



The Church of England  
in Essex and East London  
Diocese of Chelmsford

# Ministerial Development Review Handbook

## MDR with Senior Staff

Diocese of Chelmsford

[Ministerial Development Review \(website\)](#)

# Contents

---

<b>Contents</b>	<b>1</b>
<b>Introduction</b>	<b>2</b>
<b>MDR Review Process</b>	<b>3</b>
<i>Review steps and timing</i>	3
<i>After the Review</i>	3
<b>Context</b>	<b>4</b>
<i>The Scope and Purpose of Ministerial Development Review</i>	4
<i>The use of reflection</i>	4
<i>Who participates in the MDR scheme?</i>	4
<i>Who are the Reviewers?</i>	4
<b>Frequently Asked Questions</b>	<b>5</b>
<i>Continuing Ministerial Development</i>	5
<i>Confidentiality</i>	5
<i>Contacts</i>	5
<b>Appendices (Tools for use)</b>	<b>6</b>
<i>Appendix 1: The Ordinal</i>	6
<i>Appendix 2: Glossary of terms in form</i>	8
<i>Appendix 3: An example MDR with a Diocesan Reviewer, for an incumbent of four rural churches</i>	10
<i>Appendix 4: An example MDR with a Diocesan Reviewer</i>	13

## Introduction

---

“Ministerial Development Review (MDR) is about practising what we preach as Christians - that people are valuable, deserve proper time and attention and are made in God's image.”  
*Clergy Terms of Service*

“Ministerial Development Reviews are an important opportunity to pause, reflect, and notice what God has done and continues to do in our lives and communities. The successful paring back of the process in 2021 was vital for creating an opportunity to pause, and enable us to concentrate on well-being and recovery. It is now important that we move forward and develop MDR as a tool both for wellbeing and formation, whilst also incorporating wider elements that include honest review, deep self-reflection and the possibility for critical friendship.

Both the Ministerial Development Reviews with Senior Staff and Diocesan Reviewers have been developed to incorporate the ability to set (in the case of Senior Staff) and reflect upon (in the case of Diocesan Reviewers) priorities and to look at safe and healthy cultures in the working environment, as well as in personal discipleship and vocational lives.

This development is part of our continued growth as a diocese and brings our practice in line with the 2022 revision of MDR Guidelines from the Archbishops Council – ‘The purpose of the review is to look back and reflect on what has happened over the last year or two of ministry and, informed by that, to look forward to plan, anticipate and develop a clearer vision for what lies ahead.’

The process will only be fruitful if you are willing to engage with it deeply, which I hope and pray you will do. As ever, I remain thankful for our shared ministry and for all that you contribute to the life of our diocese. Please be assured of my ongoing prayers.”

+ Guli Chelmsford

## MDR Review Process

---

MDRs happen twice within a three-year cycle, alternating between a Diocesan Reviewer and a member of Senior Staff. The MDR administrator will be in contact when a review is due to take place.

### Review steps and timing

- Your Area Bishop's or Archdeacon's office will be in touch to set a date when needed and inform the MDR Administrator.
- A Review Form and this booklet (available online) will be sent to you by the MDR Administrator (4 to 8 weeks prior to the review date) via email
  - Please begin your preparations, using the Review Form (you can see a sample online)
- You send your completed Review Form (sections 1-6) to your Archdeacon's or Area Bishop's office, depending on who is conducting your review (2 weeks prior to your review date) via email
- Your review takes place
  - The Review Form will provide a basis for discussion
  - Question 7 on the Review Form will be discussed and answers agreed

### After the Review

- Once wording is agreed, the relevant Area Bishop's or Archdeacon's Office will send the completed Review Form to the MDR Administrator via email
- The MDR Administrator will transfer the form into Nitro Sign\*, ensuring data security whilst the form is signed by all parties concerned. The form is then sent to you, via Nitro Sign, for signature
- Once signed, the form is automatically sent to your Reviewer, via Nitro Sign, for their signature
- The completed, signed form will be sent automatically via Nitro Sign to the MDR Administrator, and a signed copy goes to you and your reviewer

\*Please note that Nitro Sign is an automated process that is helping us to streamline workloads and document transfer, ensure data security and be more environmentally mindful. This will all appear seamlessly in your email inbox; no special programs are required.

- The MDR Administrator sends an electronic copy to:
  - BishopsCourt
  - Relevant Area colleague to the reviewer
  - Your Area CMD Adviser
  - Appropriate Bishop if you are serving in a parish for which alternative episcopal ministry arrangements are in place
- Your Area CMD Adviser will respond to any specific CMD issues raised
  - Please note: **You** are responsible for taking forward CMD requirements and any training or other issues identified
- The date for your next review will be automatically arranged by the MDR Administrator at the appropriate time

## Context

---

### **The Scope and Purpose of Ministerial Development Review**

The purpose of Ministerial Development Review (MDR) is to support and encourage all ministers to flourish in their journey of discipleship, out of which their ministry will develop. An MDR with a member of Senior Staff is a chance to reflect on the last 18 months, to talk to Senior Staff about your context and ministerial development and to set priorities for the next three years.

### **The use of reflection**

Ministry is a vocation. Vocation is a joyful response to God, but it comes with a wide range of expectations and sometimes, impossibly high demands. To be called to ministry is both privilege and sacrifice which is to be lived out and experienced in the context of the local church, community and Diocese.

MDR is a process of reflection to support those who are called and ordained to ministry and who exercise it with the Bishop's license and authority. It is not 'appraisal' since ministers are not employees. Rather, it is a demonstration of the pastoral and professional care of ministers by the bishop. It is about sharing in that responsibility which God has entrusted to his church for the well-being and effectiveness of all our ministerial and missionary efforts. MDR is intended to be an empowering process to support and encourage ministers through a guided discussion framed around an office holder's role.

**The purpose of the review is to look back and reflect on what has happened over the 18 months, considering the minister's wellbeing and their ongoing formation, through the use of the Review Form. Informed by that, the outcome of the review is the development of a clearer vision for what lies ahead, enabling planning for the minister's personal development.**

### **Who participates in the MDR scheme?**

Licensed and beneficed clergy in the diocese participate. This includes: clergy with enhanced leadership and oversight responsibility, such as Area Deans and Team Rectors; incumbents, including Priest-in-charge and House-for-Duty; Interim Ministers and LLMs in charge; Pioneer leads including SDF/SMMIB funded clergy and lay ministers. *All such clergy who hold office under Common Tenure will be included in these arrangements and the same invitations will be made to freehold clergy with the expectation that all clergy will benefit from review.*

### **Who are the Reviewers?**

The Reviewers are Bishops and Archdeacons.

## Frequently Asked Questions

---

### Continuing Ministerial Development

MDR is a process and not just a conversation. A central focus of the review is to identify development priorities. The outcomes of your review may include priorities for further study or training. Your Area CMD Adviser will be pleased to work with you to discern the best way to meet your particular development needs.

MDR is part of a package of support which includes development through:

- A Continuing Ministerial Development (CMD) grant
- Transitional Mentoring (new Incumbents and Area Deans)
- Coaching or Work Consultancy
- Resilience and Refreshment Days
- Courses
- Spiritual Direction or Companionship
- Extended Study Leave
- Access to Counselling and Therapy

Further information about these support elements is available through the [Diocesan web site](#) or by contacting your local [CMD Adviser](#).

### Confidentiality

A cornerstone of the MDR process is confidentiality. Returned forms remain confidential to Area Bishops, Archdeacons and Area CMD Advisers where necessary. You are free to share information with others if you wish.

Reviewers will respect your confidentiality as far as it is lawful to do so. Reviewers are not at liberty to disclose the content of review discussions or preparatory forms outside the MDR system.

### Contacts

Ministerial Development Review (MDR) for clergy in the Diocese of Chelmsford is the responsibility of the Diocesan Lead Adviser on MDR, Revd Andy Griffiths and the MDR Administrator, Sarah Wilson.

For further information, please contact:

Email: [swilson@chelmsford.anglican.org](mailto:swilson@chelmsford.anglican.org)  
Post: MDR Administrator  
Diocesan Office  
53 New Street  
Chelmsford  
CM1 1AT  
Tel: 01245 294452

## Appendices (Tools for use)

---

### Appendix 1: The Ordinal

#### The Ordination of Deacons

God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.

The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God's love and to work for the coming of his kingdom.

To serve this royal priesthood, God has given a variety of ministries. Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.

The Ordinands stand before the Bishop, who addresses the congregation:

Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.

Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.

Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.

From: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-0>

## The Ordination of Priests

God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light. The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God's love and to work for the coming of his kingdom.

To serve this royal priesthood, God has given particular ministries. Priests are ordained to lead God's people in the offering of praise and the proclamation of the gospel. They share with the Bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being.

They are to set the example of the Good Shepherd always before them as the pattern of their calling. With the Bishop and their fellow presbyters, they are to sustain the community of the faithful by the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God.

The Ordinands stand before the Bishop, who addresses the congregation:

Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

From: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-0>

## Appendix 2: Glossary of terms in form

**Discipleship** is a deliberately general way of speaking about all the ways that we love God and love others, in response to God's love for us. It is '*the way that, taught by our master Jesus and abiding in him, we keep the faith, live by it, profess it, confidently bear witness to it, and spread it, setting our eyes on the treasures of heaven*' (Catechism of the Catholic Church paragraph 1816). It is '*learning to follow in the way of Jesus in our own place and at this time. Every true disciple is a listener, and this listening shapes our heads (as we learn to believe God's truth), our hearts (as we learn to desire God's character) and our hands (as we learn to act as his body, serving the people around us). But to be a disciple is also to make disciples, training others as well as being trained oneself*' (John Stott, quoted by licc.org.uk).

**Vocation**, as we use the word here in MDR, is not confined to the process by which we became (for example) a Deacon or Priest. The recent report *Kingdom Calling* from the *Faith and Order Commission of the Church of England* identified three callings for every Christian: a '*social vocation, a relational vocation and a ministerial vocation... Social vocations are ways, paid or unpaid, to contribute to the common good of society, and include trades and professions... Relational vocations include such things as marriage or family ties, but also a vocation to singleness and membership of particular communities... Every Christian shares in the ministry of Christ that has been entrusted to the church and, as such, every Christian is a minister... For the sake of healing our theological imagination regarding everyday life in society, it therefore seems critically important that the term "vocation" when used in an unqualified way always has space to include relational and social as well as ministerial vocations. When its meaning is articulated, these different possibilities need to be explicitly acknowledged.*' So when we speak of vocation in MDR we mean our whole ongoing development as a called person – both professionally and personally, both socially, relationally and ministerially.

**Ministry** refers to the ongoing role for which you are licensed, whether in a parish or benefice or in a sector ministry. In line with *Travelling Well Together* we do not believe that churches are to be directed through top-down initiatives. Rather, they are to discern locally their own vocations to mission, in keeping with our diocesan values and as part of one diocesan family; remembering of course that in the Anglican Communion, 'mission' is a big concept that entails Telling the good news, Teaching new believers, Tending both the congregation and those in the wider parish, Transforming unjust structures, and Treasuring creation. The ministry of local clergy and licensed lay ministers serves this locally discerned mission, and is served and supported by those who work for the Diocese of Chelmsford and its Areas. A 'ministerial objective or priority' is one that moves towards discerning a parish, chaplaincy or benefice's mission, or implements that mission in concrete ways.

**Objectives/priorities** will usually, with the help of your Bishop or Archdeacon, be formulated at MDRs with Senior Staff, for the next three years. When you have an MDR with a Diocesan Reviewer, you will be re-visiting these objectives and priorities, eighteen months later, and seeing if you are 'on track', or whether your practice, or the objectives and priorities themselves, need to be modified in some way. MDR is also integrated with *Safeguarding Leadership Training*, so you can bring what you've learned about building a safe

and healthy culture in your parish or benefice to your reflections on your wellbeing and formation.

We advise against setting targets that depend on the action of others, or of the Holy Spirit, such as ‘increase the level of giving by 15%’ or ‘increase the numbers attending Messy Church by 25’ (or indeed ‘we’re off to such and such a city, we’re going to start a business and make such and such an amount of money’, James 4:13, *The Message*). Much better to articulate the things you discern that God is calling you to do, and for which you can legitimately be held accountable. Where you are already at full stretch, you may have to discontinue or pull back from one thing, if you’re starting something new – so objectives/priorities might include ‘discontinue Sunday 8am communion at St Mary’s and develop a weekday benefice-wide Eucharist’ or ‘reduce involvement in Messy Church, receive training in Godly Play, and use Godly Play techniques in all-age worship.’

## Appendix 3: An example MDR with a Diocesan Reviewer, for an incumbent of four rural churches<sup>1</sup>

### Review of the past 18 months

#### 1. Your life of Discipleship:

What sustains your life of discipleship in Christ?

*As an introvert, I love to have space to read. Read, read, read: the Bible, but also a variety of theological books including classics and more recent books. Regular, disciplined contemplation is the motor for my spiritual life, complemented with structured intercession, the daily office and now an annual 10 day retreat under the direction of my spiritual director. I am clear and boundaried, and believe this is helpful within the church context.*

What disrupts your life of discipleship in Christ?

*Some people can live cheerfully with chaos and indiscipline. I know I can't do this, and for all our sakes, in addition to my day off (Monday), the parishes know I have set aside Wednesday afternoon and Friday morning for contemplation, reading and prayer – indeed they often send me prayer requests, knowing that these will get concerted attention on Wednesday afternoon and Friday morning. This is only disrupted when my periodic “overthinking” leads to me wasting these precious times by worrying about things (which does no one any good).*

#### 2. Your life of vocation

What informs your continuing vocation?

*I see my call as to serve the community through clear direction, teaching, divine worship, and through a life of contemplative prayer. I also have a calling to be a wife and (step)mother*

How might your vocation continue to develop; what could support that?

*I long for others in the churches to explore prayer for themselves rather than expect me to “say one for them”. Perhaps my vocation as a contemplative might extend to resourcing the spiritual life of others.*

#### 3. Safe and healthy cultures of your ministerial context

Reflecting on your most recent safeguarding training, what leadership behaviours have you developed and implemented over the last 18 months that have encouraged safer and healthier cultures in your ministerial context?

*I had forgotten what I wrote after leadership safeguarding training, and needed to ask the safeguarding team to retrieve my forms and remind me. My action plan concerned safer recruitment to the parent and toddler group and schools-work “Open the Book” team (now implemented in full) and ensuring the PCC were up to date with safeguarding training (not yet implemented)*

How might these be further encouraged; what could support this?

*I need to make sure PCC do this. To be honest, my heart sinks when I think of it – the PCC is an elderly group of people who don't like coming out in the evenings, don't read books, resent the reorganisation that created*

---

<sup>1</sup> based on a real example from *Evaluating Ministry* (Jill M Hudson, Alban Institute)

one united parish a decade ago, don't see themselves as leaders in any significant way, and don't like using computers.

#### **4. Your day-to-day ministry**

How were you called to your current role?

*I've always known this will be my final professional role. After an incumbency in a new town context (lots of energy but a transient population) I needed something more stable for the final decade, and have relished the opportunity to discover rural life. My husband semi-retired from a very demanding role in the NHS when I was licensed here, and the chance for the two of us to discover the joy of country walks, country pubs and country friends together was very attractive. I'm glad to be able to say our expectations have been surpassed.*

Overall purpose of role – what do you understand to be the main purpose of your role – this could be from your 'charge', the ordinal, the parish profile, etc.

*I cherish the words of Anthony Lilles: "Priesthood is a joining of Head and Heart, of truth and holy desire, of wisdom and joy, of contemplation and action. It has the quality of music. The interplay of these relations evokes moments of elation and heartache so intense that time and space can no longer limit it. This music moves us into great silence, an openness, a receptivity. The mysterious harmony of these sacred relations reconstitutes those who will join its strain."*

#### **5. Improving wellbeing**

*'For any minister, their wellbeing is the interplay of whatever mental health, physical health, spiritual health, financial, structural and relational factors contribute to that minister's sense of settled joy and fulfilment'. Dr. Liz Graveling (Living Ministry Project)*

Reflecting on the above statement, what's missing to support your wellbeing? what tools or development would help you etc.

*I thank God that I do feel "settled joy and fulfilment". If there's one thing missing, it is relational – although I have good friends, they are not in a church context (either here or elsewhere), and I don't feel that relationships within the churches (eg among PCC members, or with others who attend) are particularly strong – or if they are, they don't include me.*

*What's possible for your wellbeing? aspirations for the future and how you hope to develop  
I probably need to spend some time getting to know the church members on a social level.*

#### **6. Looking forward by looking back**

Reflect on the last year to eighteen months, paying particular attention to any objectives/priorities set at your last MDR with Senior Staff.

Did you set yourself objectives/priorities at your last MDR with Senior Staff? If so please share them below.

*I set three objectives: to restart youth with children, families and schools; to recruit some lay people for authorised ministry; and to have an annual retreat*

Reflecting on these objectives/priorities:

What has been life-giving? what has gone well, achievements and success

*The annual retreat has been life-giving, and I have now added two 5 day silent “mini-retreats” each year in addition to it. I have loved enabling the Open the Book and Parent and Toddler groups to get underway.*

What has not been life-giving? what hasn't gone well, obstacles, frustrations etc.

*I have not managed to unearth the gifted people for authorised ministry whom my objectives and priorities 18 months ago suggested were there. This may partly be because I have not got to know the congregations on a meaningful level, though to be honest I'm not sure I have the energy to do so.*

## **Towards the Future**

### **7. What needs to happen next?**

Reflecting on your conversations covering sections 1 through 6, what needs to happen between now and your next Senior Staff Review in 18 months' time to move your journey forward?

*It was good to meet with Anne. Her enthusiasm for contemplative prayer, clear, principled leadership, and work with schools and families was enormously encouraging, and she rightly identified a call to be a wife and stepmother as vocational. Our conversation largely focussed on what she herself has recognised as a lack, both in terms of wellbeing and ministry, of warm relationships with fellow-Christians, especially within her local ministry context. Anne has perceived a need to have several “one to one” conversations a week with members of her churches, focussed both on getting to know them as people, and on “talent spotting” their gifts – this may lead to helping some people (including, perhaps, some members of the Open the Book and Parent and Toddler teams) to exercise a ministry of governance via PCC or a ministry of preaching, spiritual companionship or pastoral care through an authorised ministry. Anne is an introvert, so it's important that this is not done in a way that requires Anne to be vulnerable to groups of people, and does not expose Anne to emotional exhaustion. Becoming part of a small group or learning community, perhaps with colleagues from her theological college, would also be a helpful counterpoint to the way most of her close relationships are with people, including her husband, who are wonderfully supportive but do not share her faith.*

*As we spoke, we were both keen not to lose the sense that Anne's life of contemplative prayer might extend to resourcing the spiritual life of others, perhaps by herself training as a spiritual companion. However, at this point we felt that forming warm relationships with fellow-Christians, especially in the churches in her care, was so great a priority that formal training in spirituality might need to be postponed to a later date. Indeed, Anne is so committed to these warm relationships, that she is even willing to scale back her plans for silent retreats, to give more of her attention to forming these relational bonds.*

## Appendix 4: An example MDR with a Diocesan Reviewer<sup>2</sup>

The Rev Guy Us has a shared role, 0.5 as parish incumbent and 0.5 as CEO of “Mission UK”, an agency assisting ministers from the global south to acclimatise and find ministry roles in the UK.

### **Review of the past 18 months**

#### **1. Your life of Discipleship:**

What sustains your life of discipleship in Christ?

*My discipleship is centred on scripture, and especially the works of the Apostle John. I seek faithfulness (rather than some form of “success”), and love to “abide” in Christ; but I also take seriously the truth that loving the children of God entails both devotion to God and obedience to God’s commands*

What disrupts your life of discipleship in Christ?

*I continue to find division and a spirit of “unwelcome” within the church to be deeply troubling to my life of discipleship.*

#### **2. Your life of Vocation**

What informs your continuing vocation?

*I have a double vocation: both to love the beloved community and help them walk in love, and also to welcome those sent out for the sake of Christ’s Name and send them to fruitful ministerial posts. I have also been asked to become an Assistant Area Dean, and see that as part of my ongoing professional development.*

How might your vocation continue to develop; what could support that?

*Does the Diocese offer any specific training for those taking up the role of Assistant Area Dean?*

*I need help when strongly opposed in my ministry of welcome to those from overseas contexts.*

#### **3. Safe and healthy cultures of your ministerial context**

Reflecting on your most recent safeguarding training, what leadership behaviours have you developed and implemented over the last 18 months that have encouraged safer and healthier cultures in your ministerial context?

*My safeguarding plan included working with the charity 31:8 to ensure safer recruitment of overseas professionals, and also thoroughgoing risk assessments at St John’s for our pre-school, infant, junior and teenage groups, as well as bellringing and choir/music group, both of which incorporate young people.*

*I’m glad to say that all these points have been implemented in full.*

#### **4. Your day-to-day ministry**

How were you called to your current role?

*This was initially a pioneering role, funded through SDF. The parochial part of the role has since been integrated into deanery structures, and I am convinced that God has called me to stay in it.*

---

<sup>2</sup> Whimsically based on 3 John

Overall purpose of role – what do you understand to be the main purpose of your role – this could be from your ‘charge’, the ordinal, the parish profile, etc.

*The charge I received was not a new command, but one we have had from the beginning: that we love one another. And this is love: that we walk in obedience to God’s commands. God’s command is that I walk in love.*

## 5. Improving wellbeing

*'For any minister, their wellbeing is the interplay of whatever mental health, physical health, spiritual health, financial, structural and relational factors contribute to that minister's sense of settled joy and fulfilment'. Dr. Liz Graveling (Living Ministry Project)*

Reflecting on the above statement, what's missing to support your wellbeing? what tools or development would help you etc.

*Although I believe my soul is getting on well, I am concerned that my health remains fragile. I am on a waiting list for a hip transplant, which is frustrating for me, given I am still in my 40s.*

What's possible for your wellbeing? aspirations for the future and how you hope to develop

*The ongoing dispute with longstanding churchwarden Ms Di O'Trepes, well known to Senior Staff, is also deeply sapping to my wellbeing, but I am reassured that Senior Staff are speaking not in terms of reconciliation and conflict resolution but of bullying. Everyone's wellbeing, including mine, will be greatly assisted by an outcome to these processes.*

## 6. Looking forward by looking back

Reflect on the last year to eighteen months, paying particular attention to any objectives/priorities set at your last MDR with Senior Staff.

Did you set yourself objectives/priorities at your last MDR with Senior Staff? If so please share them below.

*At my Senior Staff MDR with Apostle John 18 months ago, the following five objectives and priorities were agreed:*

- *Vocation: to work with the racial justice and missional programme teams to help develop an understanding of how missional hospitality to those from the majority world can be linked to missional growth here, and how we can combat anti-migration narratives that make GMH Christians feel unwelcome among us.*
- *Ministry 1: to continue to welcome majority world ministers through “Mission UK”, and build up links with Anglican dioceses to ensure appropriate positions for them.*
- *Ministry 2: to establish the church as a centre of excellence for work with children and young people, especially those of global majority heritage*
- *Wellbeing 1: to secure a referral via a GP to explore my ongoing kidney pain*
- *Wellbeing 2: to work on positive relationships within the PCC, ministry team and wider church, and politely decline to engage with the former churchwarden, who is consistently hostile not only to me but to the diocese and wider church.*

Reflecting on these objectives/priorities: What has been life-giving? what has gone well, achievements and success

*Vocation – I want to thank the missional programme and racial justice teams for having so fully included me in their work. This has led to me being appointed as racial justice advocate for my archdeaconry, and joining the SMMIB board for my episcopal area.*

*Ministry 2: This work continues to thrive, and it has been good to welcome children, young people and youth work teams from other local churches to our regular events. We are now exploring the possibility of a “graft” of a group of our most involved families to another local church, to help strengthen and renew their own groups.*

*Wellbeing 1: I did indeed get a referral via my GP, and Type 2 diabetes was subsequently been diagnosed and treated.*

*Wellbeing 2: Through a referral by Apostle John, I have received a year of work consultancy/reflective pastoral supervision with Rev Demi Trius, focussed on staying focussed on positive ministerial models when faced with non-constructive opposition. This has been transformational, and allowed me to thrive in new ways.*

**What has not been life-giving? what hasn't gone well, obstacles, frustrations etc.**

*Ministry 1: although my emphasis has shifted in the way described, responses from other UK dioceses are still disappointingly cool.*

*Wellbeing 1: As stated above, there has been real progress on my physical health. However, the dislocation of my hip nine months ago means that I am still not physically at my best.*

## **Towards the Future**

### **7. What needs to happen next?**

Reflecting on your conversations covering sections 1 through 6, what needs to happen between now and your next Senior Staff Review in 18 months' time to move your journey forward?

*It was a privilege to meet with Guy, who is clearly thriving in every spiritual way. His work on enabling those of global majority heritage to thrive in ministry and growing youth and children's work should particularly be recognised. The mentoring by Rev Demi Trius has clearly been very helpful, and if funding can be found to continue it Guy would welcome that, but Senior Staff energy continues to be required to deal with unacceptable behaviour from a lay leader. We both agreed that, in view of Apostle John's personal interest in Guy's ministry and forthcoming retirement to Patmos, it will be important for new Senior Staff members to visit and get to know him. We wondered if the Diocese offered any specific training for those taking up the role of Assistant Area Dean, and whether it would be advantageous for Guy to have a conversation with someone presently fulfilling that role.*