



ANGLICAN CHURCH OF AUSTRALIA



**MINISTRY WELLBEING  
AND DEVELOPMENT**

**Professional Development  
Professional Supervision  
Ministry Reviews**

- Policy
- Guidelines
- Resources

*'...And let us consider how we may spur one another on toward love and good deeds.' (Hebrews 10:24)*

**Safe Ministry Commission**

**2021**

## **Acknowledgement of Country**

The Anglican Church of Australia acknowledges the Australian Aboriginal and Torres Strait Islander peoples of this nation. We acknowledge the traditional custodians of the lands on which our churches are located and where we conduct our ministry. We pay our respects to ancestors and elders, past and present. We are committed to honouring Australian Aboriginal and Torres Strait Islander peoples' unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society.

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## Preface

The Safe Ministry Commission was tasked with assisting the Anglican Church of Australia to respond to the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

Recommendation 16.5 of the Commission's Final Report states:

*The Anglican Church of Australia should develop, and each diocese should implement, mandatory national standards to ensure that all people in religious or professional ministry (bishops, clergy, religious and lay personnel):*

- a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety*
- b. undertake mandatory professional supervision*
- c. undergo regular performance appraisals.*

Recommendation 16.45 of the Commission's Final Report states:

*Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or professional ministry, including religious leaders, have professional supervision with a trained professional or professional supervisor who has a degree of independence from the institution within which the person is in ministry.*

Best practice for ministry wellbeing and development incorporates a commitment to professional development, professional supervision and ministry reviews. This policy and its guidelines provide a framework for these three elements. They constitute an approach to life-long learning in ministry and give effect to the recommendations of the Royal Commission.

The Safe Ministry Commission is grateful to The Reverend Tracy Lauersen and Ms Nicola Lock, who both serve on the Commission and who contributed their expertise from backgrounds in organisational development and training, professional supervision and counselling. The Commission also acknowledges the contribution of The Reverend Dr Geoff Broughton who consulted with us on aspects of professional supervision, to the focus groups who reviewed the policy and guidelines and to the Diocese of Bunbury, led by The Right Reverend Dr Ian Coutts, which piloted this policy and guidelines prior to their release.

[If this policy and guidelines are approved by the Standing Committee of the General Synod, then details of the approval will be inserted].

## Key terms

***bishop*** means the bishop of the diocese.

***bishop's delegate*** means the person appointed by the bishop of clergy to perform the role of the bishop in relation to professional development and ministry reviews. The bishop's delegate may be an assistant bishop, archdeacon, or area dean, or a person with human resources or other relevant experience in a parish or organisation.

***clergy*** means bishops, priests, and deacons.

***employer*** means the person or body which appointed or employed a lay minister.

***employer's delegate*** means the person appointed by the employer of a lay minister to perform the role of the employer in relation to professional development and ministry reviews. The employer's delegate may be a person with human resources or other relevant experience in a parish or organisation.

***ministers*** means:

- a. licensed and stipendiary or paid clergy; and
- b. stipendiary or paid lay church workers, including:
  - children's and families' workers;
  - pastoral care workers;
  - youth ministers and generations ministers;
  - music ministers; and
  - chaplains in hospitals, aged care facilities, and prisons.

These clergy and lay church workers are referred to as 'ministers' throughout the document.

***Royal Commission*** means the Royal Commission into Institutional Responses to Child Sexual Abuse.

***stipendiary*** means office holders who are paid a stipend to do their ministry.

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**MINISTRY WELLBEING  
AND DEVELOPMENT**



# 1 Introduction

## Building a framework for the wellbeing of ministers

- 1.1 Ministry wellbeing and development play a critical role in the health and effectiveness of ministers. Ministry is a demanding role, requiring multiple skills and competencies. The maintaining of balance and boundaries and the development of supports is important for effective ministry. This is particularly so for those ministers who are the sole stipendiary workers in their parish or chaplaincy.
- 1.2 The daily working life of ministers involves diverse activities—from sermon and teaching preparation to administration, strategic leadership, counselling and mission work. For others, ministry may involve the hiring, coaching and management of staff or developing entrepreneurial methods of ministry and mission. Multidisciplinary competencies are needed. These can combine to contribute to frequent long days and many responsibilities. When we add the fast pace of change of the modern world, the post-Christian context in which ministry is undertaken and the increasing demands of compliance, a focus on wellbeing and development are critical for ministerial effectiveness, adaptation, change-leadership and flourishing.
- 1.3 This policy and its guidelines outline three practices which are important elements in ensuring the wellbeing and development of ministers: professional development, professional supervision and ministry reviews. Together, these three elements constitute a framework for life-long learning in ministry, whereby a minister's knowledge, skills and abilities are continually updated and refreshed so that they are equipped to respond well and to flourish in the work that they do<sup>1</sup>.

## Reasons for these forms of ministry wellbeing and development

- 1.4 There are a number of reasons why dioceses should adopt the policies and follow the guidelines for ministry wellbeing and development in this document.
  - a. **The calling of ministers.** Ministers called to build up the church and to extend God's Kingdom (Ephesians 3:10; 4:7-16). The reflective practices of review and supervision and the development of skills in ministry build the capacity of ministers to respond to this high calling. They form part of their training and discipline as ministers pursue 'the crown that will last forever' (1 Corinthians 9:24-27).
  - b. **The nature of Christian discipleship.** Christian discipleship is shaped by the values of ongoing apprenticeship to Christ, and to ongoing growth in fruitful knowledge and service, relationships and wise counsel in the church. Discipleship is a dynamic process. The Bible gives significant modelling of this dynamic process. In Jesus'

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<sup>1</sup> Queeney and English, 1994, p.26

ministry to the disciples as recorded in the New Testament, there is a model of dynamic apprenticeship and ongoing development. In the Apostle Paul's church planting teams, there are models of partnership, teamwork and accountability. In the Old Testament characters of Jethro and Moses, there is a biblical model of personal supervision.

Scripture exhorts disciples to run, walk, grow and train to be fruitful, to do their best, increasing in knowledge and love (2 Peter 3:18; Colossians 1:10; Ephesians 4:15; 1 Timothy 4:7-8; 1 Corinthians 9:24-25; 2 Timothy 2:15; Hebrews 12:1). They are to work heartily for the Lord, to keep the faith, to train for godliness, to press on, to be transformed and to allow others to sharpen their thinking and practices just as they also sharpen the thinking and practices of their colleagues as well. (Colossians 3:23; 2 Timothy 4:7; 1 Timothy 4:7-8; Philippians 3:13-14; Romans 12:2; Proverbs 27:17). They are called to use well and to maximise the talents that God has given them for the tasks he has given them to do (Matthew 25:14-30).

- c. **Effectiveness.** The experience and study of a variety of professions and industries provide evidence that these practices aid both the practitioner, their industry and the public. For example, studies of the impact of professional development on teachers in 2017 found "significant positive effects on teaching quality" which could be tied to professional development<sup>2</sup>. Corresponding effects have been studied in nurse professional development, and the continuing professional development of doctors and lawyers. The practices outlined in this policy will aid the wellbeing of ministers, the maintenance of standards and the adaptation of ministry to an everchanging world. When viewed through a biblical lens, the church and its ministers have much to learn from these effective business practices which, with their emphasis on service, purpose and accountability, complement values embedded in an understanding of faithful ministry.
- d. **Royal Commission recommendations and societal expectations.** Mandatory practices of professional development, professional supervision and ministry reviews were recognised by the Royal Commission as important contributors to averting the systemic problems that can lead to widespread abuse. Christians are exhorted in Scripture to respect and submit to the governing authorities, even secular ones, who, the Bible says, are also servants of God and are put in place by God for our good (Romans 13: 1-7).

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<sup>2</sup> Effects of professional development on the quality of teaching: *Results from a randomised controlled trial of Quality Teaching Rounds* by Jennifer Gore, Adam Lloyd, Maxwell Smith, Julie Bowe, Hywel Ellis, David Lubans © 2017 The Authors. Published by Elsevier Ltd.



- 1.5 This policy and guidelines are issued to assist dioceses to respond to the need to develop, supervise and review their ministers. It will aid consistency of application and ease of implementation across all dioceses. Some dioceses have already developed their own models for development, review and supervision. Dioceses that have developed models need simply to ensure that their models meet the minimum standards laid out in this document. In this way, ministers can meet their calling, and respond to Scripture and to the recommendations of the Royal Commission.

### **Support for implementation**

- 1.6 To seek further information about these policies or to request further advice about how to implement them, please contact the Safe Ministry Commission through the General Synod Office:

Email: [safeministry@anglican.org.au](mailto:safeministry@anglican.org.au)

Phone: +61 2 8267 2700.



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## **2 Application**

## Policy

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- 2.1 This policy applies to ministers as defined in the Key Terms.

## Guidelines

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- 2.2 Whilst this policy is for 'ministers' as defined in the Key Terms, it can be proportionally adapted for those in part-time stipendiary or paid ministry, including locum ministry, and advice is given about how to do this in the detailed sections that follow. Implementation guidelines are also given for how to adapt these policies and guidelines for ministers of culturally and linguistically diverse backgrounds, including Aboriginal and Torres Strait Islander ministers.
- 2.3 While this policy of professional development, professional supervision and ministry reviews does not apply to honorary/volunteer ministers, dioceses are encouraged to consider the benefits of applying this framework to them.
- 2.4 Where dioceses have already introduced professional supervision, professional development, or ministry reviews measures for ministers, they should be adjusted if needed to meet this policy and guidelines as a minimum. Dioceses may introduce or keep more extensive policies and guidelines as they see fit.



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### **3 Professional development**

## Policy

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- 3.1 Ministers are to undertake a minimum of 10 hours of professional development each calendar year. At least one hour of professional development must relate to professional responsibilities and boundaries, a further hour to ethics in ministry and a further hour to child safety.
- 3.2 Professional development content involving face-to-face or online or distance learning must be conducted by suitably qualified persons. It must relate to the minister's practice of ministry and extend their knowledge and skills in areas relevant to their ministry practice needs.
- 3.3 Professional development activities may consist of seminars, workshops, lectures, conferences, discussion groups, multimedia or web-based programs or other suitable educational activities. Private study or reading is also an acceptable professional development activity but should not comprise more than three hours of the required professional development activities. The publication of an article related to their ministry practice by a minister also qualifies as a professional development activity, along with membership of a committee, taskforce, working group, or practice section of a professional association, related to ministry. Publications and memberships together should not comprise more than three hours of the professional development activities for each year. Academic studies related to ministry practice also qualify as professional development activities.
- 3.4 Ministers must keep a record and evidence of their professional development activities and supply these annually as part of their ministry review.
- 3.5 Provided that ministers complete one hour each of professional development related to professional responsibilities and boundaries, ethics in ministry and child safety, dioceses have discretion to allow reduced hours of professional development in the case of part-time ministers, or a minister experiencing extended illness, on leave, with reduced working hours, or are first appointed or employed during the calendar year, or when they are licensed but not engaged in ministry, or in other special circumstances such as hardship. Any such reduction must be of a limited nature and approved in writing.
- 3.6 Where a minister commences a new ministry role during the calendar year professional development undertaken in the former role is counted as part of the professional development during that year.
- 3.7 Where a diocese is satisfied that a minister has not, without reasonable excuse, complied with these requirements, it should take appropriate action to ensure compliance.

# Guidelines

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## Appropriate support for ministry

- 3.8 Professional development involves 'The maintenance and enhancement of the knowledge, expertise and competence of ministers throughout their vocation, according to a plan which has been developed with regard to the needs of the minister, the church and society'<sup>3</sup>.
- 3.9 For some, 'professional' may not be the term of choice for clergy and lay ministers, but it is a commonly used term to refer to the competent and skilful practices of one who holds a licence, qualification or recognition for a particular profession or occupation. 'Professional development' is the broadly accepted phrase for the development of workers in many fields and industries. It is the term which was applied to ministers in the recommendations of the Royal Commission. Using this phrase builds a common understanding and points to a body of accepted wisdom on the ongoing development of workers in many fields of employment and ministry. For these reasons, it is the phrase which has been adopted in this policy.
- 3.10 Professional development is different to other training because of its relevance to the requirements of the particular context of the minister. When a children's minister learns about how different ages and stages affect a child's ability to learn and process information—that is professional development. They are learning what they need to know in order to be a competent children's minister. When a minister with responsibility for a parish or an organisation learns about the latest changes to compliance laws for child safety—that is professional development. They are learning what they need to know to be a competent parish leader. When a pastoral care worker learns listening skills—that is professional development. They are learning what they need to know to be a competent pastoral carer.
- 3.11 Historically, ministry (along with many other fields of service and work) had a 'front-ended' approach for gaining necessary skills and competencies. Clergy would do their training in a theological college and on graduating, would then be considered to be equipped with all that was needed for effective ministry. They were expected to use their foundational theological degree and to simply 'apply' it for the practice of their ministry for the term of their vocation. Contemporary understanding of ministry shows that front-ending is not sufficient. Many ministers could easily create a long list titled 'All the things they didn't teach me at theological college'. Many practical aspects of ministry are not part of undergraduate theological degrees, many aspects

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<sup>3</sup> T. Lauersen, recommendations to 'Suited by their Learning' Implementations Committee, Diocese of Melbourne, 2014. Adapted from Watkins, (1999), p 64.

can only be learnt 'on the job' in the parish or chaplaincy or diocese, or in an 'action learning' environment<sup>4</sup>. Changes to legislative and compliance requirements, along with fast-paced changes in society necessitate an ongoing approach to learning about ministry and mission. Adults often learn best at the time when they have a clear need for learning that has relevance for their current situation. This suggests a minister's most teachable moments will be experienced as they progress in their vocations. Finally, whilst truth is eternal, knowledge is not static—it evolves as ministers think, seek and ask questions. Ongoing, life-long learning and development are best practice tools for flourishing ministry.

- 3.12 The best professional development is the development that is best suited for the individual and their context. In partnership with the bishop or bishop's delegate in the case of clergy, and their employer or employer's delegate in the case of lay ministers, and flowing from their annual ministry review, ministers can set goals for learning for the coming year/s which will direct their professional development in a focused way.

### Three compulsory annual components

- 3.13 In accordance with the Royal Commission's recommendations, dioceses should arrange annual training of their ministers in all three compulsory components of professional development: a minimum of one hour for each compulsory component. These three components could be combined into a three-hour diocesan workshop, either face-to-face or online.
- 3.14 **Component 1: Professional responsibilities and boundaries.** These include the legal and church frameworks that protect ministers and those they serve in ministry. This includes protection from physical and psychological harm and ensures safe working environments for ministry. Over the course of a three-year cycle professional responsibilities and boundaries should include:
- personal boundaries (uses of personal information, privacy, discussing personal issues, taking work home, accessibility of the minister);
  - professional boundaries (workplace behaviours, respectful communication, inclusivity, safety (some resources available at <https://www.safeworkaustralia.gov.au>), confidentiality, receiving gifts, inappropriate personal, emotional, physical and sexual contact, verbal and physical aggression);
  - relevant standards and guidelines including those in *Faithfulness in Service*.

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<sup>4</sup> Action learning is an experiential learning method that involves learning by doing and reflecting on the experience. It is often used by organisations in a team context.

3.15 **Component 2: Ethics in ministry.** Over the course of a three-year cycle areas of ministry ethics should include:

- ministry practices;
- pastoral relationships;
- power and influence;
- the minister's personal and public life; and
- other relevant standards and guidelines including those in *Faithfulness in Service*.

3.16 **Component 3: Child safety.** Over the course of a three-year cycle child safety training should include:

- training in the National Principles for Child Safe Organisations which were endorsed by members of the Council of Australian Governments, the Prime Minister and state and territory Ministers, in February 2019. Free e-learning is available from <http://chilsafe.elearning.humanrights.gov.au> on how to implement these national principles;
- awareness of state or territory legislation and compliance requirements;
- training in how to implement the National Principles in a particular ministry context;
- training in any changes to best practice or requirements for child safety;
- mandatory reporting training;
- any other required child-safety training; and
- relevant standards and guidelines including those in *Faithfulness in Service*.

### The need for a 'mixed methods' approach

3.17 People learn in different ways. Furthermore, different skills and knowledge are best learnt differently—some by reading and reflection, some by practice, some by group work, some online, etc. A mixed methods approach to professional development encourages ministers and dioceses to utilise a variety of professional learning contexts. These activities must connect to research, knowledge or practices relevant to a minister's role, and may include:

- attendance at seminars, workshops and conferences;
- participation in discussion groups;
- participation in web-based or other digital programs;
- professional reading, listening, or viewing;
- researching and writing a book or an article for publication in a ministry journal;
- teaching other ministers—in an academic institution, in a conference or course;
- undertaking further academic studies in a relevant discipline; and
- working on a committee, taskforce, working group or practice section of a diocese or ministry related organisation.

Dioceses may add to this list as appropriate. A suggested approach to creating a Professional Development Plan is found in a 'How-to Guide' under Resources for this section.



3.18 A breadth of subject matter and learning methods is important to ensure genuine development is undertaken and so the following guidelines mix the annual allowable proportions of different types of professional development:

- Compulsory subjects (3 hours);
- Professional reading, listening, viewing (up to 3 hours);
- Committee or taskforce work (up to 3 hours);
- Conferences, seminars, workshops;
- Web-based or other digital programs;
- Further academic study;
- Other professional development.

Minimum 10 hours of professional development each year		
3 hours	7 hours	
<i>Compulsory component</i>	<i>Free choice component</i>	
Addressing <u>all</u> of the following: <ul style="list-style-type: none"> <li>▪ professional responsibility and boundaries (minimum one hour);</li> <li>▪ ethics in ministry (minimum one hour); and</li> <li>▪ child safety (minimum one hour).</li> </ul>	Professional reading/ listening/ viewing	May not be counted as more than 3 of the 7 hours
	Committee/taskforce work	May not be counted as more than 3 of the 7 hours
	Conferences, seminars, workshops	
	Web-based courses	
	Further academic study	
	Other professional development	

*Each year Bishop Tom needs to complete his 10 hours of professional development. In the first year of the review cycle, he attended the half-day seminar his diocese arranged for clergy of his diocese to focus on the compulsory component. That meant he had 7 hours of professional development left to do. As a member of the Episcopal Standards Commission, he was able to count 3 hours of his work for the Commission that year towards the requirement. For the final 4 hours he listed attendance at seminars arranged in association with the research work he was doing towards a Doctorate in Ministry.*

### Delivery through in-house and external providers

3.19 Dioceses will need to help ministers to access appropriate professional development. Some knowledge and skills will be best delivered in-house by dioceses rather than by external providers. This may include updates for ministers on changes to legislation affecting ministry or training in the diocese’s latest practices regarding child safety in its parishes and organisations.

3.20 Dioceses should not oblige ministers to complete all their professional development exclusively through diocesan programs. There are diverse opportunities for learning

and many innovative and recognised subject experts available in external contexts and ministers should be encouraged to pursue those in order that they can benefit most from advances in ministry skills and knowledge.

### **Accessibility and affordability**

- 3.21 Some ministers may worry that these professional development requirements will be expensive, but professional development does not need to have high fees attached to it to be worthwhile. It is a good idea for dioceses to establish a matrix of recognised methods and recommended activities and to ensure that any professional development which is recommended is both accessible and affordable.
- 3.22 Ideally, diocesan development sessions should not attract fees. To do so would limit the type of professional development programs that could be accessed by ministers and the minister's capacity to fund relevant professional development for their particular ministry context.
- 3.23 Dioceses may consider sharing any professional development programs they develop with other dioceses. Parishes should consider allocating \$500 to \$1000 in their annual budgets to assist ministers in undertaking professional development. The expense of professional development activities may be tax deductible.
- 3.24 Diocesan grants and flexible work provisions which can be directed towards assisting with any fees for major undertakings such as higher degrees would be beneficial, particularly for underrepresented groups in ministry including women and people from culturally and linguistically diverse backgrounds.

## **Resources**

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- 3.25 The following templates are provided to assist with implementation of this policy and guidelines:
- Professional development plan (PD 01);
  - Record of professional development (PD 02).  
Any certificates, records of attendance, reflection on professional reading /listening /viewing should be attached to the annual record.
- 3.26 The following guides are provided to assist with implementation of this policy and guidelines:
- Creating a professional development plan;
  - Developing a written reflection on what you read, view or listen to as part of your professional development.



## Professional development plan

PD 01

### Instructions

1. All ministers must complete a professional development plan in accordance with the following specification.
2. Clergy should discuss a draft of this plan with their bishop or the bishop's delegate; lay ministers should discuss a draft with their employer or the employer's delegate.
3. Following any agreed amendment, clergy should send the final plan to their bishop or the bishop's delegate, and lay ministers should send the plan to their employer or the employer's delegate.

Name of minister

For year  
commencing  
day/ month/ year

### GOALS

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Goals associated  
with my ministry  
role

My personal  
development  
goals

### ACTION PLAN

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Mandatory 3 hour  
component

Additional  
components,  
including assessed  
development and  
training needs

Minister  
signature, date



# Record of professional development

PD 02

Name.....Year.....

<b>Date</b> The date the activity was undertaken	<b>Activity</b> The name of the event/activity	<b>Provider</b> List the name of the provider	<b>Method</b> The learning method as described in the guidelines	<b>Hours</b> Number of hours spent in this professional development activity	<b>Learning need</b> What learning need or professional development requirement was this activity linked to?	<b>Evaluation</b> Did the activity help you meet this learning need? Yes/No? If 'no' the learning need should be reviewed
<i>dd/mm/yy</i>	<i>Attended Diocesan clergy workshop</i>	<i>Diocese of...</i>	<i>Face to face workshop</i>	<i>4</i>	<i>Annual compulsory boundaries, ethics and child safety training workshop</i>	<i>Yes – session described latest changes to legislation</i>
<i>dd/mm/yy</i>	<i>Undertook Masters Subject</i>	<i>XX Theological College</i>	<i>Intensive lecture mode, assessed course work</i>	<i>30</i>	<i>Chaplaincy skills</i>	<i>Yes – subject enabled me to upskill as school chaplain via course input, case studies and reflective essay</i>

Attach additional pages of the record as required.

Attach copies of any results, certificates, 500-word reflections on each item of professional reading/ listening/ viewing.



## How-to Guide Creating a professional development plan

- For this task you should ideally have a list of core and other additional competencies, skills, knowledge and behaviours provided by your diocese, church or employer.
- Use your own notepaper or computer for this task. Note. A SMART activity is one that is Specific, Measurable, Achievable, Realistic, and Timed.

STEP 1	STEP 2	STEP 3		
<p>Analyse your current ministry role. Which capabilities (competencies, skills, knowledge and behaviours) are critical to success in this role?</p> <p>List them in order of importance.</p>	<p><b>Development.</b> Identify the areas where your capabilities need to grow to match what is needed.</p> <p>You could use your own personal reflection along with information from your own past role reviews or other feedback you have received.</p> <p>List up to 4 areas where you need to develop further.</p> <p>The mandatory development areas are pre-listed.</p> <p><b>Enhancement.</b> Now identify capabilities which are your areas of strength from the list under Step 1. Are there are strengths that you would like to enhance even further? List one or two areas of strength.</p>	<p>In a table like the one below, identify ways you can develop and/ or find suitable training in the areas listed in Step 2. Refer to the list of professional development methods in the guidelines for ideas.</p>		
<p><i>[Capabilities listed in order of importance]</i></p>	<p><i>[1. Professional responsibilities and boundaries, ethics and child safe practices 2+. Other areas]</i></p>	<p>Capabilities to be developed or enhanced</p> <p><i>[For example: Respond to parish family violence]</i></p>	<p>SMART Activity</p> <p><i>[March 2021: Read a recent Australian book on the drivers of family violence, such as Jess Hill's 'See what you made me do?' and prepare a reflection to share with the parish. Make a list of local agencies I and others can refer to.]</i></p>	<p>Outcome/ Measure</p> <p><i>[Improved ability to identify cases; evidence of successful management of cases]</i></p>



## How-to Guide

# **Developing a written reflection on what you read, view and listen to as part of your professional development**

## **Introduction**

Most of us would be familiar with the axiom 'we learn by experience'. We also learn faster when we learn through our experiences, by reflecting on what we experience. Reflection and feedback enable us to maximise the learning power of an experience. This is also relevant when we read a book or journal article, listen to a podcast or lecture or view a web-based video. The practice of reflection embeds our learning and adds value to our reading, listening and viewing and makes it more memorable and therefore its value more accessible to us when we can use it in our own practice of ministry.

## **Written reflection**

If you read, listen to or view a resource as part of your professional development, you can use the following prompts to guide your reflection.

Note the details of the resource you used. Then write down your reflection (minimum 500 words). Your written reflection serves as evidence of this professional development activity for the person receiving your professional development plan and your ministry reviewer.

## **Guide for reflection**

- Summarise the content of the book/ article/ podcast/ video.
- What did you learn?
- How, and in what areas does this apply to your practice of ministry?
- How does what you have read, heard or watched connect with Scripture and practical theology?
- What will you do in your ministry practice as a result of what you have read/ watched/ heard? (Think of an activity that is SMART: Specific, Measurable, Achievable, Realistic, Time specific).
- How can you share your learning with other ministry practitioners?
- If desirable, how can you further develop your learning of this topic?



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## **4 Professional supervision**

## Policy

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- 4.1 Ministers must complete a minimum of six hours of individual professional supervision or twelve hours of group professional supervision each calendar year.
- 4.2 Professional supervision should be facilitated by an approved supervisor. Dioceses should have a list of approved supervisors for their ministers.
- 4.3 Professional supervision may be accessed by a range of means:
  - face-to-face;
  - online;
  - via telephone; and
  - via video/web conferencing.
- 4.4 Dioceses have discretion to allow reduced hours of professional supervision in the case of a minister suffering extended illness, leave, reduced working hours, or are first appointed or employed during the calendar year, or on the basis that they are licensed but not engaged in ministry, or in other special circumstances such as hardship. Any such reduction must be of a limited nature and approved in writing.
- 4.5 Where a minister commences a new ministry role during the calendar year professional supervision undertaken in the former role is counted as part of the professional development during that year.
- 4.6 Records and evidence of professional supervision should be kept and supplied at annual ministry reviews.
- 4.7 Where a diocese is satisfied that a minister has not, without reasonable excuse, complied with these requirements, it should take appropriate action to ensure compliance.

## Guidelines

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### **Supervision—effective systemic support**

- 4.8 Despite the various existing contexts for peer support, mentoring and coaching systems, there are continuing requests for professional support of which professional supervision is a foundational element.
- 4.9 Professional supervision provides the opportunity for a fully rounded understanding of oneself in relation to one's ministry and the ongoing needs for development in identified specific areas. Also, there are ongoing issues with burnout in ministry: NCLS 2016 data indicates that nearly 50% of clergy experience moderately to high



levels of stress<sup>5</sup>. While this measure is counterbalanced by experiencing high levels of personal effectiveness, results from the same survey comparing clergy emotional exhaustion with personal satisfaction indicate that there is a significant proportion of ministers in danger of burnout. Moreover, with its emphasis on normative practice, professional supervision provides a supportive space to explore the implications of *Faithfulness in Service* on ministry.

- 4.10 The helpfulness of professional supervision was examined in a qualitative survey amongst clergy in the Diocese of Sydney, both male and female, who were currently accessing some form of professional supervision<sup>6</sup>. Four major themes emerged as to the usefulness of receiving professional supervision. Supervision is useful:
- for accountability and challenge;
  - for receiving practical advice and support;
  - to assist with examining ways in which personal and spiritual issues interfere with their ministry; and
  - to receive overall support and strengthening in their ministry.
- 4.11 Francis and Turton's study with Anglican clergy in the UK showed a measurable effect for the practice of reflective ministry leading to lower levels of burnout and stress<sup>7</sup>. Similar evidence is seen in other overseas studies: Spencer, Winston & Bocarnea<sup>8</sup> after exploring ministry departure in the United States concluded that vision conflict and compassion fatigue were the most significant factors and that these problems existed most prominently where clergy did not have a support team mechanism.

### Significant benefits for ministers

- 4.12 As defined by Pohly, 'Professional Supervision is a broad space to talk about whatever is happening in ministry, sensitive to God's voice and the spiritual...which effects transition and transformation, resulting in the minister having enhanced self-

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<sup>5</sup> Powell, R., Sterland, S., & Pepper, M. (2018). *Rating effectiveness and stress in church leaders*. <http://ncls.org.au/news/rating-effectiveness-and-stress> .

<sup>6</sup> Cited in Lock, N., (2011). 'An Exploration into the Nature of Reservations Concerning Professional Supervision Amongst Sydney Anglican Clergy', (Master of Ministry thesis).

<sup>7</sup> Leslie J. Francis and Douglas W. Turton, 'Reflective Ministry and Empirical Theology: Antidote to Clergy Stress?' in Moore, Mary Elizabeth, and Hermans, Chris A. M., *Hermeneutics and empirical research in practical theology: the contribution of empirical theology by Johannes A. van der Ven* (Brill, Leiden; Boston, 2004).

<sup>8</sup> Spencer, J. Louis, Winston, Bruce E., Bocarnea, Mihai C. *Predicting the Level of Pastors' Risk of Termination from the Church* Journal of Pastoral Psychology (2012). Published online 13 December, 2011

awareness, ministering competence, theological understanding and Christian commitment<sup>9</sup>.

- 4.13 Professional supervision is a regular, planned, safe space where a minister brings an event or issue to the supervision session with an approved supervisor under an overarching guide of a contract or covenant which defines the functions, limits and any reporting aspects of the supervision relationship. The presented issue is then discussed from a personal, theological, other person, and interactional viewpoints with the goal of being a formative, normative and restorative activity which promotes better ministerial practice and provides support for the minister.
- 4.14 Professional supervision necessitates the reflective process on the practice of ministry in the presence of another. A graduate from the St Mark's Graduate Certificate program in Professional Supervision writes:

*Writers on supervision recognise the danger of self-deception and the tendency we have to hide the truth from ourselves. Private reflection isn't enough because we rationalise and defend ourselves against what is painful. We need others to speak into our thoughts. (D. Morgan, personal communication, 21 November 2015).*

- 4.15 Additionally, supervision is a learning space. Pedagogical evidence is unambiguous that the best learning and development in relational interactions occurs not in the classroom or conference setting, but when a person is faced with a situation to be resolved in a real-life setting. It is at these times the minister has the highest level of engagement in their development, and the complexities surrounding the event can also be discussed, enabling further capability development.
- 4.16 The three main functions of professional supervision offer a broad base for examining and exploring a wide range of matters that may arise for someone in ministry.

First, the **formative** aspect of supervision is an educative process that can include guidance on handling difficult situations, skill development and developing self-awareness, suggesting different perspectives, and encouraging growth and change.

Second, the **restorative** role of supervision is a supportive one, enacted through active listening, feedback, and encouragement, where the minister is given the opportunity for discharging of difficult feelings and attention to self.

Finally, the **normative** aspects involve dealing with accountability, ethical, church practice and boundary concerns. From time to time, a supervisor may suggest that

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<sup>9</sup> Pohly, K. (2001). *Transforming the Rough Places: the Ministry of Supervision*. Franklin, TN: Providence House Publishers.

the minister may need to pay extra attention to certain aspects of their life or ministry through additional training, coaching, personal counselling, or spiritual direction.

### **The distinctive nature of professional supervision**

- 4.17 Throughout their ministry, ministers may access one or more of a range of supportive activities, including coaching, mentoring, spiritual direction, and counselling. There is a significant degree of overlap between these activities and professional supervision: all require excellent interpersonal and listening skills, and a relationship that is characterised by the quality of trust, wisdom, and discernment in the relationship.
- 4.18 However, compared to these other activities that ministers access, professional supervision provides a space that has a particular focus on the practice of ministry as it intersects with the identity and personhood of the individual. For example, if someone is concerned about their godliness as a spouse, rather than having a 'problem focus' (counselling), 'individual focus' (mentoring), or 'spiritual focus' (spiritual direction), professional supervision would reflect on how that concern was impacting the practice of their ministry.
- 4.19 Regular professional supervision provides an ongoing place for reflection, debriefing, learning and support, which from time to time may highlight the need for a period of one of these other supportive practices. For example, in supervision it may become apparent that the minister needs some coaching around a particular aspect or skill set in ministry; or a personal issue becomes intrusive, and the minister may require some counselling to deal with the personal issue more fully.
- 4.20 Additionally, unlike coaching and mentoring, professional supervision has a particular interest in accountability concerning ethical standards and provides a forum where the supervisor attends, in a respectful way, to any breaking of personal and ethical boundaries within ministry practice. This attention to careful ethical practice can be seen to be further reflected in the training and approval requirements needed to be able to offer professional supervision.
- 4.21 The attention to ethical practice underpins the focus for professional supervision on the whole system: 'professional supervision is practised [both] for the sake of the supervisee, providing a space in which their wellbeing, growth and development are taken seriously, and for the sake of those among whom the supervisee works'.<sup>10</sup>
- 4.22 Another important distinctive for professional supervision is that it is not line management: this confusion can often arise because of the use of the word

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<sup>10</sup> Leach, J., & Paterson, M. (2015). *Pastoral supervision: A handbook*, Appendix 2.

'supervision' in management activities. Line management activity which has the purpose of addressing professional practice and development issues in relationship to the minister's performance and accountability may arise in professional supervision, but this is not the main focus.

### **Establishing a contractual or covenantal framework for supervision**

- 4.23 Forming a contract or covenant between the minister and the supervisor is a vital component for forming a safe and trusted relationship between the supervisor and the minister. 'Care and detail over contracts are a form of love towards those we don't know very well. It is a recognition that life is full of unexpected pitfalls, and contracts are a way of holding one another to honesty and honour in the face of temptation and distraction. Contracts can give us security and trust.'<sup>11</sup>
- 4.24 The process of forming this agreement will begin on the first contact and may be commenced with a letter from the supervisor to the minister. It will usually be completed through discussion and negotiation at the first time of meeting. Usually a contract/covenant deals with the following elements of the supervision relationship:
- time, place, frequency, and duration;
  - cost;
  - focus of supervision;
  - expectations and needs of the supervisor and the minister;
  - confidentiality and its limits;
  - short- and long-term goals for supervision; and
  - review and updating of the contract.
- 4.25 A sample supervision contract can be found below under Resources for this section.

### **Managing independence, confidentiality and reporting**

- 4.26 Confidentiality of professional supervision is paramount to allow the minister to 'unwrap the gift of their vulnerability'<sup>12</sup> that is crucial for good supervision. Assurance of confidentiality provides the space where the minister can reveal and face their mistakes and learn from them. Of course, there are limits to confidentiality relating to protection of vulnerable persons, legal requirements and church codes of conduct—these need to be carefully explained to the minister as part of the contracting process.

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<sup>11</sup> Sam Wells (2013), *Learning to Dream Again: Rediscovering the Heart of God*, Norwich: Canterbury Press, p.44 in Leach, *Pastoral supervision: A handbook*.

<sup>12</sup> Paterson, M. (2020). Chapter 8: Vulnerability: a Gift to be Unwrapped, not Shunned in *Between a Rock and Hard Place*, Edinburgh: IPSRP Publications.

4.27 The question of confidentiality and reporting is best handled in the contracting session at the beginning of the supervision relationship, clarifying with the minister what might be required of any reporting that the diocese requires. It is recommended that any reporting should be of a minimum level, relating only to confirming the minister's attendance at professional supervision and an agreement that any legal or ethical breaches or relevant health concerns would be reported if the minister was unwilling to report themselves. It is important that any line management issues such as performance reporting be excluded from reports required of professional supervisors. Unless legal or ethical considerations require otherwise, any reports submitted should be sighted by the minister before submission to the diocese.

### Approved supervisors

4.28 For most dioceses, identifying a pool of people who are suitably trained and accredited as approved supervisors to provide professional supervision for all ministers covered by this policy will require determination and creativity. Currently there is a shortage of people fully trained in professional supervision. Some dioceses have developed registers of professional supervisors and the persons they have approved for inclusion include a range of suitably qualified practitioners.

4.29 The criteria below can be used to identify suitable persons.

A person suitable for approval as an approved supervisor will:

- have successfully completed:
  - Graduate Certificate or Diploma in Professional Supervision from St Mark's National Theological Centre; University of Divinity; Stirling Theological College etc; or
  - other formal accredited training in Professional Supervision such as two subjects in Professional Supervision from School of Theology Charles Sturt University, Moore Theological College, Australian College of Theology;or are recognised as:
  - a CPE Acting Level 1 Supervisor or higher; or
  - an accredited supervisor with a relevant professional association e.g. AAOS, CCAA, Transforming Practices, PACFA, AASW, APS, or equivalent<sup>13</sup>; and
- have demonstrated ability to integrate faith and practice, with knowledge of theological reflection as a structured process; and
- provide evidence of being a professed Christian and an active church member e.g. a reference from their minister; and
- hold professional membership with a relevant professional association or be working towards holding membership; and

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<sup>13</sup> AAOS = Australian Association of Supervision; CCAA= Christian Counselling Association of Australia; PACFA = Psychotherapy and Counselling Federation of Australia; AASW = Australian Association of Social Work; APS = Australian Association of Psychology.

- hold adequate professional indemnity and public liability insurance covering working as a professional supervisor; and
- be receiving regular continuing professional development in supervision (5 hours per annum recommended); and
- be receiving their own professional supervision for their practice.

4.30 In dioceses where it is not possible to find sufficient numbers of persons who meet the above criteria, an alternative would be to include those in a diocese who provide a regular, contracted, reflective conversation which is focused on ministry practice through coaching, mentoring or spiritual direction. Such a person would be one who:

- has a degree of independence from the institution; and
- is trained in the particular reflective practice and is accredited with, or a member of, or eligible for accreditation or membership with a relevant professional body or member association (this may include coaching, mentoring, or spiritual direction professional associations); and
- develops a formal agreement or contract which defines at a minimum the duration, frequency, desired goals, confidentiality, and review for the professional supervision, with reasonable adjustments for cultural, linguistic and ability diversity; and
- receives regular continuing professional development (5 hours per annum recommended); and
- receives regular professional supervision for their own practice; and
- who is covered under the diocesan insurance policy for liability in providing professional supervision or holds adequate professional indemnity and public liability insurance covering provision of supervision; and
- can provide evidence of being a professed Christian and an active church member e.g. a reference from their minister.

A sample approved supervisor application form can be found below under Resources in this section.

4.31 It will be necessary to regularly review the list of approved supervisors and check that they have current professional indemnity and public liability insurance.

### **Costs of supervision and models for meeting those costs**

4.32 Some dioceses may consider partnering together to provide professional supervision. Those ministers requiring supervision in one diocese could be linked with a supervisor in the partner diocese, and this partnering could be reciprocated. Professional supervisors in each diocese would need qualified and approved; however, this model would ameliorate ongoing professional costs.

4.33 For those dioceses wanting instead to access external accredited supervisors, supervisors are generally paid in the order of \$100 to \$150 per hour, and the usual recommended number of one-hour long supervision sessions per annum is 6 to 10. If using group supervision, it is recommended practice that two 'group hours' counts as

the equivalent of one 'individual hour'. An expected cost of attending a 2 hour supervision group with 5 to 6 ministers is between \$60 and \$80 per individual<sup>14</sup>.

4.34 Currently whilst staff costs account for a large part of most parish budgets, there is limited allocation to maintenance of ministers in terms of paying for professional development and wellbeing expenses.

There are several ways that the cost of providing supervision can be covered:

- parishes pay the full cost of a minister's professional supervision as a staff expense. This may necessitate some diocesan funding for parishes with low incomes;
- the cost is shared equally between the diocese, the parish and the individual – this is a model currently adopted by at least two dioceses;
- the cost is shared between the parish and the minister;
- the individual's contribution towards the cost of professional supervision may be a tax-deductible expense.

### **Individual versus group delivery of professional supervision**

4.35 Individual supervision is preferred by many for the following reasons:

- the attention is all focused on the minister: the minister does not have to divert energy responding to other members of a group;
- there is more time to discuss individual matters;
- some ministers might not feel comfortable discussing their situations in front of others and in small communities, confidentiality of the matters presented is more easily protected;
- some ministers might struggle with being fully open about their personal reactions in front of others.

4.36 However, there are many benefits of the group supervision format if the experience is well-designed. Group supervision has been shown to develop confidence, enable rich collaborative learning and provides an excellent forum for discussing complex ethical matters<sup>15</sup>.

4.37 It is important that the person conducting group supervision is appropriately trained and experienced in group supervision.

### **Preparation for supervision**

4.38 Good professional supervision begins with the minister reflecting on their ministry practice and deciding what they need to take to their supervision session. This

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<sup>14</sup> Estimated costs at October 2020: costs involved with using registered psychologists or business mentors and coaches could be considerably higher.

<sup>15</sup> Valentino, A.L., LeBlanc, L.A., & Sellers, T.P. (2016). The Benefits of Group Supervision and a Recommended Structure for Implementation. *Behavior Analysis in Practice*, 9, 320-328.

process ensures the minister is working with reflecting on their ministry practice even before they attend the supervision session. In this way the minister is responsible for driving the *agenda* of the professional supervision sessions: the supervisor facilitates the *process* of each session and may raise items for discussion related to what the minister brings, or any ethical concerns they notice. Ministers are responsible for how they prepare and present in supervision and for identifying what makes it important enough to spend time on and for what they choose not to share. Anything is appropriate that arises from actual experiences and can affect, or is affecting, the quality of their ministry.

4.39 The following starters may be useful in reflecting on what the minister would like to talk about<sup>16</sup>.

- 'the most significant event in my ministry work since my last supervision is...'
- 'this incident/concern keeps pushing itself back into my mind...'
- 'I am aware of very strong feelings about something that has happened...'
- 'when [this] happened, it seemed to be a pattern repeating itself...'
- 'I am so [tired, miserable, elated, inspired, challenged, worried]...'
- 'an event / incident I have noticed I keep telling people about is...'
- 'I want to clarify where I stand on a particular issue...'
- 'I want to stop something like [this] happening again...'
- 'I want to get something like [this] to happen more often...'
- 'I seem to keep avoiding/putting off...'

They may wish to focus on their role in a particular situation, priorities, time management, insights, people, committees, institutions, changes, pressures, or needs.

### Evaluating professional supervision

4.40 Evaluation of the supervision offered and received is integral to ensuring that professional supervision sessions are effective and meeting the minister's needs.

4.41 Both informal and formal methods can be used to evaluate professional supervision. Informal evaluation should take place in every supervision session by the supervisor asking the minister what has been helpful in the session that day. More formal evaluation is best done at least annually, where the minister and supervisor can collaborate using creative methods or a formal evaluation form to work out how the supervisor is providing an effective space for supporting the person in their ministry.

4.42 A sample form for Evaluation of professional supervision can be found below under Resources for this section.

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<sup>16</sup> Adapted from "*Professional Supervision: A process of Reflection on Ministry Experience*". The Uniting Church in Australia Ministerial Education Commission, 2011.



## Implementation in remote locations

- 4.43 The COVID-19 pandemic has required most practitioners to move professional supervision practice into the online space using various platforms including Zoom, FaceTime, WhatsApp etc. This 'human experiment' has led to providers of professional supervision and other reflective practices grappling with both the practicalities, ethics, and effectiveness of delivering supervision online.
- 4.44 Recent research has demonstrated that 'in-person supervision and tele supervision had equivalent outcomes; there was no significant decrease in participant-rated supervision satisfaction or supervisory working alliance'<sup>17</sup>. One participant in this study noted that 'The difference between in-person and tele supervision really comes down to the person itself [supervisor]. It would be really easy for a not so good supervisor to miss things in tele supervision and just not be super in touch. The supervisor is the most important factor in the end though.'<sup>18</sup>
- 4.45 Giving and receiving supervision in the online space requires some attention to issues of which technology to use, and some specific ethical issues: many supervisors have received specific training in offering online supervision which can be confirmed when finding a new supervisor. Given this forced change in the delivery practices of professional supervision, many supervisors now offer online supervision which makes supervision easier to access for remote workers.

## Professional supervision with Aboriginal and Torres Strait Islander ministers

- 4.46 Providing professional supervision for Aboriginal and Torres Strait Islander ministers requires the ability to be culturally responsive.
- 4.47 Professional supervision will take place in the 'intercultural space' of the two overlapping cultures. Techniques such as the use of stories, experience, and actions to process theologies, practices, and models, rather than using theologies, practices and models to process stories, experience and actions are helpful. Working in the Northern Territory with remote community workers, The Reverend Kate Beer has developed a resource specifically for facilitating the professional supervision space called a 'Yarning Map'<sup>19</sup>.

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<sup>17</sup> Tarlow, K., McCord, C., Nelon, J., & Bernhard, P. (2020). Comparing In-Person Supervision and Telesupervision: A Multiple Baseline Single-Case Study. *Journal of Psychotherapy Integration*, Vol. 30, No. 2, 383–393.

<sup>18</sup> Tarlow, 2020, p.8.

<sup>19</sup> For more information about 'Yarning Maps', contact The Reverend Kate Beer at <http://www.whatsbrewing.id.au>

## Professional supervision with culturally and linguistically diverse ministers

4.48 When working with intercultural contexts, professional supervisors can either being blind to any cultural issues that may be present, or fail to respond in an emotionally empathic way to those differences. A supervisor may only be culturally aware, that is operates in a cognitive paradigm where culturally relevant content is raised and processed intellectually but fails to be culturally sensitive or responsive. Cultural sensitivity and responsiveness require the supervisor to:

- adopt a curious and inquiring attitude,
- be able to acknowledge and name cultural differences in the conversation,
- engage at an emotional level with any cultural influences present, and
- explore matters of cultural power present in both the supervision relationship and in the relationship the minister has with those they minister to.

## Resources

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4.49 The following templates are provided to assist with implementation of this policy and guidelines:

- Application for approved supervisor (PS 01);
- Covenant or contract for professional supervision (PS 02);
- Record of professional supervision (PS 03);
- Evaluation of professional supervision (PS 04).



## Application for approved supervisor

**PS 01**

Date	<input type="text"/>
Name	<input type="text"/>
Qualifications	<input type="text"/>
No. of years of ordained, licensed or professional experience	<input type="text"/>
Ministry/business address	<input type="text"/>
Phone	<input type="text"/>
Mobile	<input type="text"/>
Email	<input type="text"/>
Training and experience in supervision	<input type="text"/>
Supervision accreditation and/or professional membership/s	<input type="text"/>
What is your main theoretical approach to supervision?	<input type="text"/>
Training and experience in faith-integrated practice/theological reflection	<input type="text"/>
Name and phone or email of own supervisor	<input type="text"/>
Details of professional indemnity/public liability insurance provider; policy number; expiry	<input type="text"/>



## Covenant or contract for professional supervision

PS 02

Name of approved supervisor

Name of minister

**Supervisor**  
qualifications and experience

**Supervisor**  
relevant professional membership

**Supervisor**  
number of years of ministry/professional  
experience

**Supervisor**  
theological/ denominational background

**Minister**  
qualifications and experience

**Minister**  
relevant professional membership  
(if any)

**Minister**  
number of years of ministry experience

**Minister**  
theological/ denominational background

**Insurance certificate sighted**

Yes  No

**Agreed frequency of supervision**

**Agreed details of supervision**  
time, place, duration

**Other agreed terms, if any**

**Covenant or contract for Professional Supervision, continued**

**PS 02**

**Minister**  
agreed preparation for supervision

**Minister**  
agreed process for dealing with personal issues

**Supervisor**  
expectations and needs

**Minister**  
expectations and needs

**Minister**  
specific goals, if any

**Agreement on confidentiality and its limits**

We agree to keep all discussion in supervision meetings confidential, understanding that there is a legal duty of care that may override confidentiality in exceptional circumstances. Such circumstances would be if a minister was describing unsafe, unethical or illegal practice and was unwilling to go through appropriate procedures to address these after initial discussion between supervisor and minister.

**Agreed date for review and update of this contract**

**Supervisor**  
signature, date

**Minister**  
signature, date



# Record of professional supervision

PS 03

Name of minister.....

Date	Name of supervisor	Duration of supervision	Main issues dealt with

Total Hours

Supervisor signature, date

Attach additional pages of the record as required.



## Evaluation of professional supervision

PS 04

Please give full and honest responses.  
This will assist you and your supervisor to make supervision more useful for you in the future.

Name of approved supervisor

Name of minister

Please comment on the extent to which supervision has met your expectations

Has supervision made a positive contribution to your current ministry practice and overall wellbeing?

Yes  No

If 'yes', please indicate:

a. the nature of that contribution; and

b. in what other ways supervision could contribute to your ministry practice and overall wellbeing.

If 'no', please comment further.

**Evaluation of  
Professional Supervision, continued**

**PS 04**

**Could supervision be improved to better meet your needs in the future?**

Yes    No

If 'yes', please indicate in what ways.

**Overall, how would you rate your experience of supervision?**

Please circle one number, 1 lowest, 5 highest.

**1      2      3      4      5**

**Please add any further comments**

**Minister**  
signature, date





**MINISTRY WELLBEING  
AND DEVELOPMENT**



## **5 Ministry reviews**

## Policy

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- 5.1 To ensure support for ministers' wellbeing, for their achievement in the ministry to which they have been called, and for accountability, an annual ministry review should be undertaken.
- 5.2 The annual ministry review should include the opportunity:
- to encourage and appreciate current strengths and ministry progress;
  - to affirm the alignment with the mission of the church;
  - to identify areas that need attention or improvement and outline pathways to address such areas;
  - for accountability within the context of the leadership of the parish or organisation; and
  - for identifying areas requiring improvement in their ministry support and the means to achieve those improvements.
- 5.3 The annual ministry review will include the following features:
- collection of information from the minister in review through reports/questionnaires/interviews and from selected recipients of the person's ministry; and
  - consideration by the reviewer and the minister in review of such ministry areas as skills, strengths, deficiencies, goals and spiritual, personal and training needs.
- 5.4 Over a three-year cycle, which will commence at the beginning of the calendar year following the first date of service in the ministry role, reviews will increase in breadth:
- a. In the first year, the annual review will be a **self-review** based on learning from professional supervision and professional development and a guided self-reflection on the minister's ministry.
  - b. In the second year, an **informal review** will be conducted between the minister and, in the case of clergy, their licencing bishop or the bishop's delegate and, in the case of lay ministers, their employer or the employer's delegate. The minister can choose to include the learnings from their professional development and professional supervision.
  - c. In the third year a **formal review** will take place in a manner determined by the diocese. This third-year review will include reference to the minister's role description and address the vision and values of their parish/ministry area (or diocese in the case of a bishop). This formal review should include a self-evaluation component and feedback from sufficient individuals to provide a 360<sup>0</sup> perspective. The minister can choose to include the learnings from their professional development and professional supervision. A draft of any review

report should be given to and discussed with the minister prior to finalisation, with an opportunity to request amendment prior to its finalisation.

- 5.5 Dioceses have discretion to vary requirements for ministry reviews in the case of part-time ministers, or a minister experiencing extended illness, on leave, with reduced working hours, or finish their ministry role during a calendar year, or when they are licensed but not engaged in ministry or in other special circumstances or due to hardship. Any such variation must be of a limited nature and approved in writing.
- 5.6 At the conclusion of the ministry review in years one and two, a brief report of goals and development needs should be supplied by the reviewer to the minister and to their bishop or their bishop's delegate in the case of clergy, and their employer or their employer's delegate in the case of lay ministers. The review should otherwise remain confidential. In the third-year review, a detailed written record of the review should be supplied to both the minister and their bishop or their bishop's delegate in the case of clergy, and their employer or their employer's delegate in the case of lay ministers.
- 5.7 Where a diocese is satisfied that a minister has not, without reasonable excuse, complied with these requirements, it should take appropriate action to ensure compliance.

## Guidelines

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### **Ministry Reviews—a time for reflection, feedback and recognition**

- 5.8 Ministry reviews are guided reflections and discussions that focus on a minister's ministry over a preceding period of time.
- 5.9 A ministry review is an opportunity to reflect on their ministry, an opportunity for feedback and encouragement, to recognise a person's success and to give constructive feedback on how they undertake their ministry.
- 5.10 Role reviews have been used and misused. Reviews take time and preparation and to be useful, they need to be more than 'box-ticking' exercises, and they need to go deeper than analysing simply what a minister has 'done' in the preceding period. The ministry review will include the opportunity to accomplish the items listed under paragraph 5.2 and will involve an analysis of the items listed under paragraph 5.3.

## Reviews are continuous on a three-year cycle



- 5.11 **Year 1: a self-review.** Ministers should set aside a minimum of two hours for the self-review. It would be beneficial if this self-review could take place in partnership with a spiritual retreat.
- 5.12 A template offering a suggested process for the self-review is provided under Resources at the end of this section. A template for writing up a brief report of ministry goals and development needs is also provided under Resources in this section. Clergy should send a copy to their bishop or their bishop's delegate. Lay ministers should send a copy to their employer or their employer's delegate.
- 5.13 **Year 2: an informal review.** In Year 2, clergy should meet with their bishop or the bishop's delegate and lay ministers with their employer or their employer's delegate for an informal review.
- 5.14 Ministers and reviewers should set aside one hour for this review or meet once a month for 15 minutes<sup>20</sup> and have a conversation about each of six key topics until complete, noting any actions arising from these conversation/s. Monthly 15 minute conversations have the advantage of building of a continuing dialogue and better engagement between the two people involved in the review.
- 5.15 The six topics for this review are as follows:
- **ministry role dashboard**—gauging the minister's views on ministry satisfaction, morale and communication;
  - **strengths and talents**—identifying the ministers' strengths and talents and giving thought to future roles that may be suitable for the minister;
  - **ministry goals**—determining what goals and objectives the minister has for their ministry role in the coming year. This may be done with reference to any relevant role description as well as strategic plan, mission and vision documents;
  - **opportunities for personal growth**—focusing on how to improve performance to match expected outcomes;

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<sup>20</sup> Dr Tim Baker *The End of the Performance Review*. The Five 15-minute conversations model was developed by Dr Baker.

- **professional development**—identifying courses or other methods such as coaching or mentoring that will build the minister’s strengths and improve ministry outcomes; and
- **continuous improvement**—taking a ‘whole of ministry life’ perspective, exploring how the minister could improve the effectiveness of their ministry.

5.16 A template for the review, including question prompts for each topic, is provided under Resources in this section. The agreed action plan in the review is to identify relevant professional development needs. A copy of the review should be retained by their bishop or their bishop’s delegate in the case of clergy, or their employer or their employer’s delegate in the case of lay ministers.

5.17 **Year 3: a formal review.** The third-year review will include reference to the minister’s role description and address the vision and values of their parish or organisation (or diocese in the case of a bishop). This formal review should include a self-evaluation component and feedback from sufficient individuals to provide a 360<sup>0</sup> perspective.

5.18 Dioceses may manage the Year 3 review in one of two ways:

**a. using an external provider**

Dioceses may consider using an external provider to facilitate these formal reviews. Examples of providers include:

- LeadingConneXions. LeadingConneXions have developed a 360 review for Christian leaders in the Australian context (contact [sjones@leadingconnexions.com.au](mailto:sjones@leadingconnexions.com.au))
- Converge International. Converge International utilise a Multifactor Leadership Questionnaire (MLQ), also known as the MLQ 3600 (contact [Chris.Ralph@convergeintl.com.au](mailto:Chris.Ralph@convergeintl.com.au))
- Centre for Ministry Development (<https://cmd.moore.edu.au/>)

**b. managing the review in-house**

A more economical, simpler 360<sup>0</sup> review can be managed internally. This could proceed in seven steps as follows.

**Step 1.** The reviewer asks the minister being reviewed to supply at least six names and email address of people whose feedback they would consider useful. The nominees should represent a variety of people, such as those who:

- the minister reports to;
- the minister supervises;
- the minister serves;
- are colleagues and peers or team members of the minister;
- are from the minister’s parish, if the minister is in parish ministry; and

- are from the minister's parish council, if the minister is in parish ministry, or another governance group or committee that the minister reports to.

**Step 2.** The reviewer writes separately to the six named people seeking their feedback to the same four standardised questions. A template for requesting feedback can be found under Resources for this section.

**Step 3.** The minister should also be asked to provide their own reflection on the same four questions, with references to their role description and the mission, vision and strategy for their area of ministry. If no role description or mission, vision and strategy documents exist, then this is a good time to initiate their development.

**Step 4.** The reviewer collates the responses into a fresh document, removing names of any responders. This constitutes the raw data of the review. This document is confidential and not shared by the reviewer with anyone.

**Step 5.** The reviewer then analyses the responses and summarises them into 1 to 3 themes for each question, making reference to appropriate areas of the minister's role description and the mission, vision and strategy of their ministry area.

In collating the responses, the reviewer should:

- identify the top 1 to 3 themes that emerge from the feedback;
- remove any unhelpful or hurtful remarks; and
- ensure no names or significant identifying features are attached to any responses.

**Step 6.** The reviewer meets with the minister and shares with them the top 1 to 3 themes that emerged from the feedback to each question. The focus should be on celebrating the minister's strengths, identifying any gaps in performance and discussing and agreeing to any action/ training/ changes that may help in the coming year. In the case of clergy, a summary of the discussion and any outcomes should be given to the minister and to their bishop, with a copy kept confidentially on the minister's personnel file. In the case of lay ministers, a summary of the discussion and any outcomes should be given to the minister and to their employer, with a copy confidentially on the minister's personnel file.

**Step 7.** The minister shares the discussion and any insights and outcomes with their approved supervisor in order to continue to work on any areas of needed improvement in ministry.

## Conduct of ministry reviews

5.19 Across a three-year cycle, ministry reviews will involve:

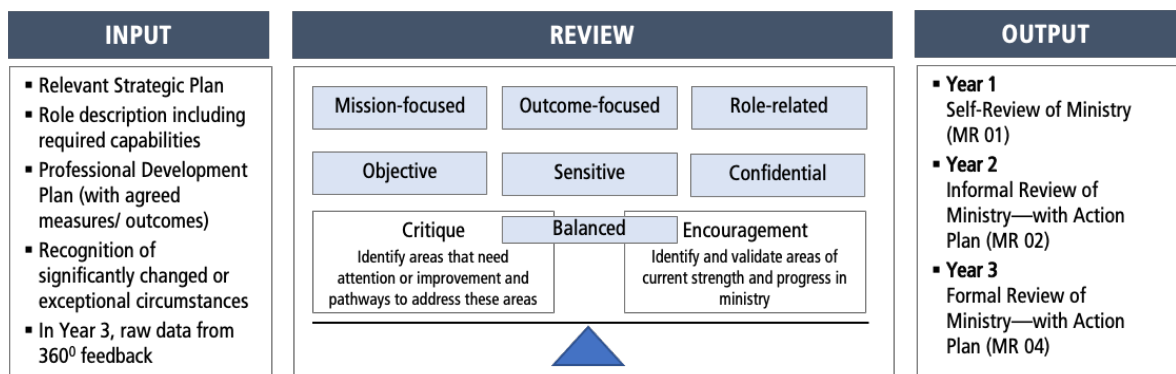
- collection of information from the person in review through a report/ questionnaires/ interviews and from selected recipients of the person’s ministry; and
- consideration by the reviewer and the person in review of such ministry areas as skills, deficiencies, goals and spiritual, personal and training needs.

5.20 In the second and third year of the review cycle, the bishop or the bishop’s delegate conduct the reviews in the case of clergy, and the employer or the employer’s delegate conduct the reviews in the case of lay ministers.

5.21 To facilitate conduct of the reviews, two dioceses may collaborate, with each diocese providing personnel to conduct the reviews for the other in an agreed manner. This approach may have practical benefits especially for third-year ministry reviews.

5.22 Dioceses may use technology (such as via telephone, Zoom or FaceTime or Google Meetings) for some reviews. If this is the case, be aware of the limitations as well as the advantages of this platform for communicating. Advantages of using appropriate technology include the fact that it is cost effective and time effective. Limitations include the lack of non-verbal cues for communication, the possibility of technology dropouts, and participants experiencing technology fatigue.

## Qualitative aspects of the review process



5.23 Analysis of best-practice for ministry reviews highlights that they should be:

- **mission-focused:** affirming that the focus of ministry, globally and locally, is advancing God’s mission.
- **outcome-focused:** concentrating on achievements (outcomes) rather than ‘busy’ness (lists of activities). For example, rather than counting how many pastoral phone-calls have been made over a period, the review looks for evidence that people feel pastorally attended to.

- **role-related:** directly linked to goals identified in any current strategic plan for the parish or the organisation. Signs of progress made should be the focus. The review should also look for alignment between the minister’s professional development plan and the capabilities in the minister’s role description. It is recognised that some roles do not have existing role descriptions. Support can be given to create role descriptions by contacting relevant personnel from the diocese.
- **objective:** both minister and reviewer should ‘speak the truth in love’ according to demonstrable facts. Use of the templates provided should create a framework for impartial and comprehensive analysis. To aid objectivity, it is also suggested that the second and third-year reviews are conducted by different people. So, if a person from the parish or organisation of the minister leads the second-year review, a more independent reviewer should conduct the third-year review.
- **sensitive:** conducted in a supportive, not punitive, environment. Reviews should take into account both systemic and particular stresses upon ministry. They should consider whether the minister has taken on additional or varied responsibilities or taken the opportunity to make adaptations as ministry contexts change. For example, the COVID-19 pandemic has led to fast and dramatic changes in the ministry workplace. Reviews are a time to reflect on changes such as these and to adjust a role, initiate training and provide support for adaptation.
- **confidential:** strictly following the protocols, for example, to whom reports of the Year 2 and Year 3 reviews should be sent. Any breach of confidentiality will undermine the whole process and could be extremely harmful to a range of people.
- **balanced:** between critique and encouragement.

## Resources

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5.24 The following templates are provided to assist with implementation of this policy and guidelines:

- Self-review of ministry (MR 01);
- Report of informal review of ministry (MR 02);
- Sample script for requesting feedback from prospective respondents (MR 03);
- Report of formal review of ministry (MR 04).





## Year 1 Ministry Review Self-review of ministry

MR 01

### Instructions

1. This self-review is for your private self-reflection: you do not need to show it or pass it on to anyone else.
2. Set aside at least 2 hours in a quiet place to do the review.
3. Gather the following resources: Bible, pen and paper or computer; vision/mission/strategy documents for your ministry area; if there is one, your specific role description.
4. Begin with a Bible reading and prayer. Copy the headings on the left below to your paper or computer. Then use the questions and suggestions below as a prompt to reflect on and review your ministry over the last 12 months.
5. Once this review is complete, complete the *Professional development plan (PD 01)*. Clergy should send the final plan to their bishop or the bishop's delegate and lay ministers should send the plan to their employer or the employer's delegate.

**Enjoyment** Reflecting on the last 12 months, what have you enjoyed the most about your ministry? What have been areas of blessing for you or your parish/ministry area?

**Vision and strategy** If your ministry has a vision, mission and a set of strategies and plans, review them and reflect on what has been achieved over the last 12 months, and what remains to be accomplished.

If you don't have these matters documented, make a plan to develop and document them and in the meantime, reflect on what has been achieved.

**Goals** Reflecting on the last 12 months, what ministry goals have you personally achieved and what remains to be accomplished? Make a list of your ministry goals for the coming 12 months.

**Training** In order to accomplish the ministry goals you've identified above, do you need any upskilling or training? More generally, what skills development do you think you need to undertake for your ministry role in the coming twelve months? Are there other goals you have for your ongoing personal formation as a minister?

**Wellbeing** Looking back over the last 12 months, how well have you looked after your own self-care and ministry/life balance? List some plans for your well-being for the coming 12 months.

**Relationships** Reflect on the way you relate to the following groups of people/individuals. Which relationships are going well? Do any need improvement or have problems? List some things you can do that may improve any relationships that need it over the coming year.

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

Year 1 Ministry Review  
**Self-Review of Ministry, continued**

**MR 01**

- Time management and prioritising** Reflect on how you have been dividing up your time between the various parts of your role. Plan ahead to make any needed changes so that the balance for the coming year is appropriate. Consider the following and add or change the list as appropriate for your role:
- leadership role;
  - teaching, preaching and prayer;
  - mission and evangelism;
  - pastoral care;
  - administration; and
  - governance.
- Spiritual wellbeing** What personal practices of prayer and Scripture reading have you undertaken in the past 12 months? List your plans for these practices in the coming year.
- Character** 'The fruits of the Spirit are love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control' (Galatians 5:22-23). Which of these are demonstrable in your life now? Identify any of these fruit (which are character traits) that you struggle with. Identify a few simple actions you could take to grow in any traits you have identified.



# Year 2 Ministry Review Report of informal review of ministry

MR 02

## Instructions for the minister

1. Arrange to meet with your reviewer for one hour OR meet with the reviewer once a month for 15 minutes and have a conversation about each of these areas until the review is complete.
2. Gather the following resources: any relevant vision/mission/strategy documents for your ministry area; if there is one, your specific role description.
3. Copy the six headings on the left below to your paper or computer. Then, in conversation with the reviewer, use the questions and suggestions below as prompts to reflect on and review your ministry over the last 12 months.
4. For each topic or theme, develop an action plan.
5. Once this review is complete, complete the *Professional development plan* (PD 01). Clergy should send the final plan to their bishop or the bishop's delegate and lay ministers should send the Plan to their employer or the employer's delegate.

Date

Name of minister

Name of reviewer

### TOPIC

### ACTION PLAN

#### 1. Ministry role dashboard

How would you rate your satisfaction with your current ministry?  
How would you rate your morale?

#### 2. Strengths and talents

What are your strengths and talents?  
How can they best be used now in our ministry context and what future roles might benefit from them?

#### 3. Goals

Refer to any relevant vision, mission, strategy documents and your role description:  
What goals and objectives do you have for your ministry role for the coming year?

#### 4. Opportunities for growth

Where do you need to improve in achieving ministry outcomes?  
How can I help you to do this?

Year 2 Ministry Review

**Report of informal review of ministry, continued**

**MR 02**

**5. Development**

(Reflect on ministry goals, along with any goals for your ongoing personal ministry formation.)

What are some skills you would like to develop?

What are some goals you have for your continuing formation as a minister?

What learning opportunities would you like to pursue?

**6. Continuous improvement**

What is one way you could improve the way you work in ministry?

What is one way you could improve the way your ministry organisation operates?



## Year 3 Ministry Review

### **Sample script for Requesting feedback from prospective respondents**

**MR 03**

#### **Instructions for the Reviewer**

1. Use the sample script below to recruit at least six respondents for the 360<sup>0</sup> feedback process.
2. Write separately to each prospective respondent.
3. Ensure that all responses are kept confidential.

#### **Sample script**

Dear [Respondent Name]

As part of a ministry review for [Minister Name], I am writing to ask you to provide some feedback on their ministry.

The review process involves gaining responses to a common set of questions from a diverse group of people related to [Minister Name's] ministry. [Minister Name] has suggested that you would be a good person to ask and has provided me with your contact details.

The questions below are designed so that you can give some honest feedback that will be valuable for [Minister Name's] ongoing ministry. The feedback you provide will be de-identified and compiled with other feedback into general themes. None of your feedback will be directly quoted, but it is possible that name may be able to discern who has contributed some of the feedback.

You can write as much or as little as you wish in response to each of these questions and you can add any further comments that may not be addressed by the questions.

1. What personal qualities do you value the most about [Minister Name's] ministry/leadership?
2. What are three areas that are going well in [Minister Name's] ministry/leadership?
3. What should [Minister Name] do more of, do less of, and do differently?
4. What areas of ministry do you think [Minister Name] should focus on in the coming year?

Please send your responses to these questions to me by [date].



Year 3 Ministry Review  
**Report of  
formal review of ministry**

**MR 04**

**Instructions for the reviewer**

1. In accordance with the relevant guidelines, collect and collate relevant responses from an appropriate range of people to four standardised questions about the ministry of the person in focus.
2. Prepare and present a draft report, in a format of your own devising, to the minister. The minister should be given an opportunity to request amendment prior to the report being finalised. Then discuss and agree to any action, professional development, training or other changes that may help in the coming year.
3. Use this template as a specification for the report and the action plan. In the case of clergy, send the report and the associated action plan to the bishop or the bishop’s delegate. In the case of lay ministers, send the report to the minister’s employer or the employer’s delegate.

Date

Name of minister

Name of reviewer

**COLLATED REPORT**

**ACTION PLAN**

*[The top 1-3 themes that emerged from the feedback to each of the four common questions, celebrating the minister’s strengths and identifying any recommended areas for development.]*

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