

Guidelines for Pastoral Supervision

At its meeting of Mission Council July (2020), it was agreed that pastoral supervision should be mandatory for all active Ministers of Word and Sacraments and Church Related Community Workers. The following documentation provides an outline of the United Reformed Church's understanding of Pastoral Supervision and its requirements to encourage a reflective, developmental, even transformational, approach to life in an attentive, safe, confidential, intentional, contained space.

For ease we ask ministers to give a copy of this document to their supervisor to explain the unique characteristics of United Reformed Church Minister. The document includes:

- a) Pastoral Supervision Policy document (Mission Council July 2020)
- b) Marks of Ministry for a Minister of Word and Sacraments (May 2019)
- c) Core competencies of CRCW ministry
- d) Guidelines on Conduct and Behaviour for Ministers of Word and Sacraments
- e) Guidelines on Conduct and Behaviour of CRCWs
- f) A model covenant

Nicola Furley-Smith
Secretary for Ministries
July 2020

Ministries Committee

Pastoral Supervision for Ministers of Word and Sacraments and Church Related Community Workers

Basic Information

Contact name and email address	The Revd Paul Whittle: moderator@urceastern.orguk
Action required	Decision.
Draft resolution(s)	Resolution 25 General Assembly adopts the policy for pastoral supervision as contained in this paper.

Summary of Content

Subject and aim(s)	The Past Case Review Learning Report requires Ministers of Word and Sacraments and Church Related Community Workers to engage in pastoral supervision. This policy outlines how this is to be achieved.
Main points	The paper sets out <ul style="list-style-type: none"> a) a definition of pastoral supervision for the United Reformed Church b) who should engage in pastoral supervision c) frequency d) financial implications.
Previous relevant documents	None.
Consultation has taken place with...	Mission Council, Synod Moderators.

Summary of Impact

Financial	About £100k annually.
External (e.g. ecumenical)	Methodist Church, APSE

1. What is Pastoral Supervision?

- 1.1 Pastoral Supervision, as defined by the Association for Pastoral Supervision and Education (APSE), is ‘a preventative rather than curative service offering care for the carer through creative, restorative support. It encourages a reflective, developmental, even transformational, approach to life in an attentive, safe, confidential, intentional, contained space. This theological/spiritual approach is psychologically informed, contextually sensitive and praxis based, thereby enabling the supervisee to be the best that they can be for those they serve.’

It is designed for people who care professionally through listening to others and who are aware that their emotional and spiritual life impacts, and is impacted by, their work, so that they carry an emotional burden of others: for example, clergy and lay church leaders, pastoral carers, nurses, doctors, care workers, social workers, teachers, politicians and employers.

- 1.2 Pastoral supervision enables:
- development of skills and self-awareness
 - strengthening of vocational identity
 - reconnection with vision
 - clarification of ethical dilemmas
 - interpretation and handling of situations differently
 - boundary management
 - receipt of encouragement and feedback
 - discharge of feelings and recharging of energy
 - healthy work/life balance
 - discovery of new perspectives regarding group/team dynamics.

Reflecting with a trained pastoral supervisor helps a practitioner grow in pastoral competence and confidence, so maintaining their capacity to meet each person and situation with energy, resilience, compassion and courage.

- 1.3 Pastoral Supervision is not:
- spiritual accompaniment – for the sole or primary purpose of exploring the spiritual life and development of the supervisee(s). Aspects of this may arise in Pastoral Supervision, but are not the main focus.
 - counselling – for the purpose of helping the supervisee(s) gain insight into their personal dynamics, or helping the supervisee(s) to resolve or live more positively with their psycho-social limitations. Aspects of this may arise in Pastoral Supervision and, if necessary, the supervisee(s) may be encouraged to seek counselling support.
 - line management – for the purpose of addressing professional practice and development issues in relationship to the performance and accountability (whether paid or voluntary) of the supervisee(s) to their employer. Aspects of this may arise in Pastoral Supervision, but are not the main focus.

2. Pastoral Supervision in the URC

- 2.1 The Past Case Review Learning Report (Mission Council, November 2018) recommended that regular supervision be made part of a minister’s practice in order to encourage reflection about boundaries and practice, create a safe space to consider difficult issues and, ultimately, help to keep pastoral contacts safe. In

accepting the recommendations of the Past Case Review, the need for pastoral supervision to be required of all United Reformed Church ministers was agreed.

- 2.2 The Ministries Committee has, therefore, been exploring how the United Reformed Church might utilise pastoral supervision to better support its ministers.

Pastoral supervision is commonly said to have restorative, formative and normative functions (Francesca Inskipp and Brigid Proctor – 1988). It therefore will enable ministers to reflect on their work-life balance, explore healthy habits and look after their health and wellbeing (restorative); to learn and develop through reflecting on their practice and that of others (formative); and to be attentive to accountability and ethical working (normative). Supervision is also 'affirmative', giving ministers support and affirmation, and encouraging realistic self-appraisal without becoming overly self-critical or self-judgmental.

Michael Paterson, Director of the Institute of Pastoral Supervision & Reflective Practice, speaks of pastoral supervision 'encouraging a conversation between soul, role and context'. Pastoral supervision uses reflective practice as a tool for ministers to grow through their experience, or come to terms with it. It promotes personal growth in the service of a minister's practice, resourcing the minister to better carry out their role and to further God's mission.

- 2.3 We have set out a proposal for a denomination-wide scheme of pastoral supervision. This paper uses the term 'ministers' to refer to both Ministers of Word and Sacraments and Church Related Community Workers, and makes no distinction between the two regarding the type of pastoral supervision required.

3. Capacity and Resourcing

- 3.1 The principal obstacle to this goal of a denomination-wide scheme of pastoral supervision is a good supply of appropriate supervisors.
- 3.2 APSE advertise the services of around 60 supervisors across the UK, with some uneven geographical spread – there are 16 in London and the south east, nine in the south west, but just three in the north west.
- 3.3 There are hundreds of supervisors registered with the British Association of Counselling and Psychotherapy (BACP), although not all of these will be experienced in supporting those working in a faith setting.
- 3.4 The denomination will therefore also seek to identify ministers and lay people who might have the requisite gifts to become a supervisor, and encourage them to undertake training in order to support this scheme.

4. Constituency

- 4.1 The aspiration of the Ministries Committee is that, eventually, all United Reformed Church ministers considered by the denomination to be on the roll of 'active ministers' should be required to receive pastoral supervision. However, it is mindful of the issue of capacity and resourcing. It has therefore defined those who should engage in pastoral supervision as those who are in a pastoral relationship with a local congregation as a minister of word and sacraments or church related

community worker, chaplains who are not already receiving professional pastoral supervision through their current role, synod moderators, General Assembly appointments, and Special Category Ministers. Retired ministers who are not active and accredited lay preachers will not be required to receive pastoral supervision. Synods who use different models of Ministry, e.g. Local Church Leaders, should decide whether they wish to apply this scheme to them.

- 4.2 In cases where it may be unclear whether a particular minister should be required to receive pastoral supervision, the judgement of the relevant synod moderator will be considered final. The requirement to undertake pastoral supervision should be included in a minister's Terms of Settlement.

5. Beginning pastoral supervision

- 5.1 It will be the responsibility of individual ministers to find a supervisor, as the connection between those receiving supervision and their supervisor needs to work effectively. Supervisors should be accredited either by APSE or the BACP, or otherwise approved by the Synod. Information about suitable supervisors will be provided by the Ministries Committee.
- 5.2 As pastoral supervision is introduced to ministers, they will be supported and trained to make the most of supervision. This will be done through Synod Training Days, at EM2 and, for new ministers, through the Resource Centres for Learning.
- 5.3 Briefing material about the United Reformed Church and its existing expectations of ministers will be produced to enable supervisors from outside the denomination to carry out this role. This will include the Marks of Ministry and the Guidelines for Conduct and Behaviour for Ministers.

6. Format

- 6.1 Pastoral supervision in the URC should be conducted on a one-to-one basis between a trained pastoral supervisor and a supervisee minister, not in a group setting. The frequency and pattern of meetings will be decided between the supervisor and supervisee to reflect their agreed programme, but should be no less frequent than every two months, or six times a year. Exceptions will be made for ministries where this regular pattern may not be possible e.g. Armed Forces Chaplains.

7. Contracting

- 7.1 In pastoral supervision, contracting does not simply mean the transactional agreement the supervisor makes to perform their role, but a covenant that reflects a mutual agreement between the supervisor and supervisee about the supervisory process and relationship.
- 7.2 Responsibility for agreeing this contract or covenant will lie with the supervisee minister and their supervisor. Most supervisors will have their own suggested format, and the denomination will produce a model covenant that includes the flexibility for agreeing specific goals and ways of working.

8. Confidentiality and Reporting

- 8.1 Pastoral supervision in the URC is not intended to replicate a professional management relationship. Whilst issues of accountability in relation to the minister's local pastorate and Synod will arise, these are not the main focus.
- 8.2 Supervision will be confidential between supervisor and supervisee, unless the supervision raises concerns relating to safeguarding, or serious legal or wellbeing issues. Supervisors are trained to respond appropriately to such matters, and the URC briefing material will advise of appropriate places to report serious concerns.
- 8.3 More generally, the Synod will need assurance that pastoral supervision is taking place. The minister and supervisor will therefore be asked annually to jointly confirm in writing to the Synod Moderator or the appropriate Synod committee that regular supervision is taking place. Synods will, in turn, report this to the Secretary for Ministries, who will keep a denomination-wide record.
- 8.4 Supervisees are also encouraged to regularly identify any needs or concerns that might be addressed or supported by the Synod or local pastorate, and to report them to the appropriate forum, e.g. the Synod Training and Development Officer.

9. Existing appraisal, review and mentoring

- 9.1 Pastoral supervision should become the principal way of ensuring ministers reflect on their practice and identify appropriate actions to develop and find support. It will therefore replace MASA (Minister's Accompanied Self Appraisal) and any similar requirements.
- 9.2 Pastoral supervision performs a different purpose to spiritual direction and other informal mentoring relationships ministers may have. Ministers are encouraged to continue benefiting from these relationships, but they will not be considered an adequate substitute for pastoral supervision under the requirements of this policy.

10. Financial Implications

- 10.1 In general, pastoral supervisors charge up to £60 per session. For six sessions per year, the annual cost for an individual minister will be around £360. Across the denomination, using the number of ministers as defined in section 4, this suggests an annual cost of approximately £100k.
- 10.2 The Ministries Committee has considered carefully how this should be funded. Although it is Mission Council acting on behalf of General Assembly which has agreed that this scheme be mandatory, local pastorates play a crucial part in, and benefit from, keeping their minister well.
- 10.3 Pastoral supervision will therefore be funded jointly by local pastorates and the denomination. Funding will be in addition to the existing allocation for ministerial training. Pastorates are strongly encouraged to pay towards the costs of their minister's pastoral supervision, normally 50%. Remaining costs will be met by Assembly funds. The pastorate share of these costs will be proposed for inclusion in the next revision of the Plan for Partnership.

- 10.4 Where local pastorates feel they have the resources to bear the whole cost of supervision, they are encouraged to do so. Any pastorates who face particular challenges in meeting the cost may make a further request for funding from the denomination through their Synod.
- 10.5 Payment for supervision should be normally made by the minister, and claimed back from the local pastorate on production of the relevant receipts.

11. Implementation, Timing and Next Steps

- 11.1 Synods and local pastorates are asked to begin ensuring their ministers receive pastoral supervision as soon as possible. Our aim should be to have all relevant ministers receiving pastoral supervision within three years.
- 11.2 The potentially limited number of supervisors available means that Synods should prioritise those ministers currently serving in a pastoral role. New ordinands will continue to receive mentoring through EM2, and only be expected to start receiving pastoral supervision from that point on.
- 11.3 The Ministries Committee will produce a number of resources to support this process:
- a list of approved supervisors
 - a model contract
 - advice on the necessary changes to Terms of Settlement
 - guidance for funding pastoral supervision
 - introductory guidance for use at e.g. Synod training days.
- 11.4 Our proposals have placed an emphasis on individual ministers, working with their local pastorate and Synod, identifying a supervisor, establishing a contract and maintaining a productive relationship. Ministers need not wait, therefore, for all these resources to be available before they begin to approach supervisors and integrate pastoral supervision into their ministry. We would also encourage ministers and Synods who are already using pastoral supervision effectively to continue to do so.
- 11.5 Ministries Committee will liaise with Synods to monitor progress regularly during the implementation period, and recommend any additional actions necessary to promote pastoral supervision further.

Marks of Ministry

A Minister of Word and Sacraments in the United Reformed Church (URC) should be:

- **A faithful disciple of Jesus Christ:** caught up in the joy and wonder of God's will and work; seeking always to live a holy life in public and in private; sustained by their own rhythm of prayer, Bible reading and worship so that they might model and encourage such life-long patterns in others with integrity; open to learning discipleship from others.
- **A person of integrity and resilience:** self-aware and committed to their own lifelong learning (especially through the URC's provision for ministers); aware of their own limitations and thus willing to seek support; ready to deal with situations of conflict; balancing ministry's joys and pains with the fostering of right relationships with family and friends.
- **A contextual theologian:** delighting in Scripture, rooted in the Reformed tradition, able to communicate their own faith and its implications within and beyond congregations; encouraging others to discover how these rich resources inspire and sustain faithfulness.
- **A worship leader and preacher:** able to craft and lead worship that shows appreciation for the Sacraments and the resources of many traditions and styles yet unafraid to create and advocate new forms as appropriate; passionate and effective in breaking open God's Word in preaching; ready and able to foster skills, techniques and experience in others so that they might lead worship and preach well.
- **A pastor:** sharing with others, especially Elders, in sustaining care; making time to walk in love alongside people; rejoicing and grieving with others through listening deeply and offering prayerful support; wise in knowing their limits and boundaries when more specialised help is needed; reliably dealing with issues of safeguarding and confidentiality.
- **A leader and collaborator:** identifying, developing, and enabling leadership in others, particularly Elders; capable of working in, and leading, teams through collaborative and shared leadership; aware of their own leadership style and open to learning with and from others, when necessary acknowledging their own mistakes and seeking restoration; committed and equipped to building up others in faith and witness so that the gifts and callings of all might flourish; demonstrating love for God's people.
- **A missionary and evangelist:** passionate about and active in sharing the love of God for the world; alive to the significance of contexts and cultures in shaping mission and creative in discovering missional opportunities; empowering and equipping God's people in mission to share the Gospel and live God's Kingdom of justice and peace to the full.
- **A public figure:** reliable and effective in representing the Church in ecumenical, community and wider settings; committed to and equipped in speaking truth to power and challenging injustice and marginalisation wherever they may be found.

- **A communicator:** who uses written, spoken and other modes with clarity and grace to share faith and build up relationships and communities; helping others to find their voice.
- **A committed participant in the councils of the Church:** responsive to God's call as gift and blessing to be lived out within the discipline and accountability of the denomination which trains, ordains and inducts them and the pastorates and ministries within which they serve.
- **A reformer:** wise in the dynamics and challenges of change; bold yet humble in helping individuals and congregations to discern and respond to the leading of the Holy Spirit as new chapters open in the life of the Church and others close.

Mission Council May 2019

Core Competencies

A Church related Community Worker in the United Reformed Church (URC) should be:

- **A faithful disciple of Jesus Christ:** caught up in the joy and wonder of God's will and work; seeking always to live a holy life in public and in private; sustained by their own rhythm of prayer, Bible reading and worship so that they might model and encourage such life-long patterns in others with integrity; open to learning discipleship from others.
- **A practical theologian:** Someone who has a growing familiarity with and understanding of the Bible enriched by a study which neither evades the critical questions nor allows them to silence the central message. Someone who has a grasp of the history of the Church's world- wide mission, particularly as it relates to the ecumenical search for its unity and a grasp of Christian thinking concerned with personal and social ethical issues. Also, a concern of the application of critical faculties and the ability to reflect theologically on present Christian debate and other world views.
- **An agent of local church formation & transformation:** Someone who is a Christian disciple, pathfinder, boundary walker, mission enabler, social entrepreneur, missionary in a plural world. Engaged with the formation of the local church as a distinctive and inclusive community, courageous in sustaining its own habits and traditions, open to sometimes radical critique as a consequence of being open to the gift of the outsider. Someone who has a total commitment to God: Creator, Redeemer and Sustainer, and a growing experience of God, through our Lord and Saviour, Jesus Christ, and in the Spirit, so that the worship, mission and service of God is the central and controlling passion.
- **A community development worker:** Someone who works collectively to bring about social change and justice, by working with communities to
 - a) identify their needs, opportunities, rights and responsibilities
 - b) plan, organise and take action
 - c) evaluate the effectiveness and impact of the action
 all in ways which challenge oppression and tackle inequalities. Someone who works with the local congregation and church members to enable them to be more involved as agents for change in the wider community
- **A social analyst and cultural researcher**
- **An interpreter of power relationships:** Someone who is a believer in the value of all people; a bridge builder; someone who has a righteous anger about the injustices in society and a determination to work for peace, justice and wholeness in the world. Someone who recognises and has a deep awareness of the influence of race and gender on individual, corporate and institutional life and positive commitment to opposing and overcoming racist, sexist and other oppressive forces wherever they are found.
- **An effective manager:** Someone who has a self- discipline in the use of resources, personnel, time and ordering of priorities which sets aside time with God, for others, for family, for self

- **An educator & storyteller:** Someone who is a “reflective practitioner” who takes the time to listen, interpret, and remember the stories that are derived from projects and new ventures that the local church is participating in. Being an imaginative storyteller who is able to bring these stories and interpreted experiences into the conversation and life of the rest of the local congregation.
- **A facilitator of and participant in worship:** Someone who is open to and comfortable with different traditions, styles and expressions of spirituality, prayer and worship
- **A collaborator:** Someone who has a willingness to deal constructively with personal and inter-personal conflict, & with conflict between individuals and groups and who has a real desire to recognise with thankfulness the gifts of others, a readiness to receive from those gifts & to co-operate with them for the good of the Church’s mission and ministry.
- **A companion and listener:** Someone who is empathetic & compassionate and has a willingness to live with questions and uncertainties, to deal with them honestly and faithfully, and to support others as they do the same. Someone who has a measure of the simplicity and humility required to be available to others, and the ability to maintain confidentiality
Someone who has a realistic knowledge and acceptance of self, an awareness of personal strengths and weaknesses, & the desire to grow through interaction with new events & people
- **An effective communicator:** Someone who can use a variety of methods & media to effectively communicate about the processes and products of church related community development work.

May 2009

Guidelines on conduct and behaviour for Ministers of Word and Sacraments

1. Introduction

This paper sets down expectations of ministers of Word and Sacraments within the United Reformed Church. Parallel papers about the expectations of church related community workers and elders are to be read alongside this document.

2. Basis of Union

The foundation for the conduct of ministers is in the Basis of Union, summarised in Schedule E paragraph 2,

‘Ministers must conduct themselves and exercise all aspects of their ministries in a manner which is compatible with the unity and peace of the United Reformed Church and the affirmation made by ministers at ordination and induction (Schedule C) and the Statement concerning the nature, faith and order of the United Reformed Church (Schedule D) in accordance with which ministers undertake to exercise their ministry.’

The relevant promises in Schedule C are:

- a) ‘to live a holy life and to maintain the truth of the Gospel whatever trouble or persecution may arise’;
- b) ‘to fulfil the duties of your charge faithfully, to lead the church in worship, to preach the Word and administer the Sacraments, to exercise pastoral care and oversight, to take your part in the councils of the Church, and to give leadership to the church in its mission to the world; and
- c) as a minister of the United Reformed Church ‘to seek its well- being, purity and peace, to cherish love towards all other churches and to endeavour always to build up the one, holy, catholic and apostolic Church’.

3. Standards of professional behaviour

3a *Personal integrity and health*

- To live a Christian life as a person of prayer and integrity.
- To recognise the need for and have concern for a healthy lifestyle, to balance availability and accessibility to ministry demands with time for family and friends, personal renewal and rest and spiritual growth.
- To maintain strict confidentiality of all matters shared with them in confidence, except when required by law to do otherwise eg when children or adults are experiencing or at risk of experiencing abuse, harm or neglect, or when there is a safety issue affecting the whole congregation.

- To safeguard people and protect the more vulnerable by attending and refreshing mandatory URC Safeguarding training (basic and intermediate) and having a working knowledge of the URC's Safeguarding Policy and Guidance (Good Practice 5) and its code of conduct in working with children and adults at risk (Appendices A3 and A4).
- To be aware of and maintain appropriate boundaries by undertaking mandatory URC Safer Sacred Space Boundaries training and promoting safe and healthy relationships with those they come in contact with.
- To exercise care and sensitivity in seeking counsel from colleagues and to protect the identity of third parties unless permission has been granted.
- To attend meetings, respond to correspondence and keep appropriate records efficiently and effectively, having regard to the Data Protection Act 2018 and General Data Protection Regulations requirements (GDPR).
- To observe the URC's Gift Policy for Ministers of Word and Sacraments and Church Related Community Workers and to account carefully for expenses and any funds held on behalf of others.
- Not to undertake duties whilst under the influence of alcohol or drugs or when medically advised not to do so.
- To refrain from using privilege or power for personal advantage or gain, whether financial, emotional, sexual or material (Good Practice 5 Section 3.3.10).
- Not to do anything to undermine the spiritual health of another.

3b Relationships with ministerial colleagues

All ministers:

- To strive to protect colleagues from prejudicial discrimination on the basis of gender, race, age, disability or sexual orientation.
- To consider very carefully taking any position of responsibility in a pastorate served by another minister and to support the direction of church life initiated through the leadership of the pastorate.
- To respect the work of predecessors and successors and deal honourably with their record.
- To consider carefully the location of retirement housing and try to avoid living in the immediate area of past pastorates.

Ministers in pastoral charge:

- To support the ministry of other ministers and not interfere with the conduct of ministry or the direction of church life of other pastorates.
- To sever all professional ties with a previous pastorate and refer any requests or enquires of previous pastorates to the interim moderator or new minister.
- To welcome retired colleagues and those ministers serving the wider church as members and worshippers in the pastorate.

3c Relationship with elders, members and others

- To regard all persons they come in contact with with equal love and concern.
- To uphold values of faithfulness, trust and respect.
- To share leadership and pastoral care with others called to these purposes.
- Not to seek to influence inappropriately a pastorate in the call of a new minister.
- To work collaboratively and value the contribution of the whole church in decision-making processes.

- To seek advice from colleagues or other professionals who may offer specialist advice if in doubt about one's competence to deal with any issue or situation.
- To consult and liaise with the church safeguarding coordinator (or the synod safeguarding officer if a coordinator has not been appointed or been available) when a safeguarding concern, allegation or incident arises.
- To consult with colleagues, elders and others as appropriate when considering taking on extra work.
- To observe proper boundaries in relationships and not to enter into a sexual relationship with anyone in their care.
- Not to meet alone with a child, a young person, children or young people under the age of 18. If a child or young person wants to discuss a personal matter, follow Good Practice G5 Guidance on Lone Working 8.3.7.

3d Relationship with Councils of the Church

- To be active in the councils of the Church.
- To accept the oversight of synod and the pastoral care of synod moderators.
- To submit to disciplinary procedures when initiated by the councils of the church and to inform as soon as possible the synod clerk and synod moderator, or where appropriate the deputy general secretary, when involved in legal proceedings (civil or criminal). To undertake mandatory training including Safer Sacred Space Boundaries training, Safeguarding Training at an appropriate level, Pastoral Supervision and any other mandatory training deemed appropriate.
- To work to the agreed Terms of Settlement.
- To be aware of the guidelines for on-going ministerial training issued by the Education and Learning Committee.

Updated 2020-07 in line with the Mission Council decision on mandatory pastoral supervision for Ministers of Word and Sacraments and CRCWs and in line with the URC's Policy and good practice guidance in safeguarding children, young people and adults at risk (5th Edition) (GP5).

Guidelines on conduct and behaviour for Church Related Community Workers

1. Introduction

This paper sets down expectations of church related community workers within the United Reformed Church. Parallel papers about the expectations of ministers of Word and Sacrament and elders are to be read alongside this document.

2. Basis of Union

The foundation for the conduct of church related community workers is in the Basis of Union, Paragraph 22,

“Some are called to the ministry of church related community work. After approved preparation and training, they may be called to be church related community workers in a post approved by the United Reformed Church, are then commissioned and inducted to their office to serve for a designated period. This commissioning and induction shall be in accord with Schedules D and F. Church related community workers are commissioned to care for, to challenge and to pray for the community, to discern with others God’s will for the well-being of the community, and to endeavour to enable the church to live out its calling to proclaim the love and mercy of God through working with others in both church and community for peace and justice in the world. Their service may be stipendiary or non-stipendiary, and in the latter case their service is given within the area of a synod and in a context it has approved.

CRCWs make promises as laid out in Schedule F, in particular they promise, to live a holy life, and to maintain the truth of the gospel, whatever trouble or persecution may arise; to care for, to challenge and to pray for the community, to discern with others God’s will for the well-being of the community; to take their part in the councils of the Church and to enable the church to live out its calling to proclaim the love and mercy of God through working with others in both church and community for peace and justice in the world, and as a church related community worker of the United Reformed Church to seek its well-being, purity and peace, to cherish love towards all other churches and to endeavour to always build up the one, holy, catholic and apostolic Church.

3. Standards of professional behaviour

3a. Personal integrity and health

- To live a Christian life as a person of prayer and integrity.
- To recognise the need for and have concern for a healthy lifestyle, to balance availability and accessibility to ministry demands with time for family and friends, personal renewal and rest and spiritual growth.
- To maintain strict confidentiality of all matters shared with them in confidence, except when required by law to do otherwise eg when children or adults are experiencing or at risk of experiencing abuse, harm or neglect, or when there is a safety issue affecting the whole community.
- To safeguard people and protect the more vulnerable by attending and refreshing mandatory URC Safeguarding training (basic and intermediate) and having a working knowledge of the URC's Safeguarding Policy and Guidance (Good Practice 5) and its code of conduct in working with children and adults at risk (Appendices A3 and A4).
- To be aware of and maintain appropriate boundaries by undertaking mandatory URC Safer Sacred Space Boundaries training and promoting safe and healthy relationships with those they come in contact with.
- To exercise care and sensitivity in seeking counsel from colleagues and to protect the identity of third parties unless permission has been granted.
- To attend meetings, respond to correspondence and keep appropriate records efficiently and effectively, having regard to the Data Protection Act 2018 and General Data Protection Regulations requirements (GDPR).
- To observe the URC's Gift Policy for Ministers of Word and Sacraments and Church Related Community Workers and to account carefully for expenses and any funds held on behalf of others. Not to undertake duties whilst under the influence of alcohol or drugs or when medically advised not to do so.
- To refrain from using privilege or power for personal advantage or gain, whether financial, emotional, sexual or material (Good Practice 5 Section 3.3.10).
- Not to do anything to undermine the spiritual health of another.

3b Relationships with ministerial colleagues

- To support the ministry of other CRCWs and ministers of Word and Sacrament and not interfere with the conduct of ministry or the direction of church life of other pastorates.
- To strive to protect colleagues from prejudicial discrimination on the basis of gender, race, age, disability or sexual orientation.
- To sever all professional ties with a previous post and refer any requests or enquires of previous posts to the interim moderator or new CRCW.
- To respect the work of predecessors and successors and deal honourably with their record. To consider carefully the location of retirement housing and try to avoid living in the immediate area of past posts.
- To welcome retired colleagues as members of the pastorate.

3c Relationship with elders, members and others

- To regard all persons they come into contact with with equal love and concern.
- To uphold values of faithfulness, trust and respect.
- To share leadership and pastoral care with others called to these purposes.

- Not to seek to influence inappropriately a pastorate in the call of a new minister.
- To consider very carefully taking any position of responsibility in a pastorate served by another CRCW or a minister of Word and Sacrament and to support the direction of church life initiated through the leadership of the pastorate.
- To work collaboratively and safeguard the contribution of the whole church in decision-making processes.
- To seek advice from colleagues or other professionals who may offer specialist advice if in doubt about one's competence to deal with an issue or situation.
- To consult and liaise with the church safeguarding coordinator (or the synod safeguarding officer if a coordinator has not been appointed or been available) when a safeguarding concern, allegation or incident arises.
- To consult with colleagues, elders and others as appropriate when considering taking on extra work.
- To observe proper boundaries in relationships and not to enter into a sexual relationship with anyone in their care.
- Not to meet alone with a child, a young person, children or young people under the age of 18. If a child or young person wants to discuss a personal matter, follow Good Practice G5 Guidance on Lone Working 8.3.7.

3d Relationship with Councils of the Church

- To be active in the councils of the Church.
- To accept the oversight of synod and the pastoral care of synod moderators.
- To submit to disciplinary procedures when initiated by the councils of the church and to inform as soon as possible the synod clerk and synod moderator, or where appropriate the deputy general secretary, when involved in legal proceedings (civil or criminal). To undertake mandatory training including Safer Sacred Space Boundaries training, Safeguarding Training at an appropriate level, Pastoral Supervision and any other mandatory training deemed appropriate.
- To work to the agreed terms of settlement.
- To be aware of the guidelines for on-going ministerial training issued by the Education and Learning Committee.

Updated 2020-07 in line with the Mission Council decision on mandatory pastoral supervision for Ministers of Word and Sacraments and CRCWs and in line with the URC's Policy and good practice guidance in safeguarding children, young people and adults at risk (5th Edition) (GP5).

Supervision Covenants

A covenant describes a unique relationship in which a minister, with the help of a Supervisor, develops themselves in relation to their ministry and wider context, attends to the people they minister to and by developing their own practice feeds back into the knowledge and effectiveness of the wider United Reformed Church. Each supervision relationship is unique, it is the only supervision in which these particular people work together. Their experience and understanding of supervision may differ, so they need to clarify what they are doing. If they don't, they can be confusion and disappointment. A written covenant (preferred to 'contract') is the best safeguard.

A covenant helps establish the relationship. Negotiating a written covenant can be an important step in the setting up of a supervision. It can be a learning experience and a model. It emphasises each person's commitment. It requires effective use of time.

A written covenant provides a framework. Some ministers find making a detailed, specified covenant a good base for ongoing work. It sets ground rules for the shared task. It provides a framework for evaluation (are we doing what we agreed to do?). It can be renegotiated to meet changing needs.

What to consider in formulating a supervision covenant:

1. The purpose of supervision
2. What each person expects the process of supervision to be like
3. What each person expects a supervision session to be like
4. What are the roles and tasks of the supervisee will be in this relationship
5. What are the roles and tasks of the supervisor will be in this relationship
6. How and when the supervision will be evaluated
7. How the Marks of Ministry/Core Competencies and the Guidelines for the Code and Behaviour of Ministers of Word and Sacraments/CRCWs be adhered to

Three copies of the supervision covenant (see appendix) should be made and filled in by the supervisor and supervisee once the detailed arrangements have been made. A copy of this document should be sent to the Synod Moderator immediately after signing.

Appendix 1

Supervision Covenant for Ministers of Word and Sacraments

NOTE: This is confidential to the signing parties and the Synod Moderator

This covenant between:

SUPERVISEE _____

SUPERVISOR _____ Tel: _____

has the following objectives:

Core Areas of Learning	Self Assessment	Supervisor's Comments
A faithful disciple of Jesus Christ		
A person of integrity and resilience		
A contextual theologian		
A worship leader and preacher		
A pastor		
A leader and collaborator		
A missionary and evangelist		
A public figure		
A communicator		
A committed participant in the councils of the Church		
A reformer		

The broad goal and objectives of the supervision covenant will be achieved over the designated period as follows:

SUPERVISION ARRANGEMENTS

PERIOD

Supervisee and supervisor will work together for a year commencing _____ with a review in _____ to decide whether to renew for a further year.

FREQUENCY

The following is the recommended minimum level of Supervision. The United Reformed Church has recommended that ministers have 6 sessions of pastoral supervision per year for 60 minutes.

Supervisee and Supervisor will meet together once every _____ month for _____.

WHEN AND WHERE

The United Reformed Church recommends that at least 50% of supervision occurs in a formal and planned manner with face to face meetings. However, supervision can also occur over zoom, skype or other platform.

Supervisors contact details are

Phone: _____

Email: _____

Zoom: _____

Other: _____

Face to face meetings will generally be conducted at: _____

COSTS

The Supervisee agrees to a fee of _____ per session/hours. The Supervisor will supply an invoice to the Supervisee to pass onto their employers if required.

INITIATIVE

It will be the responsibility of the Supervisee to make and confirm arrangements with the Supervisor for supervising sessions, and to keep the Supervisor aware of developments in the Supervisee's life.

SUPERVISION NOTES

All supervision sessions should be recorded by both the supervisor and supervisee including dates and durations as well as areas covered and discussion points. The benefits of supervision by its nature are difficult to identify and examine. Keeping a record of the supervisory relationship enable supervisors and supervisees to track the relationship and any progress made. Recording meeting dates and contents accountability to the relationship. Supervisor and supervisee agreed and confidential location.

CONFIDENTIALITY

The maintaining of confidentiality for all Supervisors and Supervisees will be in accordance with the United Reformed Church's Policy for Pastoral Supervision for Ministers of Word and Sacraments and Church Related Community Workers, the Marks of Ministry of a Minister of Word and Sacraments, and the Guidelines on conduct and behaviour for Ministers of Word and Sacraments.

We acknowledge and agree to honour our ethical and legal obligations specified in the supervision covenant to the best of our ability. We pledge to comply with the above documents and practise these standards within the supervision relationship.

Signed

_____ (Supervisee) Date:

_____ (Supervisor) Date:

- A copy of this document should be sent immediately after signing;
- Supervisor and supervisee should each have a copy of the document;
- If there is insufficient space for any section, attach additional pages.



Appendix 1

Supervision Covenant for Church Related Community Workers

NOTE: This is confidential to the signing parties and the Synod Moderator

This covenant between:

SUPERVISEE _____

SUPERVISOR _____

has the following objectives:

Core Areas of Learning	Self Assessment	Supervisor's Comments
A faithful disciple of Jesus Christ		
A practical theologian		
An agent of local church formation and transformation		
A community development worker		
A social analyst and cultural researcher		
An interpreter of power relationships		
An effective manager		
An education and storyteller		
A facilitator and participant in worship		
A collaborator		
A companion and listener		
An effective communicator		

The broad goal and objectives of the supervision covenant will be achieved over the designated period as follows:

SUPERVISION ARRANGEMENTS

PERIOD

Supervisee and supervisor will work together for a year commencing _____ with a review in _____ to decide whether to renew for a further year.

FREQUENCY

The following is the recommended minimum level of Supervision. The United Reformed Church has recommended that ministers have 6 sessions of pastoral supervision per year for 60 minutes.

Supervisee and Supervisor will meet together once every _____ month for _____.

WHEN AND WHERE

The United Reformed Church recommends that at least 50% of supervision occurs in a formal and planned manner with face to face meetings. However, supervision can also occur over zoom, skype or other platform.

Supervisors contact details are

Phone: _____

Email: _____

Zoom: _____

Other: _____

Face to face meetings will generally be conducted at: _____

COSTS

The Supervisee agrees to a fee of _____ per session/hours. The Supervisor will supply an invoice to the Supervisee to pass onto their employers if required.

INITIATIVE

It will be the responsibility of the Supervisee to make and confirm arrangements with the Supervisor for supervising sessions, and to keep the Supervisor aware of developments in the Supervisee's life.

SUPERVISION NOTES

All supervision sessions should be recorded by both the supervisor and supervisee including dates and durations as well as areas covered and discussion points. The benefits of supervision by its nature are difficult to identify and examine. Keeping a record of the supervisory relationship enable supervisors and supervisees to track the relationship and any progress made. Recording meeting dates and contents accountability to the relationship. Supervisor and supervisee agreed and confidential location.

CONFIDENTIALITY

The maintaining of confidentiality for all Supervisors and Supervisees will be in accordance with the United Reformed Church's Policy for Pastoral Supervision for Ministers of Word and Sacraments and Church Related Community Workers, the Core Competencies of Church Related Community Workers, and the Guidelines on conduct and behaviour for Church Related Community Workers .

We acknowledge and agree to honour our ethical and legal obligations specified in the supervision covenant to the best of our ability. We pledge to comply with the above documents and practise these standards within the supervision relationship.

Signed

_____ (Supervisee) Date:

_____ (Supervisor) Date:

- A copy of this document should be sent immediately after signing;
- Supervisor and supervisee should each have a copy of the document;
- If there is insufficient space for any section, attach additional pages