocese (1984), *op.cit.*, p.11.
Students' Handbook to the Syllabus, *op.cit.*, p.3.
34. Future Development of L.N.S.M. (1987), *op.cit.*, Appendix
35. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, *op.cit.*, p.8, paragraph 4.8.
36. *ibid.*, paragraph 4.9.
37. *ibid.*, paragraph 4.10.
38. *ibid.*

CHAPTER NINE

THE SYLLABUS

During the initial phase of the L.N.S.M. Scheme's development, groups training for local ministry in the Diocese of Lincoln followed a fairly free framework, a syllabus which was meant "to be an aid to tutors, suggesting the areas to be covered and above all the method and approach to be adopted."¹ This earliest syllabus, "A Church Equipped for Training for Local Ministry",² was written by the Revd. L.G. Blanchard, who drew much on his experience in training people for local ministry both in Swaziland and in Norfolk.

In this syllabus there are four aims given:

- "1. [to] create a group of ministers (ordained and lay) to share in the ministry of the professional clergy, in such a way as to encourage the whole of the local church to see itself as a ministering church.
2. [to] deepen and widen the candidates' understanding of their ministry.
3. [to] develop their knowledge and understanding of God, themselves and other people.
4. [to] develop their religious understanding, i.e. their understanding of the nature and beliefs of the church."³

Aim 1 has become the overall purpose of the Scheme in the Draft Scheme (1984) and in the F.D.L. Report (1987).⁴ The other three aims are expanded into more detailed objectives in the two later documents.

In this 1980 syllabus there are short sections on method, the course, the wider group, tutors and support.⁵ Under "Method" it is stated that "it is intended that the people who are recommended for this type of training will be already exercising a ministry of some kind in their locality and/or at their place of work."⁶ Therefore, "it is expected...that right from the beginning, the course will be related to the lives and ministry of the people involved and that the course will have to be broken into to deal with the problems that arise within the group being taught."⁷ A few groups have felt self-confident enough to do this. Early in the development of L.N.S.M. Scheme it was being suggested that "something approaching half the time available will be spent on discussion covering problems that arise in the ministry and lives of the candidates and in relating these to the theology being taught."⁸ This approach became impossible except on rare occasions for those groups that followed the 1984 Syllabus. In this earlier syllabus, which was used from 1981 to 1984/5, it is stated that the course is meant to be slow-moving and not over-ambitious in its coverage. It is thought that sufficient background knowledge and understanding of the methods of study in theology will be provided to enable a fruitful process of self-education to continue.⁹

The L.N.S.M. course in its pre-1984 form was of two years' duration with "one year post ordination training".¹⁰ It was

envisaged that where possible the post ordination training would be carried out by the resident clergy, and that in the case of candidates for lay ministry the length of the course would be a matter for discussion between the Director of the course, the local clergy and the candidates. In fact all of the local groups which commenced training in the years 1981-1983 completed a course of three years' study, and the "post-ordination year", (post "first commissioning" for lay candidates), seems to have been little different from the preceding two.¹¹

At this early stage of development it was recommended that each year of the course be divided into three terms of approximately nine weeks duration.¹² Promises were made about books to be provided and read (two short ones per term, plus occasionally a larger source book, such as Anderson's Living World of the Old Testament);¹³ very few books were provided in the years 1980-1986. "It is expected that one essay will be produced a term, not as a test but as an aid in helping the students clarify their ideas and express them more fluently. For students without much recent formal education this is a great chore and has to be dealt with very sympathetically."¹⁴ In practice it was found that quite a number of students could not cope with essay writing. Also the course had been advertised as a practical rather than academic course. Some tutors failed to respond adequately to both the most academic and the

least academic of their students.

In this earliest syllabus mention is made of the desirability of training lay readers and candidates for a variety of lay ministries "alongside the men studying for the local ordained ministry".¹⁵ It is noted that "tutors will need careful selection and training for this new kind of comprehensive education, with its wide range of students and its flexibility..."¹⁶ Such tutors would need to be able to discover the felt needs of the students, to be able to encourage discussion and to deal sympathetically with problems that arise.¹⁷ Learning how to tutor through shared teaching and though discussion is envisaged, rather than a set course for training the trainers, but there is the hope expressed of developing a programme of in-service training for tutors. The training of L.N.S.M. tutors began poorly and, even with considerable improvement, has continued to be an area of some inadequacy.

It is said of the pre-1984 syllabus that "this syllabus is not intended to be followed slavishly either in regard to precise content or in timing. It is meant to be an aid to tutors, suggesting the areas to be covered and above all the method and approach to be adopted".¹⁸ Suggestions, questions and comments on method are included in an outline syllabus.¹⁹

It is interesting to note that the whole of the first year

is concerned with using biblical material, and that fourteen out of twenty-seven sessions are on the Old Testament. This contrasts with an under-concentration of approximately four sessions on the O.T. in the later 1984 Syllabus. Within the 1981 syllabus document there is a repeated emphasis on relating the material to life to-day. If Year One offers a fairly thorough representative coverage of the Scriptures, Year Two seems a strangely arranged sequence of Prayer, Doctrine, History, Worship, Social Ethics and Pastoral Understanding, in which too much is attempted. The two year course (without its post-ordination teaching year) seems to have been weak in the area of pastoral care, and also to have been lacking in the attention given to Liturgy (just two sessions in Term 5 on Baptism/Confirmation and the Eucharist, and one term, Term 8, on "Taking Services" in the post-Ordination Year. It is not surprising that this crowded coverage of twenty-seven sessions per year in Years 1 and 2, plus another year for ordinands, became in practice a three year course for both lay and ordained local ministry. The over-full programme of this earlier syllabus and the corporate character of training pushed syllabus direction in that direction.

The course in the period 1981-1984 still seems to have been too strongly influenced by university/theological college syllabus patterns. For instance, too much is attempted in Session 2 of Term 5 of the course.

Session 2

We belong to X Parish or Y Group of Parishes with a rector of vicar(s) or deaconess, etc. How does this happen and why? Why Parishes anyway? What is the relationship between civil and ecclesiastical parishes? Formation of Parish Councils and P.C.C.s Relationship between civil and ecclesiastical law. The Establishment 1662 and all that. Point out evidence of the nationalisation of the monasteries, e.g. ruined abbey, Priory Farm, or a tudor manor or school founded on the proceeds. Introduction to the severance of the C. of E. from Rome. The revolutionary power of scholarship. Erasmus and Wycliffe. The effect of the rediscovery of the Bible. First mention of Luther. Cp Vatican II.

Session 2

Law and Grace - Luther

If possible use some local evangelical Church as an introduction as an introduction to Calvin and a discussion of reformation in terms of good discipline. The influence of Continental theology in England and more particularly Scotland. The Elizabethan settlement. Anglican compromise. Where the 39 Articles come from.

It would not be surprising to learn that some students would have emerged from such a session exhausted and confused. Too much was being attempted in five sessions, and in

reaction "Church History" was almost eliminated from the 1984 Syllabus.

The notes included within the syllabus document are often brief, e.g. Term 4,

Session 1. Questions about prayer. Does God answer prayers? Why do people need to pray? What does it consist of? Communion with God? Look at the A.C.T.S. pattern.

Session 2. The Bible in prayer:-
in meditation
in the office.

Session 3. Silence and other types of prayer. Look at various practices, devotional aids, rules of life.

Or Term 5, Session 8. The Eucharist - the ministry of the sacrament. Three or four sentences (mainly questions) are included for each session in the syllabus document, and less than confident tutors found such freedom difficult. At this stage much was left to the individual tutor's discretion, initiative and imagination. The 1984 Draft Scheme's syllabus moved away from such a free format. It seems that many of the students who commenced training in the years 1981-1983 had little access to or knowledge of their syllabus.

In the questionnaire of June 1987 question A5f asked, "What observations have you now to make on the training you undertook as an L.N.S.M. with respect to: the syllabus?" Five L.N.S.M.s answered that they thought the syllabus was generally good or adequate. Other positive comments were "answering people's questions", "the basic theology required" and "good for beginners". Specific critical comments included "not enough O.T." and "a lack of Bible", which seem surprising when Year 1 of the 1980 Syllabus appears to have been thoroughly biblical in context. Also mentioned was the lack of consideration of counselling skills. Six of the replies are very critical of the syllabus:

"What syllabus?"

"I think if we had known what the syllabus had been it would have helped."

"As we were one of the first groups, I found the syllabus vague and apparently only very loosely defined."

"Limited."

"Not sometimes as thorough or as deep on subjects as I personally would like, but I appreciate the difficulties."

This syllabus of subject headings and questions seems largely to have remained with the tutor, and not to have been shared with the students, who were not being given sufficient information about their programme of learning, and not encouraged to take part responsibility for the sessions. From September 1984 all students were presented

with a Student's Handbook, containing a syllabus outline, at the Initial Weekend. Some students thought that the course was demanding and full. One group member comments, "It was 'meaty'. Difficult to complete in three years when coping with full-time employment and running a home."

Another local minister writes:

"Our syllabus could not have been more, to get through in the three years available."

Another complains of the course being too theological and insufficiently practical, whilst one past student writes, "I would have welcomed more course material. I believe that this is now available, but for the first course there was no locally produced material apart from a reading list."

This first L.N.S.M. syllabus seems to have been somewhat inadequate, not least because students had insufficient access to it, and because it left the context of the course too much to the initiative of sometimes inexperienced and unconfident tutors.

From September 1984 all L.N.S.M. groups started training at that one point in the year. All students were introduced to the course, its methods and purpose, its syllabus and course materials at the Initial Weekend, and all groups of trainees commencing the course in the years 1984-1987 followed the syllabus given in outline in the Draft Scheme (1984) and in the Students' Handbook. The syllabus was produced this time

A Church Equipped for Ministry

Diocese Lincoln L.N.S.M. Syllabus, 1980

YEAR ONE Term 1: The Bible (Old Testament)
Unity and diversity
Life in David's kingdom
The Psalms
Myth and History in Genesis,
Exodus, the Passover, Moses and
the Covenant.

Term 2: The Bible (Old Testament cont'd)
The Exile
Isaiah
Prophecy and its relation to
history, poetry, politics and
apocalypse
Relations between the testaments

The Bible (New Testament)
Questions people ask
1 Corinthians
Authority and tradition in Paul

YEAR TWO Term 4: Prayer

Doctrine
Creation
Problem of Evil
Redemption and incarnation
Jesus, Gospel, Church
Holy Spirit, Resurrection, Second
Coming
Ethical Implications
Development of Doctrine

Term 5: History
Local history and ecclesiastical
change
Calvin, Luther, Elizabethan
settlement
Tractarian movement. Tradition.
Wesleyan movement
Conflict from N.T. to now

Church and Worship
Why go to church?
Baptism and confirmation
The Eucharist

Term 6: Social Ethics and Prophecy
Prophecy today? Church's role in
society. Possible questions:-
Urban blight or rural depopulation

Chart II

Unemployment
Lifestyle
The Church's working with other
agencies

People
Development of personality
Development of relationships
Working with groups - pastoralia
section

YEAR THREE - "Post Ordination Training"

Term 7: People Again and Pastoral Concerns
1. Enabling others
2. Referral
3. Listening, Praying and Caring
4. Family ethics
5. Sick visiting and healing
6. The occasional offices

Term 8: Taking Services
1. Training in reading the service
2. Training in taking the
intercession
3. Training in creating and taking
family services
4. Training in particular ministry
appropriate to the parish

Term 9: Preaching

This chart is drawn from 'A Church Equipped for Ministry', A
Syllabus for training for local ministry (Lincoln version).

December 1980
L.G. Blanchard
Director of L.N.S.M.

Note: Each term consists of nine sessions.

Chart II (cont)

not by one person but by a small sub-committee, which included the Diocesan Adult Education Officer, a College of Education Senior Lecturer in Religious Studies and the Director of Readers' Training. It is said that it was episcopal pressure and a concern about the variety of different adult education courses within the Diocese of Lincoln, that brought about the inclusion of existing Bishop's Certificate elements within the agreed 1984 Syllabus. The use of Bishop's Certificate workbooks marked the move away from a more free syllabus.

The Outline Syllabus of 1984 is preceded in the Draft Scheme and the Students' Handbook by a Preface and by Notes.²⁰ Within the preface it is stated that the course must be relevant to the Students' needs and aspirations, that it must begin from aspects of their experience, and that it must be practical. The course is seen as exemplary, in that it aims to provide members with examples or models of how to learn, how to study and how to apply learning to life.²¹ It aims "to lay a foundation and provide members with tools with which they can go on building after the formal course has ended."²² The greatest resource within the group is seen as the members' own experiences,²³ and "part of the skill of the tutor lies in drawing on these resources so that the members teach each other (and him). The tutor must expect to learn as well as to teach."²⁴ The preface concludes with the words, "the syllabus has been constructed

and will be taught with these basic principles in mind."²⁵

The Syllabus is designed to be taught over six semesters, i.e. three years.

"Each semester consists of three units: one unit in each semester is a unit of the Lincoln Diocesan Bishop's Certificate Course, "Exploration in Faith" (with the exception of semester 4): a second unit in each semester explores the same subject area in a more practical way, and the sessions of this unit can be either interleaved with the sessions of the first unit, or taken together subsequently at the discretion of the tutor. The third element in each semester is a weekend course or two day courses, in which L.N.S.M. groups from different parishes will meet together at some study centre."²⁶

The pairs of units (Bishop's Certificate and L.N.S.M.) have usually been followed sequentially by local groups, though occasionally the tutor and group have decided to interleave the workbook material (especially Worship and Leading Worship in Semester 2).

There were problems in incorporating the Bishop's Certificate unit into a training course for local ministry. Firstly they had been written for a different purpose as an exploration in understanding Christian Faith, not as a ministerial training programme. Secondly some members of elected local groups had already completed the Bishop's

Certificate Course. Expectations were built up among some of these people and not met, and this was a significant cause of drop-out in one 1984 group. The substitution of further adult education units was promised for groups that already followed the Bishop's Certificate Course.²⁷

"The pace and intensity of the specified course is deliberately low; ten evening sessions and one weekend per half year. This allows time for the members of the course to minister in their parishes while the course is in progress, and to learn 'on the job'."²⁸ Some students, however, perhaps particularly teachers, have found the course more demanding and time consuming than they expected. The L.N.S.M. Scheme had been "sold" to them as "a course for busy people". In contrast to L.N.S.M. training the East Midlands Ministerial Training Course for non-stipendiary (and stipendiary ministry) involves its students in giving up most of their parochial commitments. The L.N.S.M. Course is seen as one in which study and practice inform each other, and so without the practical ministerial involvement the training experience becomes unbalanced and narrowly focussed on the tutorial sessions, which are listed in the outline syllabus (Chart 12).

The weekends referred to in the outline are events of little more than twenty-four hours' duration (Friday 7.00 p.m. - Saturday 8.30 p.m.)²⁹ and the day courses last about seven

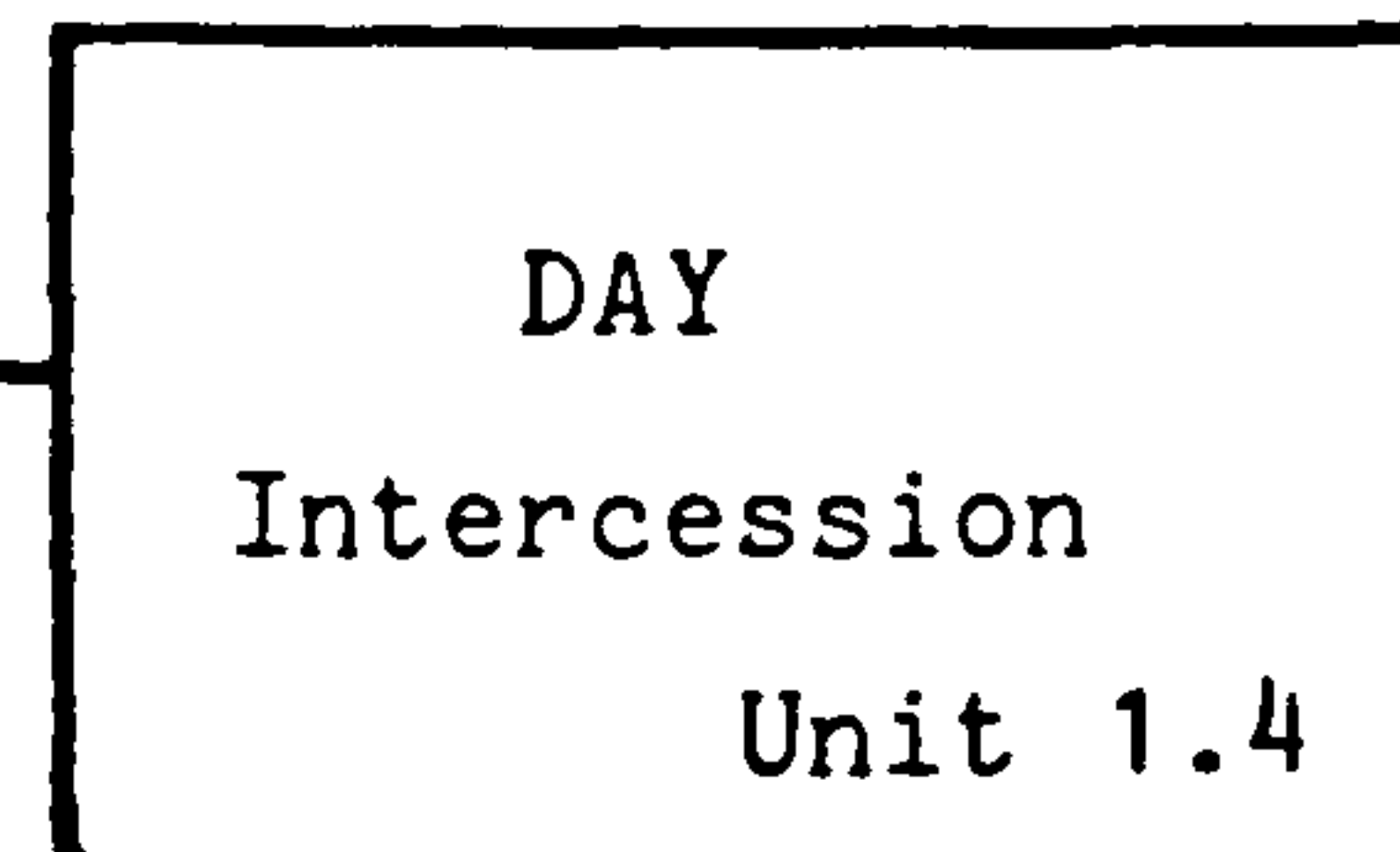
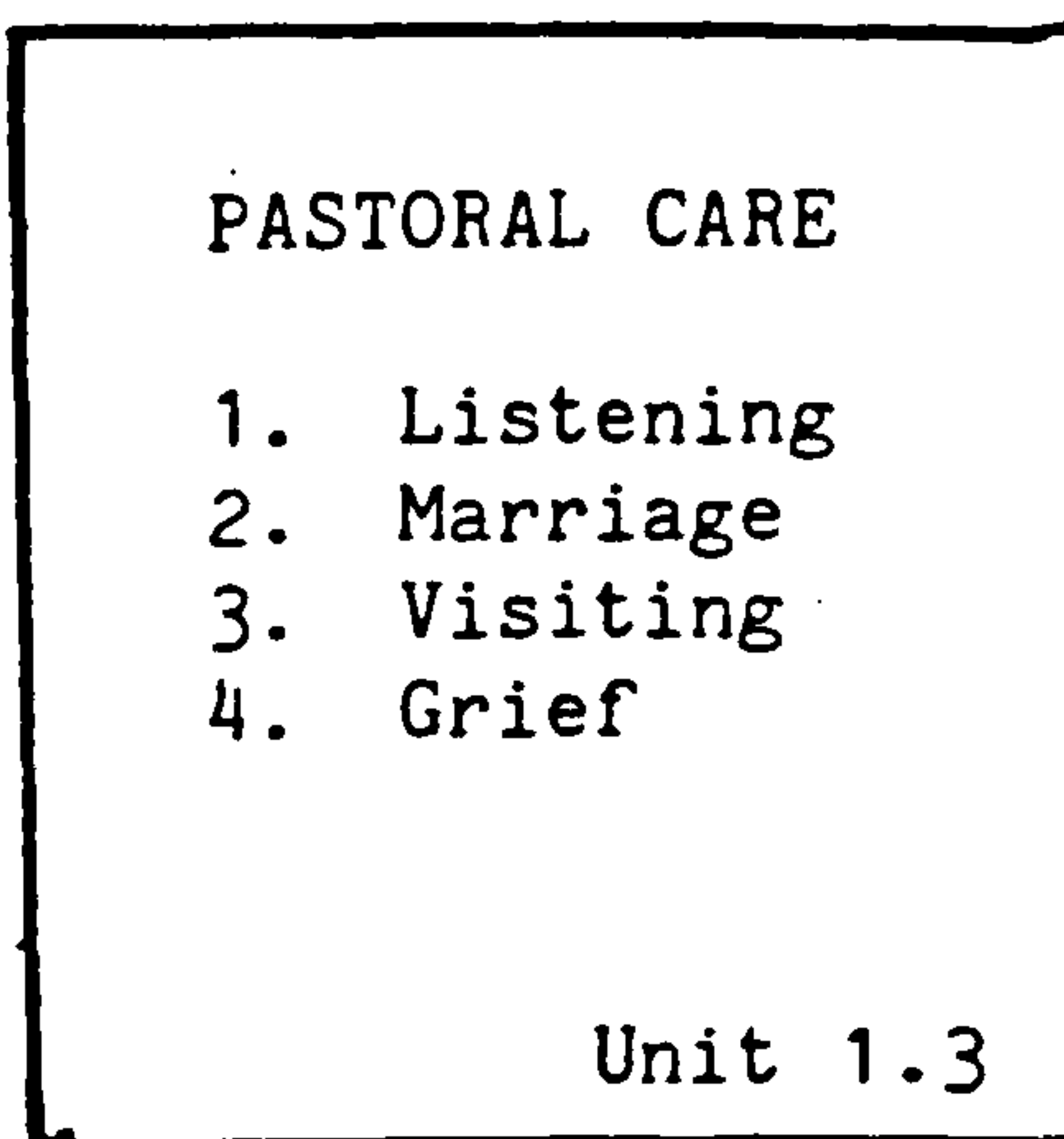
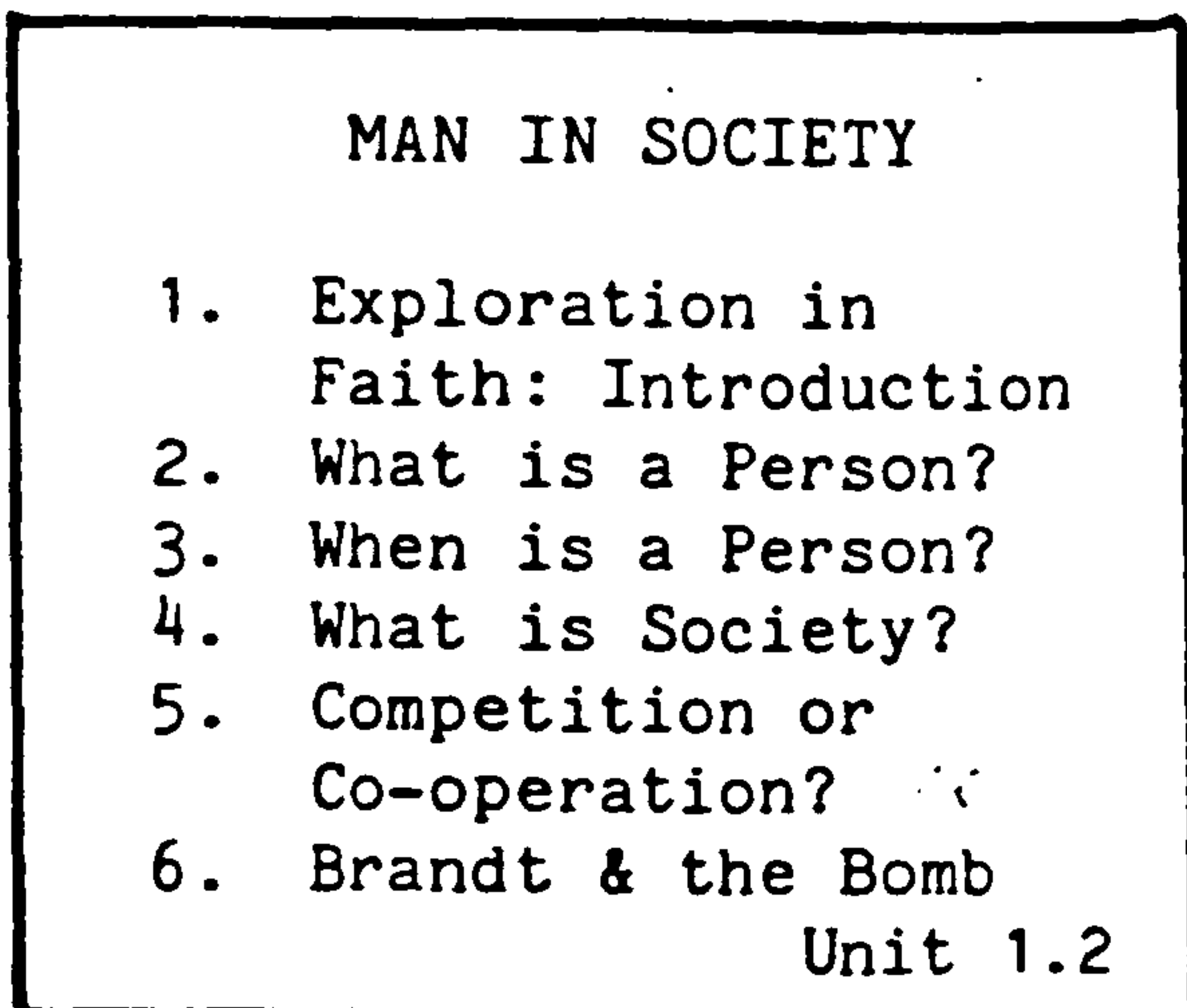
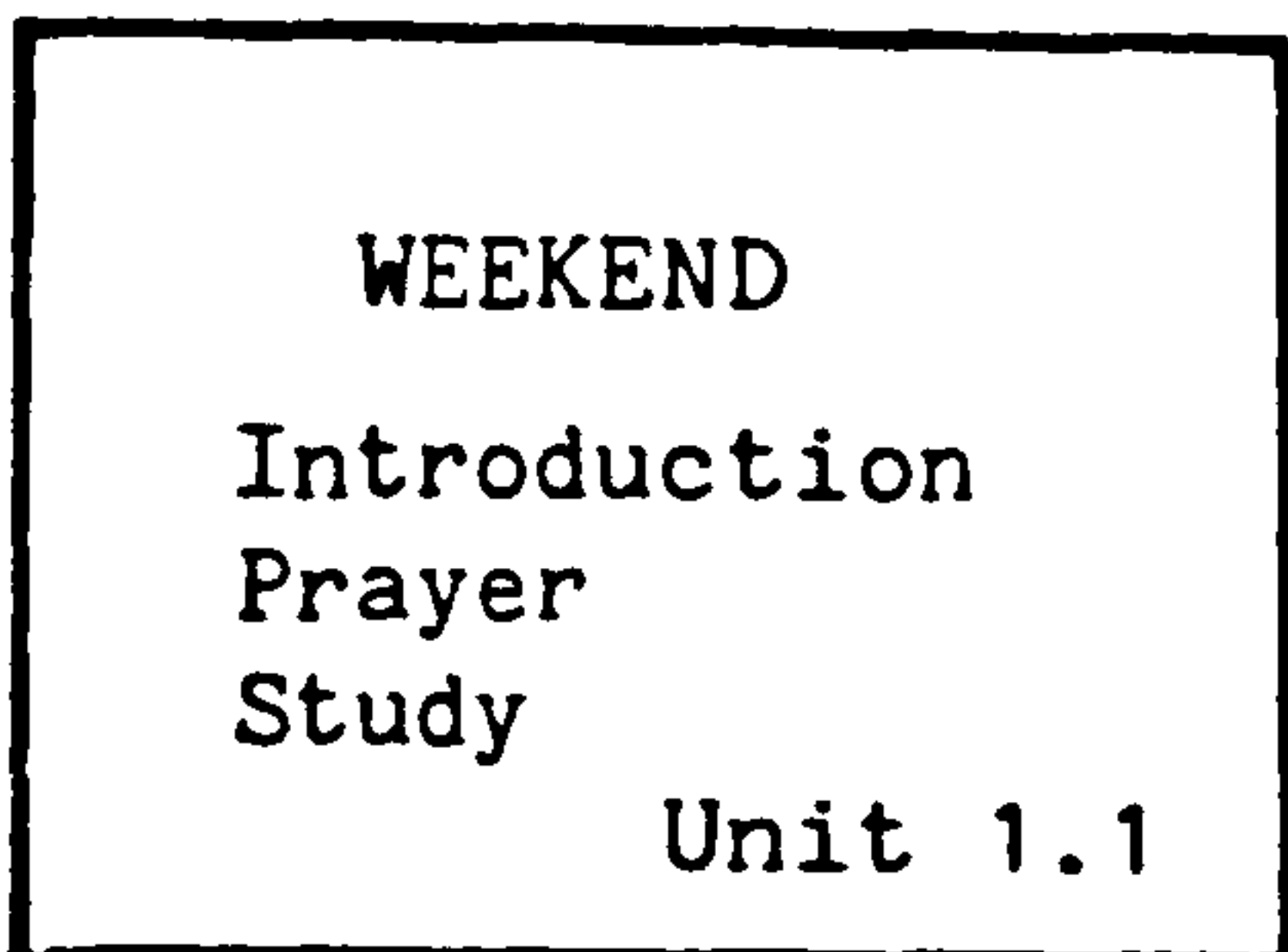
hours (Saturday 10.00 a.m. - 5.00 p.m.). Those mini-weekends relate, but not too closely to the other unit(s) at that point in the year. By mid-February in each year the local groups are usually changing over from one semester (and pair of work books) to another. Attendance at day courses and weekends has varied between 47% and 100% (see Chart 13). Some students have missed out on the experience of meeting with members from other groups, and it has to be asked how important a part of the course these days and weekends are, and what level of non-attendance would lead to a group member not being commissioned. This question had not been faced by Autumn 1987.

The 1984 Syllabus concentrates on The Bible and Its Use (Units 4a, 4b, 5a), Worship and Leading Worship (Units 2a, 2b), Understanding Society and Pastoral Care (Units 1a, 1b), Planning for and Practising Ministry (Units 5b, 6b), Communication (4b), Anglicanism (5a) and Doctrine (6b). The b. units are all much more practical units, and with the exception of Unit 1b, Pastoral Care (an additional Bishop's Certificate style unit) were produced by the L.N.S.M. Syllabus Sub-Committee; these units are meant to complement the more theoretical a. units, all Bishop's Certificate units, apart from Unit 4a, The Gospel. By summer 1987 the first L.N.S.M. groups working from this syllabus completed their three year course. From September 1984 to Spring 1987 the syllabus developed by planned units being written, revised and edited, and by group notes being added to the

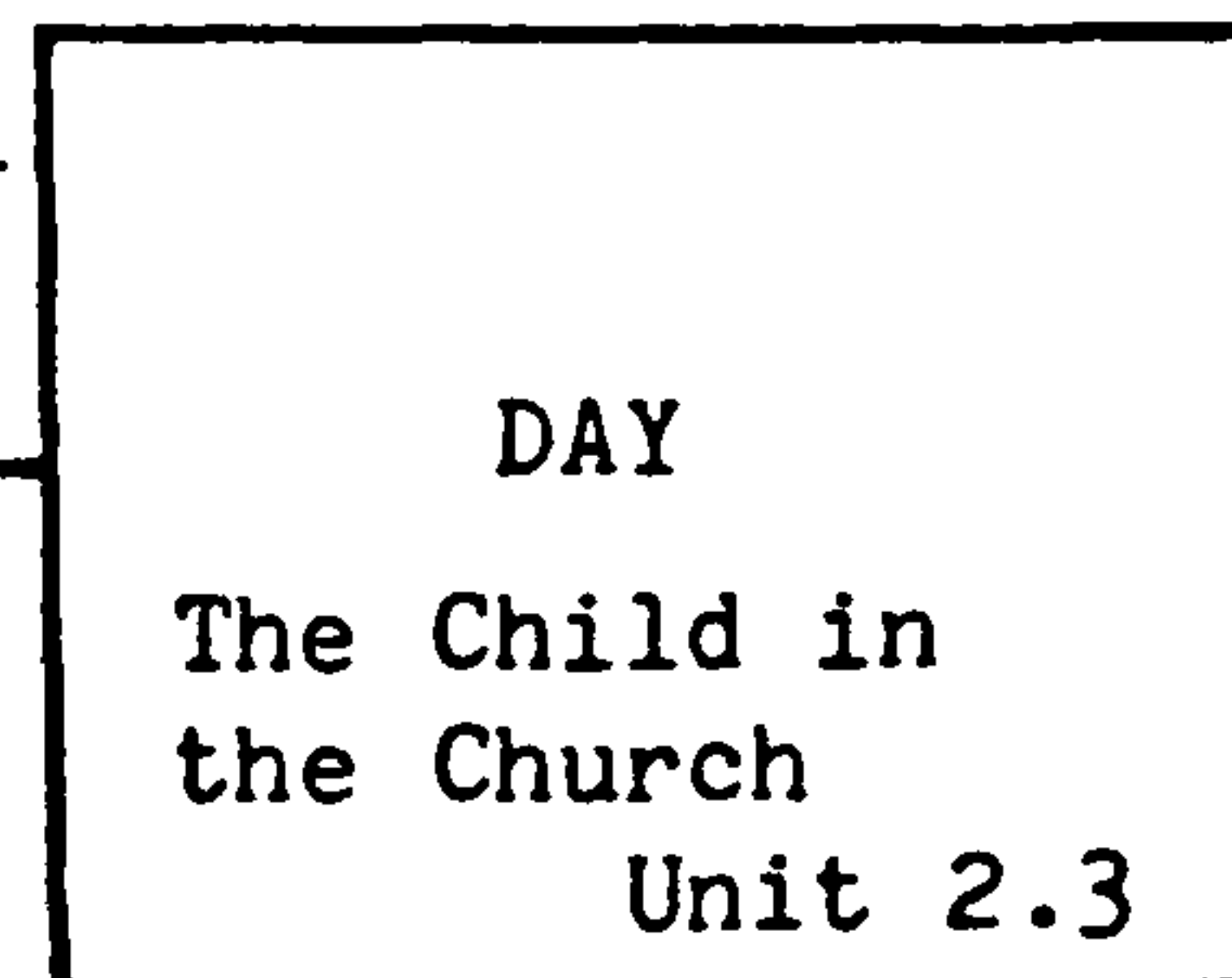
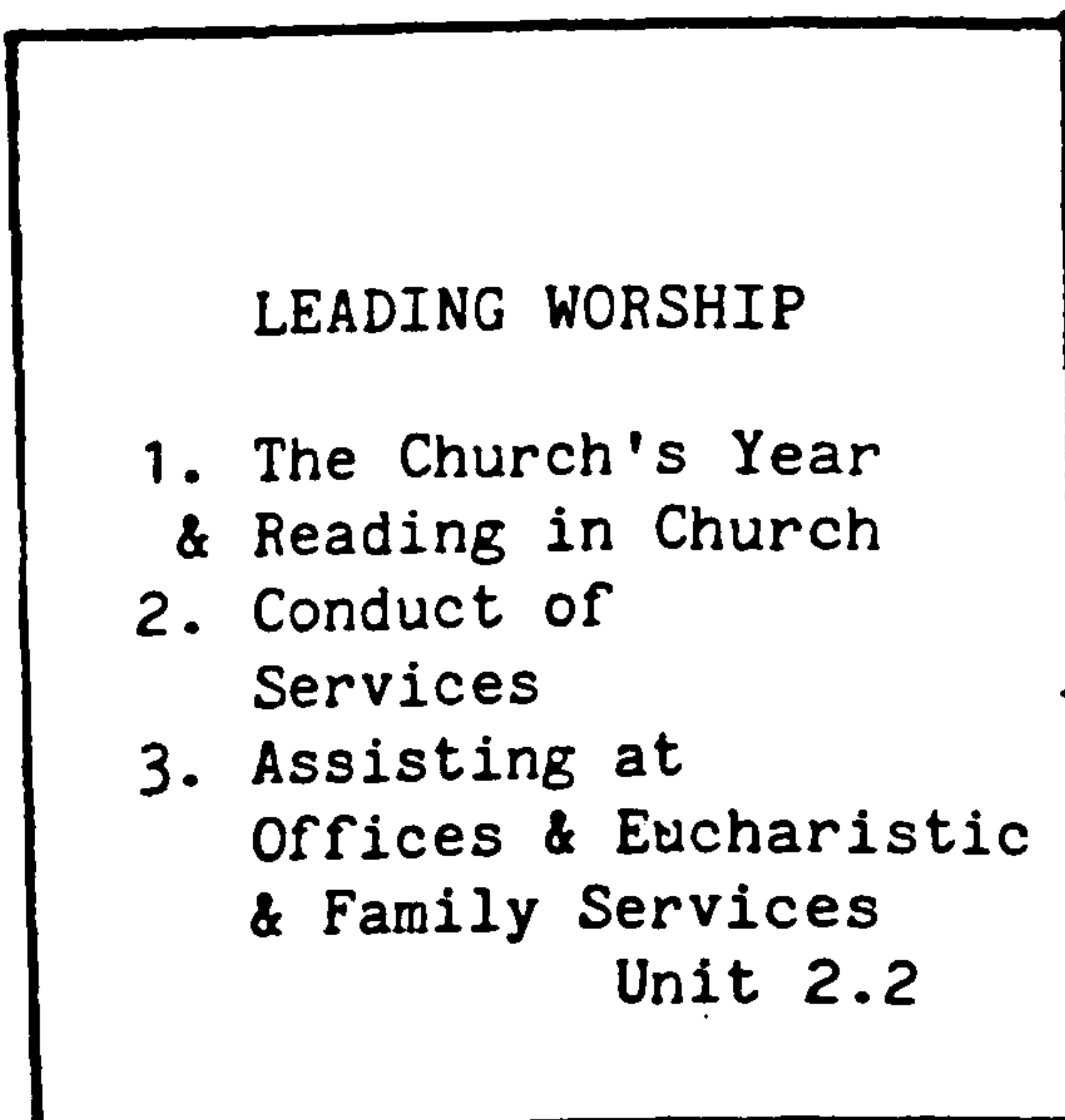
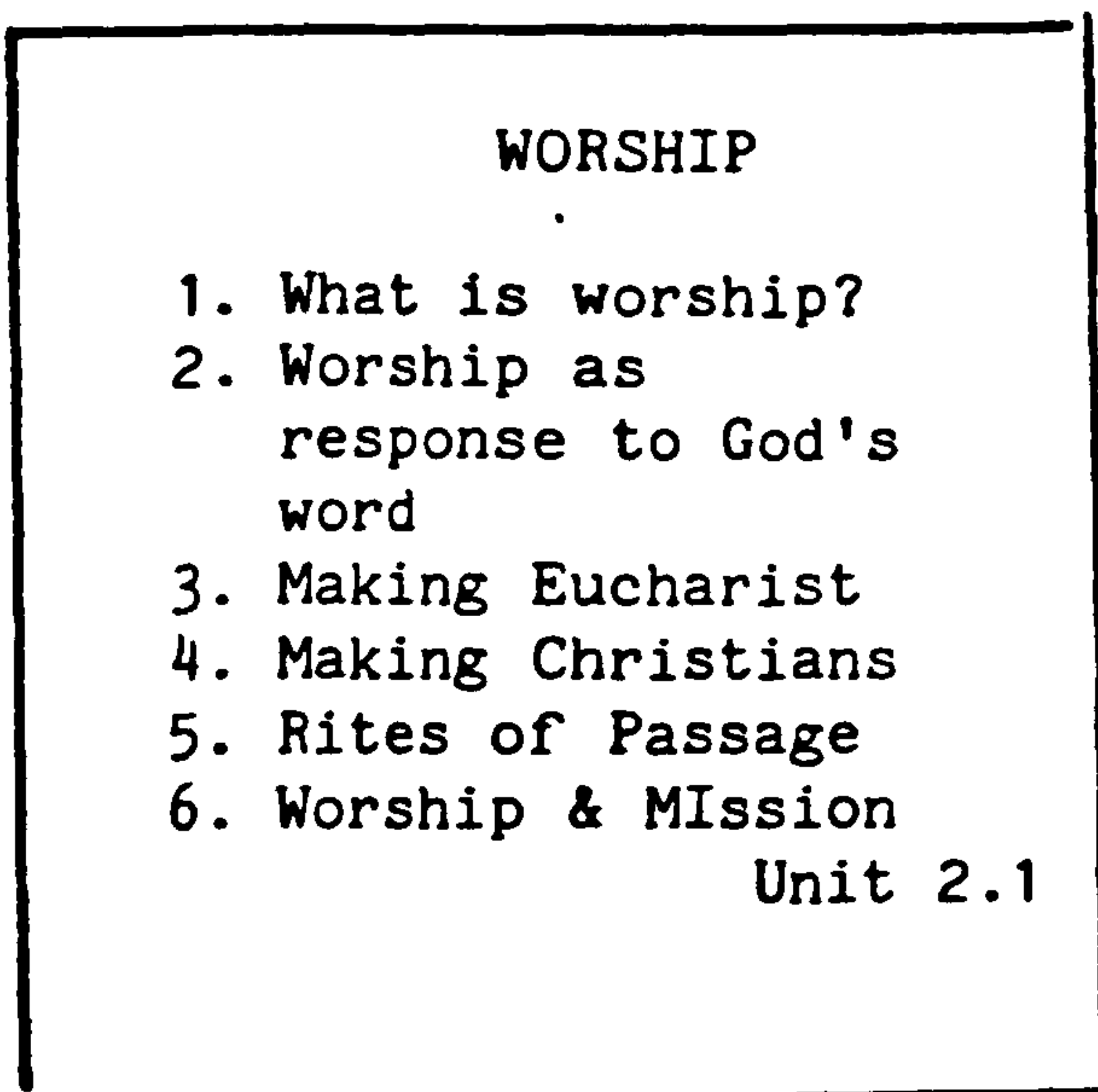
OUTLINE SYLLABUS

YEAR ONE

First Half-year

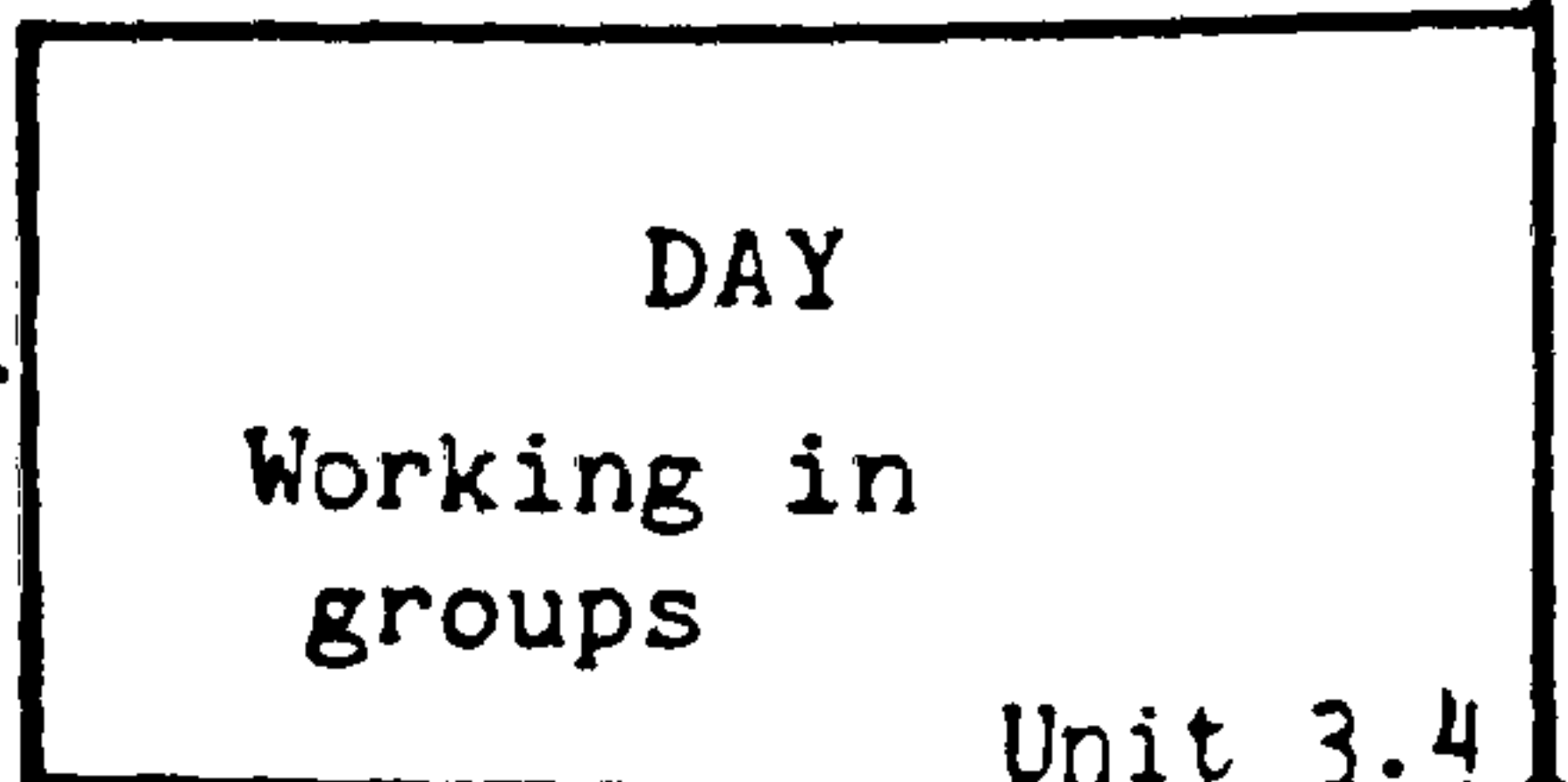
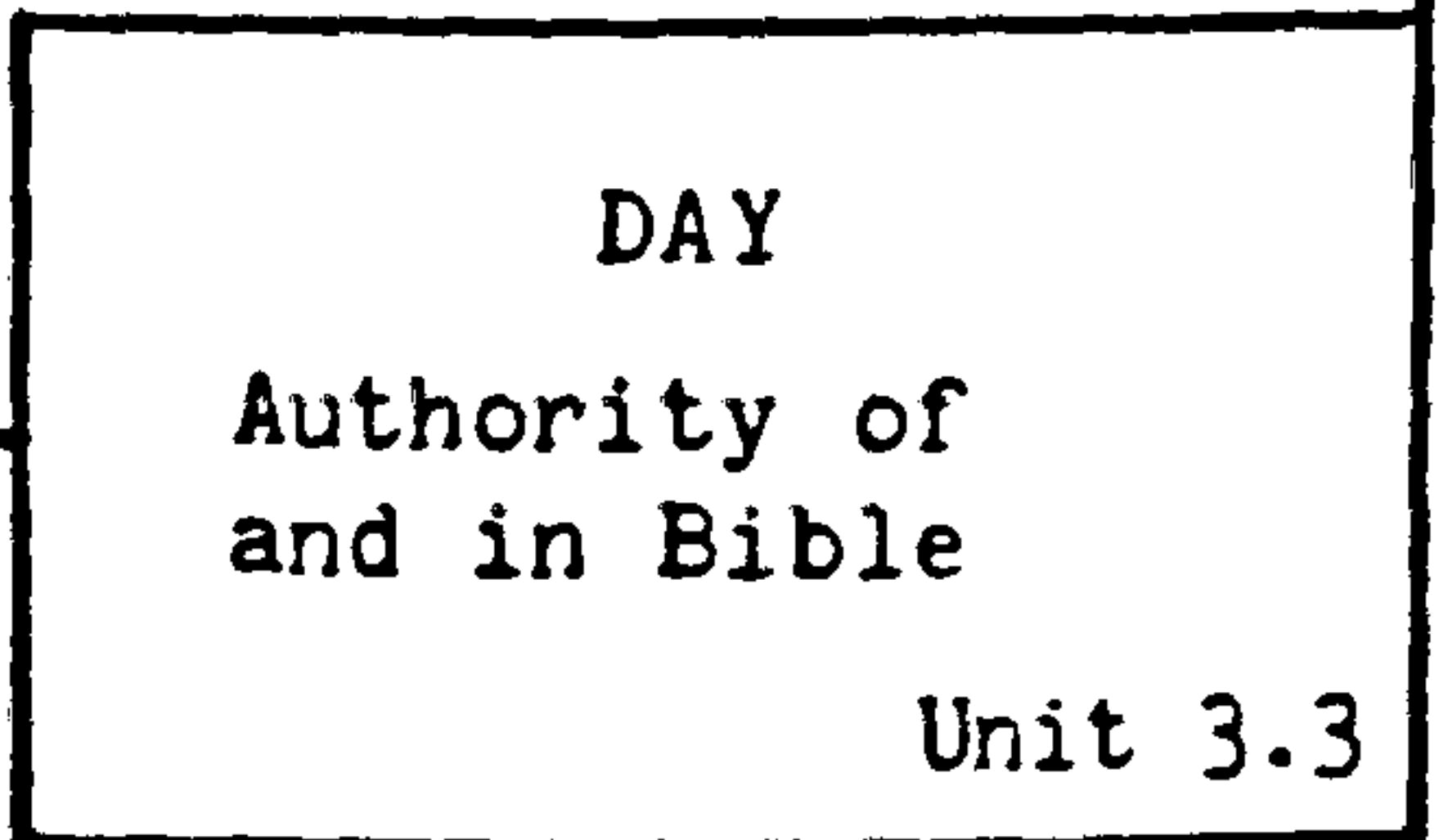
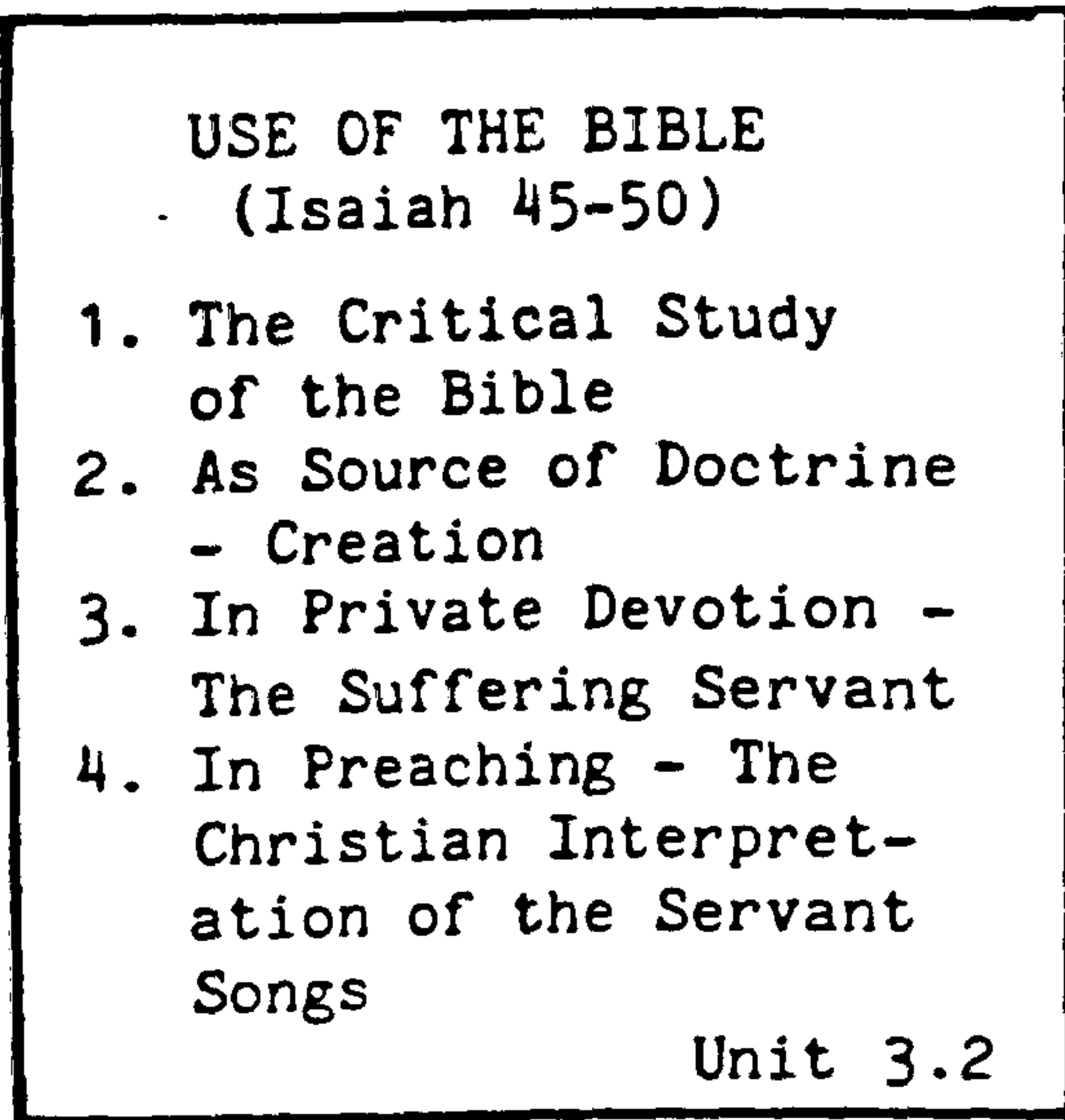
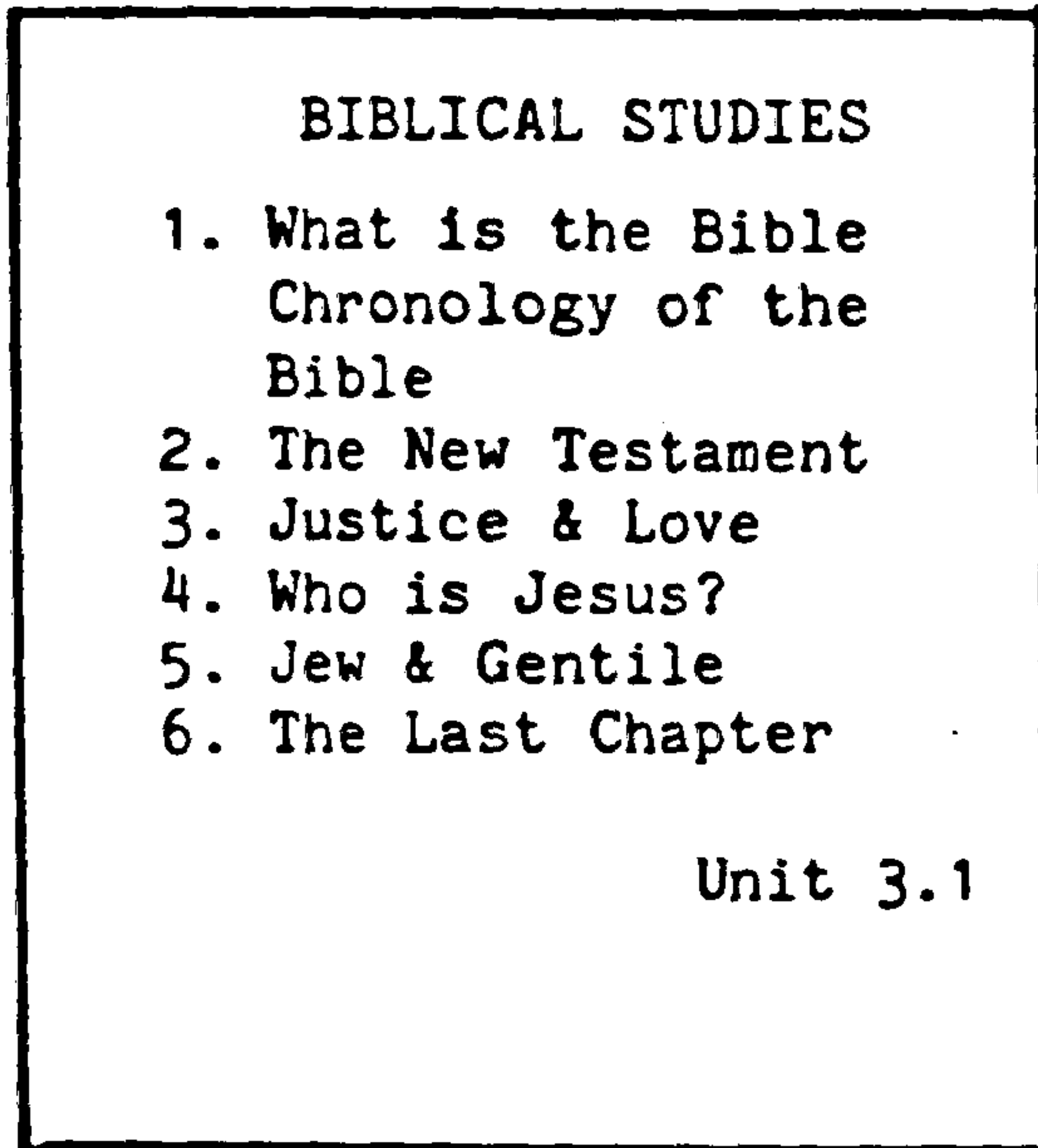


Second Half-year



YEAR TWO

First Half-year



Second Half-year

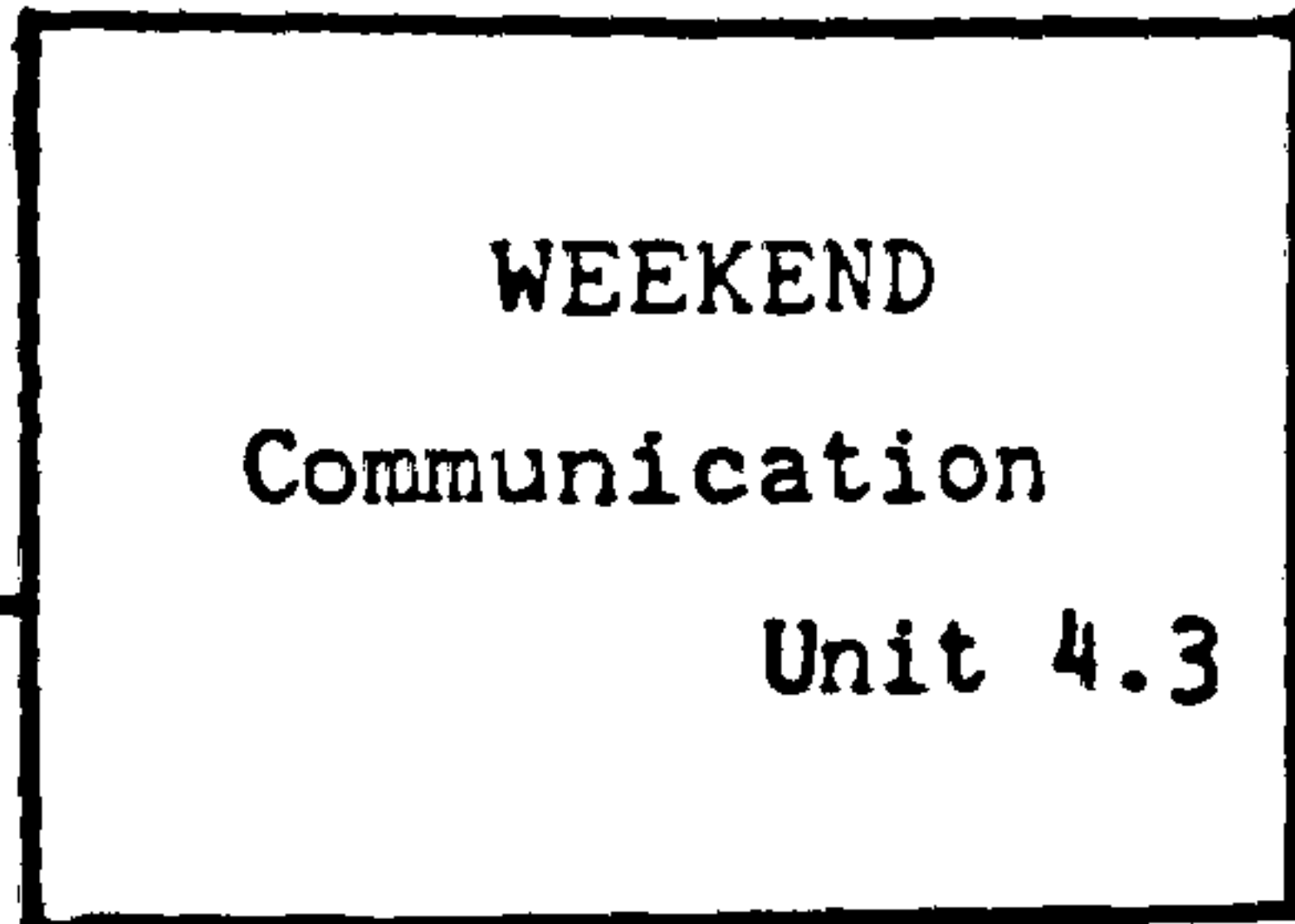
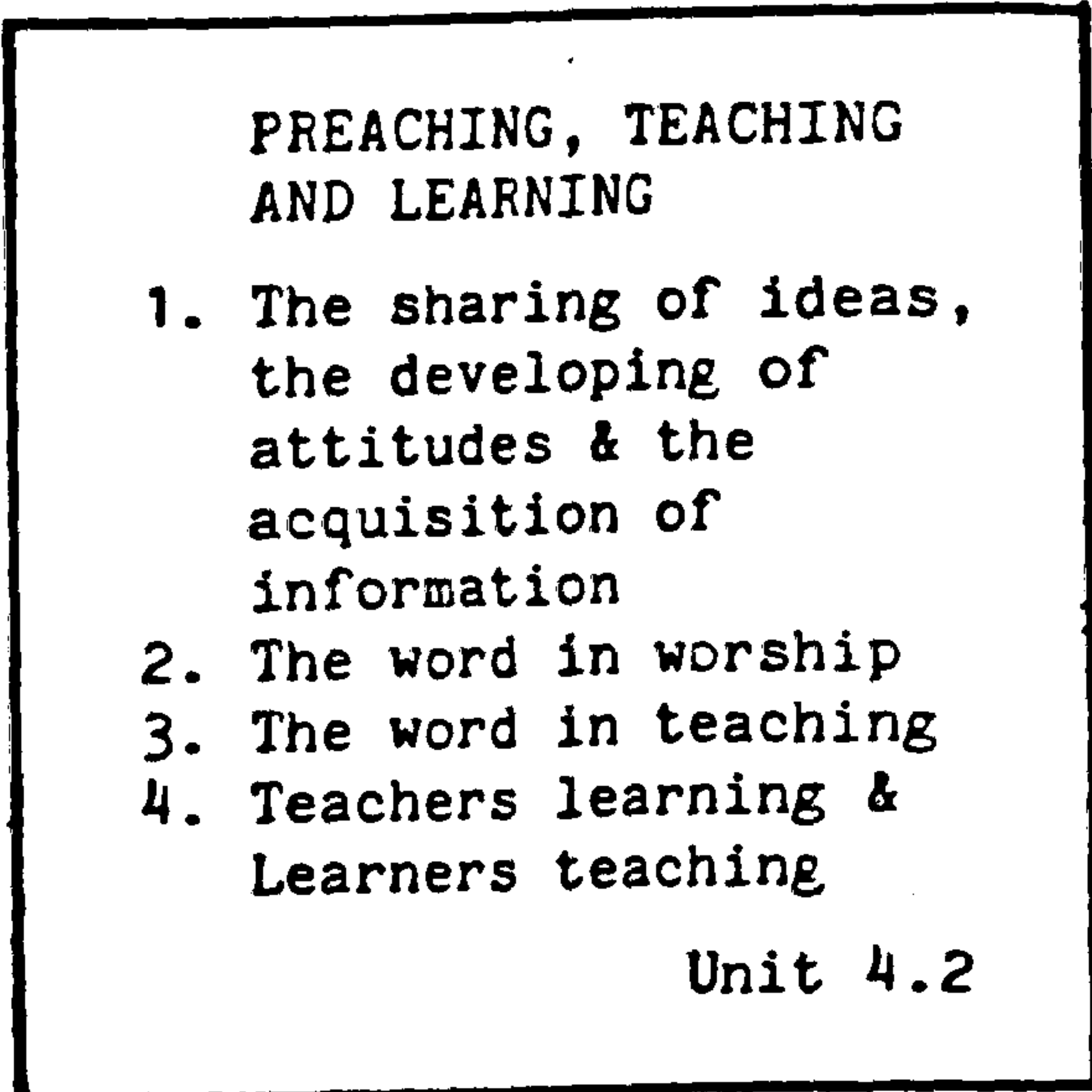
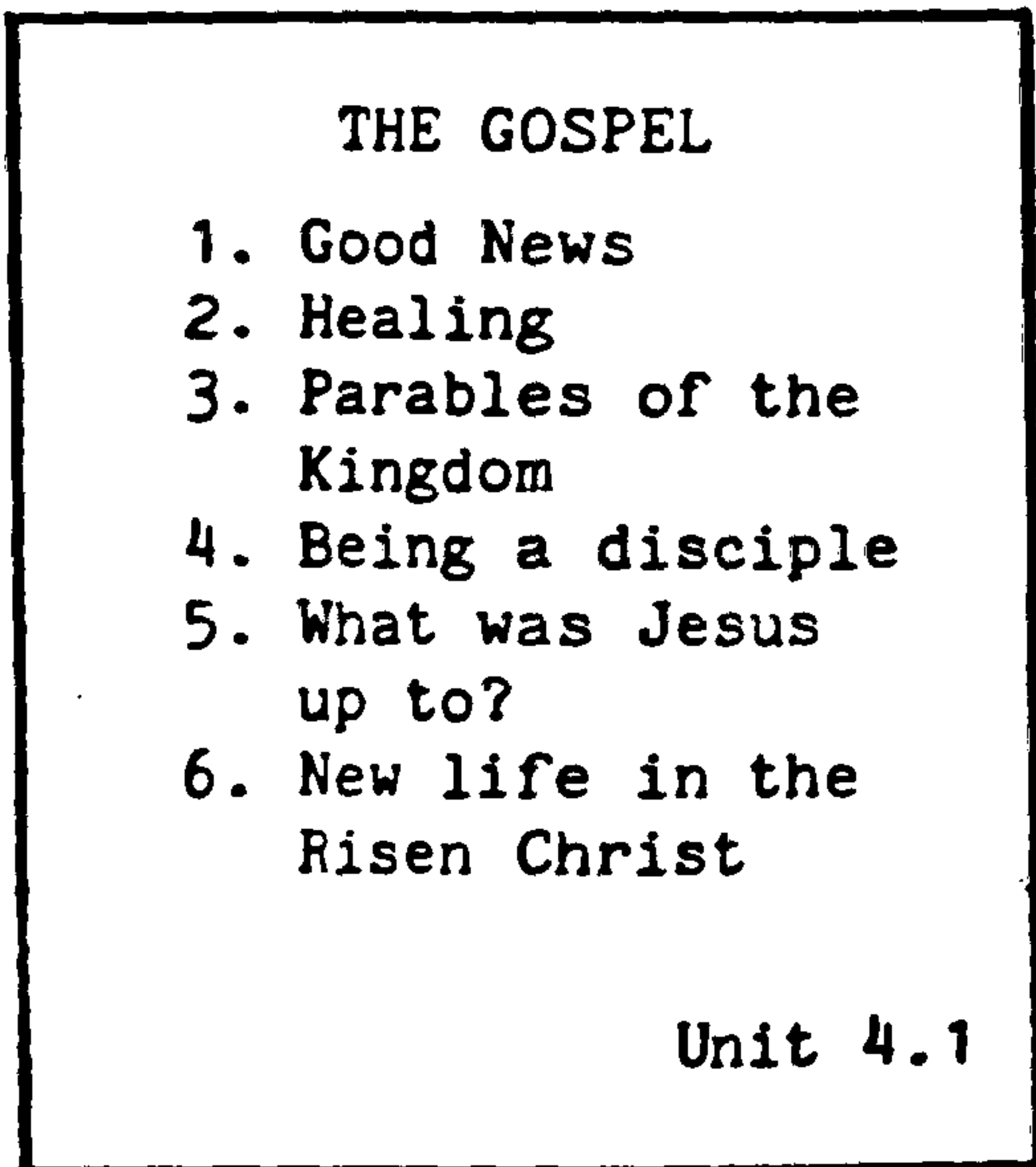
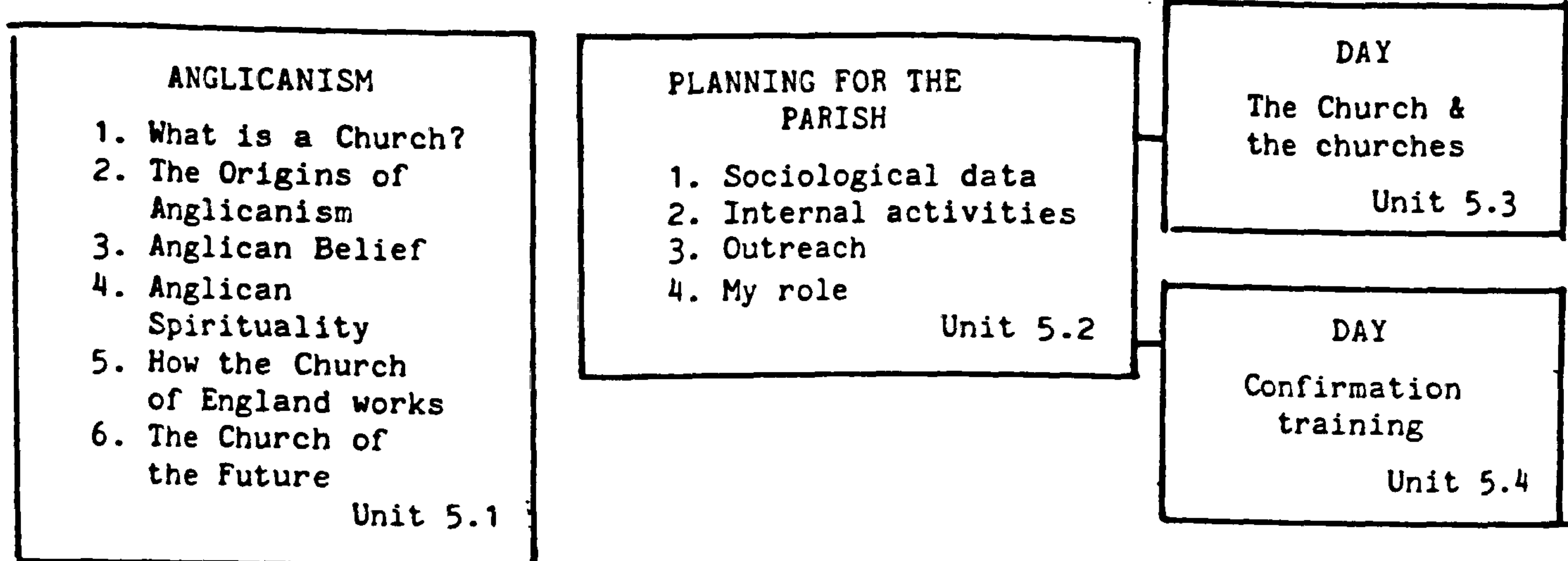


Chart 12 (cont)

YEAR THREE

First Half-year



Second Half-year

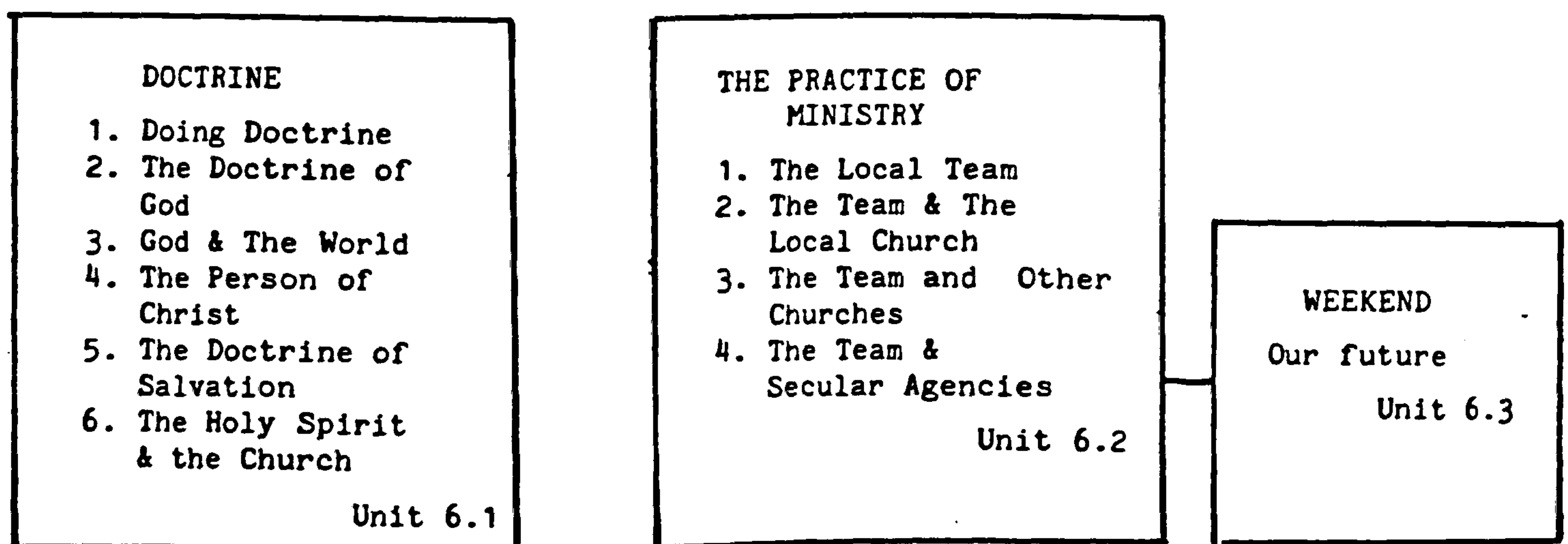


Chart 12 (cont) The Three-Year Syllabus outline is taken from the Draft Scheme for the Lincoln Diocese, 1984, op.cit., pp.14-16; it is also found in the Students' Handbook to the Syllabus, op.cit., pp.5-7 .

LINCOLN DIOCESE

LOCAL NON STIPENDIARY MINISTRY

Acting Director: Revd, Ian Stockton

Diocesan Education Centre
Bishop Grosseteste College
LINCOLN LN1 3DY

Lincoln 0522 42121

4th February 1988

Percentage uptake of day/weekend courses academic year 86/87 from available data

September 12th/13th 26th/27th (1986 intake)	Initial weekend " "	31 possibles 30 possibles		100% 100%
November 15th (1984 intake)	Church & Churches	21 possibles	17 attended	81%
February 14th (1986 intake)	Intercession	81 possibles	79 attended	97%
March 21st (1984 intake)	Confirmation Training	21 possibles	21 attended 12 LNSMs	100% 57%
May 9th (1986 intake)	The Child in the Church - Skegness (not a popular location because of distance)	81 possibles	38 attended	47%
June 5/6th (1984 intake)	Our Future	21 possibles	15 attended	71%
September 11/12th (1987 intake)	Initial Weekend	33 possibles	22 attended	66%
October 17th (1986 intake)	Authority & the Bible - Horncastle	56 possibles	45 attended	80%
November 14th (1985 intake)	Church & Churches	25 possibles	12 attended	48%

Most days courses and weekends were held at Edward King House, Lincoln.
Figures for the Year 2 (1985 intake) days and weekends could not be found.

Chart 13

Bishop's Certificate workbooks. The syllabus sub-committee was during that period committed to a continuous process of amendment and re-writing.

It may be asked whether there is any clear sequence of development within the 1984 Syllabus as it is laid out in the Draft Scheme. The most noticeable aspects are that Year 2 is heavily biblical, and that Year 1 covers two chief areas of the students' ministry, the leading of worship and the exercise of pastoral care. Year 3 ends with the L.N.S.M. team looking outwards and forwards, to involvement with other churches and secular agencies of care and to new initiatives in the local church.³⁰ It may be possible to discern a pattern of movement from church-centred ministry in leading worship and pastoral care, to the resources of the Bible and its use, to the Anglican Tradition and the Development of Doctrine, and then on to the further examination of Ministry in the Parish. In other words students already involved in ministry begin with the predominantly practical, explore the Christian tradition, and return, hopefully with deepened awareness, to the tasks and purpose of corporate ministry in the last stage of the course. All the time it is intended that links are made between the various elements of study and between theory and practice. Nevertheless it has to be asked whether there is a clear enough indication for students of progression and sequence.

Any course of learning has to face the question, "Where do we begin?" In 1984 the syllabus sub-committee decided that following their initial weekend students should begin with "Man in Society" (a Bishop's Certificate unit), for it was thought that it was necessary "to start where people are". While some students were keen to talk about Christian responses to the Bomb, World Hunger, Abortion and Contraception, to attempt to relate the Scriptures to social issues, and to discuss the political implications of Christian commitment, there were other students, particularly some of the older and some of the less academic members, who found this part of the course tough going. It is perhaps significant that the 1984 intake of students suffered a high drop-out rate.³¹

Autumn 1984 was the time when the 1984 Syllabus was first used, but within a couple of months the L.N.S.M. staff³² had become unhappy about local groups commencing their studies with the unit, Man in Society. In September 1985, partly to ease the staff's burden of weekend and day courses, it was decided that the 1985 intake of students should begin their course with Year 2 of the syllabus, commencing with Biblical Studies. It also meant that the students were saved from beginning the course with an over-academic and wordy consideration of what it is to be human. This decision brought its own complications, such as excessive numbers at some day courses and the concern expressed by a few

students, who having little detailed knowledge of the Scriptures found Biblical Studies a difficult starting point. The students' response to a first semester of Biblical Studies (including the Unit, Use of the Bible) depended much upon their own interests and experience and upon the approach of the tutor.

In the light of comments received the L.N.S.M. syllabus sub-committee and staff decided that the two units of the first semester of Year 1 of the 1984 Syllabus, Man in Society and Pastoral Care, should be reversed. Therefore the 1986 and 1987 intake of L.N.S.M.s began their studies with the unit Pastoral Care rather than Man in Society or Biblical Studies. This proved to be a much better starting point than either the condensed psychology, sociology and ethics of Man in Society or the assorted texts of the Biblical Studies unit. Beginning with listening skills, marriage, visiting the sick, the disabled and the dying, and grief and bereavement was more acceptable to the students,³³ and seemed to them to be much more relevant to the practice of ministry. A handful of students found the discussion of marriage and bereavement at such an early age in their group's life to be both difficult and painful. Some students given the opportunity would readily choose content from which they can more easily distance themselves. The course is intended to be practical and experiential in its emphases, and in its own way is as demanding as a more

academic course.

The question about where to start the first semester's work, and the experience of the three years of student intake 1984-1986, led to the syllabus sub-committee offering a different approach for the commencement of studies in the years following 1987. It was decided that the desire of some students to begin work on exploring the Bible, and the interest of others in developing their skills in pastoral care could be met by producing a new combined ten session unit. A draft document called Using the Bible and Caring for People was written for use in Semester One of the course. This draft workbook was produced in Autumn 1987, and it was intended for use in 1988 or 1989. The headings of this workbook and its planned place in the Syllabus are shown in Chart 14. The Bishop, the L.N.S.M. Committee and the directors of the Scheme agreed within 1987 that no new local ministry groups should begin training in 1988, and the draft workbook, with its two-pronged beginning in pastoral care and biblical understanding had to be shelved, for future use or non-use.

Earlier in the year (April 1987) the Bishop's Committee on Inspections Working party met both the three L.N.S.M. staff and the chairmen of both the L.N.S.M. Committee and the Board of Ministry, and then had subsequent meetings with the diocesan bishop and with a three person diocesan review body (the two said chairmen and the Warden of Lincoln Theological

OUTLINE SYLLABUS

YEAR ONE

First half-year

WEEKEND

Introduction
Prayer
Study

USING THE BIBLE AND CARING FOR PEOPLE

- | | |
|----------------------------------|------------------------------|
| 1. Explanations and explorations | 6. Marriage |
| 2. Using the Bible | 7. When is a Person |
| 3. Listening | 8. Childhood and Adolescence |
| 4. What is a Person | 9. Visiting the Sick |
| 5. Visiting | 10. Grief |

DAY
Intercession

Second Half-year

WORSHIP

1. What is worship
2. Worship as response to God's word
3. Making Eucharist
4. Making Christians
5. Rites of Passage
6. Worship & Mission

LEADING WORSHIP

1. The Church's Year & Reading in Church
2. Conduct of Services
3. Assisting at Offices and Eucharist
4. Family services

DAY
The Child
in the Church

College). In November 1987 the final draft of the Inspections Working Party document, "A Review of the Lincoln Local Non-Stipendiary Ministry Scheme" was sent to the Diocesan Bishop, and copies were forwarded to the above mentioned diocesan staff. The Inspection Review makes a number of points about the L.N.S.M. Syllabus, drawing its conclusions chiefly from the course materials, rather than from personal observation of the training groups.³⁴

The Inspections Review noted the reliance within the tutorial sessions on verbal interchange, and they discerned the slow but steady move within the syllabus from Bishop's Certificate workbooks to L.N.S.M. produced material.³⁵ The L.N.S.M. Syllabus Sub-Committee had been committed to a policy of continuous revision during the years 1984-1987. The Inspections Review recognised that those responsible for the syllabus "have increasingly questioned the fit of the B.C.³⁶ material with our educational style and objectives."³⁷ Yet the Inspections Review expresses a deep concern that the sequence of tutorial units has not been fixed in practice, and that the 1984 Syllabus expressed a lack of coherence and progression.³⁸ It was also thought that the elements normally associated with a well-constructed syllabus - statements of (1) aims, (2) objectives, (3) educational programme, (4) teaching methods and (5) methods of assessment were not fully provided in the L.N.S.M. Course.³⁹ This conclusion was much determined by a

staff failure to provide the Working Party with certain documentation (e.g. the Students' Handbook). The Review called for more clarity about the theological, ministerial and educational principles of the course and about the kind of ministries for which training is offered. The Working Party suggest that the variable sequence of the educational programme means that the aim of the course is not clear enough for the establishing of a correct sequence. It is doubtful whether the direction and sequence of the 1984 Syllabus had been worked out sufficiently before the 1984 Draft Scheme was produced and the first use was made of it in September 1984.

The Inspections Review expressed concern about a lack of clear objectives, which would provide goals for the students and express "what they are to know, be or do by the end of the course - by which their success may be ascertained and their suitability for ministry may be assessed".⁴⁰ The Working Party also found an unwillingness to differentiate between different kinds of ministry for which students are training and a lack of reference within the course to local situations, which led the Review to its conclusion that "the course as presented is more a general introduction to Christianity in its Anglican form" than a training course for local ministry.⁴¹ This criticism seems harsh, but remains memorable. The Inspections Working Party was concerned strictly only with the training of ordinands, and may betray a certain clerical bias, yet it raised an

important question for everyone involved with the Lincoln L.N.S.M. Scheme. Is the course too much a general ministerial training programme, with insufficient attention given to ministerial specialities?

The Working Party makes the criticism of the syllabus that, with the exception of Year Two, in which Biblical Studies is followed by a treatment of the Gospel, the six semesters are not closely interrelated nor progressive.⁴² This is the most serious criticism of the syllabus, and reflects the haste, under-staffing and political considerations that led up to the production of the 1984 Syllabus, which was nevertheless accepted by A.C.C.M. for a three year period.

The Bishop's Inspections Review finds the move away from Bishop's Certificate material puzzling. "While this material is said to be satisfactory to the L.N.S.M. style and objectives, the new material is frequently more dense and unintelligible than the old. At first sight, it appears to be a further emphasis away from formal learning; but on closer inspection it alternates explorative discussion - questions with concentrated doses of input. Altogether, however, the L.N.S.M.-produced material resembles a very introductory course for lay people without previous training of any sort."⁴³ Indeed most of the students have received little or no ministerial training before embarking on the course. The needs of these members, as well as of the

intending ordinand or academically experienced lay minister, have to be met. The "concentrated doses of input" would seem to refer to the notes in the Workbook, "The Gospel of Mark", which one of the co-authors wished to be entitled, "Notes that may be useful". This input was seen by the L.N.S.M. syllabus sub-committee as material for preparation for a session, but it is criticised by the Inspectorate Report for forming a "Reader's Digest" approach, which, while providing information for a particular discussion, does little to lead students to other materials.⁴⁴ The Inspections Review continues, "This certainly does not form in students the habit of studying important material, nor can we imagine how they will make the transition to self-guided study".⁴⁵

Here there is no mention made of "the book box" to which each group has access. For each half-year of the syllabus a collection of books set at different levels is loaned out to the local group, but it has to be admitted that for some sections of the course the books offered are too few and too abstract for many students. At day courses and weekends students have access to a much more varied small library. The co-authors of the St. Mark workbook were deliberately eschewing an orderly academic and scholarly approach, and were seeking to offer background material that students could read in preparation for a tutorial session. It was also deliberately intended that the co-authors were presenting their own views within this pre-digested material

as but one way of understanding and experiencing Mark's text.

Nevertheless the Inspectorate Review suggests that the newer L.N.S.M. material is peculiar in two respects. "Given its alternation of input and discussion, it will promote a particular kind of habit in theological study, that of taking in material in order to make intuitive connections and 'make one's mind up' about it. This is highly questionable on theological grounds."⁴⁶ It is not clear what criticism is being made here, nor what theological objections are being proffered. Perhaps it is that the written course material does not evidently start from the students' experience, which is a fair question to raise; or it could be that the place given to intuition in developing the theological understanding is being questioned. The Inspections Review comments are here too brief to be helpful, or to be regarded as justified.

Attached to the Bishop's Inspectorate Review are two appendices, one of which, Appendix A, includes questions raised of the Lincoln L.N.S.M. Course in June 1982, by Canon M. Austin, when he was in the initial years of the Scheme an external consultant. Two of the questions relate to tutors:

(a) Can the same tutor possibly be expected adequately to teach all sections of the syllabus?

(b) How well are the tutors trained in the philosophy and

techniques of adult education?⁴⁷

The two other questions are concerned with the shape of the syllabus, and though originally directed at the 1980 Syllabus, it was thought by the Inspectorate Review that the questions still remain largely unanswered, even after three years' use of the 1984 syllabus.

The questions, with Canon M. Austin's comments, are:

(b) Why is there no clear coherence within the syllabus as a whole? Why do the sections on the Bible, Doctrine, History, Prayer, Worship and Ethics not relate to each other conceptually? A thematic treatment, with the themes drawn from the course aims and related at all points to the skills outlined in the Profile⁴⁸ would make much more sense in terms of syllabus coherence and development, and would make it much more easy for the students to follow ideas through. It would also remove much extraneous material.

(d) Is not the syllabus vastly over-loaded for a two year course, is not much of it irrelevant to the course aims, and is not a three year programme indicated?⁴⁹

At least question (d) was taken up. Even before the first groups embarked on the 1984 Syllabus, the duration of the course had become three years, though this included a "Post Ordination Training" year, for the making of deacons would take place at the end of the second year.

In June 1982 Canon M. Austin had recommended some non-tutor/non-L.N.S.M. staff support for students, thorough training of tutors and the provision of an external assessor.⁵⁰ In later comments in April 1983 he was still asking the fundamental questions:

- (a) Do we need more ordained and lay ministers? What is the clear and unambiguous evidence of this need and by what theological principles is it evaluated?
- (b) What ministry are these men and women to perform in specific terms?
- (c) What skills, knowledge, and understanding are necessary for the performance of these ministerial skills?
- (d) How can these best be acquired?⁵¹

Perhaps it is that the variety of ministries in which local lay and ordained ministers (and trainees) are engaged, and a certain lack of clarity about the tasks, expectations and limits of L.N.S.M. ministry, that has led to the development of an over-generalised ministerial training without sufficient specialisation within the initial training period.

The F.D.L. Report (1987) addresses this area of concern. "Fundamental to the Scheme accredited by A.C.C.M. in 1984 has been the joint training of lay and ordained members of the local team. This has been valuable in building up the team in collaborative ministry, but it is now generally

recognised that the Training Course has paid insufficient attention to the special needs of those training for particular lay ministries (visitation of the elderly; the bereaved; baptism preparation; marriage preparation, etc.) and equally the special needs of those training for ordination."⁵² The 1984 Draft Scheme had looked to specialism developing in the C.M.E. phase, and to other church members (non-L.N.S.M.s) being drawn into some of these "specialist ministries" such as those listed above. Nevertheless the charge of a lack of specificity in training remains, and the F.D.L. Report recommends "that the first two years of the three year course should concentrate on matters of general importance in ministry and the third year be redesigned to concentrate on the special ministries of the lay members and the special needs of ordinands. During this year they will meet together in the local team meeting (staff meeting) and work in the parish."⁵³

The recommendations of the F.D.L. Report will mean that the P.C.C. (and the ministerial team) will be involved in identifying ordinands and the specialist ministries of lay ministers during the second year of training, and not at the parish preparation stage. This will involve certain alterations in the assessment programme, and it is linked with the ordination of deacons being located at the end of initial training rather than at the end of the second year. It is suggested that the L.N.S.M. course in its third year might make use of the resources of the East Midlands

Ministerial Training Course and Lincoln Theological College in the training of ordinands, and that the experiences of the Diocesan Board of Mission and the Diocesan Board of Education and Training in the development of lay specialisms on an area basis.⁵⁴

This pattern calls for creative co-operation, the sharing of resources, considerable liaison and radical syllabus revision. It will also mean facing some real geographical problems in allocating group members to appropriate, reasonably local specialist resources. It is recommended in the F.D.L. Report that during the third year of training, in which there will be some separation of lay members and ordinands, joint training will continue at least within the regular team meeting, in which readers and churchwardens would be included.⁵⁵ By September 1988 it had not been decided whether common tutorial sessions should form a part of the third year syllabus in addition to the staff (team) meeting and area based specialisms.

Recommendations about the syllabus are made in the F.D.L. Report "against a background of continuing anxiety in the Diocese about a too academic syllabus content".⁵⁶ The recommendations are also made against the background of the authors' distinction between education and training.⁵⁷ So the report calls for "a syllabus which is about training and is more radical than a popularised version of the present

[educational] Bishop's Certificate.⁵⁸ Seven specific recommendations are made about the future of the syllabus:

- (a) A root and branch reconsideration of the present syllabus with the intention of producing a theological tool kit for journeyman pastors, drawing on the best practice of adult education.
- (b) The Syllabus should involve the use of a variety of teaching aids - videos, slide, tape, etc.
- (c) The syllabus should have a core curriculum during the first two years, providing a foundation course for all participants whether they will eventually work as ordained team members or lay commissioned members.
- (d) The third year syllabus should provide specialist training for those who are to be ordained and for lay ministers; this part of the syllabus may need tutorial arrangements planned on a deanery or area basis and should widen its scope to provide for instance, provision for music as a specialist ministry.
- (e) The fourth year C.M.E. syllabus should be seen as an essential part of the training course.
- (f) Specialist training in the third and fourth years should take full advantage of the resources of E.M.M.T.C., the Theological College and Aston Training Scheme and secular caring agencies, such as the Marriage Guidance Council.
- (g) The syllabus should provide clear guidelines for tutors to follow but should not lay upon them a heavy weight of material which will suffocate imagination, initiative and

the tutorial opportunity of the particular local situation.⁵⁹

The work of the L.N.S.M. syllabus sub-committee had progressed during the period of summer 1984 to summer 1988 by writing workbooks such as Leading Worship and the Practice of Ministry (the L.N.S.M. designed material), by producing Group Notes for the Bishop's Certificate workbooks, and by a continuing revising, editing and adapting of the L.N.S.M. material. The Bishop's Certificate workbooks were brought into the L.N.S.M. Scheme as material that was readily available, for the understandable paucity of the syllabus document produced between 1980 and 1983 called into question the very existence of the Scheme.⁶⁰

The recommendations of the F.D.L. Report (1987) call for "a root and branch reconsideration of the present (1984) Syllabus",⁶¹ and bring into question how much of 1984 Syllabus will survive a radical re-writing. During the year 1987-1988 the work of the Syllabus Sub-Committee was limited by the process of the re-assessment of the Scheme itself, which process culminated in the production of the F.D.L. Report. In the first half of 1988 the Syllabus Sub-Committee busied itself in considering a set of multiple choice questions on Mark's Gospel, and in revising the remodelled Parish Preparation Unit. Following the "reconstitution" of the Local Ministry Scheme the task of

producing a new syllabus was to be a prime responsibility of the new Director of L.N.S.M. (or Local Ministry Officer).

The recommendation of a "core curriculum" ⁶² is in line with developments in other dioceses, ⁶³ in some of which the course of training for local ordained ministry is quite separate from and additional to a lay foundation course. The F.D.L. Report seems to offer a way of developing the Lincoln Scheme that will hold together both the corporate nature of local ministry and the needs for specialism and diversity in ministry. The recommendation of a common two-year element for all local ministers-in-training avoids any unhelpful and retrogressive split between candidates for lay and ordained ministry. The development of a much more diverse pattern of training in the third and (fourth) C.M.E. years will require very careful geographical consideration and planning, but the decision to have no new local groups commencing training in September 1988 allows time for syllabus redevelopment to take place.

In May 1988 a new director of L.N.S.M. was appointed, and he began his duties at the beginning of September 1988; his post henceforward was to be known as Local Ministry Officer. ⁶⁴ One of the Revd. I.G. Stockton's most urgent responsibilities was to assemble together a new Syllabus Working Group, ⁶⁵ who would hold their first meeting in October 1988. The task of this small group ⁶⁶ would be to produce a syllabus outline for the three years of the course

(and the first C.M.E. year) and syllabus materials for the first year of the course - all by May 1989. The F.D.L. Report (above) had recommended that "the syllabus should provide clear guidelines for tutors to follow but should not lay upon them a heavy weight of material which will suffocate imagination, initiative and the tutorial opportunity of the particular local situation."⁶⁷ One of the new Syllabus Group's concerns will be the place and style of workbooks within the syllabus, and their place in the learning and teaching process.

1. A Church Equipped for Ministry, a Syllabus for Training for Local Ministry (Lincoln version), Revd. L.G. Blanchard, Director of L.N.S.M., Lincoln Diocese, December 1980, p.3.
2. *ibid.*, pp.1-10.
3. *ibid.*, p.1.
4. Draft Scheme for the Lincoln Diocese (1984), *op.cit.*, p.8.
Future Development of L.N.S.M., *op.cit.*, p.16 and Appendix
5. A Church Equipped for Ministry (Lincoln Version), *op.cit.*, pp.1-3.
6. *ibid.*, p.21.
7. *ibid.*
8. *ibid.*
9. *ibid.*, p.2.
10. *ibid.*, pp.2,9-10.
11. Guidelines for Local Non-Stipendiary Ministry, A.C.C.M. Occasional Paper, No.24, March 1987, p.8, "It is suggested that such a Course should last for at least three years."
12. A Church Equipped for Ministry (Lincoln Version), *op.cit.*, p.2.
13. *ibid.*
14. *ibid.*
15. *ibid.*
16. *ibid.*, p.3.
17. *ibid.*

18. *ibid.*
19. *ibid.*, pp.3-10.
20. Draft Scheme for the Lincoln Diocese (1984), *op.cit.*, pp.12-13.
Students' Handbook to the Syllabus, op.cit., p.4. The preface is not included in the *Students' Handbook*, but the notes are.
21. Draft Scheme for the Lincoln Diocese (1984), *op.cit.*, p.12.
22. *ibid.*
23. *ibid.*
24. *ibid.* Exclusive Language was still being used in some of the L.N.S.M. Scheme's documents.
25. *ibid.*, p.13.
26. Draft Scheme for the Lincoln Diocese (1984), *op.cit.*, p.13.
Students' Handbook to the Syllabus, op.cit., p.4.
27. *ibid.*
28. *ibid.*
29. In 1988 the L.N.S.M. staff decided to shorten the final weekend 'Our Future', so that students could leave after afternoon tea, a short plenary session and evensong by 6.00 p.m. It was felt that the normal final sessions after evening dinner are not very effective. It is not uncommon for students to have fifty miles to travel home.
30. *The Practice of Ministry*, I.G. Stockton, Lincoln

- Diocesan Ministry Committee, 1986.
31. See Chart 7.
 32. Revd. L.G. Blanchard and Revd. I.G. Stockton. In January 1985 the Revd. D.N. Lambert, who was the incumbent of an L.N.S.M. team at Fotherby, near Louth, joined the team. His local group were unhappy about the Man in Society workbook.
 33. An Introduction to Pastoral Care, E. Fisher, Lincoln Diocesan Board of Education and Training, 1983.
 34. The Inspections Working Party drew on the findings of the External Assessors, who did visit some of the early L.N.S.M. groups prior to their report in February 1987.
 35. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, The Bishop's Committee on Inspections, Inspectors Working Party, November 1987, p.7.
 36. i.e. Bishop's Certificate.
 37. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, op.cit., p.7.
 38. *ibid.*, pp.7-8.
 39. *ibid.*, p.7.
 40. *ibid.*, p.8.
 41. *ibid.*
 42. *ibid.*
 43. *ibid.*
 44. *ibid.*, p.9.
 45. *ibid.*
 46. *ibid.*
 47. *ibid.*, Appendix A, p.11. Questions originally raised

by Canon M. Austin, April 1983.

48. A Profile of an L.N.S.M., Revd. L.G. Blanchard, Lincoln L.N.S.M. Committee, 1982.
49. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, op.cit., Appendix A, p.11.
50. *ibid.*
51. *ibid.*, p.12.
52. Future Development of L.N.S.M. (1987), op.cit., p.5.
53. *ibid.*, pp.5-6.
54. *ibid.*, pp.5-7.
55. *ibid.*, pp.6 and 7.
56. *ibid.*, p.8.
57. *ibid.*
58. *ibid.*
59. *ibid.*
60. Private conversation with the Revd. D.J. Pryor, long-standing member of the L.N.S.M. Syllabus Sub-Committee and chairman, op.cit., p.8.
61. Future Development of L.N.S.M. (1987), op.cit., p.8.
62. *ibid.*
63. Selection and Training for Local/Reader Ministry, Diocese of Lichfield Board of Ministry, 1987, p.3.

"It has been an important objective throughout to offer one course of training which would be followed by all candidates for local ministry, whatever their social or educational background, and whatever their particular ultimate designation (Reader, Local Minister, Local

Ordained Minister)."

A Proposal for Local Ordained Ministry, Diocese of Guildford, Bishop's Council Paper, Rt. Revd. D.P. Wilcox, 18th January 1988, p.4.

"Since Readers are also licensed to a local (parochial) ministry, and since the training of Readers is itself being reviewed and revised both nationally and at diocesan level, it is hoped that a one-year initial training course for Readers and Local Ordained Ministers be set up..."

64. The Revd. I.G. Stockton, Assistant Director of L.N.S.M. for the Archdeaconry of Stow (and the Deanery of Christianity) was appointed.
65. Names for the membership of this sub-committee were put forward by the Bishop of Lincoln and by the L.N.S.M. Committee, and the Chairman of the Board of Ministry, the Rt. Revd. W. Ind, the Bishop of Grantham took responsibility for the final choice.
66. By mid-September a group of six people had been chosen - the Local Ministry Officer, the Chairman of L.N.S.M., the Bishop of Grantham, who has experience in adult education and the production of group leaving courses, a tutor, the Diocesan Parish Education Officer/Adult Education specialist, and a graduate lay woman. In addition there would be the provision of a design consultant. Other people might be co-opted to share in writing or to provide specialist advice. (The graduate lay woman had to resign for family reasons after one

meeting and was replaced by a female L.N.S.M. student).

67. Future Development of L.N.S.M. (1987), op.cit., p.8.

CHAPTER TEN

THE WORK BOOKS AND TEACHING STYLE

The work books that have been used in L.N.S.M. tutorial groups from September 1984 to 1988 are as follows:

- | | | |
|---------------------------|------------|---|
| Year 1
first semester | (Unit 1.2) | Man in Society, Bishop's Certificate Unit
(Lincoln Diocesan Board of Education and Training, 1983 revision.) |
| | (Unit 1.3) | An Introduction to Pastoral Care, Bishop's Certificate Unit.
(Lincoln Diocesan Board of Education and Training, 1983.) |
| Year 1
second semester | (Unit 2.1) | Worship, Bishop's Certificate Unit. |
| | (Unit 2.2) | Leading Worship, L.N.S.M. Unit.
(Lincoln Diocesan Ministry Committee, 1984) |
| Year 2
first semester | (Unit 3.1) | Biblical Studies, Bishop's Certificate Unit.
(Lincoln Diocesan Education Committee, 1982.) |
| | (Unit 3.2) | Use of the Bible, L.N.S.M. Unit.
(Lincoln Diocesan Ministry Committee, 1985) |
| Year 2
second semester | (Unit 4.1) | The Gospel of Mark, L.N.S.M. Unit.
(Lincoln Diocesan Ministry Committee, 1985, new format 1986). |
| | (Unit 4.2) | Preaching, Teaching, L.N.S.M. Unit and Learning.
(Lincoln Diocesan Ministry Committee 1985; revision re-titled 'Communication', 1986). |
| Year 3
first semester | (Unit 5.1) | Anglicanism, Bishop's Certificate Unit.
(Lincoln Diocesan Board of Education & Training, 1982). |
| | (Unit 5.2) | Planning for the Parish, L.N.S.M. Unit.
(Lincoln Diocesan Ministry Committee, 1986). |
| Year 3
second semester | (Unit 6.1) | Doctrine, Bishop's Certificate Unit.
(Lincoln Diocesan Education Committee, 1982). |
| | (Unit 6.2) | The Practice of Ministry, L.N.S.M. Unit.
(Lincoln Diocesan Ministry Committee, 1986). |

- Within the L.N.S.M. literature the units have been

referred to as Unit 4.A and 4.B etc., as well as Unit 4.1 and 4.2.

The proportion of Bishop's Certificate workbooks in use in Year 1 has given to the course a more academic style than was intended by the L.N.S.M. staff. The academic tone of some of the workbooks was probably the most significant factor in students feeling that they were being expected to cover too much content in the tutorial sessions. The 1984 Syllabus followed the pattern of the existing Bishop's Certificate pattern, with the omission of a Christianity and Literature Unit, and the addition of a supplementary Bishop's Certificate Unit, An Introduction to Pastoral Care and six new L.N.S.M. units.

From 1984 the L.N.S.M. syllabus sub-committee provided brief tutors' notes which contained explanations, reminders and suggestions for the tutorials. However, it became clear that many tutors needed help in adapting the material contained in the workbooks for their group sessions. Tutors also seemed to need encouragement in adopting adult education methods that were more experiential and group-based, and less academic and text-bound, and which also fostered openness and mutual vulnerability. Of course, it may be asked whether or not the heavy reliance upon the use of workbooks does not itself curb imagination and initiative in the tutor.

It was decided within the syllabus sub-committee in 1986 that the tutor's notes were too brief and gave scarcely any suggestions about method. By summer 1986, "Students' and Tutor's Notes", were being produced, written by the Revd. D.N. Lambert and edited by the syllabus sub-committee, for the units Man in Society, Pastoral Care and Doctrine. Notes were not written for the Worship unit, and notes for Anglicanism were incorporated within the unit Planning for the Parish. Group Notes have enabled students to be aware of the teaching methods that are being encouraged, for the students as well as the tutor have had access to detailed suggestions about division of content, leadership of the sessions, group tasks, assessable assignments, etc. The instructions given are meant to be suggestions, and suggested timings for different sections are given. The writer of these notes drew on his own parish experience of tutoring the Bishop's Certificate Course. Indication is given of how the content may be divided among the students for preparation, with the intention of encouraging individual research and personal reflection. Throughout the Group Notes there is a marked emphasis upon feelings, and upon relating the Christian tradition to life and experience now. The Group Notes also draw attention to the importance of students learning to tell their own story of faith, to the communication of their pilgrimage. These notes were seen as a way of helping groups to avoid reversion to a more tutor-dominated style. It had become imperative that tutors

were given patterns of how the Bishop's Certificate material could be adapted, so that the experience within the L.N.S.M. groups would more nearly meet both the educational demands being put upon it, and the students' own expectations of the course.

The preparation listed in the Group Notes for Unit 1.3 Pastoral Care, Week 2 is as follows:¹

1. All read the marriage services in BCP and ASB² (and about any other marriage ceremonies - Jewish, Muslim, Hindu - that you can).

2. Divide the six sections of the Work Book [The Biblical View of marriage, Growth in Marriage, Some Facts and Figures, The Single Parent] among the members of the group. Each member to give as much thought and reflection as possible to at least one section and prepare to lead the group discussion in it next time.

3. Attempt one of the following:-

A. Your Perception and Experience of Marriage.

i) Reflect on your perceptions of marriage during your first thirteen years of age (you would glean them from parents and other relatives or friends of family: from school friends and their families; and maybe from books, radio and screen).

ii) Reflect on what became of your expectations of marriage during your years 14 to 21.

iii) How has your marriage been so far? [a pastoral note of concern and assurance is added by David Lambert on page 6

for iii and iv.]

iv) What do you hope your marriage will be in the future?

B. The Marriage Breakdown of a Friend or Relative.

i) What was the ostensible cause?

ii) What do you feel or suspect may have been some of the hidden factors?

iii) Reflecting back over the period of the breakdown note down the various feelings, moods and changes of attitudes which took place.

iv) Visualise again the facial expressions, tones of voice and any other non-verbal expressions you can recall and see if you can imagine what the person was feeling, really saying to you, or needing from you.

v) How does this exercise change your perceptions and opinions of the situation?

Few students seem to have had the time or inclination to investigate marriage ceremonies in other religions³, but most students seem to have noted the differences in the understanding of marriage reflected in BCP and ASB. The four sections of the Pastoral Care workbook vary in the amount of content that they contain, and they have been seen by the L.N.S.M. staff as starting-points for thought, reflection and discussion. Of the two alternatives A and B in Part 3 of the preparation, A seems to have been more popular than B, but both of them make considerable demands on the tutorial group in terms of honesty and openness.

For the tutorial session itself these suggestions⁴ are made:-

1. In twos to share as much as you want to share of the notes you have made on preparation 3A or 3B ((20 minutes). Married couples should be in different pairs. There is no need to have done the same section. [Another cautionary note about listening, relaxing, sharing and responding is added by the author.]
2. In full group for each member to report on the notes made, and lead the discussion, on each of the sections in turn (80 minutes).
3. In the light of the above two exercises what do you now want to say about marriage ceremonies and how should your thinking be reflected in praying for the community? (20 minutes)
4. Decide who does what in preparation for next time and who leads the worship.

The Pastoral Care workbook itself does contain more than enough material⁵ for a tutorial meeting, and so these notes do provide a way of breaking up the text, of engaging the emotions, of encouraging reflection and of bringing together theory and practice. Through the sharing in twos as well as in the wider group, students who may have been members of the same congregation for many years come to know each other better. Some groups begin to use pairing and sub-groups less than subsequent Group Notes suggest, once the local

group has grown in trust and confidence. Some of the instructions offered have not been practicable in some of the smaller groups. Also, whilst the Group Notes have supported improved tutoring, the suggested general approach to a tutorial session offered by the Notes in its detail presents problems for the tutor.

Students are encouraged to develop in self confidence through introducing for discussion one of the sections of a particular week of the workbook. This method aids articulation and provides opportunity of developing group leadership skills. In Week 2 of the Pastoral Care Group Notes,⁶ the suggested method is problematic. It is most difficult to cover each of the six sections, and to allow sufficient time for each student to report to the group, and for discussion to develop; for this session 80 minutes is suggested. In the first weeks of a tutorial group's life students wish to communicate fairly fully what they have prepared, and it is difficult for the tutor to prevent each student reading out a full set of notes. Tutors have also had some difficulty in keeping the discussion to 20 minutes in the Pastoral Care suggestion above on an "Experience of Marriage or Marriage Breakdown". It happens that quite often the suggestion about marriage ceremonies has to be omitted, when in fact the Group Notes are leading towards that point.

"In the light of the above two exercises what do you now

want to say about marriage ceremonies and how should it influence your thinking in praying for the community?" (20 minutes)⁸

An alternative method used by a tutor in one of the 1984 tutorial sessions was the listing for group discussion, following students' preparation, of those aspects of marriage that the group really wanted to talk about. Lively discussion followed, and no further explicit reference was made to the workbook. This method had been commended by the L.N.S.M. staff as an alternative approach. In following this method the tutor needs experience both in bringing out the contributions of the quieter members and in giving group members the practice of improving communication skills through leading discussion. Some of these skills can then be transferred to expressing the gospel within the liturgy, and within ministry in the wider community.

In the L.N.S.M. workbook, "The Gospel of Mark", in its versions of both 1985 and 1987 the material is set out very differently from the Bishop's Certificate units. In the B.C. workbooks⁹ discussion questions, quotations, Bible references, extracts from learned books and reports, are all inter-mingled and the lay-out suggests that the study group will work through the text within the tutorial session itself. The first edition of "The Gospel of Mark" has the form 1. aim, 2. work suggested for the session, 3. material that may be useful, 4. continuation work at home; which is

very different from the B.C. format. In the 1987 version of the workbook the material is reordered in this sequence: 1. aim, 2. notes, 3. suggested pattern of work, 4. preparation. Much discussion took place in the syllabus sub-committee as to whether the notes (material that may be useful) should precede the suggested pattern of work (work suggested for the session) or vice versa. In the end it was decided that the notes might be better used in preparation if they preceded the suggested pattern of work. Nevertheless there are questions about the status of these notes and about how well they link with the suggested pattern of work.¹⁰ The 1987 version is much more clear in presentation, having some illustrations and different coloured paper for the various sections listed above. It has an easier to handle size, offering a more interesting appearance both to students and to people enquiring about the course.

The aim of Week 1 of the Workbook, entitled "Good News" is "to achieve some understanding of the gospel as a whole and to see whether and in what the news is good for us now."¹¹ The notes that follow for Week 1 have short sections on various themes:- The Gospel as Propaganda, the Gospel as Mystery, Mark and Paul, Eschatology and the Cross, and Gospel as History. Scripture references are given, but no reference is made, either in that week's notes or in the notes for the following session, to any other books or authors. This is no accident, but was the deliberate policy

of the then Director of L.N.S.M., Canon L.G. Blanchard, who sought to write in a non-academic way, without quotes from scholars, without discussion of others' opinions and without reference to sources. This pattern is followed by Blanchard's co-author, Lambert,¹² in Weeks 4 to 6, but both in a section on the terms Son of Man and Messiah¹³ and in the section on the resurrection narratives¹⁴ reference is made to three biblical scholars' work, with an indication of how further study might be pursued. This is the overall pattern within the workbooks referred to by the Inspections Working Party Review, as "the 'Reader's Digest' approach, which it is suggested fails to lead the student to other materials and to aid to transition to self-guided study."¹⁵ It is also stated that the imagined alternation of input and discussion will promote a questionable method of theological study of.¹⁶

The suggested pattern of work for Week 1 of "The Gospel of Mark"¹⁷ directs the tutorial group's attention to the purpose of Mark's Gospel, to consideration of the likely audience for which the Gospel was written, and to why it was good news. The methods suggested include individual reflection, the recounting of the students' understanding of Mark's purpose and the preparation and offering of personal statements of faith. In addition discussion, sub-group preparation of summary credal statements and the production of a poster for St. Mark's Day or Bible Sunday form part of the suggested pattern. The envisaged tutorial session is

one in which links are made between the gospel of St Mark and the gospel for the trainee local ministers. The ways in which the situation and the audience affect the style and content of the message are given careful consideration.

This session works well, though the Preparation for Week 2 seems a little cursory, "Read St Mark 1.14-36. Count how many verses in this section are to do with healing."¹⁸

Again the discussion questions are of varying quality.

The Inspections Working Party Review states that "the teaching method focusses on shared tasks and the discussion of carefully pre-set questions, encouraging participants to share the tasks and to acquaint themselves with different views with no obligation to arrive at agreement".¹⁹

Therefore the writers of the review question whether the distributor of tasks or the convenor of discussion is a sufficiently strong model to be presenting to those called to leadership in the Church.²⁰

The "Preaching, Teaching and Learning" workbook of 1985, the first to have visual illustrations, was revised in 1987 to follow the structure and format of "The Gospel of Mark", of aim-notes-suggested pattern of work (for the tutorial session) - preparation. The unit was retitled, "Communication: Preaching, Teaching, Learning". Tape recorded sermon extracts and photographic slides of Christian Symbols form part of the resources for this unit, in addition to the "book box" of related books. These book

selections are of varying quality and level, and have been drawn up during the period 1985-1988 after the workbooks had been written.

An L.N.S.M. group is encouraged to take responsibility for its own learning and not to rely too much upon a workbook, or the tutor's use of it. Certainly the two more recent L.N.S.M. units, St Mark and Communication, suggest a fairly free and flexible tutoring style with suggestions for the group being provided. Yet there remains the question whether or not the material is too pre-set or programmed. The F.D.L. Report (1987) recommends "that tutors should be able to use a syllabus which indicates line of approach without spelling out every point in detail".²¹ Further examination of the workbooks and the accompanying Group Notes reveals more of the methods and assumptions that have operated within the L.N.S.M. Scheme. Students are encouraged to draw on their life experience, which may be considerable, and to relate learning and life.

In the Group Notes for the Introduction to Pastoral Care workbook the preparation for the session 1 of the unit includes the writing down "in a few sentences one or two basic things you feel about life, or lessons you think life has taught you. Also recall when you were first conscious of being you and any other significant moment of self-consciousness".²² Already it has been mentioned that the

Group Notes in preparation for Session 2 of the unit ask for consideration to be given to students' own perceptions of marriage or to their reflection on the marriage breakdown of a friend or relative.²³ For Session 3 the Group Notes suggest that a student recalls an experience of illness or involvement with someone who is disabled or dying.²⁴ Alternative tasks are offered; the first is of talking to someone in such a situation and making notes; the second is to try and enter the skin of someone who is incapacitated.²⁵ The Course seeks to accommodate people with a great variety of levels of experience (e.g. of illness, bereavement, marriage, employment or church work). One suggested area of preparation for Session 4 is to "recall a grief process of your own".²⁶ Sometimes alongside students who have suffered much bereavement will be group members who have never attended a funeral.

The students' drawing on their own experience of life and faith is seen throughout the Course by the staff as an integral part of adult education, and reflection on that experience is seen as an essential aspect of training for ministry. In work suggested for Session 3 of the unit "The Gospel of Mark" students are asked to share any experience of having received what seemed like a word of God.²⁷ In Session 6 of the same unit members are invited "to share ideas and experiences about how old things find a new use, old relationships take on a different character, or old situations are directed into a new course. Is this, or can

this be, the 'nature of things'?"²⁸ This occurs in the section "New Life in the Risen Christ", where the writer seeks to relate the death and resurrection of Christ to normal life patterns. In three out of four "Preparation for Next Week" sections of the Man in Society Group Notes the word reflect occurs.²⁹ In the Group Notes for both the units "Pastoral Care" and "Man in Society" the importance of reflection upon experience and Scripture, upon contemporary attitudes and Christian tradition, is spelt out. In the Introduction to the Group Notes for the workbook concerned with pastoral care students are asked to do three things:-

- A. Allow the material to be a focus for learning.
- B. Learn from each other's experience and knowledge.
- C. Do theological reflection together.

The Group Notes were written by the Revd. D.N. Lambert to develop the existential emphasis of the course, and express an educational style that is participatory rather than didactic, practical rather than academic, and which has sought to give real attention to the emotions and to experience.

At each Initial Weekend new students are told that they are expected to keep a "ministerial diary", and this expectation is explained. It is recognised that not all students will continue this practice on a regular basis, but it is expected that all L.N.S.M.s-in-training will attempt to keep such a journal, and that they will persevere in the

practice, even if the jottings are occasional and there are many gaps. The formation of such a journal is intended to encourage reflection on the practice of ministry, to stimulate self-awareness and emotional honesty, to provide data for the students' yearly self-assessment, and to help the student in tracing patterns and purpose in a personal life story. For some the recording of ministry and reflection upon it will develop into a Spiritual Journal which may continue throughout the rest of life. One student who was very doubtful about the value of such a practice, and who was well into middle age, has testified on a number of occasions to how much help he has received through the disciplined habit of keeping such a journal. He intends to continue his journal to his dying day.

In the Students' Handbook of 1984 it is stated that the L.N.S.M. assessment procedure "involves the building up of a profile of each member over a period of time",³⁰ and that the profile includes, "A Diary kept by the trainee over the period of the course. This is concerned principally with spiritual development: the trainee's habit and experience of prayer, Bible reading and study. This is not a test of "getting it right" but a record of development".³¹ In practice the diary is not seen by the tutor or incumbent, unless the student wishes to share some of its content. It was decided by the L.N.S.M. staff during the academic year 1984-85 that the diary should be seen as a personal and confidential document from which the student would draw

extracts for use in completing the annual self-assessment. The course staff had no desire to read pages of lurid confessions offered by one student. The keeping of a ministerial diary or journal can help the local minister-in-training to discern change and development in the practice of ministry and prayer, and can aid growth in personal integration.

The telling of one's own story is encouraged through the processes of journal keeping (even if spasmodic) and self-assessment. The telling of one's story is seen as an important part of the course and of the tutorial experience. In 1986 and 1987 the new students in their very first tutorial session were encouraged to tell something of their own story and of their life's significant events and meaning.³² This helped students to get to know each other well. Perhaps at times too many options are offered in the Group Notes, and some students had difficulty in recalling their first and subsequent moments of self-consciousness. The tutor had to interpret. Within the Introduction to Pastoral Care section of the course, students are very soon involved in the task of telling stories of marriage, sickness and loss. Sometimes these stories are deeply personal, or are formed from direct observation and reflection, whilst at other times students are involved in re-telling another's story. Throughout this unit of the course, which in 1986 became the part of the course to be

covered first, the local group members are encouraged to share their stories in twos. This practice gives an early sense of participation, strengthens belonging and helps in developing the skills of listening and communicating. At times each pair of students has to convey what has been heard in the pairing to the rest of the group; thereby the qualities of listening and recounting can begin to be assessed.

Students are pointed beyond the notion that bereavement is solely concerned with loss through death to other experiences of loss, such as losing a limb, marriage breakdown, redundancy or a child leaving home.³³ Not only do the students learn about pastoral care, they learn to practice pastoral care within the group itself, listening to the pains and griefs that such content arouses. One of the assessable assignments in this unit is "write a talk for the funeral of one of the following:- i) a child, ii) an elderly grandmother, to be not longer than five minutes in either case".³⁴ Here the imagination is used in telling something of a story for a liturgical setting. In another unit students are asked to make statements or to draw pictures about their image of self in seven frames, from "what I believe I am" to "what I can become".³⁵ This suggests the telling of a personal story with hope, the sharing of good news.

At the end of the workbook, "The Use of the Bible" one of

seven optional group activities, involves the listening to a taped biblically-based story, and to extracts of Scripture, and the re-telling of the story in groups of three, with storyteller, listener and observer. "At the end of the story the observer comments upon the story and upon the way it was told. Then the roles are exchanged and another story is told".³⁶ The other optional exercises within this session, "The Bible as the Word of God speaking to Me" include contemplation of an icon, meditation on religious poems, reflection on hymns, discussion of collects and the use of slides and/or music in meditation.³⁷

Within another workbook produced during 1985 "Preaching, Teaching, Learning" group members are asked to prepare for a session by thinking about how the age and understanding levels of a congregation ought to affect the content of an address. The students are then asked to list four points that they would need to bear in mind when constructing an address for a) a eucharist and b) a children's service.³⁸ After consideration of an introduction to stages of development in religious understanding and faith, which draws on the findings and theories of Piaget, Goldman and Fowler, discussion is expected to take place, followed by three story-telling activities.³⁹ The instructions for the first of the suggested activities is as follows: "In pairs pick a short story or parable. One person prepares to tell the story. The other prepares to tell the group what the

idea is that the story conveys. Each pair joins another. Then tell each other the two stories and give the two explanations. Come together as a whole group. Discuss which of the two ways conveyed the idea most clearly and most memorably."⁴⁰ One may wonder whether all tutors and groups understood these directions, and how well the activity would be adapted in the smallest groups. The second activity consists of "One of the group (or the tutor) tells the parable of the Good Samaritan and each member trying to listen to the story as if they fitted into one or other of the stages of religious development;"⁴¹ and discussion follows. The third activity is, "In twos or threes make up a story to convey one of these truths: God is Trinity in Unity, Jesus is the Incarnate God, Jesus is both human and Divine, and God loves this creation."⁴² Some may consider this to be a peculiarly difficult story-telling activity. The students' preparation for the following session includes developing or refining individually the stories already formed, or by writing or choosing another story to express one of the four truths listed above.⁴³ The method is simplified in the revised workbook, *Communication: Preaching, Teaching and Learning*,⁴⁴ and the information about religious growth is expressed less technically and more visually.

In Week 4 of the workbook, "Preaching, Teaching and Learning" the stories written by the students, developed from the previous session's stories created in twos and

threes, or chosen from other sources are shared with the group. The aim of the session is "to enable group members to evaluate with others the clarity, appropriateness and effectiveness of their communication, and to develop reflection on their experience of the learning and teaching process".⁴⁵ Each time a story is told or read within this group session the whole group is invited to answer why the story has been offered and what truth it is meant to communicate. The story-teller then states what the truth is and further discussion takes place. Such questions as these are offered in the text of the workbook:

What could be added to the story?

What needs to be taken out of the story?

What gospel stories can you suggest that have been shaped by the evangelists for different situations and to meet different needs?

Students are thereby encouraged to make links between their own story-telling and expressing of truth and the activities of the gospel writers. Within this session it is intended that each member of the group shares personal experience of learning. After these stories of learning have been received, reflection takes place on the effectiveness of the members' communication of their experience of learning, and on the thoughts and feelings, joys and frustrations involved in learning and communicating.⁴⁶ This material is scarcely altered in the later version of the workbook, except that

suggested timings have been added and a line drawing has been removed.⁴⁷

Such a workbook can be seen to be offering a model of learning in which all members of the group contribute to the teaching, and through which ministers-in-training are so encouraged to reflect on their experience of the learning and teaching processes, that they are more readily self-motivated in their continuing ministerial education. The Group Notes to other units support this emphasis through the repeated suggestions that students prepare and lead discussion on different aspects of a session's main theme. In Section C of the final week of the "Preaching, Teaching and Learning" unit the group is expected to choose one of three activities: 1. constructive criticism of a sermon recently preached by a member of the group, 2. discussion of a group member's leading of a Bible Study, or 3. discussion of intercessions recently offered in church by one of the group.⁴⁸ This corporate reflection on ministry done is seen as an activity that will be continued in the post-final commissioning period of the group's life, especially within the team meeting with the incumbent of the parish. Individual self-examination and reflection is developed through the annual moderated self-assessment, which occurs in the early summer of each academic year, and again is seen as a practice that students are expected to take into the rest of their years of ministry. In the final section of the workbook Preaching, Teaching and Learning, the students

are reminded, following their reflections on learning and teaching, that "the course does not aim to cover everything in detail", and that at the end of the second year of training they should already be beginning to think about Continuing Ministerial Education.⁴⁹

The Bishop's Inspectorate Review not only questions whether there is a clear rationale for the sequence of study units within the L.N.S.M. Syllabus of 1984, but also calls into question the style of the workbooks. It is suggested that "the new material is frequently more dense and unintelligible than the old"⁵⁰ (Bishop's Certificate workbooks), and that explorative discussion-questions alternate with concentrated doses of input.⁵¹ One wonders whether the authors of the Review had realised that the notes consist of material to be read before a tutorial session, but nevertheless, even the later version of the Gospel of Mark, 1987 version, seems too wordy. The F.D.L. Report (1987) recommends that the syllabus should provide only clear guidelines.⁵²

The new syllabus working party formed in October 1988 has been given the task not only of creating a coherent syllabus framework, but also of producing appropriate course materials. By the end of 1988 discussions were beginning about the aims, methods, content and format of future workbooks. It is certain that the new syllabus writing

group will draw upon the experience gained in syllabus preparation and revision 1980-1988, especially 1984-1988. Workbooks enable the whole group to have access to significant course content. Some course members are readers who do not normally read books. The Syllabus Sub-Committee had tried to make the material more like the text of the Daily Mirror than the Guardian, but the following extract shows how much progress still has to be made.

A. Without our sense-receptors which communicate pain we would not be able to survive, learn about physical dangers, and make sense of life in this physical world.

B. Animals do not appear to suffer to the same degree as humans because they do not seem to have the greater mental capacity of reflecting back or imaginatively looking forward; they seem not to have the same complicated emotional network and range of responses that such reflection and imagination arouses by process of identification.

C. Suffering cannot be aggregated to some greater degree than one centre of consciousness, animal or human, can hold in awareness or one physical frame can bear.⁵³

A student might disagree with that last sentence once its meaning has been established.

Workbooks that form part of a renewed local Ministry Course will need to be attractive and readable. They will need to

seem relevant to practical ministry, and to offer sufficient encouragement both to the less academic and to the more academic students. In providing common material for the whole training group it is important that flexibility is encouraged, so that the workbook becomes neither a straight jacket nor a burden that can be discarded. The L.N.S.M. staff have to monitor that the syllabus is being covered, and that the workbooks are being used to further the learning-teaching aims of the course. Workbooks are only a part of the resources that the group is expected to call upon during its tutorial session. Role-play, case-studies, video, stories from the students' developing ministry, worship and drama are part of that variety of approach that should be utilised.⁵⁴

1. An Introduction to Pastoral Care, Students' and Tutors' Notes, Revd. D.N. Lambert, Local Non-Stipendiary Ministry Scheme, 1986, p.5.
2. Standard abbreviations for the Book of Common Prayer of the Church of England and the Alternative Service Book (1980).
3. One of the groups that started training in 1986 had an interest in Jewish Weddings.
4. An Introduction to Pastoral Care, Students' and Tutors' Notes, op.cit., p.7.
5. An Introduction to Pastoral Care, Lincoln Diocesan Board of Education and Training, op.cit., e.g. pp.4-7 and 8-10.
6. An Introduction to Pastoral Care, Students' and Tutors' Notes, op.cit., p.5.
7. *ibid.*
8. *ibid.*, p.7.
9. Abbreviation for the Diocese of Lincoln Bishop's Certificate Course, Exploration in Faith.
10. The Gospel of Mark, Lincoln Diocesan Ministry Committee 1985, Revd. L.G. Blanchard and Revd. D.N. Lambert, Second edition 1987, Week 2, Healing, pp.10-12.
11. *ibid.*, p.2.
12. The first half of this workbook was written by the Revd. (later Canon) L.G. Blanchard, but the imminent approach of his sabbatical in autumn 1985 meant that the latter half of the material was written by the Revd. D.N. Lambert, one of the Assistant Directors.

13. The Gospel of Mark, op.cit., p.20, where it is stated that further information can be found in the Subject Index of Hooker and on p.133 of Hargreaves. The books referred to are The Message of Mark, M.D. Hooker, London 1983, and A Guide to St Mark's Gospel, J. Hargreaves, London 1965.
14. The Gospel of Mark, op.cit., p.29, where a pattern in the New Testament resurrection narratives discerned by C.H. Dodd is mentioned.
15. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, op.cit., p.9.
16. ibid.
17. The Gospel of Mark, op.cit., p.8.
18. ibid.
19. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, op.cit., p.9.
20. ibid.
21. Future Development of L.N.S.M. (1987), op.cit., p.12.
22. An Introduction to Pastoral Care, Students' and Tutors' Notes, op.cit., p.3.
23. ibid., p.5.
24. ibid., p.8.
25. ibid.
26. ibid., p.10.
27. The Gospel of Mark, op.cit., p.18.
28. ibid., p.32.
29. Man in Society, Students' and Tutors' Notes, op.cit.,

pp.2,4 and 5.

30. Students' Handbook to the Syllabus, op.cit., p.8.
31. ibid.
32. An Introduction to Pastoral Care, Students' and Tutors' Notes, op.cit., p.3.
33. ibid., p.10.
34. ibid., p.11.
35. Man in Society, Students' and Tutors' Notes, op.cit., p.3.
36. The Use of the Bible, Ms J. Parsons and Revd. D.J. Pryor, Lincoln Diocesan Ministry Committee, 1985, p.11.
37. ibid., pp.14-16.
38. Preaching, Teaching and Learning, Revd. I.G. Stockton and Revd. D.J. Pryor, Ministry Committee, 1985, p.11.
39. ibid., pp.12-17.
40. ibid., p.17.
41. ibid.
42. ibid.
43. ibid., p.18.
44. Communication: Preaching, Teaching and Learning, Revd. C. Lingard, Revd. D.J. Pryor and Revd. I.G. Stockton, Lincoln Diocesan Board of Ministry, 1987, p.19.
45. (a) Preaching, Teaching and Learning, op.cit., p.19 and (b) Communication, op.cit., p.22.
46. ibid., (a) p.20 and (b) p.23.
47. ibid., (a) pp.19-20 and (b) p.23.
48. ibid., (a) pp.20-21 and (b) pp.23-24.
49. ibid., (a) p.21 and (b) p.25.

50. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, op.cit., p.8.
51. *ibid.*
52. Future Development of L.N.S.M. (1987), op.cit., p.8.
53. The Gospel of Mark, op.cit., p.25.
54. Future Development of L.N.S.M. (1987), op.cit., p.8.

CHAPTER ELEVEN

ASSESSMENT

The students of the Lincoln L.N.S.M. course are not self-offering candidates for ministerial training, but are rather people chosen by the local church for this purpose. Only after the local church has engaged in a lengthy period of discussion, prayer and deliberation is a local ministry team formed. Through this period of preparation, which includes the already-referred to Parish Preparation Unit, members are elected by the Parochial Church Council, and approved by the incumbent, as a group of people suitable for training as local ministers (lay and ordained) who will seek to encourage the ministry of the whole church in that locality. After training the local ministers are authorised for public ministry in the designated pastoral unit.¹ Through following the Parish Preparation Unit and through discussion with the L.N.S.M. staff member for that area, the P.C.C. assesses its needs and resources, and considers the qualities and potential required in its local authorised ministers. In one sense, therefore, assessment begins before students embark on the training course, though it may be better to call that stage selection. All L.N.S.M.s are Christian people who have the overwhelming backing of their P.C.C., and increasingly from 1986 onwards financial support too. They are people who, deemed suitable for training, have accepted the election of the local church and who are prepared to see it as the call of God, or at least willing to test that call.

Prior to September 1984 any assessment that took place within the L.N.S.M. course was informal and unstructured. The 1984 Draft Scheme outlines an assessment pattern that involves the building up of a profile of each student over a period of time. The profile was to contain six elements, which are:

"1. AN AGREED ASSESSMENT of the member, derived from the group, based on a self-assessment, with an assessment by the group leader. The agreement is essentially between all these parties.

This assessment is carried out under a number of prescribed questions or headings, and examines the performance of the trainee as a member of a group: personal strengths and weaknesses, individual gifts and personal development.

2. A DIARY kept by the trainee over the period of the course. This is concerned principally with spiritual development: the trainee's habit and experience of prayer, Bible reading and study. This is not a test of "getting it right" but a record of development.

3. TEST OF INFORMATION RETENTION. In some areas of the syllabus, e.g. Biblical studies, doctrine, liturgy, human development, it is necessary that trainees acquire and retain information. This will be tested by papers in the form of multiple-choice questions.

4. WRITTEN OR SPOKEN ASSIGNMENTS: Ability in using information to make judgements, in thinking theologically about current concerns, and in communicating the faith

through various media, will be tested by assignments of a more extended nature.

These might be written assignments, or a record of a verbal presentation either to an examiner or to the group.

5. PRACTICAL EXAMPLES: The form would be dictated by the practical event taking place, and the resources available

e.g. a recording of an act of worship

the script of a family service

a syllabus for a Bible study or discussion group

a written record of a pastoral visit

a video recording of a Sunday School lesson

a magazine article

a radio programme

All this would be summarised in

6. A STATEMENT agreed between member and group leader,

based on the material 1-5 (above) in the member's profile.

The profile would be built up over the period of the course,

and the Director or his deputy would see the cumulative

profile annually. The Director or his deputy would also

interview the member, towards the end of the course."³

This pattern was never fully implemented during the period 1984-87 and the reasons that have been given are a lack of staff time and the wisdom of experience. An additional reason given for the lack of provision of multiple-choice questions was that many students had a low self-esteem. They had suffered from a school experience that had been

over-dominated by the need to remember facts. Yet by autumn 1987 a first set of multiple-choice questions on Mark's Gospel had been drafted, and was piloted with two tutorial groups in 1988. It is worth noting that a number of students have needed some counsel from their tutor or director in helping them to overcome their fears about remembering, and this has been true of students in their thirties, who have been over-anxious, and not just of the septuagenarians.

Written or spoken assignments have been written into the workbooks and Group Notes from 1985. The experience from 1985 to 1988 has been as follows. The assignments are assessed by the tutor who puts comments on the individual's scripts and who discusses the completed exercises with the whole group. For a corporate assignment a tutor (referred to as a group leader in the 1984 Assessment Pattern above) writes a full report. For the more practice assignments the incumbents' comments need to be communicated both to the students and to the tutor. In practice L.N.S.M. staff have looked to the tutor to ensure that some written assignments are done, and to the incumbent to evaluate the practice of ministry. It may be asked whether there has been any reliable common standard of assessment during this period.

Already an assessable assignment from the workbook Introduction to Pastoral Care has been mentioned. In this example three alternative tasks concerned with ministry to

the bereaved are offered.

Either a) write a talk for the funeral of one of the following:

i) a child

ii) an elderly grandmother

to be not longer than 5 minutes in either case.

or b) imagine you are the first visitor after a bereavement and prepare some prayers and a reading for the occasion.

or c) prepare some notes for someone who has to visit the bereaved about possible funeral arrangements for church and crematorium - include notes of the disposal of ashes.⁴

In one of the 1986 first year groups of nine members six opted for b) (the easiest task?) and produced thoughtful selections of prayers and readings. One chose a(i) and one chose a (ii), and both of these scripts gave evidence of sensitivity and imagination. One student, whose continuation within the group seemed doubtful, did not produce an assignment, and later withdrew. The tutor responded to the appropriateness of the work that had been produced with oral and written comments.

As well as individual assignments there are group assignments which include two possible assignments included within the text of the Bishop's Certificate Workbook, Man in

Society. One is the preparation of a church noticeboard display on an issue of concern for society, which would include Biblical and other Christian contributions. The other group task involves the collection of manifestoes of secular organisations and the extracting from them of their underlying assumptions about a) human nature and b) human society. In the second alternative Biblical and other Christian statements are to be used or to support the underlying assumptions, and a scrapbook or display panel is created by the group.⁵ In these group assignments the L.N.S.M. staff would be looking for the tutor, in co-operation with the incumbent, to note evidence of team skills and of theological awareness.⁶

"A Profile of L.N.S.M. and Local Lay Ministry" produced early in the development of the Lincoln Scheme list "skills that the course is seeking to evince and enhance in the student"⁷ under six headings:- Team, Leadership, Public Worship, Ministry of the Word, Pastoral, Theological and Continuing Education.⁸ Such skills are referred to two years later in the Draft Scheme, especially in aim D, "to develop further the skills necessary for the exercise of individual vocations within the corporate ministry."⁹

Other group assignments include from the unit "The Gospel of Mark":

a) Look at the Communion Service and see how you could highlight the healing elements and then, as a group, you may

like to prepare with the incumbent, a celebration that brings this out

or b) Prepare a brief healing service that might be included at some point in a Parish Communion Service."

and from the workbook, "Preaching, Teaching and Learning" (4B, Second year, Second Semester):

"The group should begin to form a structure of opening or closing prayers for a tutorial meeting which will be used in Week 4 of this unit. This liturgical worship should include both Scripture passage(s) and some ritual act(s)..."¹⁰

The form that the healing ministry assignment takes, or whether it happens at all depends to a large extent upon the incumbent. If he is very wary of the ministry of healing than an alternative group assignment would need to be found and assessed. The style of worship in the second assignment mentioned above will depend to a considerable degree upon the religious outlook and needs of the group; in this case the tutor is able to observe a practical assessable group assignment at first hand. Tutors need to be reminded of the aims of the Course and of the skills that the Scheme seeks to develop. The tutor keeps a record of group assignments, and collects individual assessable assignments and other written (or taped) material, so that the tutor's response and contribution to the annual assessment papers is based on a documented and considered profile of the student, that has been built up over some time; in the case of first year

students that period would be of about eight months' duration.

Since 1984 the annual self-assessment has been explained at the Initial Weekend each September, when students have had opportunity to examine specimen self-assessment papers. It has been stressed by the L.N.S.M. staff and by some tutors that this self-assessment process is concerned with the development of self-awareness and insight as well as with evaluation. The self-assessment forms, which originally drew on the experience and methods of the Aston Training Scheme, have been revised or amended each year, and the text of the 1987 forms was the result not only of discussions between staff members, but also among members of the Syllabus Sub-Committee.¹¹ In early May (or late April in 1988) the assessment forms are given out to the course members at a tutorial session, and the tutor (and sometimes a course director) seek to allay students' understandable fears about testing or being examined. From 1986 it has been stated by the staff that tutors will personally interview each student before the assessment form is completed. Few students have withdrawn from the course at assessment time, but it has been one of the factors that has contributed to the unsettlement of students. In rare cases a tutor might write down a student's oral answers to the assessment questions. In November 1984 one second year student wrote a beautifully written letter explaining that she could not put words together, that she found the form

too difficult, and that she was withdrawing from the group. Her letter was accepted as an alternative to the self-assessment form and by November 1985¹² she was confident enough to complete her third-year assessment form.

Naturally all students were expected to do their best in this annual assessment process. No one has yet failed this exercise, which could be a fact held against the course. Affirmation of the local ministers, many of whom are initially lacking in confidence, is coupled with kind but honest criticisms and suggestions about the future development of their ministry, learning and spirituality.

The self-assessment form used in 1986 for the Second Year students included these questions:

"What do you expect to do as a lay minister or deacon?

In what ways will you need to develop as a person and as a skilled minister in order to carry out this ministry effectively?

How well do you feel the ministry group is developing as a team?

How important is prayer in your life? Give an outline of your present practice.

The first-year assignment calls for an extract from the Students' Diary; the Diary is again made use of in the Second-Year assessment, and by the time the Third Year

assessment is completed, the student is expected not only to be able to look back and see a development in ministry and in the understanding of ministry and discipleship, but to be able to look forward and to plan for a continuing ministerial education. Self-assessment is seen as a skill that is to be used beyond the students' final commissioning. An additional assessment sheet is added to the papers given out to candidates for the priesthood or diaconate.

The students normally have a couple of weeks in which to complete their self-assessment. Since they come from a very wide background the scripts are very varied. The tutor and vicar meanwhile meet to discuss the group's progress and to make agreed responses to the student's self-assessment. The tutor and incumbent each complete an A4 page of questions which forms a part of the assessment papers. In addition the tutor is expected to write a fuller report on each trainee, incorporating personal understanding of the student's progress, information and comment drawn from a profile of the student, and knowledge of the person's ministry and local context gleaned from the incumbent. The student is presented with the self-assessment which now includes tutor and incumbent comments, and is given opportunity to make a further written response, and to have the last word! From 1987 a separate sheet has been added to the assessment papers for each student's further comments, for previously there was but a little space on each page for these comments. The incumbent or tutor may have noticed

that the student has failed to mention an important piece of ministry, or that a difficult question has been avoided. Few students make an additional response. The whole set of assessment papers for each local ministry group is sent to the appropriate course director for that part of the diocese. The course director then sends a personal letter to each of the students for whom he is responsible. This means that by June 1987 the three part-time L.N.S.M. staff members were writing personal responses to a total of 130 students. The L.N.S.M. staff visit the groups in their area of responsibility with varying regularity,¹³ determined to have a first-hand knowledge of the individual students, of the group in its tutorial session and staff meeting, and of the incumbent and tutor. A staff member attempts to visit each group near assessment time.

For lay ministers the annual assessment process ends with their receipt of the course director's letter. Ideally the course director visits the group to talk over the completed assessment process, and sometimes a student sends a letter in response to the letter from the course director. The assessment forms include sections on parts of the course recently studied, and give space for students to make critical comments. The exercise is not simply a one-way evaluation, for it is part of both a continuing conversation and of staff assessment of the course. The most remarkable aspect of the annual assessment is the honesty and openness

with which the local ministers express themselves.

In the case of ordinands, the assessment papers are photocopied, and the whole document, with the comments of student, tutor, vicar and director is put before the Diocesan Assessment Committee, which includes two suffragan bishops, the Director of Ordinands and L.N.S.M. staff members.¹⁴ Some of the members of the committee have personal knowledge of the candidates. All the ordinands are interviewed by the appropriate suffragan bishop and by another member of the committee. From 1987 different members of the committee introduced discussion of the candidates, and thereby neither bishops nor L.N.S.M. staff were seen to be taking an over-dominant role. In September each year the Committee decides whether or not to sponsor a candidate to the Local Selection Conference. The committee also meets each June to consider candidates who have been recommended by the Local Selection Conference for continued training for ordination. The committee recommends in the light of the students' progress whether to recommend to the bishop that he proceeds to ordain the candidates.

The Local Selection Conference is a modified version of the standard national selection conferences for ordination candidates which are organised by the Advisory Council for the Church's Ministry (A.C.C.M.). At the local Selection Conference selectors are chosen both by A.C.C.M. and by the Diocese. L.N.S.M. staff members spend some time in

preparing candidates for this conference. In the period 1984-1988 ordinands have usually been made deacon in their parish churches in the autumn of their third year, at which time the "first commissioning" of lay members has taken place. Priesting has taken place in the Cathedral in the autumn following the completion of the three years' initial training; at this time the whole team has been authorised to work as a ministerial team within its pastoral unit, under the care of the incumbent and in co-operation with any other authorised ministers. The Selection Conferences 1984-1987 took place fifteen months after the commencement of the course, which means that selectors were looking for evidence both of development and of potential, for gifts and skills, and for an inner response to the local church's call to ordained ministry. Each L.N.S.M. ordained in future will be given a "job description" ¹⁵ from the incumbent, which will form part of the selectors' papers.

Early in 1987 the External Assessors, appointed by A.C.C.M. for a limited period, completed an assessment of the L.N.S.M. Scheme's assessment procedures, and presented their report ¹⁶ to A.C.C.M.'s Courses and Examinations Sub-Committee. A copy of this report was received by the Lincoln Director of L.N.S.M. in February 1987, and copies were given to the L.N.S.M. Committee, who appointed a sub-committee, which was given the task of making a considered response to the External Assessor's recommendations. The

three external assessors had made careful observations of the Scheme's operation, and had earlier asked the Director to add any comments about the accuracy of the information contained in what became Part 2 of the Report, "Observation of the Scheme's methods of assessment"; such comments appeared in the report as footnotes. An introduction to the Scheme (Part 1)¹⁷ is followed by a lengthy section of observation (part 2)¹⁸ and by shorter sections of evaluation (part 3)¹⁹ and recommendations (part 4)²⁰. The report also includes five appendices,²¹ one of which is concerned with the External Assessors' terms of reference.

The authors of the report understood their task to be "the assessment of the Scheme's assessment procedures"²², and distinguished this from either "1. The assessment of candidates (which we take to be the task of the Scheme's own assessment procedure)" or "2. The assessment of the Scheme as a whole (which will in due course be the task of a team of Bishop's Inspectors)".²³ The external assessors proposed to relate their work to what they saw as three key elements in the Scheme's assessment procedures, "1. The continuing assessment of members within their own course groups. 2. The written assessment profiles, consisting of self-assessment questionnaires together with the six elements described on page 17 of the Draft Scheme of 1984. 3. The assessment committee, [which] we understand...to be the final stage of the Scheme's own assessment procedures, any further assessment of candidates (e.g. by the Bishop

personally), being outside the scope of these procedures."²⁴

The External Assessors' Report made thirteen recommendations to which A.C.C.M. expected the Lincoln L.N.S.M. Scheme to address itself. The external assessors stated that "confusion is caused by the existence of a publicly avowed pattern of assessment in the Draft Scheme of 1984 which does not correspond to the pattern which is actually in use",²⁵ and recommend that "a clear statement of the system of assessment in actual present use by the Scheme should be made without delay, and circulated among all candidates, tutors and incumbents".²⁶ (Recommendation 1) As mentioned above the assessment pattern had been modified in practice, and it is not surprising that this criticism should have been made. The mis-match of information in the Student's Handbook with the actual assessment practice added to the L.N.S.M. directors' task of communication.

The external assessors' investigations led them to identify a number of ways in which they thought the respective roles of the various agents in assessment, and their relation to election and selection, needed to be clarified. It was stated that this process of clarification would itself help to reveal ways in which roles should be changed or re-assigned. Recommendation 2 called for "an immediate review of the roles in assessment of tutors, incumbents and directors, and the relation of these roles in selection

and/or assessment of P.C.C.s, the D.D.O., the Bishops, the Assessment Committee and Local Selection Conferences".²⁷

Recommendation 3 concluded that a clear statement should be published "setting out the respective roles of all the agents involved in assessment at the various stages in the process", and that "this statement should be circulated as a matter of course among all these agents and among all candidates".²⁸ A Training Day for incumbents in March 1987 confirmed concern among incumbents about vicar-tutor roles; at that meeting and at subsequent tutor's gatherings considerable time has been spent in considering assessment. The words "without delay" and "immediate" in the first two recommendations point to an area of tension between the demands and advice of A.C.C.M. and the financial and staff restraints of the Diocese. At times the communication between A.C.C.M. and the Scheme's first director was poor.

The external assessors believed that a major area of obscurity centred around certain key aspects of assessment: the criteria used, the qualities and skills to be sought in candidates, and the conclusions which assessors may appropriately reach; and in order to clarify these areas they made three recommendations.

Recommendation 4 called for the upes",²⁹ and for its presentation in a form that would be readily understood by P.C.C. members. The profile illustrates how the term "L.N.S.M." originally used only of candidates for ordained

ASSESSMENT PROCEDURES

THREE YEAR PERIOD:

Year 1

Year 2

Year 3

September	Election of LNSM group Initial weekend. Assessment explained	Assessment papers to Diocesan Assessment Committee (Ordinands) Decision whether to attend Local Selection Conference (Ordinands)	Deaconing ordinands Commissioning lay ministers
December		Local Selection Conference	

April Assessment forms given out by tutor
Students complete self assessments
Incumbent & tutor meet together to
assess progress -consultation not
collusion. Group assessment is made
by the group.
Personal interview of students by tutor

May Tutor and incumbent make their reports.
These are open reports on which student
has last word.
Personal letter of comment sent by
director to each student along with
original self assessment.
Copies of all this sent to incumbent
and tutor and director for filing.

Applicable to all three years

June Later recommendation to the Bishop
of candidates for deaconing by the
Diocesan Assessment Committee

Diocesan Assessment Committee
recommends to the Bishop for
priesting

Friesting ordinands
Commissioning lay
ministers

Recommendations about
further ministerial training

ministry, has come to be used of all local ministers trained and being trained through the scheme. This profile in a revised form could clearly supplement the material in Week 4 of the 1984 Parish Preparation Unit; by autumn 1987 the content of tuld clearly supplement the material in Week 4 of the 1984 Parish Preparation Unit; by autumn 1987 the content of this profile had been taken into account in producing a new lengthier preparation course, but no short revised profile had been produced by Spring 1988.

Recommendation 5 called for "regular meetings of tutors at which aims and methods of assessment are fully discussed and at which tutors can compare practice with each other and receive help and guidance both from each other and from the directors of the Scheme".³⁰ This recommendation had largely been implemented before the External Assessors' Report was published. As well as a tutors' meeting for a full day each semester, a special meeting on Assessment Methods was held in May 1987; all new tutors were expected to be there, and every tutor was invited. In April 1988 an Assessment Day was held for all first-year tutors and incumbents.

Recommendation 6 states that "if written assignments are used as a vehicle of assessment in the course units, a pattern of cross-checking should be developed so that divergences of practice among tutors may be revealed and either endorsed or avoided on grounds that can be known to

all".³¹

In March 1987 a Diocesan Board of Ministry Working Part³² met to give prompt consideration to the recommendations of the Kitchener Report, as the External Assessors' Report became known. This Working Party produced a detailed draft response to the Kitchener Report, which was amended by the L.N.S.M. Committee,³³ and sent by the L.N.S.M. Committee chairman, the Revd. A. Stokes, to the Courses and Examinations Sub-Committee of A.C.C.M. The Draft Proposals included the forming of two small "task groups". From Task Group 1 (Revd. I.G. Stockton and Revd. D.J. Pryor) has come a revised statement on the Scheme's Assessment "Pattern and Procedure",³⁴ to which has been added papers on a "Common Standard of Assessment",³⁵ written by the Revd. I.G. Stockton. It is important to remember than the A.C.C.M. External Assessors' Report was concerned solely with the assessment methods used by the Scheme in assessing ordinands, and not with the assessment of the majority of the Course's students.

The Kitchener Report argues that the self-assessment at the heart of L.N.S.M. self-assessment procedures could be strengthened by "an element of dialogue between the individual candidate and the local ministry group",³⁶ which would "help to ensure that a candidate does not merely assess himself as an individual in isolation but genuinely considers himself as a person in his corporate ministerial

context".³⁷ L.N.S.M. staff members have expected such dialogue within a maturing local ministry team, and in 1987 a group assessment sheet was incorporated into the annual assessment papers, but this was firmly seen by the L.N.S.M. committee as group assessment of the progress of the group rather than of the individuals.³⁸

In considering the Assessment Committee, the External Assessors gave particular attention to two factors. Firstly, "the necessity of ensuring parity among members of the committee, enabling those who are present without personal knowledge of the candidates to play a full and active part in its discussions alongside those who have no personal acquaintance to offer. Secondly, the need to provide additional materials, alongside the self-assessment and documents closely associated with it, as will enable the committee to form a judgement in each case based on a broad range of evidence, thus fully respecting a candidate's self-assessment while setting it beside other sources of information.."³⁹ In order to meet these perceived needs four recommendations were made:

REC.8 A decision must be made as a matter of urgency as to which other elements of the "Assessment Profile" set out in the Draft Scheme of 1984 are to be used by the Scheme in addition to the self-assessment documents; and steps must be taken to introduce such elements without delay. The members

of the Assessment Committee should then receive an agreed selection of such other documents in the case of each candidate considered by them, in addition to the documents received at present.

REC.9 The Assessment Committee should also receive statements prepared by the incumbent and by the P.C.C. in the case of each candidate for ordination, setting out the opportunities and priorities for ministry open to him. Such statements would provide a check on the candidate's perceptions of his ministry as shown in his self-assessment.

REC.10 The reports on a candidate written by the tutor and by the incumbent should be more clearly differentiated from the self-assessment documents, and presented in such a way that they cannot be confused with their responses to the self-assessment. The various roles of tutors or incumbents, in pastoral care and guidance of candidates on the one hand, and in evaluation of their ministerial potential on the other, should be made clear in the structuring of their contributions to the assessment process as a whole.

REC.11 Those members of the Assessment Committee who have particular roles with respect to assessment in the Scheme should submit reports in writing, which should be circulated to all members of the committee together with the assessment documents. Such reports would then constitute public evidence to be considered alongside the other evidence available to the whole committee, and their authors would be able to speak to their reports in the meeting."⁴⁰

The Assessment Profile of the 1984 Draft Scheme referred to in recommendation 8 has been already partially discussed above, and consists of six items: 1. an agreed assessment, 2. a diary, 3. test of information retention, 4. written or spoken assignments, 5. practical examples, 6. a summary statement. Item 1 has always appeared before the Assessment Committee, and has only been lacking in its limited degree of group assessment; item 2 is incorporated into the students' self-assessment; item 3 was by March 1987 being written by an adult educator, based on the Gospel of Mark workbook; items 4 and 5 are produced, but these elements have been marked by the tutor and not viewed by the Assessment Sub-Committee. Material from 4 and 5 is incorporated in the Tutor's Profile and Report, and materials under item 5 may be included in the incumbent's contribution. Item 6 is difficult to distinguish clearly from item 1, except that it includes the comments and involvement of one of the L.N.S.M. staff. One wonders how much paper it is desirable to put before the Assessment Committee, and whether members would have time to make worthwhile use of any additional documents.

The Grimsby Working Party paper advised that Recommendation 9 be acknowledged as having already been accepted in principle, as evidenced in the response from Lincoln diocese to A.C.C.M.'s draft regulations for L.N.S.M.⁴¹ The provision of an incumbent's statement had been implemented

since January 1987, though experience had shown the need for the L.N.S.M. staff to encourage the sharpening of these statements. The provision of a P.C.C. statement was due to be implemented from April 1987 but had not been properly worked out by March 1988.

The Grimsby Working Party asked that "Recommendation 10 be accepted and implemented as follows:

- a) the tutor's and incumbent's report should be addressed to the Director, signed by the author and counter-signed by the student;
- b) the other assessment documents should be physically separated from those reports;
- c) the use of different coloured paper for the various elements of documentation should be tried experimentally."⁴²

It was thought that the respective roles of tutors and incumbents would be sufficiently clarified in the statement of the Task Group 1 on "Who does What?"; this statement became part of Current Assessment Pattern and Procedures.⁴³

Recommendation 11 was to be referred to the Assessment Committee to decide whether those who have particular roles in assessment (e.g. the Suffragan Bishop) should submit written reports.⁴⁴

Recommendation 12 states:

REC.12 Consideration should also be given to the question

whether it is desirable and possible to develop a procedure whereby parishes which present themselves as potential bases for local ministry can be assessed as to their suitability, bearing in mind the particular features and principles of the Scheme through which such ministry would be fostered.

Since the Kitchener Report was published the Diocesan Bishop and the L.N.S.M. staff have begun to work out criteria for the development of L.N.S.M. and the criteria include the P.C.C.'s commitment to collaborative ministry, some evidence of team work and group learning in the parish and the incumbents' readiness to work collaboratively and to remain in the parish for five or six years.⁴⁶ In the past lively, both flourishing congregations and also parishes in real difficulties have produced groups, and the Bishop's advice was only sought in doubtful cases. The Grimsby Working Party referred Recommendation 12 to the Bishop of Lincoln.⁴⁷

Recommendation 13 states:

ACCM should appoint one or more continuing external assessors, to serve as full members of the Assessment committee. The external assessor or assessors should submit annually to the Courses and Evaluations Sub-committee a full report, to include evaluation of:

- i. The general standard of the candidates for ordination who have been considered during the year.
- ii. The working of the Assessment Committee itself.

iii. The effectiveness of the Scheme's other assessment procedures as evidenced by documents received by the Assessment Committee.

In order to become and remain familiar with the character of the Scheme, the external assessor or assessors should visit a selection of its elements, according to a pattern to be agreed with the directors.⁴⁸

The Grimsby Working Party urged that this recommendation be accepted and implemented by requesting A.C.C.M. to appoint external assessors to function as suggested.

Thankfully the External Assessors recognised that since the Scheme "aims to develop thinking and practice at a local level and to serve locally differentiated needs, assessment cannot relate to a fixed standard or norm for the Scheme as a whole; instead the external assessor or assessors should assist the Assessment Committee in working out appropriate criteria to be applied to each candidate in the context of his local situation and ministry group".⁴⁹ Therefore the External Assessors concluded that external assessment could not be undertaken on the basis of written evidence alone, but that a continuing first-hand knowledge of the Scheme's working, through visits to local teams, study days, tutor training days, was essential.

Dialogue between the L.N.S.M. Scheme and A.C.C.M.'s Courses and Examinations Sub-Committee has continued. Some concern

was expressed by A.C.C.M. in a letter of September 1987 as to whether staff discussions with tutors about assessment aims and methods did take place and how their efficacy was monitored.⁵⁰ The L.N.S.M. Committee answered that such discussions did occur and could only be judged by the subsequent quality of the assessments.⁵¹ Another concern of A.C.C.M. was for clarification about the scope for re-marking of written assignments.⁵² The L.N.S.M. committee "discussed the matter of moderation carefully. They agreed that it would be wrong to allow the academically able to push up the standard in such a way as to make the less able seem inadequate, and that we should aim for a 'benchmark' rather than for a competitive assessment: 'If it's local, it's local'. The Committee proposed that A.C.C.M.'s point could be taken up by developing a standard mark-sheet showing not only academic and literary competence, but also other features such as comprehension of the task performed, awareness of the relevance of faith, etc. The staff were asked to discuss this proposal further, take it to the Syllabus sub-committee, share the results with the Bishop and with the members of the Assessment sub-committee, then bring a completed proposal to a future meeting of the committee.⁵³ Out of the discussion has arisen the paper "Common Standard of Assessment".⁵⁴

In the letter of September 1987 the Courses and Examinations Sub-Committee noted that the External Assessors had not been

recommending peer group assessment, but had rather wanted to encourage a group discussion of the perception of each other's potential ministry qualities, skills and needs as an aid to self-assessment.⁵⁵ This latter practice had been occurring in some groups from 1986, and is now regarded as expected and normal practice. The L.N.S.M. committee mentioned the written group assessment which became a formal part of the annual assessment process in 1987. Discussion about interviewers' reports (and reports by all parties with an interest) at the Assessment Committee has continued. The L.N.S.M. Committee in its meeting of October 1987 concluded that it was a pity that the A.C.C.M. external assessment process had been suspended, because further visits would have shown how many of "the Kitchener recommendations" had been implemented.⁵⁶ By January 1988 the Courses and Examinations Sub-Committee of A.C.C.M. had decided that the Lincoln L.N.S.M. Scheme had "given a full and fair response to the Report", and hoped by May 1988 to nominate two External Examiners or Assessors, who would work in the way envisaged by the Kitchener Report.⁵⁷ In the area of assessment the Bishop's Inspectorate Report was "content simply to endorse those recommendations which cohere with our own observations and conclusions".⁵⁸

The Diocesan Report, "Future Development of L.N.S.M." (November 1987) noted the recommendations of the External Assessors' Report and recognised how many of the recommendations had already been incorporated into the

L.N.S.M. Scheme. Therefore, they proposed no further changes in the assessment of ordinands. Here we arrive at key questions about assessment within the L.N.S.M. programme. Should all students face basically the same pattern of assessment, with its demanding self-assessment? Is the assessment pattern and procedure worked out in the period 1984-1988 skewed for lay ministers by the Scheme's links with A.C.C.M.? Does concern for a more rigorous standard for ordinands betray an elitism and a clericalism?

The three members of the group who produced the F.D.L. Report, all male ordained stipendiary ministers, comment: "In our view it is unrealistic to apply to lay team members the assessment methods required for ordinands during the training period. A separate method of assessment is called for involving not only assessment of personal growth but performance of pastoral tasks. It will be essential that lay team members are clear about the particular pastoral tasks they are training for in relation to those needs of the parish defined following the initial parish audit. Training must be specific and related to perceived local needs. The specialist training will take place in the third and post mandate fourth year and in CME. The syllabus of training for special ministries such as bereavement visiting, leading housegroups, etc. should allow for subsequent assessment by identifying specific objectives, the achievement of which can be measured. We are looking

for an objective means of assessing performance of the task in hand because this must be set alongside the assessment of attitudes and personal growth. We therefore recommend, for lay members of L.N.S.M. teams:

(a) That an assessment procedure be developed which measures past performance, personal attitudes and personal growth.

(b) That during training the vicar and tutor should meet with the individual team member to agree the assessment.

(c) That after the initial three year course, assessment should be the responsibility of the person appointed as supervisor by the Bishop.

This envisaged simplifying of assessment of lay ministers in training had neither been worked through by the course staff nor fully discussed within the L.N.S.M. Committee or any sub-committee by September 1988. This issue raises fundamental questions about the philosophy and learning style of the Lincoln Diocese L.N.S.M. Scheme. It is interesting to note that the tutor's mark sheet, introduced as part of establishing a common standard of assessment, seeks to aid the tutor's assessment not only of written material, but of communication skills within the tutorial group, and of the students' relating of tutorial content to the practice of local ministry. The marking scheme has been devised so as not to favour the narrowly academic candidate, but rather to assess a broad range of skills and attitudes. The paper "Common Standard of Assessment" is included in

this thesis as Appendix 3. It was endorsed by the L.N.S.M. Committee on 28th April 1988, and was presented to the tutors on 28th June 1988. The tutors had been consulted at an earlier stage. Whilst some tutors favoured greater objectivity in assessment, others expressed a reluctance to grade any of the students, particularly the lay ministers in training. In some cases it seemed that the course staff might have to mark the students with appropriate grades A-E, on the basis of information supplied by the tutor and the incumbent. It is likely that future tutors will more readily accept the marking of students' achievement and progress, whereas some existing tutors feel that the working out of a common standard of assessment might undermine their relationship with their students.

It will be fascinating to see how the assessment pattern is further modified with the implementation of the F.D.L. Report (1987) timetable, and with the later establishing of which members of a training group are ordinands. While A.C.C.M. has been reassured about the Course's common standard of assessment for ordinands, there remain the questions of how much the assessment pattern for lay ministers and ordinands should have in common, and of how assessment methods will be further modified in the light of the F.D.L. Report (1987) and the creation of a new syllabus in 1989.

1. During the period 1980-1988 a pastoral unit for L.N.S.M. purposes has been a single parish, a group of parishes under one incumbent or a smaller pastoral area of an urban team ministry. It has been asked by members of the very rural Beltisloe Deanery whether "a pastoral unit" could not be a larger area such as a deanery.
2. In 1988 the annual course fees for each student were £59. In 1984 fees were £33 per annum. The L.N.S.M. staff by 1986 were emphasising that the payment of course fees should be seen as a P.C.C. responsibility.
3. Draft Scheme for the Lincoln Diocese, (1984) op.cit., p.17.
Students' Handbook to the Syllabus, op.cit., p.8.
4. An Introduction to Pastoral Care, Students' and Tutors' Notes, op.cit., p.11.
5. Man in Society, op.cit., p.5.
6. Man in Society, Students' and Tutors' Notes, op.cit., pp.2-4. Few groups seem to have completed the group assignment from the Man in Society workbook, for it is termed a "possible assignment" and the Group Notes make no direct reference to it.
7. A Profile of L.N.S.M. and Local Lay Ministry, Lincoln Ministry Committee, 1982, p.1.
8. *ibid.*
9. Draft Scheme for the Lincoln Diocese (1984), op.cit., p.9.
10. The Gospel of Mark, op.cit., p.12.

Preaching, Teaching and Learning, op.cit., p.5 and
Communication, op.cit., p.9.

11. The Assessment Committee has met only twice a year and has dealt almost exclusively with the assessment of ordination candidates. Therefore some work concerned with assessment has been referred to the Syllabus Sub-Committee, which has met much more regularly, and which has become well practiced at revising and editing documents.
12. Prior to September 1984 an L.N.S.M. group could commence the course at any point in the year.
13. More frequent visiting (about six visits) to tutorials and staff meetings takes place in the first year. In the second year about four staff visits will occur, and in the third year usually three. The pattern has varied over the period 1984-1988, and has been affected by the pressure that the L.N.S.M. staff felt they were facing.
14. In June 1988 it was decided that future meetings of the Diocesan Assessment Committee should be attended in its entirety by the Local Ministry Officer (Director of L.N.S.M), but that the assistant members of staff should be present only when students from their particular area of the diocese are being discussed.
15. Assessment Committee, Lincoln Local Ministry Scheme, minutes of meetings of 20th June and 19th September 1988.

16. Lincoln L.N.S.M. External Assessment, op.cit.
17. *ibid.*, pp.1-2.
18. *ibid.*, pp.3-16.
19. *ibid.*, pp.17-21.
20. *ibid.*, pp.22-25.
21. *ibid.*, pp.26ff.
22. *ibid.*, p.26.
23. *ibid.*
24. *ibid.*
25. *ibid.*, p.22.
Draft Scheme for the Lincoln Diocese (1984), op.cit.,
p.17. Students' Handbook to the Syllabus, op.cit.,
p.8.
26. Lincoln L.N.S.M. External Assessment, op.cit., p.22.
27. *ibid.*, p.23.
28. *ibid.*
29. *ibid.*
30. *ibid.*
31. *ibid.*
32. Lincoln Diocesan Board of Ministry, 'Grimsby' Working
Party, Response to the Kitchener Report, paper for
L.N.S.M. Committee meeting of 16th April 1987.
33. At the above meeting.
34. Diocese of Lincoln L.N.S.M. Scheme, Current Assessment
Pattern and Procedures, written by the Revd. D.J. Pryor
and the Revd. I.G. Stockton, was presented to the
Diocesan L.N.S.M. Committee on 11th February 1988,
after the receipt of comments and questions of

clarification from the Revd. D. Tustin, Chairman of the Assessment Committee. Members of the Assessment Committee and the Syllabus Sub-Committee were given opportunity to make comments before the final draft was presented to the L.N.S.M. Committee.

35. Common Standard of Assessment, Lincoln L.N.S.M. Scheme, Revd. I.G. Stockton, was produced after initial discussion with the Revd. D.N. Lambert, Assistant Director of L.N.S.M. and with the Revd. D.J. Pryor, Chairman of the Syllabus Sub-Committee. Discussion also took place with the tutors. After consideration of the document at a Syllabus Sub-Committee meeting the draft "Common Standard of Assessment" was presented to and approved by the L.N.S.M. Committee on 28th April 1988. The two papers on assessment procedure and standards have been received favourably by A.C.C.M.
36. Lincoln L.N.S.M., External Assessment, op.cit., p.23.
37. *ibid.*
38. *contra*, Lincoln L.N.S.M. External Assessment, Recommendation 7, op.cit., p.24.
39. Lincoln L.N.S.M. External Assessment, op.cit., p.24.
40. *ibid.*
41. Grimsby Working Party, op.cit., p.3.
42. *ibid.*
43. Current Assessment Pattern and Procedures, Lincoln Diocesan Board of Ministry, Revd. D.J. Pryor and Revd. I.G. Stockton, September 1987, pp.2-3.

44. Grimsby Working Party, op.cit., p.3.
45. Lincoln L.N.S.M. External Assessment, op.cit., p.25.
46. Criteria for the Development of L.N.S.M. in a Pastoral Unit, Robert Lincoln (Rt. Revd. R.M. Hardy), 18th June 1988.
47. Grimsby Working Party, op.cit., p.3.
48. Lincoln L.N.S.M. External Assessment, op.cit., p.25.
49. ibid.
50. Letter of Revd. Dr. B. Russell, Secretary in the Course and Examinations Sub-Committee of A.C.C.M. to the Revd. A. Stokes, Chairman of the Diocese of Lincoln L.N.S.M. Committee, 28th September 1987. Copies of this letter were sent by the Revd. A. Stokes to the Revds. I.G. Stockton and D.N. Lambert and to the Bishop of Lincoln.
51. An extract from the minutes of the Diocese of Lincoln L.N.S.M. Committee meeting of 22nd October 1987 was sent to the secretary of the A.C.C.M. Courses and Examinations Sub-Committee, along with a letter from the Revd. A. Stokes, 1st January 1988.
52. Russell letter, 28th September 1987, op.cit.
53. L.N.S.M. Committee extract included in the Revd. A. Stokes' letter of 1st January 1988.
54. Common Standard of Assessment, op.cit., was produced in a draft form by March 1988.
55. Russell letter, 28th September 1987, op.cit.
56. L.N.S.M. Committee extract included in the Revd. A. Stokes' letter of 1st January 1988. The External Assessors' Report has sometimes been referred to by its

chairman's name.

57. Letter of the Revd. Dr. B. Russell to the Revd. A. Stokes, 13th January 1988. Copies were sent by the Revd. D.B. Russell to the Revd. I.G. Stockton and to the Bishop of Lincoln. A subsequent letter of 25th October 1988 stated that the Revd. Dr. M. Kitchener and one other person would act as external assessors to the Lincoln Local Ministry Scheme.
58. A Review of the Lincoln Local Non-Stipendiary Ministry Scheme, *op.cit.*, p.9.
59. Future Development of L.N.S.M. (1987), *op.cit.*, p.9.

CHAPTER TWELVE

CONTINUING MINISTERIAL EDUCATION

By 1982, if not from the outset of the Scheme, there has been a commitment to the development of continuing ministerial education (C.M.E.). "Both L.N.S.M.s and lay ministers must be people who are growing and are able to adapt themselves to new situations and insights. They are expected to have seen the value of a continuing education to meet the needs of a church ministering to a changing society...They are also expected to have acquired the skills to plan, with the assistance of others, such continuing education and its assessment".¹ The 1984 Draft Scheme lists five components of Continuing Ministerial Education:

1. Private Study,
2. Team Meetings,
3. General C.M.E. (short courses for L.N.S.M.s and others),
4. Local Adult Education (participation as learners or teachers in the parish, deanery or place of work),
5. Specialist Training (e.g. counselling, hospital visiting, ministry at work).²

As the first local groups completed initial training so the Scheme's C.M.E. began. The first five local ministers to embark on C.M.E. received the help of the Diocesan Adult Education Officer, Ms. J. Parsons; these L.N.S.M.s from Ancaster and Bardney studied Bishop's Certificate Units which had not been part of their (earlier) syllabus. From January 1985 one of the assistant directors, the Revd. I.G. Stockton, became responsible for the direction and monitoring of C.M.E.

A small C.M.E. sub-committee was formed to work with the

Revd. I.G. Stockton, and day courses were planned: Preaching Workshops, the Pastoral Visiting of the Bereaved, Liturgical Dance and Drama, etc. By February 1986 40 students had completed initial training, and by summer 1987 the numbers had risen to 57. This figure had risen to 78 by summer 1988 and will reach about 130 by summer 1989. This means that the C.M.E. component of one staff member's time was becoming increasingly significant. A magazine, "Forward" has been published three times a year since Summer 1985, as a means of encouragement and communication for L.N.S.M.s who have completed initial training. This journal has contained articles, book reviews, reports by local ministers on C.M.E. days undertaken, news of courses, study materials and events organised by other organisations. As numbers of commissioned L.N.S.M.s have increased it has been possible for a wider variety of Day Courses to be arranged.

Until numbers of students undergoing initial training remained under 100, commissioned L.N.S.M.s who had worked under the first syllabus could be invited to days and weekends in the general course, which were different from the ones that they had attended; this became impractical during 1986-87. L.N.S.M.s are encouraged to develop their specialisms, and some progress to other forms of ministry. Of the first 24 commissioned L.N.S.M.s 4 had by January 1987 commenced Reader's training, while another follows a form of study based on the Reader's course, which course he is not able to do officially since he is now a priest! Other

L.N.S.M.s have taken part in counselling courses, religious and secular, in youth work training, and in marriage guidance work. The C.M.E. programme was developing from very small beginnings. By July 1988 11 L.N.S.M. Day Courses had been held, many of them in response to the perceived needs and requests of the local ministers themselves.

It is important to remember that in the Diocese of Lincoln the re-licensing of local ministers depends in part upon evidence of continuing ministerial education. The L.N.S.M. is under a continuing discipline, more so than the stipendiary or non-stipendiary minister. The L.N.S.M.'s licence (or mandate) is renewable, and before a licence is renewed it is understood that a review will take place. In autumn 1987 some of the first groups were visited by the bishop who sought to assess the quality of life and ministry of these teams. A full picture of L.N.S.M.s' C.M.E. depends upon both the L.N.S.M.s themselves and also their incumbents informing the L.N.S.M. staff of what C.M.E. has been pursued. L.N.S.M.s for whom no uptake of C.M.E. uptake has been recorded need to be reminded of the link between re-licensing (or having a mandate for ministering) as a member of a local ministry team, and the undertaking of some further education or training. By January 1987 of the 40 L.N.S.M.s on the C.M.E. list, 8 had no credit against their name, and of the first 24 to complete training, 5 had attended no day course.

Of course, the intention is that members of the local ministry teams will develop the skills and motivation within initial training to go on learning, and so develop their specialist ministries in ways appropriate to the needs of the parish and to their own gifts and inclinations. The intention is that these local leaders and pastors will pioneer the ministry of the whole local church, and that through continuing practice of ministry and continuing learning they will become more confident and more whole in their witness to Christ. The review that precedes the renewal of a licence (or mandate) had still in 1988 to be satisfactorily worked out through the pressure of understaffing and a lack of resources. Nevertheless, it remains important that the Diocese ascertains what has been taught through the local practice of shared ministry, discovers what opportunities for continuing learning have been seized, and listens to how the experience of L.N.S.M. has caused the group members to tell the story of their life differently.

At those day courses and weekends that are part of initial training a fairly full attendance is expected; such days are seen as an integral part of the course. The C.M.E. phase is different, for it is expected that local ministers will be seeking to develop their own particular ministries. It is not regarded as satisfactory by the course staff for commissioned L.N.S.M.s "to limp from day course to day course", with little other learning taking place in between.

Most C.M.E. days while inadequate in themselves have concentrated on some developing specialism, and it is not surprising if the attendance pattern is very different from that of initial training.

The students who followed the older syllabus had no Students' Handbook, and it seems that expectations about C.M.E. were not built up so much in their early days of the Scheme. 22 L.N.S.M.s who followed the pre-1984 syllabus answered the question "What continuing ministerial education is expected of you" (Question A1a):-

9 mentioned attendance at Day Courses

6 included reading/individual study/reflection

3 referred to study in ministerial teams/attendance at staff meeting

3 wrote of ministerial service/training through doing/assisting the clergy

3 were not sure

5 gave other single answers

Perhaps some took attendance at Day Courses or private reading as understood, and therefore did not mention them, but that cannot be assumed.

Some answers are full and considered:

"To devote a reasonable proportion of time, bearing in mind the needs of family and work, to follow up topics only touched on in basic training and to extend study to new

areas. Such education should ideally involve individual study, study within the ministerial teams, and study in larger groups involving L.N.S.M.s from other parts of the diocese."

This answer exhibits a concern to widen and deepen understanding. Other replies express a deeply felt grievance.

"As a woman in our parish very little."

Two recommend a certain number of day courses.

"3 or 4 courses a year covering a wide variety of subjects, to ensure as much as possible is covered."

"Two one days per year at least. Could the vicars or rectors be asked what would be strengthening to the ministers?"

Some answer simply in terms of attendance at day courses.

"To attend as many courses as you possibly can."

"To attend any courses available."

Others give much more specific replies.

"Regular attendance at C.M.E. course; they are so beneficial."

"Further reading. Learning by doing in our own church and others in the group. Accepting the invitations from other churches, societies and schools to explain L.N.S.M."

While three answer: "not clear"

"I am not sure."

"I simply do not know."

The first students to complete training under the 1984 syllabus were just drawing to the end of their initial course when in June 1987 the questionnaire was sent out; it can be hoped (even assumed) that their expectations about C.M.E. will generally be more clear, more thought out and more demanding of the Diocese.

In answer to the question, "In what ways have C.M.E. Day Courses been helpful or unhelpful to you in your ministry?" (Question A2a): 10 L.N.S.M.s specifically stated helpful/very helpful/valuable and 18 people mentioned that the Course was helpful in general terms or in specific ways. One person did not feel at home on C.M.E. days, two were unable to attend, one did not answer the question properly, and one had withdrawn from L.N.S.M. 24 replies were received.

Five replies included fellowship as a benefit of the day courses, and four spoke of being given increased confidence. Three day courses received a special mention:- a Preaching Workshop, a Pastoral Visiting Course and a Quiet Day; each of these was mentioned by two people. A great variety of comments were made in answer to Question A2a.

"Very strengthening, giving a great sense of belonging to

the Diocese, rather than just a parish or Deanery, and being one of a Lincolnshire team. Helping one to see needs and abilities (or inabilities) of other teams and individuals.

Some days could have been better 'summed up' at the end."

"Their main help has been to provide an opportunity for meeting other L.N.S.M.s as well as meeting and learning from 'experts' in particular fields."

"Very helpful, as they seem to offer real practical help for people who, in the main, have little appropriate training."

"Tremendously helpful in every way."

"Helpful, but I don't think that the subjects have always been relevant to many of us."

"All helpful though not always appreciated at the time."

"Helpful in that I have been given insight and facts which I would not otherwise have come my way, because in spite of L.N.S.M. I'm still not disciplined enough to do the reading and thinking that I ought."

In answer to the question, "What other opportunities of learning have you made use of since your initial training began?" (Question A3), out of 24 replies, 10 people mentioned private reading (one more than in Question A1), 3 people said that they were engaged in Reader Training, three stated that they had attended a Healing Ministry Course, three mentioned that they had been to a Retreat, three spoke of having joined a Counselling Course, and one person referred to the parish staff meeting. Other answers

included an Edward King House Spirituality Day, Deanery Chapter, Bishop's Certificate Unit, a Scripture Union Course, supervised study and essays, and an N.H.S. Course on Bereavement and Counselling.

In answer to Question A4, "Which areas of ministry would you like to see included in future C.M.E. days?" 24 replies were received, and a variety of answers were given.

6 people mentioned Healing

4 people mentioned Youth Work

3 people mentioned Family Services

3 people mentioned Biblical Studies

and 2 people each mentioned Evangelism, a Quiet Day and

Prayer. Two people gave no answer. An earlier

questionnaire (or Response Form) in the magazine "Forward"

had produced a similar answer, with the Healing Ministry

being the most requested subject.⁴ In response to student

interest in autumn 1987, C.M.E. day courses on the Healing

Ministry and Biblical Studies were planned for 1988.

From time to time L.N.S.M.s have been reminded about the Diocesan expectations about C.M.E.,⁵ and at the request of the L.N.S.M. Committee the C.M.E. sub-committee made a specific recommendation about minimum requirements, which was endorsed by the L.N.S.M. committee.

"CME EXPECTATIONS: At its meeting on 11 February the L.N.S.M. Committee endorsed the following recommendation of

the Syllabus sub-committee:

'We recommend that L.N.S.M.s undertaking C.M.E. should be expected to attend two out of six day courses per year (or their equivalent); in addition to this, it is expected that private reading, sometimes guided, learning within the parish (including some study in the team meeting), and the take-up of other courses (e.g. counselling course, Readers Training, appropriate Edward King House days or Open University) will normally take place.'"⁶

One of the chief concerns behind the Report, "Future Development of L.N.S.M." (November 1987) was the feeling that the L.N.S.M. Scheme needed to be more fully integrated into the life of the diocese and recommendations were made about C.M.E.⁷

"CME and Recommissioning

31. This Report has already emphasised the critical importance of continuing ministerial education. Renewal of the licences of those ordained and the individual mandates of lay members must be dependent on evidence of continued training during the term of the licence or mandate. Without such evidence the Bishop's authority to minister must lapse.

32. The question of responsibility for L.N.S.M. continuing education has been raised. Hitherto the L.N.S.M. staff has been responsible for the CME of those who have completed their three year course. We believe that if this continues

the burden of CME will weigh heavily on L.N.S.M. staff and divert resources from the essential "launch" function of the Scheme. In our view the present training provision of the Diocese should carry CME for L.N.S.M. trained teams. We recommend:

(a) that all ordained L.N.S.M. priests should be the CME responsibility of the Ministry Officer.

(b) that the Board of Education and Training should be responsible for all CME for lay L.N.S.M. team members.

(c) that the person appointed by the Bishop to supervise any particular L.N.S.M. team should be responsible for overseeing the team's CME programme.

We recognise that in making these recommendations we call for more resources to serve the development of a properly trained every member ministry in the Diocese; this will have financial repercussions."⁸

This proposal did not meet with much initial approval from either the Ministry Officer or the Diocesan Director of Education or the L.N.S.M. staff. Joint meetings during 1988 of the officers concerned led to firm suggestions about the collaborative training of the trainers, and about the creation of specific ministry modules that could both form part of the third-year of the L.N.S.M. Course and the first mandatory year of L.N.S.M. C.M.E. These modules could also be used by Readers as part of their envisaged CME development, and by other Christian people who wanted to pursue short courses for a particular ministry (e.g.

Bereavement Visiting or Youth Work). This modular approach appealed to the L.N.S.M. staff, the officers of the Board of Education, the Director of Readers and the Diocesan Missioner and the Ministry Officer, but all recognised it would demand a high level of co-operation, liaison and negotiation as modules would be planned by different agencies.

Suggestions were made about the appointment of an additional C.M.E. Officer, in addition to the Ministry Officer, who is responsible for the training needs of stipendiary and non-stipendiary ministers, and in addition to L.N.S.M. staff. This proposal, though attractive, did not seem at the time to be likely appointment within the Diocese, for financial reasons. By summer 1988 the Acting Director of L.N.S.M. (or Local Ministry Officer designate) was continuing to take responsibility for the provision and monitoring of L.N.S.M. continuing ministerial education. The L.N.S.M. Committee asked the Acting Director of L.N.S.M. not to plan any more day courses after 31st December 1988,⁹ in order that the Diocese might, in the light of the F.D.L. Report, transfer the development of C.M.E. to other diocesan officers. The Acting Director wrote to the chairman of the Board of Ministry to ask whether he should follow the committee's request, which was issued out of pastoral concern for the L.N.S.M. staff, or whether he should continue to respond to training needs of the increasing number of local ministers

who had completed initial training. The executive of the Board of Ministry decided that there was no alternative for some time to the L.N.S.M. staff continuing to have responsibility for the development and monitoring of local ministers' training in the C.M.E. phase.

In February 1988, the L.N.S.M. sub-committee passed the following resolution, which was accepted by the L.N.S.M. committee on 25th April 1988.

"Whatever pattern emerges in the development of the L.N.S.M. Scheme we hope that after the initial course, joint continuing training will be experienced by both lay and ordained local ministers.

In addition we see a place both for courses that are open to all the baptised and courses that are designed to meet the need of particular groups of ministers."¹⁰

This resolution arose out of the sub-committee's concern that the further training of local lay ministers and local ordained ministers was not to be separated without good educational reason. One cannot help but wonder how far the self-protection of the clerical profession has influenced certain of the F.D.L. Report's recommendations,¹¹ and yet the writers of that report had to take most seriously the anxieties of their fellow clergy. It is debatable whether by 1988 the Diocese had fully understood the far-reaching educational and financial demands of its commitment to C.M.E. for members of local ministry teams.

Chart 16 shows the development of L.N.S.M. C.M.E. Day Courses and the proportions of local ministers attending them. The rise in the number of trained L.N.S.M.s has meant that a wider range of day courses has been offered. The appointment of a full-time director of L.N.S.M. in September 1988, and the promise that the number of half-time assistants would rise from two to four by September 1989, has meant that more Saturday day courses have been planned. Such courses are not sufficient opportunities of learning in themselves. The Scheme looks for self-motivation in learning and the willing acceptance of the commitment to continuing ministerial education. Against this background the L.N.S.M. staff have realised from summer 1988 the importance of helping to establish more and better local C.M.E. in the parishes. The decision of the Board of Ministry executive in September 1988, referred to above, means that the L.N.S.M. staff have a continuing responsibility for the enabling and monitoring of local ministers' training, well beyond the period of the initial course.

Local Non-Stipendiary Ministry, Diocese of Lincoln,
Continuing Ministerial Education Day Courses

	Proportion of Local Ministers Attending	
Preaching Workshop	November 1985	12/24
Pastoral Visiting	March 1986	17/39
Liturgical Dance & Drama	October 1986	9/39
Preaching Workshop	December 1986	7/39
Quiet Day	March 1987	15/39
Counselling	June 1987	12/39
Evangelism	October 1987	13/56
Spirituality for Ordained and about to be Ordained L.N.S.M.s	November 1987	7/ 9
Youth Work	February 1988	13/56
Ministry of Healing	July 1988	19/56
Quiet Days	October 1988 and November 1988	21/78
Pastoral Theology	January 1989	
Preparing All-age Worship	Februrary 1989	
Voice Production and the Use of the Body in Worship	May 1989	
Marriage Preparation	May 1989	
Pastoral Visiting of the Bereaved	July 1989	

1. A Profile of L.N.S.M. and Local Lay Ministry, op.cit., p.3.
2. Draft Scheme for the Lincoln Diocese, (1984) op.cit., p.20.
3. Future Development of L.N.S.M.(1987), op.cit., p.12.
From 1987 the term "licence" has been retained as a legal term for ordained local ministers. The whole local congregation(s) is to be commissioned before training commences, and the elected ministerial team is given a mandate by the Bishop for public collaborative ministry.
4. Forward, an occasional bulletin for Local Non-Stipendiary Ministers in the Diocese of Lincoln, edited by the Revd. I.G. Stockton, No. 1., summer 1985, p.10.
5. Forward, an occasional bulletin for Local Non-Stipendiary Ministers in the Diocese of Lincoln, edited by the Revd. I.G. Stockton, No.8, autumn 1987, p.1.
6. Forward, an occasional bulletin for Local Non-Stipendiary Ministers in the Diocese of Lincoln, edited by the Revd. I.G. Stockton, No.9, Spril 1988, p.4.
7. Future Development of L.N.s.M., op.cit., p.3.
8. ibid., pp.12-13.
9. L.N.S.M. Committee minutes for the meeting of 7th July 1988.
10. L.N.S.M. Committee minutes for the meeting of 25th April 19088. The resolution is reprinted in Forward, op.cit., No.10, summer 1988, p.12.

11. The working party for the F.D.L. Report consisted of three clergymen, the Ven. R. Milner (Archdeacon of Lincoln, Chairman of the Board of Ministry, Diocese of Lincoln, later Bishop of Burnley), the Revd. Dr. W. Jacob, Warden of Lincoln Theological College and the Revd. A. Stokes, Chairman of the Local Non-Stipendiary Ministry Committee, Diocese of Lincoln. The working party's questionnaire was sent out to the L.N.S.M. Scheme's tutors and incumbents, and to everyone who had been ordained through the Scheme. A lay voice was scarcely heard!

CHAPTER 13

CONCLUSION: REFLECTIONS AND FUTURE PROGRESS

This examination of the Diocese of Lincoln's L.N.S.M. Scheme has been set against an exploration of some of the changes in the theology and practice of ministry since the Second World War, as well as against the ministerial needs of a predominantly rural diocese. The varied documentation of the Scheme has been examined in detail, and the theological and educational foundations have been uncovered. If the Scheme has been somewhat lacking in an expansive exposition of its underlying philosophy (including collaborative ministry, local responsibility for ministry and experiential learning methods), it has been shown that a coherent theological and educational justification for the practice of the Lincoln L.N.S.M. Scheme can be given. Clearly much experience and understanding of training for ministry has been gained in the Diocese of Lincoln 1980-1988. Increasing involvement with other agencies within the Diocese and continuing conversations with other dioceses, and with A.C.C.M., has helped to make the Scheme's implicit understandings more explicit, and to enable this thesis to be written.

The success of the Diocese of Lincoln in pioneering Local Ministry within the Church of England has now been taken seriously, and other dioceses look to the Scheme for advice. The Lincoln L.N.S.M. Scheme has itself provided a model of learning from experience. Risks have been taken, criticisms faced, and lessons learnt. Other dioceses have different ministerial needs, and different contexts in which to shape their patterns of training, but have opportunity to benefit

from Lincoln's struggles. Within the Church of England in an age of centralised government and faceless institutions there has begun a re-appreciation of the significance of the local dimension. It is increasingly realised, with the support of the primitive tradition, that local churches can find hope and development in the acceptance of a greater responsibility for the provision of ministry. If this is one of the strands in the Church of England's current approach to L.N.S.M., then another is the encouragement of a collaborative ministry which expresses a variety of gifts and ministries, and which makes plain that all believers share in the ministry of Christ. A local ministry team can help the local church to reflect its identity as both community and servant. Within this practice of ministry there has been a realisation of some of these hopes that Allen and Kelly expressed over half a century ago, of widening the Church's ministry and of the local church calling out local people to ordained leadership within their communities. Such "indigenous" ministry, whether in an industrial town such as Gainsborough, in a North Lincolnshire commuter village, or in a fenland benefice near Boston, has qualities of social penetration and communication that stipendiary ministry can rarely match.

By autumn 1988 increased evidence had arisen that L.N.S.M. was slowly becoming a more recognised development within the Church of England's ministry. A national working party had

been set up by A.C.C.M. under the Chairmanship of the Bishop of Stafford,¹ and it seems likely that this will lead to the Bishop's Guidelines for Local Non-Stipendiary Ministry becoming Bishop's Regulations by 1991. A questionnaire has been sent to every diocese,² and a national consultation on Local Ministry has been planned for October 1989. By the end of 1988 it seemed almost certain that the second A.C.C.M. recognised L.N.S.M. Scheme would soon be that of the Diocese of Manchester³ where candidates for local ordained ministry would receive more central diocesan training than in the Lincoln Scheme. In addition other dioceses were actively considering further development of local ministry.⁴

Within the Diocese of Lincoln, the Diocesan Synod of 5th November 1988 suspended standing orders, and allowed discussion of local ministry to take place in small groups, as part of a public relations and communication exercise. At this synod the Bishop of Lincoln declared his wholehearted support of the revised L.N.S.M. Scheme, and the Local Ministry Officer was publicly licensed by the Bishop. Within the discussions some continuing ignorance of the training course was expressed, and some participants aired their questions and doubts, whilst others testified to the value of L.N.S.M.⁵ At an earlier meeting synod had given its support for the next phase of local ministry development, but had called for more time for debate and consultation.⁶

The emergence of a less academically trained ordained local ministry within a wider corporate local ministry is still viewed as a threat by some stipendiary clergy, who fear a lowering of standards and an erosion of their professional caste. At an international conference on N.S.M. held in Lincoln in July 1988 just prior to the Lambeth Conference, "it looked as though we might be dealing with the problems that the church has with the growing numbers of non-stipendiary ministers, lay and ordained. It emerged that the real problem is often the defensiveness of the clerical class who feel their status and authority being threatened".⁷ Over this conference a question that loomed large was, "In making use of and developing non-stipendiary ministry, is the church sincerely moving towards new and creative understandings of ministry or merely responding to economic forces?"⁸ Local ministers, both lay and ordained, who have undergone a much less traditional theological training than that of the General Readers' Certificate, can be a bridge between older clerical models of ministry, and the ministry of the baptised. An authorised local ministry team is of great value if it becomes the way to a more extended active local ministry, and a road away from clerical dominance and lay passivity. A local ministry team, with its commitment to continuing training is able to erode the collusion of lay-clerical complacency, and to offer a model of openness and mutuality in ministry.

If the Lincoln L.N.S.M. Scheme has developed against a background of falling numbers of stipendiary ministers in a predominantly rural diocese, it is not sufficient to argue for L.N.S.M. from ministerial expediency. Christian ministry is marked by giving and receiving and the Church's authorised ministry should express a collaborative style of working that fits with the human interdependence that is essential in a developed society. As human beings we are made to live and learn in community. Clerical manipulation is foreign to Christlike ministry and to the development of human maturity. The worthwhileness of this educational venture is not dependent upon a shortage of stipendiary clergy, even if the decline in clergy members has been the pressing cause of the Church's re-thinking of its ministerial resources.

This thesis shows how important the preparation for local ministry is for both parish and diocese. The process of preparing a parish has received careful attention within the Diocese of Lincoln. This is reflected both in the different versions of the parish preparation unit and in the recommendations of the F.D.L. Report (1987). There has been much wrestling with outlining an appropriate process of preparation, that is both sufficiently clear and open-ended, and with providing within the preparatory course a partial expression of what L.N.S.M. training might itself be like. Biblical study, group work and examinations of the life of the church and of the community have been important elements

in this stage of the work. Opinions will vary as to how long a parish will need to prepare for this form of ministry, but a twelve month period would seem to be a minimum, with the P.P.U. being held over a limited number of weekly sessions. Episcopal support and explanation is required for L.N.S.M. to become integrated into the life of a diocese, so that it is seen as part of the totality of the Church's ministry rather than as a peculiar local initiative.

A training course for collaborative ministry is necessarily a risky venture, and is not "to be enterprised, nor taken in hand, unadvisedly, lightly or wantonly",⁹ but after serious thought. Yet not everyone who is interested in shared ministry is able to collaborate. Careful consideration has been given within the Diocese of Lincoln to the formulation of criteria for the development of authorised local ministry,¹⁰ so that L.N.S.M. is not started, where conditions within the parish, among members of the congregation, or within the incumbent are not right. In seeking to establish an L.N.S.M. training programme it is important to ask, "What will be covered in parish preparation?" "Who should participate in the preparation?" "What methods will be used?" "How long will the preparation last?" and "How many parishes can be helped to prepare for L.N.S.M. at any one time?"

It is hoped that within the Diocese of Lincoln from September 1989 part of the assessment of whether local ministry training would be an appropriate development in a particular parish, will be conducted by the Diocesan Parish Development Team.¹¹ If full agreement is secured about this partial parish audit, it will mean that the existing draft parish preparation unit¹² will require further revision by September 1989. This revision may be supplemented by short biographical testimony from past students and photographs. The creation of good communications is an important part of resourcing the Church's changing understanding of ministry as clergy and laity seek to come to terms both with the calls for a more shared ministry in Christ and with the further decline in numbers of stipendiary ministers.

It is significant that the longest section of this thesis is concerned with the role of the incumbent, who is shown by this analysis to be the key person in the development of local ministry in any parish. L.N.S.M. does not take away the leadership, authority and local oversight of the incumbent, but enables the incumbent to exercise leadership in a more corporate setting, which is marked by vulnerability, responsibility and accountability.

Incumbents have expressed in the questionnaire responses the value of support and comradeship in ministry, and yet an incumbent has the power to encourage or to thwart lay initiatives and confidence. The role of the incumbent in parish preparation and team election, in the ministerial

team's initial training and in its continuing life requires understanding and supervision. A diocese considering forming a local ministry scheme, needs to ask not only whether it has incumbents of the right calibre, but also whether the diocese is prepared to invest sufficient resources in incumbent training (or re-training). An incumbent of a prospective local ministry group has to be prepared to be open to personal and professional change. Therefore, incumbents require diocesan support and training in helping them to cope with the changes within their ministerial team, and the changes within themselves.

The development of local non-stipendiary ministry does not diminish the place of the stipendiary ministry, but rather enhances it. The number of professional paid clergy is likely to decrease further, and eventually this loss, at present felt most sharply in the rural and inner city areas of England, will affect more deeply other areas too. Stipendiary ministers in the Church of England will undertake responsibility for the oversight of more churches, and it will become all the more important both to form local ministry teams, and to train to a high standard the professional clergy. This emerging pattern of collaborative ministry has implications for training within the theological colleges and other courses of ministerial training. Local ministry will suffer without a skilled stipendiary ministry that supports local ministers in their

development and which protects the Church from congregationalism. L.N.S.M. has been restoring to the Church a sense of the local dimension, but this has not generally been at the expense of catholicity.

The tension between local and catholic is inevitable, and has to be experienced if the Church is to be true to its calling. The stipendiary complements the insights, experience and understanding of local leaders, some of whom will also bring experiences from other places, and who also may share in a representative ministry. The forms of training and licensing appropriate for local ministry are to do with calling, context and deployment, not with tiers of ministry. Episcopal care and supervision of local ministry, external assessment of the Lincoln Scheme by A.C.C.M. and rigorous review have helped to express catholic order and right standards within local non-stipendiary ministry. Since the F.D.L. Report (1987) the Diocese of Lincoln has established L.N.S.M. as an integrated part of diocesan life. The tension, of course, is sometimes not catholic-local, but institutional-community, which is felt when requests are made for community-called and parish-based ordained local ministers to be used outside their own pastoral unit. It would be most unfortunate if L.N.S.M.s became deanery liturgy leaders at the expense of their more local pastoral ministry. It is important to recognise that the Lincoln L.N.S.M. Scheme has developed out of interaction between a particular geographical and ecclesiastical context and a

developing ecumenical theological convergence in the understanding of ministry. Local non-stipendiary ministry requires a sound emphasis upon the corporate nature of the church, a commitment to the development of lay ministry, an appreciation of a diversity of ministries, a recognition of the local church's gifts and calling, a re-evaluation of oversight, leadership and service and a sense of God at work in his world.

If the role of incumbent has been of key significance, so has that of the tutor. A diocese contemplating the development of L.N.S.M. needs to ask what kind of tutoring is required, and to consider whether there is a willingness to devote sufficient resources to the training of tutors. The F.D.L. Report (1987) recommended that a higher priority be given to tutor selection and training, and that tutors be encouraged to develop their adult education skills and their imagination.¹³ By November 1988 within the Diocese of Lincoln a common core of initial tutor training for tutors from the L.N.S.M. Scheme, the Bishop's Course¹⁴ and the Readers' Training Programme had been devised. This common training will take the form of two linked day courses separated by about three months of tutorial experience. This initial course, planned by two members of the Diocesan Education Team and the Local Ministry Officer, will be supplemented by further in-service training options, and by the contextual training days provided by L.N.S.M. staff.

Within the Lincoln L.N.S.M. Scheme it has not always been easy to establish the right level of staffing. This has been partly because the scheme began as an experiment in ministry development. It has also been difficult to ascertain in advance how many parishes would be forming training groups in any given year, and how many students there would be in these groups, until shortly before the commencement of training. The highest number of students in training occurred during the academic year 1986-1987, when there were approximately 140 students in training for the first half of that year. At that time the paid staff consisted of three part-time parish priests. By the end of that academic year the then L.N.S.M. Director had resigned. Throughout the year 1987-1988 the course was run by the two assistant directors, who found that they had to give much more than the official half-time commitment to L.N.S.M.¹⁵ The appointment of another assistant director in July 1988 and the transfer of one assistant director to the new job of Local Ministry Officer (the new title for the Director of the Scheme), brought about from September 1988 a staffing of one full-timer and two half-timers. This staff increase occurred at a time when a year's moratorium on new groups had begun. In September 1988 there was a deliberate nil intake of students. The year's break had been necessary to allow time for the creation of new syllabus materials, fresh publicity material, common initial tutor training and a new staff team.¹⁶

By September 1989 it is intended that as well as a full-time Local Ministry Officer there will be four half-time assistants and a half-time course secretary. This much fuller staffing will occur at a time when student numbers will be at their lowest since the early days of the Scheme. Nevertheless, there will be much to do, for eighteen months or more of uncertainty and review, means that almost a "re-launch" of the enterprise is required. In addition until 1991 or thereabouts the Local Ministry staff will continue to have a training responsibility for those local ministers who have completed training. From September 1989 increased attention will have to be given to staff training and to the developing of areas of staff specialism such as tutor training, C.M.E., syllabus development and incumbent training. It is hoped by the existing L.N.S.M. staff that whilst student numbers may be small in 1989, they will increase considerably by 1990. Any diocese embarking on the formation of local ministry training courses will benefit from thinking as carefully as possible about staffing levels and about expected numbers of students.

The Lincoln L.N.S.M. Scheme 1980-1988 has been demanding of its directors' energies, and during the period 1986-1988 the staff found themselves very much at full stretch. Perhaps the birth of such a wide-ranging course warrants the appointment of a full-time officer at the outset. It is

important also that the parish element in a divided appointment is not too demanding. This means that in the countryside one is looking for a pastoral unit of no more than 1,500 inhabitants and no more than two churches in use. Perhaps the parish half of L.N.S.M. assistants' appointments helps them to have credibility with other parochial clergy, and assists the Scheme in being rooted in parish life. However, the underlying factor for the linkage of L.N.S.M. appointments with parochial responsibilities has been economic. L.N.S.M. staff are paid out of stipend. This means that under this system of financing the payment of staff, no lay people can be appointed, and that qualified women clergy can only be appointed if a suitable parish, hospitable to women's ministry, can be found in a particular area of the diocese.

An integral part of the L.N.S.M. movement is the call of the local church to carefully chosen members to train for collaborative ministry and local leadership. This distinctive emphasis needs to be safeguarded when the wider church tests the individual's responsive vocation. An openness to the insight and intuitions of the local church can be coupled with a vigorous assessment and selection process. The Lincoln Scheme includes the Local Selection Conference, which is staffed by diocesan and A.C.C.M. selectors. From 1989 onwards the F.D.L. Report (1987) recommendation will be followed of delaying the parish's opportunity of choosing out possible candidates for ordained

ministry until after the first year of training has ended, with the local selection conference occurring a year later.¹⁷ One may suspect that the diocesan selectors tend to give a marginal candidate the benefit of the doubt, sensing an ordinand's acceptability in a particular locality, whilst the A.C.C.M. selectors have a greater concern for the overall standards among the ordained ministry. On the evidence of Local Selection Conferences 1986-1988 the balance has probably been about right, with the selectors being faced with making difficult judgements. Two dangers need to be avoided by selectors: 1. the recommending of inadequate candidates and 2. the making of judgements based too much on criteria for stipendiary and non-stipendiary ministry, rather than for L.N.S.M. An alternative to local selection conferences when there are less than five candidates for local ordained ministry in any given year, is to have the candidates sent to a national Bishops' Selection Conference, with a local sponsor being present for part of the proceedings. Within the Lincoln L.N.S.M. Scheme this has been a less favoured option, even though the Diocese can make a financial claim on central funds for candidates recommended at a Bishops' Selection Conference.

It has been shown how the Lincoln L.N.S.M. Scheme has been a means of extending the ministry of the Church in the Diocese. There have been problems with some groups,

especially when consciously or unconsciously an incumbent has not been committed to developing a shared ministry. Yet overall there has been a growth in Christian confidence, a strengthening of existing lay ministries, and a gaining of new skills and insights. The ordination in 1988 of a foreman steelworker, a sewing machine retailer, a schools' science adviser, a chemist, a teacher, a retired teacher and a retired nanny, who continue their Christian ministry in the contexts in which they were already set, testify to a steady broadening out of the ordained ministry within the Diocese of Lincoln. All of these people have worked at their theology within very mixed training groups. Having to work together in the parish(es) with their incumbent, local training groups have had to do a considerable part of their training together. Here is one of the discernible strengths of the Lincoln Scheme, that learning for collaborative local ministry is largely corporate and local. Even in the 1989 syllabus a revised two-year common core of training is to be retained. It is important that whatever workbooks and other resources for learning are produced are able to address people with a wide variety of educational background and life-experience.

It may be desirable that a national outline agreed curriculum for general training for Christian ministry be produced.¹⁸ It certainly seems important that as more dioceses adopt local ministry schemes that a network of communication develops, and that ideas and experience are

shared. If the training, however, is to be truly local, then it seems that diocesan and regional syllabus differences will develop. In addition all course materials for local ministry training require an in-built flexibility, so that tutor, incumbent and trainees can find sufficient opportunity for local needs to be addressed. The Tiller Report envisaged that candidates for local ordained ministry would receive part of their individually tailored training through the already recognised part-time courses.

It should not be imagined that there need be only one model of training course for L.N.S.M., nor that the Lincoln Scheme's pattern would necessarily be right in another part of the country. Four models may be envisaged. 1. A diocesan scheme whereby candidates for local lay ministry participate in the entire course alongside candidates for local ordained ministry (the Lincoln Scheme 1980-1988). 2. A diocesan scheme (such as that being formed in Manchester) in which L.O.M. train as a distinct group from those being prepared for lay L.N.S.M. 3. A diocesan foundation course which is followed by further distinctive ministerial training for a diversity of ministries (as being formulated in Lichfield), and 4. Use by a diocese of one of the recognised part-courses; this is an approach that may be adopted in Gloucester and Hereford. Each of these models has its advantages and disadvantages. In the first model which is strong on members working as a team there is the danger of the course being too general, with insufficient

attention being given to particular ministries. The second model allows more emphasis to be given to the ordained ministry, but has the disadvantage that training may be insufficiently rooted in a local experience of collaborative ministry. It could encourage both a healthy experience of the wider church or it could reinforce an unhelpful individualism. The third model is attractive, but may lack sufficient corporate cohesion with its more modular approach. The fourth model involves diocesan use of a regional course or institute. It avoids the duplication of resources and involves using existing teaching experience. However, it would be important in following this option to ensure that the model of ministry being offered is not too dominantly that of stipendiary or non-stipendiary ministry.

The Lincoln Scheme as it prepares for 1989 is beginning to work to a more composite model. The three years of general training will become two, and some specialisation will take place in the third year of training, followed by a more structured first year of C.M.E. However the complete break between common training and specialist training recommended by the F.D.L. Report (1987)¹⁹ is replaced by a halving of the common training from 20 local tutorials in Years One and Two, to 10 local tutorials spread over a whole year in Year Three. In the 1989 Syllabus the commitment to collaborative ministry is expressed in the weight given to local tutorials and team meetings, but there is also recognition of the need

for more diversity of training with the formation of area groupings for training in different aspects of ministry. This will mean L.N.S.M.s training alongside other people in a particular area of the diocese in bereavement counselling or evangelism. As well as this diversity of training provision in the third year of the course, there is the possibility of a short joint course being established between Lincoln Theological College and Lincoln Diocese L.N.S.M. Scheme, in which the roles, expectations, spirituality and theology of ministers, deacons and priests would be considered. If to these developments are added the existing day courses and weekends it can be argued that the Lincoln L.N.S.M. Scheme will express more clearly than before the tension between catholic and local models of ministry. Understandably in its pioneering phase the Lincoln Scheme emphasised with singleminded zeal the localness of training (Chart 17 provides a draft outline of the 1989 syllabus). The arranging of the area specialist training will require considerable organisational expertise and the pattern that finally emerges will be partly dependent on student numbers and interests.

It seems sensible for any diocese considering the development of local ministry training on a diocesan basis, to consider what level of student intake seems viable and practical. How many students per year can a particular diocese afford? A ceiling of 90/96 students per year has been the theoretical limit in the Lincoln Scheme 1984-1988,

but numbers have never reached that level. A maximum of intake of even 72 would very much affect the teaching methods used at days or weekends, or would lead to a costly and demanding doubling of events. Staffing levels should relate to projected numbers of students, and to how widely the development of local ministerial teams is to be encouraged. In a small highly populated urban area there is more opportunity of centralising training at a particular centre/centres, but for local ministry there is no substitute for local training.

The theological colleges have the problem that their students have been removed from their existing life setting. Sometimes theological students receive so much concentrated new learning that neither their lives nor their prayers can keep pace with their acquiring of academic knowledge. The recognised training courses for stipendiary and non-stipendiary ministry offer a different style of education from that of the college. Many of their students are in full-time employment (like many L.N.S.M. students), but they are generally self-offering candidates for ministry, and the formal academic standards are more demanding than those of the Lincoln L.N.S.M. Course. The Lincoln experiment 1980-1988 offers the Church of England a different form of training, which emphasises not only the connections between current life-experience and theology, and between past experience and spirituality, but also the connections

between local experience and the wider Christian tradition. It is a pattern of training that takes more seriously the parish setting as a place of learning, without neglecting the worlds of work and leisure, and the riches to be explored in other parts of the tradition. The Lincoln L.N.S.M. Course involves learning in company with other church members, and sharing within one's own community what has been learnt.

The production of a new syllabus, new workbooks, a new parish preparation unit, a new introductory leaflet, new course handbooks, etc. will show much has been learnt during the years 1980-1988. The new materials will also help to show how much continuity there is between the Scheme's beginnings and its future. A new submission to A.C.C.M. will require a coherent theological and educational rationale, and in 1989 new external assessors will begin their work of assessing the assessment methods and standards of the course.

The Lincoln L.N.S.M. staff have not been short of questions addressed to them, questions from students, incumbents, synods, P.C.C.s, tutors, church members, bishops, clergy from other dioceses, assessors, reviewers, members of other churches and interested outsiders who recognise that the Church is doing something different. The L.N.S.M. movement is part of a wider re-shaping of the Church's ministry. The workbooks and other learning resources need to express

openness to God's future as well as remembrance of things past. The formation of a local ministry team is a risky thing for a parish, for an incumbent, for a bishop, and for those people elected for training. It is therefore important that a number of levels of assessment are built into such a training programme. An interested parish needs to be assessed before a team can be formed, the group and the individual group members are assessed during training, and the parish and the ministerial team need to be re-assessed (or reviewed) after their initial authorisation period has ended. Through all this the incumbents, the tutors and the L.N.S.M. staff find themselves assessed too.

A training course open to all sorts and conditions of women and men within the local church, who have reached a basic literacy level, and who are acceptable to the local congregation(s), has to be selective in what it seeks to cover. The other ministerial courses and the theological colleges have a similar, if different problem. Within a less academic, more experiential and practical course there needs to be an integral commitment to continuing learning and development. A diocese needs to determine how C.M.E. for local ministers, lay and ordained, will be resourced. If self-motivated learning and local continuing adult education is expected, local ministers and their incumbents cannot be simply left to their own devices.

For some students the L.N.S.M. experience will be part of spiritual development that leads to other forms of ministry. It is very likely that some local ministers will transfer to stipendiary ministry, but for that change, a period of ministerial stability as an ordained person is required, as well as further selection (via A.C.C.M.'s Candidates' Committee) and further training. Those closely involved in the L.N.S.M. Scheme do not see the training as a breeding ground for vicars, but it is inevitable that some men and women will in time make a transition to stipendiary ministry. It is unlikely that some of these future recruits to paid ministry would have even considered ordination apart from the call of the local church, and the formation that has taken place within the accessibility of local training. L.N.S.M. has integrity in itself, and should not be seen as a back way into ordained ministry, but as an enrichment of the ministry that God has given to his Church, and a hope for the future.

Of course, questions remain about the Lincoln L.N.S.M. Scheme, and here are a few.

How geographically limited should authorised local ministry be?

How representative are the local ministerial groups of the communities in which they live?

Will the training become more ecumenical?

Will the training of readers become more linked with Local Ministry group training?

How will a larger staff team develop and divide its responsibilities?

What form will the specialist ministry modules take?

Is a local ministry team a bridge to a fuller ministry of the laity?

Not all the questions about L.N.S.M. have been answered (nor even asked). The experience of those most deeply involved within the Lincoln L.N.S.M. Scheme 1980-1988, and in particular the staff, has meant living with questions, gaining adult education expertise through experience, and stretching forward in faith like long distance runners. The Lincoln Local Ministry Scheme has provided directions, even if not the exact route that other dioceses will follow as the Church of England faces up to the call to faithful and imaginative ministry at the turn of the twentieth century.

1. The Revd. A. Stokes, Chairman of the Diocese of Lincoln L.N.S.M. committee is a member of this working party.
2. The Lincoln response to the questionnaire was completed in November 1988 by the Revd. I.G. Stockton, Local Ministry Officer.
3. Letter of the Revd. M. Jarrett of A.C.C.M. to the Revd. I.G. Stockton 24th October 1988. There has also been communication between the Diocese of Manchester and the Diocese of Lincoln concerning local ministry training.
4. Church Times, London, Friday 9th December 1988, p.17.
This issue of the Church Times contains an advertisement from the Diocese of Newcastle for a Diocesan Local Ministry Development Officer:
"Applications are invited for this newly-created post. We are looking for someone with skills in theology and adult education as well as a varied experience to Christian ministry, to set up, develop and oversee the diocesan local ministry scheme. The work will include the design and administration of training courses for local teams of lay people.
This post will be combined with an appointment as priest-in-charge of a small country living."
The Revd. R. Ladds of the Diocese of Blackburn has arranged to spend a week in the Diocese of Lincoln in February 1989 to discover more about the Lincoln Scheme before the training scheme is established in the Diocese of Blackburn.
5. The Revd. I.G. Stockton sat in some of the discussion

groups, and verbal reports have been made by group leaders and group consultants.

6. Diocese of Lincoln, Diocesan Synod, 5th March 1988.
7. J. Shone, Non-Stipendiaries A-Z in News, the news magazine of the Scottish Episcopal Church, Edinburgh, September 1988, p.3.
8. *ibid.*
9. The Book of Common Prayer (1662), preface to the form of solemnization of matrimony.
10. Criteria for the Development of L.N.S.M. in a Pastoral Unit, a paper to Archdeacons, Rt.Revd. R.M. Hardy, 18th June 1988.
11. *ibid.*
12. The Ministry of the Whole Church (1988), *op.cit.*
13. Future Development of L.N.S.M. (1987), *op.cit.*, pp.10-11.
14. From September 1988 the Lincoln Diocese Bishop's Certificate has been re-named the Bishop's Course.
15. The Revd. D.N. Lambert and the Revd. I.G. Stockton (who was acting Director of the Lincoln L.N.S.M. Scheme from 1st July 1987-31st August 1988).
16. The Revd. D.N. Lambert will relinquish his L.N.S.M. responsibilities from August 1989. This means that from the beginning of 1989 the Bishop in consultation with the Board of Ministry is seeking to appoint three new assistant local ministry officers to be in post by September 1989. This means that the only member of

staff from the pre-summer 1987 period will be the Local Ministry Officer, around whom a new team will be forming.

17. Future Development of L.N.S.M. (1987), op.cit., pp 5-7.
18. J. Tiller, A Strategy for the Church's Ministry, C.I.O. Publishing, London, 1983, pp.146-7.
19. Future Development of L.N.S.M. (1987), op.cit., pp 6 and 8.

APPENDIX 1 (PART A)

THE QUESTIONNAIRE OF JUNE 1987 AND TABULATION OF REPLIES.

Letter Accompanying Questionnaire of June 1987

Revd. Ian Stockton, MA
Assistant Director of Local
Non-Stipendiary Ministry
Tel: Scunthorpe (0724) 764020

The Rectory
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Scotton
Gainsborough
Lincs. DN21 3QP

June 1987

Dear

In January I embarked on some research with the University of Hull, on the learning style and teaching methods of L.N.S.M. in the Lincoln Diocese, and I would greatly value your assistance in completing the enclosed questionnaire. This is not a mere academic exercise, but an attempt to understand better from an educational viewpoint what has been achieved so far, and how we may all learn from that experience.

I can assure you of confidentiality; that no students, parishes, incumbents or tutors will in any way be identified through this data.

I realise that this form may take some time to fill, but I believe that your contribution will be valuable to us all. Please send the completed questionnaire to me by 1st July. I enclose a stamped addressed envelope for your reply, and I thank you for your assistance.

Yours sincerely,

Questionnaire returns

Tutors 10 out of 17 forms returned	=	59%
Local* 24 out of 38 forms returned ministers	=	63%
Incumbents 18 out of 26 forms returned	=	69%
Average percentage of questionnaire returns	=	64%

*members of L.N.S.M. groups who had already entered the continuing ministerial education (C.M.E.) phase of their development, i.e. after the initial three year course is ended.

A. The Questionnaire

Local Non-stipendiary Ministry

Ian Stockton

A. L.N.S.M.s C.M.E.

1. What continuing ministerial education do you think is expected of you as a member of a local non-stipendiary ministry team?
2. In what ways have C.M.E. Day Courses been helpful or unhelpful to you in your ministry?
3. What other opportunities of learning have you made use of since your initial training ended?
4. Which areas of ministry would you like to see included in future C.M.E. days?
5. What observations have you now to make on the training that you undertook as an L.N.S.M. with respect to:
 - a) The style of learning?
 - b) the tutor's role?
 - c) the group sessions?
 - d) the practical training for ministry in the parish?
 - e) the days and weekends?
 - f) the syllabus?
6. How many times in a year do you have a staff meeting with your incumbent?
- 7.a) What has been your chief gain through the L.N.S.M. experience so far
 - i) in understanding?
 - ii) in ministry?
 - iii) in spirituality?

b) What has been your chief loss through the L.N.S.M. experience so far

i) in understanding?

ii) in ministry?

iii) in spirituality?

8. What for you has been the worst aspect of L.N.S.M.?

The Replies

A. was addressed to local ministers (past students) who had already embarked on the C.M.E. phase of L.N.S.M. development.

A1. What continuing ministerial education is expected of you?

to take advantage of day courses by attendance to attend as many day courses as you possibly can	9
reading/individual study	6
study in ministerial team/attendance at staff meeting	3
learning through practice of ministry	3
not sure/not clear/do not know	3
study related to parish work	1
extending what is covered in training	1
preparation for occasional offices, non-sacramental worship and youth work	1
it appears voluntary	1
training as a reader	1
with other L.N.S.M.s	1
as a woman little in our parish	1
an update on facilities to assist visiting and counselling	1
withdrawn from L.N.S.M.	

A2. In what ways have C.M.E. Day Courses been helpful or unhelpful to you in your ministry?

very helpful/helpful/valuable	10
fellowship/sharing	5
giving of confidence	4
basic, practical help	2
not always appreciated at the time/indirectly	2
Preaching Workshop	2
Quiet Day	2
Listening	2
compensation for lack of reading and thinking	1
encouragement	1
building of a pool of skills and resources	1
not at home in L.N.S.M. now	1
hearing experts	1
drawing aside	1
opening eyes to the possibilities	1
self-analysis	1
subjects not always relevant to many	1
could be better summing up at the end	1

Note: Whilst 10 replies stated helpful/very helpful/valuable in general terms, 18 replies in all maintained the helpfulness of the day courses either in specific ways or in general terms.

A3. What other opportunities of learning have you made use of since your initial training ended?

private reading	10
reader training	3
healing course	3
retreats	3
none	3
counselling courses	2
Scripture Union course	1
Spring Harvest	1
Edward King House Spirituality Day	1
Bishop's Certificate Units	1
Staff meeting	1
deanery chapter meetings	1
with other L.N.S.M.s	1
contact with other professionals	1
supervised study and essays	1
from practice	1
attending living churches	1
withdrawn	1

A4. Which areas of ministry would you like to see included in future C.M.E. Days?

healing	6
youth work	4
biblical studies	3
family services	3
evangelism	2
Quiet Day	2
prayer	2
no answer	2
baptism	2
anything practical	1
Christian discipline	1
music	1
church history	1
creche	1
dance and drama	1
sharing experience	1
deprived children	1
case studies of parish problems	1
communication	1
marriage preparation	1
confirmation preparation	1
preaching	1
provision of transport	1

A5. What observations have you now to make on the training that you undertook as an L.N.S.M. with respect to:

a) the style of learning?

good/right/excellent	5
too academic/theological/college style	4
more than our tutor	3
about right/quite adequate	2
encouraging and supportive	2
note-taking (too much)	2
too much to absorb	2
good for beginners/not extending enough	2
relaxed and informal	1
fairly formal	1
regurgitating of notes	1
non-threatening	1
disciplined approach	1
no answer	1
made to feel inadequate	1
awful	1
helpful for non-academic	1
no adverse remarks	1
withdrawn	1
broad education	1
hard at first	1

A5. b) the tutor's role?

guide	6
enabler/encourager	4
helper/supporter	4
excellent/very good	3
teacher	3
not suitable	3
adviser	2
friend	2
too academic	2
understanding and patient	2
knowledgeable	1
insecure	1
lack of counselling	1
chairman	1
not happy	1
treated us like children	1
enabled us to teach one another	1
inspiring	1
lacking in teaching ability	1

A5. c) the group sessions

learning through sharing together	5
bond of fellowship	4
strength and support	4
helpful	3
feedback beneficial	1
enjoyable	1
can be good given the right tutor	1
domination by certain members	1
four sessions before free discussion	1
instructive	1
dislike of lecturing	1
friction	1
too large (twelve or so)	1
would have benefitted from larger group	1
more group sessions	1
lack of realisation of varied educational levels	1
too little discussion	1
helped with listening	1
withdrawn	1

A5. d) the practical training for ministry in the parish?

lacking/not enough/limited/too little	10
good: deep-end approach/very helpful/key feature/ training rooted in practicalities	7
already involved in the practice of ministry	4
depends on incumbent	2
development through interregnum	2
helping each other	2
more in preparation for ordination is required	1
leading of worship taken away since the ordination of other members	1
P.C.C. support	1
tutor support	1
withdrawn	1
no answer	1

A5. e) the days and weekends?

very helpful/excellent/super/most useful/good	11
no answer	5
sharing	4
meeting other groups	3
variety	2
enjoyable	2
should be compulsory	2
qualified speakers	1
some speakers lack quality	1
no adverse criticism	1
wishy-washy, some doubtful doctrine expounded	1
most helpful part of the course because of expectation to contribute more of ourselves	1

A5. f) the syllabus?

generally good/mostly good/adequate	5
what syllabus?/not known	3
no answer	3
lack of counselling skills	2
jam-packed/too full	2
answering people's questions	2
not practical enough	1
too academic	1
good for beginners	1
meaty	1
not enough Old Testament	1
lack of Bible	1
limited	1
basic theology required for the course	1
wishy-washy	1
not thorough enough	1

A6. How many times in a year do you have a staff meeting with your incumbent?

monthly	7
3-4 times a year	6
8-10 times a year	3
fortnightly	3
rarely	3
weekly	2

Note: One of the answers stating "rarely" mentioned that the meetings were only at the L.N.S.M.s' request.

A7. a) What has been your chief gain through the L.N.S.M. experience so far:

i) in understanding?

interpretation of the Bible	5
comprehensiveness of the Church's ministry	5
growth in personal faith	2
tolerance	2
pastoral care	2
liturgy	1
learning through sharing	1
self-understanding	1
confidence	1
Spirit's working	1
realisation of complexity	1
caring	1
understanding others	1
church history	1
needs of a rural parish	1
listening	1
strength through prayer	1
withdrawn	1
so much	1

7a. (ii) in ministry?

confidence (including confidence to take on new tasks)	5
experience of ministry	4
new tasks	2
not a lot	2
closer to God	1
realisation that others have the same problems	1
helping others	1
leading worship	1
preaching	1
finding a Christian and a minister to be the same	1
privilege of priestly ministry	1
discipline	1
no answer	1
serving	1
gradual development	1
called upon when needing	1
visiting	1
experience	1
ministry received from the Diocese	1
part I can play	1
understanding the faith of non-churchgoers	1
involvement with children	1
withdrawn	1

7a. (iii) in spirituality?

importance of prayer	3
listening	3
deeper appreciation of the Holy Communion	2
sharing together	2
asking God	1
spirituality and study belong together	1
presence of God in daily life	1
difficult to assess	1
growing up	1
nil	1
not a lot	1
no answer	1
loved as I am	1
more compassion	1
God's word in action	1
sharing a private faith	1
sense of direction	1
openness	1
learning to be quiet	1
guidance	1
closer to God	1
withdrawn	1

7b. What has been your chief loss through the L.N.S.M. experience so far

i) in understanding?

ii) in ministry?

iii) in spirituality?

(All replies gave a combined answer to i, ii and iii)

No loss	13
loss of cosiness of Christian believing/increased complexity of faith	4
no answer	3
contact with others	2
taking services rather than listening - a different spirituality required?	1
expected to lead in areas where I felt incapable	1
where do we go from here?	1
responsibility of ministry	1
doubt	1
withdrawn	1

Note: contact with others:

- a) friends and family
- b) ecumenical contact

A8. What for you has been the worst aspect of L.N.S.M.?

criticism and misunderstanding of clergy and readers	5
lack of time	3
day courses	2
not being used in the parish	2
tension between church and family	2
C. of E. cosiness brought into question	2
fitting in study days and tutorial sessions	1
not being with wife and children at worship	1
trying to get others to understand (including family)	1
lack of time for tutor in assessment	1
tutor not controlling the dominant person	1
commentary on Isaiah 1-39	1
academic part	1
guilt	1
none	1
lack of confidence	1
self-awareness	1
lack of support from the diocese as a whole	1
pressures	1
becoming too academic	1
conflict between spiritual help and raising money	1
regarded as substitute for stipendiary clergy	1
wondering if capable	1
expectations during course not made clear	1

APPENDIX 1 (PART B)

THE QUESTIONNAIRE: INCUMBENTS' REPLIES

Local Non-Stipendiary Ministry

B. L.N.S.M. - incumbents

1. What for you has been the chief gain from the L.N.S.M. experience so far?
 2. What for you has been the worst aspect of L.N.S.M.?
 3. Has the experience of working with an L.N.S.M. group changed your ministry? If so, please state in what ways.
 4. What view do you take about the role of the incumbent in L.N.S.M. training?
 5. What observations have you to make on the training that the L.N.S.M.s have so far undergone with respect to:
 - a) the style of learning?
 - b) the teaching methods?
 - c) the group sessions?
 - d) the practical training for ministry in the parish?
 - e) the syllabus?
 - f) the diocesan oversight?
 6. What areas of ministry would you like your local ministers to cover as part of their Continuing Ministerial Education?
 7. Do you have any thoughts to share about tutor/vicar roles?
 8. What further help could the diocese offer to:
 - a) incumbents of L.N.S.M. groups?
 - b) incumbents who are interested in L.N.S.M.?
 - c) parishes who are interested in L.N.S.M.?
- B. was addressed to the incumbents of parishes having

L.N.S.M. groups, both groups in training and those who had completed the initial course.

B1. What for you has been the chief gain from the L.N.S.M. experience so far?

part of team/colleagues/development of team/ corporate/communal ministry	9
mobilisation of whole church/widening out/ encouragement to others	3
in worship	3
pastoral work	2
new concept of ministry	1
serious group	1
deepening of thought about ministry in incumbent, group and P.C.C.	1
United Reformed Church - Anglican partnership in learning	1
training of elders	1
lay evangelists	1
increase in self-reliance	1
diversity of talents and views	1
relief from pressure of parochial expectations	1
people discovering their own ministry	1
wider fellowship	1
programme of study and practical suggestions	1
enthusiasm	1
realisation of human resources	1
no gain	1
no answer	1

B2. What for you has been the worst aspect of L.N.S.M.?

not enough team members/loss of membership to become very small group	3
wrong teaching style/too academic/too formal and didactic/tutor could not cope with experimental learning	3
over-emphasis on ordination	2
no answer	2
pastoral demands on incumbent in dealing with the students and the priorities of ministry	1
trying to help parishioners understand the role of L.N.S.M.s	1
inability of the parish to put forward a woman for the diaconate	1
non-recommendation of an ordinand	1
letting members lead worship and telling them their mistakes	1
inadequacy of the training course in its early days	1
fitting L.N.S.M.s (who are non-serving United Reformed elders) into the elders' meeting and an ecumenical staff meeting	1
assumption that a minimum of training is sufficient for local ministry	1
explaining to L.N.S.M.s things that are easier to do oneself (at an early stage)	1
restraining irrelevant enthusiasm (at a later stage)	1
lack of ordinand in the team for preparation of an additional president at the eucharist	1
increased false expectations and aspirations	1
poor selection of local ministry team	1
poor co-ordination with the parish	1
no assessment of the pastoral capabilities of ministers	1
reinforcement of the pastoral capabilities of ministers	1
slowness of L.N.S.M.s to realise that they are called	

to share their ministry	1
potential divisiveness in a small rural group parish	1
trying to discern how to use the team	1

B3. Has the experience of working with an L.N.S.M. group changed your ministry?

If so, please state in what ways.

yes	10
no	3
no answer	3
too soon	2
-----	-----
delegation	4
towards management	2
joint decisions	2
shared planning	2
more advance planning	1
challenge to intellectual and spiritual life and pastoral example	1
closer examination of one's own strengths and weaknesses	1
support	1
time for theological reading and courses	1
no longer an old-time vicar chasing around	1
reversing of solitary incumbent	1
model which is fostered by C. of E. structures	1
marginal change	1
more sense of direction	1
L.N.S.M. group has not functioned	1
change in parish	1

B4. What view do you take about the role of the incumbent in L.N.S.M. training?

approval of distinction of role between tutor and incumbent	4
preference for the incumbent being the tutor for all or some sections of the course*	4
helper in practical pastoral and liturgical situations and in theological reflection	3
enabler of gifts and ministry of others	3
leader	3
marginalised/danger of being isolated from the training group	3
sharer of ministry	2
making space for trainees/letting them get on with it	2
supporter/underlining the confidence of the local church	2
encouraging the students to consult one another	1
incumbents are not accountable enough for their role	1
based on model of Jesus' ministry	1
delegator	1
pastoral role	1
part of the whole process of training	1
poor involvement by previous incumbent	1
closer involvement required	1
danger of group - incumbent breakdown	1
no answer	1

* Of these four replies two favour the incumbent being the sole tutor, and one adds "with outside supervision". One reply speaks of using the incumbent in some tutorial sections, and the other reply states "at occasional services".

B5. What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:

a) the style of learning?

good	10
negative/critical comments	5
adult group work about right	2
too academic	2
no answer	2
enjoyable	1
a tutor who understands group learning is required	1
the group approved of mutual learning	1
suited to mature adults	1
some students say the course is too shallow, whilst others say it is just right	1
marking of work is not appropriate	1
mistake to use the Bishop's Certificate workbooks	1
the question of experiential as against traditional book learning	1
geared towards growth in self-awareness and self-affirmation	1
not every session should be divided between the participating students	1
appreciation of the sharing out to students of the leading of discussion sessions	1
too directed towards the needs of ordination and A.C.C.M.	1

B5. What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:

b) the teaching methods

acceptable/well suited to adults/I like the approach/ adequate	5
the value of the study days - motivation of students - development of group work - cross fertilisation with other parishes	3
group feels uninspired by the tutor/poor tutor/ appalling	3
content programmed to exam-type approach/too formal and didactic/too influenced by university styles	3
no answer	3
too much content/tutorial sessions too lengthy	2
all local ministries contribute/everyone shares in discussion	2
needs to vary more	1
there is a place for a short lecture or paper, e.g. on doctrine	1
not sufficient opportunity of airing thoughts & feelings	1
valuable group discussion and reading	1
much depends on the tutor	1
a good tutor must adapt and not stick to the letter of course workbook	1
two workbooks for one semester is difficult	1
learning from each other	1
there is a place for book learning	1
the sharing of tasks between students and tutor is good	1
much is given by the tutor	1
students' assumptions are challenged	1

an existential and experiential approach is advocated 1
domination of discussion by the dominant 1

B5. What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:

c) the group sessions?

appreciated/essential/very valuable	5
no answer	4
companionship/mutual support/become a team	3
sessions with the incumbent have gone well	3
too formal/didactic	2
marginalisation of the incumbent	2
important that less confident members are not subdued and dominated by others	2
it depends on the gifts of the tutor	1
the tutor talks too much of his own situation and team	1
the students have grown in the confidence of asking questions and making comments	1
mutual learning	1
mixed experience	1
too small a group (3)	1
a monthly staff meeting is scarcely enough	1

B5 What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:

d) the practical training for ministry in the parish?

the participants were involved in ministry before L.N.S.M.	2
small liturgical and pastoral projects have taken place	2
involvement in visiting - help given	2
involvement in the liturgy - help given	2
no answer	2
detailed instruction about evensong was irrelevant to the parish	1
it is important to help group members to realise where their ministry might lie	1
practical learning through observation and participation in marriage preparation	1
in the 'incumbent' sessions we have concentrated on the liturgy	1
need to include new approaches in worship	1
the incumbent has to work with and separately from the L.N.S.M.s	1
a bit thin, but better than theological college twenty years ago	1
need to help with voice production	1
tension between L.N.S.M.s and non-L.N.S.M.s involved in ministry	1
more specific tasks	1
the need of the incumbent to be present at some practical sessions	1
rewarding	1
the incumbent requires closer supervision & accountability	1
appreciation of assessable tasks - intercessions, counselling, etc., but some were a bit superficial	1

B5 What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:
e) the syllabus?

comprehensive/reasonable and acceptable/about right in its later forms/good	5
no answer	4
too crowded	3
too academic	2
an ordered course	2
no good at all/a shambles	2
Bishop's Certificate material was not suitable	2
good, since the staff are open to change	2
only vague knowledge of the syllabus	1
the group started with pentateuchal criticism	1
the course should begin with exploration of contemporary society	1
puts responsibility onto the tutor	1
begin with the Bible and translate it into parish and personal life	1
an intermingled approach, without great blocks of Bible or Man in Society, is desirable	1
too wide for some students	1
early syllabus - sketchy	1
more Biblical foundations are required	1
the tutors must see the syllabus as a guide	1
importance of conviction and the understanding of corporate ministry	1
still based on the theological college model	1

B5 What observations have you now to make on the training that the L.N.S.M.s have so far undergone with respect to:

f) the diocesan oversight?

exceptionally good/most helpful/very good and supportive/ caring and comprehensive	9
a clearer definition of the scheme is required	3
no answer	3
more encouragement and recognition of diocesan responsibility for trainees is required	2
appreciation of the assessment process	1
ignorance about Anglican oversight	1
appointment of suitable incumbents	1
void after initial training	1
inadequate and inept	1
more integration into the pastoral and disciplinary system of the diocese is required	1

6. What areas of ministry would you like your local ministers to cover as part of their Continuing Ministerial Education?

pastoral care	5
listening and counselling	4
bereavement counselling	2
social issues	2
liturgy	2
no answer	2
spirituality	1
consultation and communication	1
sociology and psychology - for some	1
visiting	1
evangelism	1
to be open to any opportunities	1
sermon preparation	1
the elderly	1
more P.O.T. for priests	1
it is for ministers and parishes to discover	1
Bible	1
doctrine	1
administration and management skills	1
it must be grounded in actual pastoral experience	1
children's worship	1
a prospectus	1
a progression of subjects at developing levels and a sequence of skills	1

more need for continuing supervision	1
baptism preparation and follow-up	1
confirmation and marriage preparation	1

7. Do you have any thoughts to share about tutor/vicar roles?

no answer	5
too much to be both/helpful if incumbent and tutor not too connected/value of split roles	4
no need for outside tutor/abolish distinction	2
more involvement of incumbent in training	2
good close relationship of trust is required	2
more co-operation from tutors	1
ignorance of the tutor about the parish	1
O.K.	1
one good tutor and one poor tutor led our group	1
still learning about this	1
an occasional meeting together is helpful	1
the need to communicate and co-operate effectively	1

8. What further help could the diocese offer to:

a) incumbents of L.N.S.M. groups?

discussion with other incumbents/development of day courses	5
clearer idea of aim, purpose and objectives of the course	2
no answer	2
support of bishops, archdeacons and rural deans	1
area training groups under C.M.E. provision	1
defining the role of the incumbent in the L.N.S.M. Scheme	1
guidance on the leading and content of staff meetings	1
written comments of incumbents previously involved in L.N.S.M.	1
present provision is adequate	1
help in identifying one's real needs	1
a fixed number of meetings with the leaders of L.N.S.M.	1
the present provision is very good	1
the holding of reviews of L.N.S.M. parishes	1
training of the trainees	1
no further help	1
breaking down the barriers of suspicion	1
the status of an incumbent who trains local ministers	1

8. What further help could the diocese offer to:

b) incumbents who are interested in L.N.S.M.?

opportunity to meet a cross-section of personnel from other parishes involved in L.N.S.M.	5
no answer	4
clearer definition of the purpose of the scheme	2
to see them as back-up colleagues	1
support of bishops, archdeacons and rural deans	1
help to return to the New Testament Church and to get rid of the vicar image	1
accurate information from experience as part of an information pack	1
help for threatened incumbents	1
present provision is adequate	1
to stress the corporate nature of ministry rather than easing the burden of the clergy	1
a stress on the ministry of the baptised and on the common standing of the ordained priesthood	1
application to the bishop who will appoint a supervisor	1

8. What further help could the diocese offer to:

c) parishes who are interested in L.N.S.M.?

sharing the experience of parishes who have already been involved in L.N.S.M.	4
no answer	4
clearer idea of the Scheme's aims and objections	2
careful preparation	2
good information pack	2
encouragement of an unwilling incumbent	2
teaching about the ministry of the baptised and about corporate ministry	2
bishops', archdeacons' and rural deans' support	1
nominations for ordination to come later in the course	1
the Bishop's role and responsibility	1

APPENDIX 1 (PART C)

THE QUESTIONNAIRE: TUTORS' REPLIES.

L.N.S.M. = tutors

1. Have there been gains for you in the L.N.S.M. experience so far? If so, please elaborate.
2. Have there been difficulties for you in tutoring an L.N.S.M. group? If so, please elaborate.
3. What are your views about:
 - a) The Bishop's Certificate Unit?
 - b) The L.N.S.M. units?
 - c) the group notes?
 - d) the shape of the syllabus?
 - e) numbers of students in groups?
- 4.a) How would you describe your style of teaching?
 - b) What teaching methods do you use?
5. If progress in ministerial development has taken place among the students, how and in what ways has this progress taken place?
6. Have you any comments to make on vicar/tutor roles?
- 7 a) What sort of ability range have you encountered in your group?
 - b) What sort of range of experience have you met in your group?
 - c) How have you dealt with these differences?
8. Are there any areas of ministry that you think must be covered as part of the students' continuign ministerial education?

9. What are the chief difficulties students have?
10. Have you any comments on the reason for student drop-out in some groups?
11. How well have the students taken responsibility for their own ministerial learning?
12. What further help might tutors require?

C. was sent to the tutors of L.N.S.M. groups that commenced training in the years 1984, 1985 and 1986.

C1. Have there been gains for you in the L.N.S.M. experience so far? If so, please elaborate.

fellowship	5
reading/discipline of reading	4
stimulus to thinking/sharing thoughts	3
challenge to views/sharing different views	3
active interest outside one's parish	3
gain in adult education understanding	2
good revision	2
help in seeing personal strengths and weaknesses/help in personal growth	2
watching others' growth and development	2
meeting a new group of varied Christians	1
gain in handling small groups of adults	1
in preparation	1
exercising a ministry of enabling	1

C2. Have there been difficulties for you in tutoring an L.N.S.M. group? If so, please elaborate.

too much content	3
none	2
insufficient briefing about the group and the aim	1
Bishop's Certificate workbooks	1
assessment	1
the concept of individual and team ministry	1
change in scholarship over 20 years	1
teaching about pastoral work	1
the place of content in the learning process	1
the resentment of my own rector	1
travelling in bad weather	1
the dividing of the leading of a session among the group members	1
encouraging non-talkers	1
tiredness	1
the old syllabus was too vague	1
the group was too large for small group methods	1
the incumbent's presence was not always helpful	1
the incumbent's failure to hold staff	1
time	1

C3. What are your views about:

a) The Bishop's Certificate units?

not relevant to the group/not practical enough/too academic/not practical, too theoretical	5
too much content/need to edit and adapt	3
generally good	2
beyond the capacity/capability of some group members	2
the tutor found of value, but the group did not	1
too remote even for their original function	1
Worship and Biblical Studies - good	1
Pastoral and social sections - poor	1
indigestible	1
sometimes closed questions are given, suggesting certain answers	1
too theological	1

C3. What are your views about:

b) the L.N.S.M. units?

far better than the Bishop's Certificate units	4
still a need for selectivity	4
still too wordy	
still there is need to develop an applied theology approach	
still superficial in places	
more relevant to L.N.S.M. training	2
more aware of students' limitations	1
excellent	1

C3. What are your views about:

c) the group notes?

helpful/great help/very helpful/helpful on the whole	9
they offer explicit approval of sitting lightly to the Bishop's Certificate material	2
help in interpreting and making relevant the Bishop's Certificate unit	2
useful structure/quite useful	2
should be included within the workbook	1
modification is needed for a large group	1
too much material	1
there is a need to allow members to lead longer sections of a session	1
sketchy at times	1

C3. What are your views about:

d) the shape of the syllabus?

I approved of starting with Pastoral Studies (and worship)	2
Biblical Studies should come next after Pastoral Care	1
The group found some difficulty in starting with Pastoral Studies	1
I liked starting with Biblical Studies, for the group knew each other better when it came to Pastoral Care	1
Where to begin is always a problem	1
More practical content is to be welcomed	1
It did not suit us starting with Year 2	1
Right for those in an Anglican set-up	1
O.K., so far, after Year 1	1
No comment	1

C3. What are your views about:

e) numbers of students in groups?

8 is a good number for group work, but is too many for all to be involved individually as suggested 1

I feel that 8 would be the maximum; larger, I would want to divide in half 1

8 is a good number 1

5-8 is probably best 1

We started with 6, a good number, but after losing 2 the group is too small 1

5 or 6 is a workable minimum. I have 3 students, but I would have wanted 12 1

10 students, but seldom are all present 1

Size is not as important as 'mix' 1

There are problems with small groups, if some members are absent 1

15 or more should be avoided 1

* All the answers are listed individually above. The number of students in local groups favoured by the tutors is in the range 5/6 - 8/10, with around 8 members overall seeming to be the most favoured group size.

C4a. How would you describe your style of teaching?

Enabling/drawing on the experience of the group/helping them to follow the arguments	3
As a resource (like a workbook)/as one element of input	3
Part of the group as much as possible/collaborative	2
Informal participation/discussion group	2
Guide/leader	2
Learner with and from the group	1
The group experienced me as didactic in Old and New Testament, but they wanted to content covered	1
Old-fashioned	1
Informative when required	1
Helping students to introduce areas of discussion	1
Now less controlled and directed (over-reaction?)	1

C4b. What teaching methods do you use?

informal discussion	7
leading of sections by group members	7
some lecture-style	3
some drawing on the group's experience	3
individual conversations/interviews	2
encouraging students to follow their lines of argument	1
enabling students to hear what each other are saying	1
avoidance of lecture	1
practical work (e.g. reading in church)	1
preparation of material in sub-groups	1
hand-outs (e.g. on Biblical Studies)	1
use of personal experience	1
comment on assemble work	1

C5. If progress in ministerial development has taken place among the students, how and in what ways has this progress taken place?

Growth in confidence/confidence in leading and directing discussion/confidence in taking services	4
Second-hand observation of student's ministry/not seen in action/judge by hearing their reflections on ministry, so difficult to assess	3
Mutual learning	2
development of critical faculties	1
through the support of the incumbent	1
through the stimulation of group discussion, assignments and practical experience in the parish	1
some lack of practical experience	1
listening skills	1
self-knowledge	1

C6. Have you any comments to make on vicar/tutor roles?

reference to contact*/interchange/liaison	5
good to have "outside" tutor	2
good neighbours, but little contact about L.N.S.M.	1
I regarded the incumbent as the boss within his group	1
the incumbent needs to be clearer about ministerial roles within the group	1
more contact in an ideal world	1
the vicar must carry out his responsibilities about the staff meeting and practical training	1
the need to be mutually supportive/liaison	1
no comment	1
the tutor is not to sort out pastoral problems within the group	1
in close contact	1
the incumbent should be involved in the more practical sessions	1

* listed separately below

C7a. What sort of ability range have you encountered in your group?

a wide ability range/graduate - those who left school at 15/highly academic - one near illiterate/good degree - handful of C.S.E.s/wide range of experience and age as well as academic ability 7

very wide at first, but quite a level ability beneath the surface of formal educational differentials 1

all have experience of further education, but one is slow 1

all able to understand and to contribute well in discussion 1

C7b. What sort of range of experience have you met in your group?

great variety of timespan as Christian disciples/lay reader - young man new to faith/very long - recent church experience/many years' leadership - comparatively new Christians	5
very varied, but considerate	2
'all of life' has been experienced by individual members	1
nurses - village postmen - housewife - teacher	1
all of them have been up against it at some time	1
wide variety in personal life, faith and community involvement	1
similar level of experience in the liturgy	1
most are in their 40s and 50s	1
considerable pastoral and relevant to personal experience in some cases	1
no answer	1
70 year old with 40 years parish involvement to a young scouter with preaching aspirations	1

C7c. How have you dealt with these differences?

mutual appreciation/affirmation of all/encouraging mutual valuing and listening/helping all to contribute/affirmation of all valid experience/ recognition of everyone's gifts and experience	6
the use and development of open group discussion	2
flexibility in assessable work	1
blending formal ability and life experience	1
ministering to each other	1
forming a common mind	1
by going at the pace of the slowest member	1
by being a friend	1
by sharing experience	1

C8. Are there any areas of ministry that you think must be covered as part of the students' continuing ministerial education?

aspects of pastoral care (including stressful situations, mental illness and bereavement counselling)	4
occasional offices	2
no answer	2
preaching	1
only as they become appropriate	1
spiritual direction	1
encouragement to read	1
the history and relations of the wider church	1
resources for private devotions	1

C9. What are the chief difficulties students have?

time	5
inadequate preparation	2
low self-esteem	2
academic course material	2
full involvement in the local church	1
uncertainty about being able to cope with the learning process	1
discipline of finding space in a full life	1
difficulty of discovering a place of quiet	1
difficulty of study after long years of reading for pleasure	1
shortage of books	1
academic course material	1
failure to see the relevance of material	1
lack of content for some students	1
attendance	1
tiredness	1
pastoral care unit - too rushed, and lack of depth	1
balance between church life and other commitments	1
writing and self-expression: one or two people in a group	1

C.10 Have you any comments on the reason for student drop-out in some groups?

pressure of time	4
dissatisfaction with course content	2
sense of inadequacy	2
asked to resign - inadequate attendance and unreal expectations	1
testing of vocation	1
lack of understanding about L.N.S.M.	1
lack of appreciation of the commitment they were making	1
anxiety about the course	1
anxiety about employment	1
no	1

C.11 How well have the students taken responsibility for their own ministerial learning?

on the whole well	4
very well/very conscientious/willingness to take responsibility is encouraging	3
it varies/half and half	2
no answer	1

C.12 What further help might tutors require?

help in adult education methods and group leadership	4
tutor days are helpful	3
initiation course required	1
more selectivity to choosing tutors	1
more to be demanded of tutors	1
earlier access to Book Box	1
good support	1
indication whether one is proceeding along right lines	1

APPENDIX 2

PROGRAMME OUTLINES FOR TUTOR TRAINING DAYS 1985-1988

LOCAL NON STIPENDIARY MINISTRY

Rev. David N. Lambert
The Rectory
Peppin Lane
Fotherby
Louth LN11 0UG
Dec. 6th 1985

Dear

The next L.N.S.M. Tutors' Day will be held on Tuesday, January 14th at the Diocesan Education Centre from 1030am to 3-30 pm.

We will use the first half of the morning session considering the work of the present term:-

A. Any difficulties encountered generally.

B. How the groups got on with the material - especially with the USE OF THE BIBLE Work Book being used for the first time.

C. How the tutors feel about the material.

D. Any specific suggestions for improvement.

The second half of the morning will be used by Lawrie and I to introduce the new GOSPEL OF MARK Work Book.

Lunch,- from 12-30 to 1-30pm, as usual, is not provided.

Most of the afternoon will be used by Ian for introducing the new Work Book PREACHING TEACHING AND LEARNING and the practicalities involved concerning Group Assignments.

We hope there will be some time left to look at the group learning process since this is still giving us some cause for concern.

Many thanks for your work.

Wishing you a Happy Christmas and a Good New Year,
Yours sincerely,

(David N. Lambert)

TUTORS' DAY - JULY 11th 1986

DNL to arrange coffee at the start

10-30am LGB to welcome new tutors, etc.

Make point that LNSM Tutors and Vicars are in lie with Tiller and need to develop ideas.

Consult tutors on idea of short course in Group Leading done by Nottingham Adult Education Dept.

What would they think of using C.M.E. Credits for such a course?

10-45am IGS to de-brief Teaching Preaching and Learning.

Speak about Mutual Learning

11-25am LGB to de-brief Mark's Gospel

11-40am DNL to talk on Group Process, Growth and Pain.

12noon LGB to talk on Vicar/Tutor Relations and Assessments

12-30pm LGB to take off 3rd year Tutors to brief on Anglicanism and Planning for the Parish.

DNL to brief 1st and 2nd year tutors on Pastoral Care and Man in Society

3-30pm Depart

LINCOLN DIOCESE

LOCAL NON STIPENDIARY MINISTRY

Acting Director: Revd. Ian Stockton

Diocesan Education Centre,
Bishop Grosseteste College,
LINCOLN LN1 3DY

Lincoln 0522 421421

30th March, 1988

1st Year Incumbents/Tutors Day
Wednesday 20th April 1988 2.30pm - 4.00pm
Diocesan Education Centre

Introduction

a) How is the LNSM venture going?

b) The purpose and aim of the Annual Assessment

IGS and DL (30 minutes)

The Assessment Process

IGS (30 minutes)

Looking at the Assessment Forms

DL (30 minutes)

Cup of tea 4.00 pm

Questions

IGS and DL

I would be grateful if you could confirm that you will be able to come on 20th April, and sign and return the slip to the LNSM Course Office, Diocesan Education Office, Bishop Grosseteste College, Lincoln LN1 3DY

I will/will not be able to attend the Incumbents/Tutors day at the Diocesan Education Centre on Wednesday 20th April.

Signed.....

Group.....

LINCOLN DIOCESE
LOCAL NON STIPENDIARY MINISTRY

Acting Director: Revd. Ian Stockton

Diocesan Education Officer
Bishop Grosseteste College
LINCOLN LN1 3DY

Lincoln 0522 421421

12th May, 1988

FIRST AND SECOND YEAR TUTORS

Ian and I are most grateful for the time and effort you have given to LNSM training and hope that the Assessments are going well.

With the Diocesan Synod in March accepting the main thrust of the LNSM Report (November 1987) there is renewed interest in the development of local ministerial training. It is important therefore that we the trainers are trained and that we achieve as far as possible a common standard across the Diocese.

Hence we hope that you will be able to join us at the next Tutors' meeting which is on Tuesday June 28th at the Diocesan Education Centre from 10.30am to around 3.30pm.

Bring a packed lunch. Tea or coffee is available.

The programme will be as follows:-

10.30am A Debriefing session, in separate groups of the current semester's first and second year material and self assessment papers.

11.30 In full group to discuss any common problems; introduce the proposed "objective" assessment forms; and to consider maintaining a common standard.

12.30 Lunch

1.30pm In separate groups to look at material and requirements for next year's first semester:-

Second Year Biblical Studies and Use of the Bible
Third Year Anglicanism and Planning for the Parish

Please will each tutor collect their group's Work Books and Book Box, and return any books that are not now required.

Looking forward to meeting you again.

Yours sincerely,

David Lambert

LINCOLN DIOCESE

LOCAL NON STIPENDIARY MINISTRY

Director: Revd. Ian Stockton

Diocesan Education Centre
Bishop Grosseteste College
Lincoln LN1 3DY

Lincoln 0522 42121

21st November 1988

TO ALL TUTORS

Local Ministry Scheme Tutors' Meetings

Dear

We look forward to seeing you at the next course meeting for Local Ministry Scheme tutors. This will be held at the Diocesan Education Centre on Wednesday 18th January from 10.00 am till 3.30 pm, when we will talk about the course units for the next half-year and receive your comments from this term's experience of tutoring.

- | | |
|--------------|---|
| 10.00am | Arrive and coffee |
| 10.20am | The development of the new syllabus |
| 10.45am | Reporting back on the experience of
a) Biblical Studies/Use of the Bible
b) Anglicanism/Planning for the Parish |
| 11.45am | The shape and timing of the tutorial session |
| 12.30-1.45pm | LUNCH |
| 1.30-1.45pm | Towards Continuing Ministerial Education |
| 1.45pm | Preparation for the next two units
a) St Mark/Communication
b) Doctrine/Practice of Ministry |
| 3.00pm | Question time and cup of tea |
| 3.30pm | Depart |

APPENDIX 3

FORMS FOR VISITS TO L.N.S.M. TUTORIALS AND STAFF MEETINGS

DIOCESE OF LINCOLN LOCAL NON STIPENDIARY MINISTRY SCHEME

REPORT OF VISITOR TO LNSM TUTORIAL SESSION

Name of Group.....Year 1st/2nd/3rd

Name of Visitor.....Number at Session

Please give comments under each of these four headings. On the other side of this sheet you will find some questions relating to these four sections. Do make use of the questions, but please note that they will not all be relevant at every session. Please return this form to Revd. Ian Stockton, LNSM Office, Diocesan Education Centre, Bishop Grosseteste College, Lincoln LN1 3DY

Educational Method

Group Relations

Making Connections

Quality of Session

Date.....Signed.....

Questions for a visitor to an LNSM tutorial

Education method

What variety of teaching methods were used?
Does the tutor enable all the members to participate?
Do members share in the leadership and introduce subjects for discussion?
Does the discussion seem to lead to learning, to the gaining of new insights or to changed attitudes?
Are issues dealt with thoroughly?
Are difficult problems faced or avoided?
How is preparation for the next session organised?
To what extent are the Student/Tutor notes being used?
Are members being pointed to further resources for their ministerial development?
What evidence is there of personal restructuring taking place?

Group Relations

How does the group relate to the tutor?
Does any member (including the tutor) become over-dominant?
Are there any members who do not participate in group discussion?
How well is the group handling its members' questions and problems?
Is there anyone at odds with the group?
Is the group able to control the dominant personality?
How supportive is the group of those in difficulty with the content or style of learning?
What do you sense are the relations between the LNSM group and the incumbent and PCC?

Making Connections

Does the group talk about its practice of ministry?
Is opportunity given of making connections?
Are connections made between life and learning, theology and practice, worship and ministry, the Bible and theology, faith and work?
Is the subject being considered earthed in life and practical ministry?

Quality of Session

Did the session last 2 hours, or less or more?
How well was the subject covered?
Was the subject considered dealt with creatively/satisfactorily/poorly?
How well were the concerns of the group dealt with?
Was the preparation incorporated into the session?
How well did the group deal with time constraints?
How well did the discussion leaders lead the group? Was the discussion lively? Were others drawn out? Were the leaders comprehensible? Did all the members feel able to contribute to the discussion?

DIOCESE OF LINCOLN LOCAL NON STIPENDIARY MINISTRY SCHEME

REPORT OF VISITOR TO LNSM STAFF MEETING

Name of Group.....Year 1st/2nd/3rd

Name of Visitor.....

Please give comments under each of the four headings. On the other side of this sheet are some questions that you might find helpful in making your report. Not all the questions will necessarily be relevant at each session. Please return this form to Revd. Ian Stockton, LNSM Office, Diocesan Education Centre, Bishop Grosseteste College, Lincoln LN1 3DY.

Group Relations

Practice of Ministry

Planning and Appraisal

Quality of Session

Date.....Signed.....

Questions for a visitor to an LNSM Staff meeting

Group Relations

How well do the group members seem to relate to each other?
How well does the LNSM team relate to the incumbent and other official ministers? Were any other members of staff present?
Was the discussion free and frank?
Was each member enabled to contribute?
Did anyone over-dominate the group?
Would you feel able to say that this group of people function as a ministerial team?
How supportive is this meeting for the LNSM team (and for the incumbent)?
Did members of the team encourage one another?
Did any prayer or study take place within the staff meeting?

Practice of Ministry

What ministries are exercised by the LNSM team?
What evidence of liturgical ministry can you give?
What examples of pastoral ministry were given?
Was any evidence given of LNSMs pioneering the ministry of others?
What insights did the group express about their developing ministry?
What sense of mission did you discover in the local ministry team?
Were connections being made between course content and the practice of ministry?
Did LNSMs give evidence of sharing in ministry with the incumbent and with each other?
Does any ministry take place within the staff meeting itself?

Planning and Appraisal

Who set the agenda?
What planning of ministry took place? Was there any sense of priorities? How were tasks shared/apportioned?
How much were individuals' gifts taken into account in the planning of ministry?
Is a rounded ministry being planned and developed, or is one aspect of ministry being over-emphasised?
Is ministry accomplished discussed freely and fairly?
Is the incumbent's own ministry discussed and supported?
Did the incumbent and team see the staff meeting as part of the learning process?

Quality of Session

Was the time well used? Did any learning take place?
Was there evidence of gifts being used and skills being developed?
How well was the meeting led? Did everyone contribute?
How satisfactory was the structure of the meeting?
What improvements could be made?

APPENDIX 4

A COMMON STANDARD OF ASSESSMENT

DIOCESE OF LINCOLN

LOCAL NON STIPENDIARY MINISTRY SCHEME

A COMMON STANDARD OF ASSESSMENT

Introduction and Explanation

The LNSM Committee in October 1987 requested the tutors be given clear guidelines about the assessment of students within the LNSM Scheme. Discussion on this subject took place between the LNSM staff and tutors at a Tutors' Training Day in January 1988. At a following meeting of the LNSM Committee in February 1988 it was decided that papers on "A Common Standard of Assessment", after being discussed at the LNSM Syllabus Sub-Committee should be attached to the document, "A Statement of Current LNSM Assessment Patterns and Procedure" (February 1988), which has been produced as part of the Diocesan response to the Kitchener Report.

The Tutor's mark sheet is intended for each unit of the course, and three broad areas for assessment of local ministers are given:-

- A. Written material
- B. Communication skills within the tutorial group
- C. The relating of tutorial content and the practice of ministry.

Each of these areas is sub-divided into three or four sections of mark sheet headings, e.g. for the broad area 1. Written material - four elements are noted:-

- 1. grasp of task set
- 2. theological understanding
- 3. clarity of expression
- 4. application to local ministry

For each of these headings the tutor should use the following marking scheme.

- A Good
- B Above average
- C Average
- D Below average (comprehensible)
- E Unsatisfactory

C. Should be regarded as the pass point, but a number of Ds in a student assessment would not cause undue anxiety as long as they were compensated by some Bs. The tutor's marks could then easily be converted into percentages were these required.

On the following page for each of the mark sheet headings a

brief description is given of what is expected to earn each of the grades.

The tutor will need to consult the incumbent before completing the mark sheet. Collaboration is expected in the completing of Section C and to a lesser extent in Sections A and B.

A. Written assessable material

1. Grasp of task set

A. Demonstrates a clear grasp of the task with the ability to see more than is given and to act on that initiative.

B. Demonstrates a clear grasp of the task set, but does not show individual initiative.

C. Grasps enough of the task set to be able to carry it out effectively under slight oversight.

D. Seems somewhat unsure of the task set and of the ways in which it can be handled.

E. Does not understand the task or what is expected.

2. Theological understanding

A. Expresses a clear, theological understanding that goes beyond what is required and shows personal reflection as well as absorption.

B. Expresses a clear theological understanding of the issue involved.

C. Expresses an adequate theological understanding of the issues involved.

D. Seems less than adequately aware of the issues involved.

E. Shows a marked lack of theological understanding.

3. Clarity of Expression

A. Offers an outstandingly clear concise and illuminating account.

B. Offers a thorough clear piece of writing.

C. Gives evidence of an adequate clarity of expression and readability.

D. Shows some lack of clarity and confusion.

E. Incomprehensible, muddled and confused.

4. Application to Local Ministry

A. Demonstrates original and sensitive application to the local context of ministry of what has been grasped in the tutorial session.

- B. Makes some thoughtful links between tutorial content and the local content of ministry.
- C. Makes some useful links between the content of this unit and the local context of ministry.
- D. Makes slight connection between the tutorial content and the context of ministry.
- E. Makes no links between the content of the study unit and the local context of ministry.

B. Communication skills within the tutorial group

1. Acceptance of response to other members

A. Shows a high degree of understanding of other members in the group, responds wisely to their contributions and draws the best out of others.

B. Demonstrates a good acceptance of others and pertinent response to others' contributions.

C. Demonstrates evidence of learning to accept others to respond fairly well to other's contributions.

D. Some lack of sensitivity and response towards others.

E. Unwillingness to learn from others, to understand others' views or to appreciate their gifts.

2. Communication of knowledge and understanding

A. Expresses a lucid and confident understanding that communicates knowledge gained with both sensitivity and initiative.

B. Demonstrates a sound understanding of the issues being discussed, and is able to communicate the knowledge gained.

C. Communicates adequately knowledge and understanding gained but requires clear guidance.

D. Expresses less than adequate confidence and clarity in understanding but is able to make some good useful contributions.

E. Fails to show understanding of the group discussion and is not able to express what has been learnt.

3. Exercise of Group Leadership Skills

A. Uses leadership skills creatively responds wisely to others' leadership and fosters collaborative ministry.

B. Shows an ability and willingness both to lead, to accept the leadership of others and to work usefully with others.

C. Expresses some leadership skills and a willingness to receive others' leadership but shows some lack of confidence and responsiveness in working with others.

D. Expresses little evidence of leadership skills, but has difficulty in working collaboratively with others.

E. Refuses to lead or be led.

C. The relating of tutorial content and the practice of ministry

1. Growth in awareness of faith

A. Demonstrates a developing maturity in faith, an integration of knowledge, prayer and ministry that enlightens others.

B. Demonstrates a growing awareness of God and a sound faith in the midst of ministry.

C. Demonstrates some awareness of faith in the practice of ministry but needs much encouragement.

D. Expresses some confusion and doubt but tries to see the point and succeeds sometimes.

E. Demonstrates no evidence of awareness in faith ministry prayer or study.

2. Application of learning to ministry exercised

A. Demonstrates a creative and thoughtful application of all that has been learnt to the practice of ministry that goes beyond what is expected.

B. Demonstrates a good application of course content to local ministry.

C. Demonstrates some ability to apply content to the practice of ministry.

D. Has made only weak links between theory and practice.

E. Has failed to apply what has been experienced within the tutorial sessions to the practice of ministry.

3. Communication of faith in everyday life

A. Demonstrates evidence of faith imaginatively, wisely and effectively within the opportunities of daily life.

B. Demonstrates evidence of communicating faith in the midst of daily life.

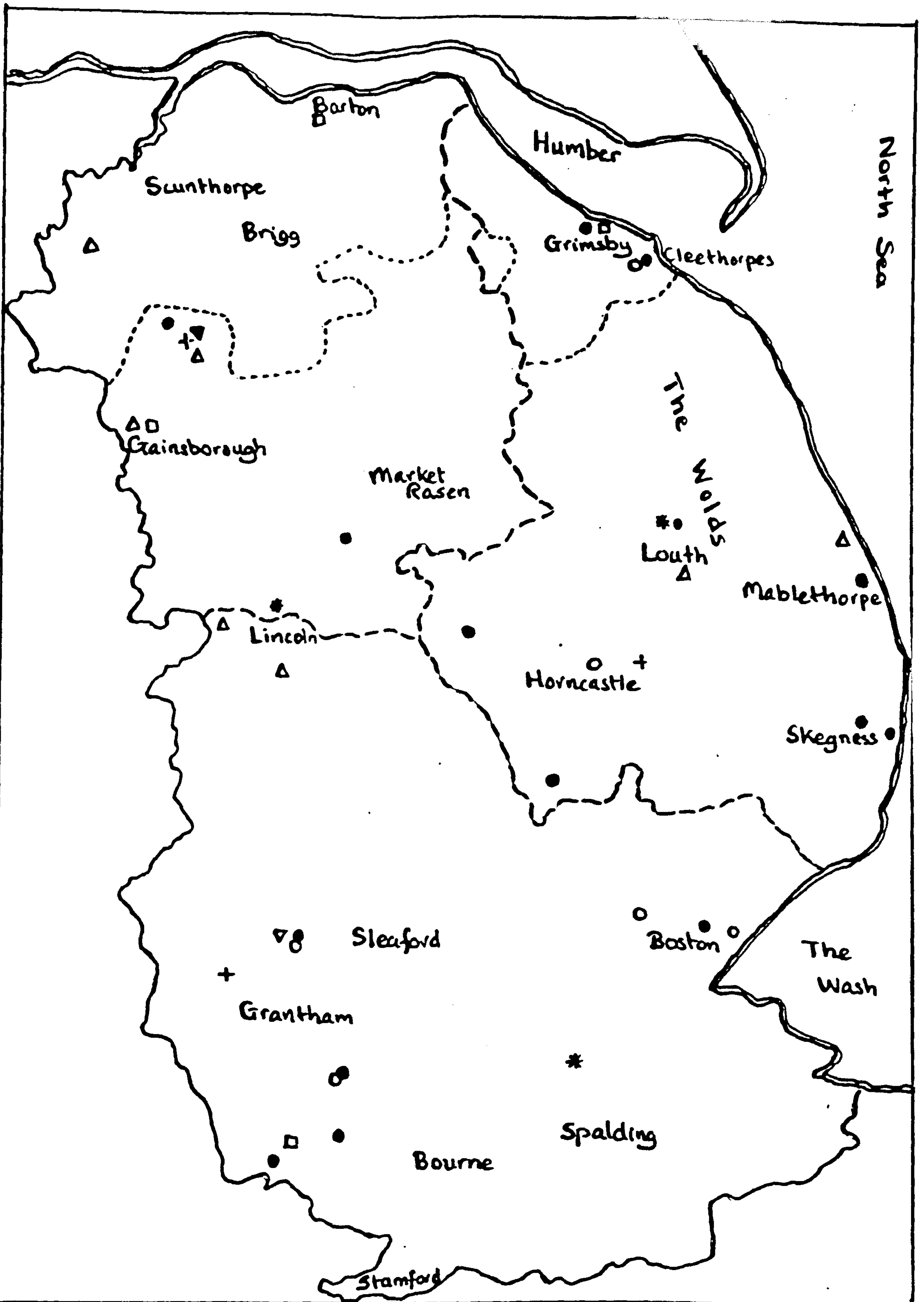
C. Offers evidence of having tried to communicate faith in everyday life, but seems a little unsure of how to do this.

D. Gives little evidence of the communication of faith in daily life or of taking opportunities given.

E. Does not give any evidence of communicating faith in everyday life with any clarity or confidence and shows little inclination to develop this ministry.

APPENDIX 5

A MAP OF THE DISTRIBUTION OF LOCAL MINISTRY GROUPS



Distribution of Local Non-Stipendiary Ministry Groups in Lincoln Diocese

..... Lincolnshire/Humberside boundary

--- Archdeaconry boundary

● groups that started training 1980-1984 (now completed)

○ groups that started training in 1985 (now completed)

△ groups that started training in 1986

◻ groups that started training in 1987

* siting of LNSM staff member

+ proposed siting of staff member

▽ siting of former director of LNSM

▼ siting of present Local Ministry Officer prior to appointment of September 1988

I.B. Stockton 31/12/1988.

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Notes

- a. Copies of all these Lincoln Diocese materials are held at the Local Ministry Course Office, Bishop Grosseteste College, Newport, Lincoln LN1 3DY, and copies of many of the documents can be obtained from the Local Ministry Officer at that address. Diocesan Board of Education Workbooks (Bishop's Certificate Course) can be obtained from the Diocesan Director of Education at the same address.
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Stockton, 10th May 1988.

Letter of the Revd. M. Jarrett, Selection Secretary,
A.C.C.M. to the Revd. I.G. Stockton, 24th October 1988.

Letter of the Revd. Dr. B. Russell to the Revd. A. Stokes,
25th October 1988.

Also:

Correspondence from the Dioceses of Bath and Wells,
Birmingham, Bristol, Bradford, Canterbury, Chelmsford,
Chester, Chichester, Coventry, Derby, Durham, Exeter,
Gloucester, Guildford, Leicester, Lichfield, Liverpool,
London, Manchester, Newcastle, Oxford, Portsmouth,
Rochester, St. Albans, St. Edmundsbury and Ipswich,
Salisbury, Sheffield, Sodor and Man, Southwell, Wakefield,
Winchester, Worcester and York. (August - November 1987).
Correspondence with the Scottish Episcopal Church and with
the Church of Scotland Department of Education (Autumn
1987).

Correspondence with enquirers from other dioceses and
provinces of the Anglican Communion.

Note: Ecclesiastical titles have been included in this
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