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Continuing Ministerial Development



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Continuing Ministerial Development Handbook

Fix your attention on God. You'll be changed from the inside out. Readily recognise what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.
Romans 12:1-2 (Message)



Introduction

There are approximately 1300 active ministers accredited by the Baptist Union. An Accredited Minister might be a church minister, a chaplain, an evangelist or pioneer, or a children's, youth and families' worker. There are a further 60 Nationally Recognised Pastors and Recognised Local Ministers, and 400 women and men without formal BUGB recognition yet who serve our churches as pastors. The culture being pursued by Baptists Together is that every part of our movement is:

- Spirit-led;
- working as one team;
- willing to embrace adventure;
- inspiring others to be whom God wishes them to be; and
- hungry for communities that reflect the kingdom of God.

All of us who make up this body of about 1800 ministers and pastors are encouraged to share these Baptists Together values. The vision for Continuing Ministerial Development, or CMD, is to give us as ministers the best opportunity for meeting this expectation.

The benefit of CMD is first and foremost our mutual well-being. This derives from being rooted in God, committed to ongoing learning, and supportively accountable to each other. CMD is an act of self-care and of mutual care. It is not a panacea for all ministerial ills, but it goes a long way to keeping us fresh, connected to Jesus and protected from isolation or burn out.

What is good for us is also good for those we minister to. Our churches, teams, projects or employers have a vested interest in ministers who continue to learn, grow and connect. They ought to be asking us, "What are you doing towards CMD?" and it ought to be unthinkable to have no response. What is good for us is also good for those dearest to us. In the busyness of ministry, an openness to being challenged by the Holy Spirit about our responsibility to those outside our work is vital. Making space for this reflection is a key element to CMD.

CMD is also about our capability. We want to be, and want each other to be, the best ministers that we possibly can be, for the sake of Jesus and his kingdom! CMD is founded on the understanding that we care for one another as fellow Baptist ministers by walking with and watching over one another. Applying the fourth value from the list above, we commit to CMD in order to inspire each other to be whom God wishes us to be.

The Ignite report, received by the Baptist Union Council in March 2016, reviewed all aspects of ministry across the Baptist family. It asked what forms of ministry and what support for ministry would best help us pursue the Union's vision to 'grow healthy churches in relationship for God's mission.' One of its recommendations was the creation of a culture where CMD is the norm.

The CMD outlined on the following pages establishes the pattern we use to make and sustain this cultural shift. It asks each of us to practise five CMD habits and to be open with others about our progress.

CMD is strongly recommended for all accredited Baptist ministers and Nationally Recognised Pastors and Recognised Local Ministers. We are aiming over the next few years for every Accredited Minister to participate in CMD, and it has been expected of all who enrol as Newly Accredited Ministers since September 2021. CMD is also open to anyone who is unaccredited yet who acts as church pastor.

Many who read this for the first time will already practise the CMD habits. Some will follow a rule of life and others may minister in settings in which CMD is already mandatory. There is no intention that the CMD framework outlined here replaces or duplicates the disciplines or support networks we already have in place. Rather, it encourages us to blend our existing practice with fresh elements if necessary.

In introducing CMD in 2020, we followed the lead of our colleagues in other denominations and in other Baptist unions. In particular, the desired CMD culture had already been established among ministers in the Baptist Union of Scotland. We are indebted to them for sharing the principles of their CMD framework with us.



The Marks of Ministry

The Marks of Ministry are a measure of character, attitude and behaviour. The Marks of Ministry are demonstrated in each of us when we are:

Mature as disciples of Christ
Accountable to others
Relational in approach to leadership
Kingdom-focused
Servant-hearted and sacrificial

These five Marks describe what we are more than what we do as ministers. They list the attributes that our Baptist colleges seek to nurture in their ministers-in-training and which all ministers, once accredited, aim to display and hone through CMD. A fuller explanation of the [Marks of Ministry](#) can be found on the Baptists Together website.



Ministers in covenant

Those of us who are Baptist Accredited Ministers and Nationally Recognised Pastors are in a covenantal relationship with the Baptist Union and with one another. This is explained in the preface to the [Ministerial Recognition Rules](#). Recognised Local Ministers are likewise in a covenantal relationship with their regional association. Once our call has been tested by the wider church and we have undergone ministerial formation, we enter a two-fold covenant:

1. “to live in conformity with the way of life [our] high calling demands and to receive from the Union such support, recognition and trust as befits those who serve Christ in this way.”
2. “of mutual submission to one another as sisters and brothers in Christ, seeking to serve Christ through ministry in church and world in ways that faithfully embody the gospel of Jesus Christ.”

The basis for this mutual submission to each other as accredited and recognised ministers is the long-established Baptist principle of walking with and watching over one another. A commitment to this principle is essential for CMD, as will be seen in the CMD habits listed below. CMD is not merely about personal growth. It is also about our collective responsibility to sustain a godly, contemporary, healthy and kingdom-focused national body of Baptist ministers. It is an expression of our being in covenant relationship with each other for the spiritual oversight of the whole.

As part of our participation in CMD, those of us accredited and recognised by the Baptist Union may express this covenantal relationship in the following agreement:

As partners in Baptist ministry, we each commit to:

- Jesus, his gospel and his church;
- our own ongoing discipleship, development and well-being;
- the support and well-being of our fellow Baptist ministers and their families;
- the unity, welfare and mission of our wider Baptist family, its associations and Union.

Those of us who are not accredited or recognised by the Baptist Union yet who minister in a Baptist church or context do not have the same requirement of mutual accountability laid upon us. Nevertheless, when we enrol for CMD, it is strongly recommended that we also give our assent to the agreement above. In this way we share in the encouragement of other ministers and the support of our wider Baptist family.



CMD habits

At the heart of CMD lie five habits that we encourage each other to practise. We have no desire to prescribe for each other the precise way in which each habit is expressed. We do not dictate, say, the number of books to be read each year or the frequency of when we go on retreat. The expression of each habit will vary between us according to our own season and setting, but we do expect to see in one another evidence that we are pursuing **each** habit in **some** way. When we discuss the progress of our CMD, we discuss what the blend of these habits has been over the past year and then set some priorities for the year to come. If necessary, we mix a different blend to bring new focus to areas we have neglected or to prepare us for a situation we are facing.

The habits are **learning, attentiveness, accountability, connection** and **review**.

Habit 1. Learning

We sharpen our understanding of ministry and mission through ongoing learning. We read, seek training, attend conferences, visit other settings, follow blogs, shadow different practitioners, join webinars, and so on. We can explore our plans for further theological learning with our Baptist colleges in particular. The ways we learn vary according to our learning style and situation. But we stay contemporary and guard against becoming stale through our persistent pursuit of further knowledge and skills.

Habit 2. Attentiveness

We are whole people, recognising that God has created our full humanity. We attend especially to our own relationship with God, making sure we are receiving spiritual nurture even as we seek to minister to others. The full palette of spiritual and devotional practices we choose from is vast, but we give priority to encountering Jesus through God's word and through prayer. Beyond this, we seek opportunities to worship with others; we reflect on our being and calling through, say, retreat and journaling; and we practise other spiritual disciplines, not least taking sabbaticals at appropriate intervals. All these enable the Spirit to minister to us and shape us. However, maintaining our spiritual health is not disconnected from looking after our physical, emotional and relational health. So we are attentive to our physical and mental well-being, our need for time off and time with our families and friends.

Habit 3. Accountability

We meet regularly with someone outside of our ministry setting who provides us with a confidential space where we can reflect on our discipleship and/or ministry. We are accountable to this person in that we invite them to guide and sometimes challenge us, yet their role is wholly supportive. They accompany us as we share with them what we may be unable to share with those we see day by day. **They might be a mentor, a pastoral supervisor, a spiritual director, or coach, or we share in a learning community.** It could be more than one of these if helpful. When we need prompting to consider how we follow Jesus in every area of our lives, a mentor asks the questions we need to address; when we are working in a setting that places significant demands on us, a

pastoral supervisor helps us to process how we are managing our work; when we want to deepen our walk with God, a spiritual director helps us to shape our inner life; when we have a particular project to complete or matter to address, a coach with relevant expertise is valuable; when we want to explore with fellow practitioners some different ways of working, a learning community helps us to grow through paying attention to the experience of others.

It is not always possible to access one of these five more formal types of accompaniment. In this instance we seek **peer mentoring** in which we meet regularly with a ministry colleague to share frankly and prayerfully the highs and lows of our work. Or we pursue the Celtic idea of the **soul friend**, a safe person with a strong, ongoing commitment to the well-being of our soul, in whom we can confide through good and bad times. Or we go beyond one-on-one accountability by joining a **'huddle'**. Here, we meet often with a group of peers to share deeply what God is doing in us and through us, personally and in ministry.

Whatever the expression of accountability looks like, the principle is that we are accountable to somebody who journeys with us. They provide a space for us to reflect on our ideas and initiatives, our relationships and our conflict, our pattern of life and our walk with Jesus.

Accountability partnerships often have a shelf life, so we review from time to time what type of accompaniment will best help us in any season.

Habit 4. Connection

We express our commitment to one another in fellowship with each other and service to the wider body of Baptist ministers. This connection can take many forms but primary among them is our meeting with other ministers in cluster meetings, huddles, learning communities, peer mentoring, ministers' conferences and so on. Through these we support, encourage, advise and pray for each other so that none of us feel overlooked or without a place to belong among our cohort of ministers. We agree to look out for each other, whether we are in a pioneer setting, chaplaincy, pastoral ministry, or another specialist, regional or national role.

Where possible, we also support each other by offering our time to something that strengthens the wider Baptist movement. Perhaps we mentor others or train as a pastoral supervisor. We might organise ministers' meetings, lead a learning community, or act as an interim moderator. We could support our regional association as a trustee or member of the ministerial recognition committee. Or we share in the various Baptist forums and networks that have national reach. The options are numerous, but in some way, we aim to serve the Baptist movement that we are part of.

Connecting with ministers and partners from other church traditions and mission groups is also likely to be important to us. We embrace this wider form of connectivity as we recognise the value of engaging with the diversity of the body of Christ. Nevertheless, the CMD habit of connection focusses on our interaction with our fellow *Baptists* because we want to make our common and mutual covenant relationship real and meaningful.

Appendices 1 to 4 expand on the habits of learning, attentiveness, accountability and connection with some examples and suggestions for each.

Habit 5. Review

We submit our work as ministers to review by others at least once every three years. This review is not the same as an appraisal. Rather, our recommended tool is a 360° review. This tool has the advantage of drawing on views from beyond the circle of those we usually answer to. We select reviewers from among those we oversee, minister to, work alongside and, if appropriate, work for, so that we get a rounded picture of our strengths and weaknesses in ministry and mission. The reviewers' remarks are collated by someone we trust to give us honest feedback, but they are not shared with anyone else. It is up to us to determine the appropriate response to the feedback. We can of course discuss our response with those who accompany us, such as a mentor or pastoral supervisor. This type of review protects us from complacency on the one hand and from criticism that aims only to undermine or even control us on the other hand. Instead, through prayerful reflection on the breadth of responses, we are free to discern the ways in which God is calling us to grow.

Appendix 5 gives details of the 360° ministry review tool forms and process.

Please note that some ministry settings, especially chaplaincy, have mandatory annual appraisals, and others among us already use appraisals devised by our churches or team leaders. Where these appraisals are in place, there is no need for us to duplicate them with a 360° review if we do not wish to.



CMD progress

In the autumn, that is by the end of November each year, we meet with a fellow minister – a **CMD peer** – to reflect together on our CMD progress and plans.

- Accredited Ministers are free to choose their CMD peer, but they should be another accredited Baptist minister wherever possible.
- Unaccredited ministers are guided by their association in finding a CMD peer.

This annual meeting, or **CMD audit**, is the formal method we use to discuss, record and plan our growth and development. In it, we talk openly and honestly with our CMD peer, firstly about how we have pursued our own development and well-being in the last twelve months. Secondly, we set the direction of our CMD for the coming twelve months, identifying development needs and correcting our pattern of life and ministry if we feel we have neglected an important facet.

We record all of this on a **CMD audit form**. This form acts as a prompt to development throughout the year and the basis of our discussion when we meet again with our CMD peer a

year later. The form remains confidential between us and our CMD peer, though we may wish to share it with anyone who accompanies us through the year, such as a mentor.

Appendix 6 contains further details about the CMD audit and CMD audit form.

Appendix 6 also contains a form that we can use to jot down our CMD activity as we proceed through the year. Not everyone will want to use this, but it can be helpful as we approach our annual CMD audit meeting to have a reminder what we have done along the way.



Confirming CMD

In addition to sharing our CMD progress and plans with a ministry colleague each year, we let the Ministries Team at the Baptist Union know that our CMD audit has taken place. This is an expression of our covenant relationship with the Union as our accrediting body. It enables the Union and regional associations to assess how many of us are engaging with CMD. This in turn protects our collective reputation as Baptist ministers among ecumenical partners and in the public sphere. We confirm with the Ministries Team only:

- the date we met with our CMD peer to audit our CMD;
- the date of our last ministry review (which might be up to three years ago.)

We do not submit to the Ministries Team our CMD audit form, nor any feedback from our ministry review. Instead, we work through these with our chosen CMD peer or with those who accompany us as mentors, pastoral supervisors and so on.

From time to time, the Ministries Team or associations may consult with us through surveys or listening groups to learn more about CMD best practice and where support is most needed.

Appendix 7 contains instructions on how to provide the Ministries Team with annual confirmation that our CMD audit has taken place.



Enrolment for CMD

We enrol for CMD so that our participation can be recorded as outlined above. We do this as follows:

Accredited Ministers, Nationally Recognised Pastors, and Recognised Local Ministers

CMD is strongly recommended as a sign of our ongoing calling to Baptist ministry and as an expression of our commitment to fellow ministers. This is true for all active accredited and recognised ministers whatever our ministry setting. We enrol for CMD either by letting the Ministries Team know by emailing cmd@baptist.org.uk or by sending to the same address confirmation of our first CMD audit meeting.

If we have been given a leave of absence, we are encouraged to continue with our CMD, but it is understood that this may not be practical.

If we retire, there is no further formal expectation to continue with CMD and we no longer send annual confirmation of our CMD to the Ministries Team. However, in retirement, we may still be very active in ministry. In this case, we should consider continuing with our own CMD to the extent that it helps us remain spiritually and theologically refreshed and connected with the Baptist family.

Newly Accredited Ministers (NAMs)

We are automatically enrolled for CMD by the Ministries Team at the same time as being enrolled as a NAM. The NAMs' programme is devised to embed the five CMD habits, so that by the end of our probationary period we will have established a pattern of healthy and sustainable ministry.

As the content of our CMD is mostly dictated by the NAM's programme for these first three years, there is no need to hold a CMD audit until after we complete the NAMS' programme. During the programme, we each have a learning contract with a college, each connect with other Baptists through association days, and are each given a mentor by our association. Likewise, our first ministry review is planned for us by our association in our second year as a NAM. Most associations use their own tool for this important first ministry review, rather than the 360° review recommended for everyone else. Once we have completed the programme, we then share in the same pattern as other Accredited Ministers, by holding a CMD audit every autumn.

More details of how CMD is practised by NAMs can be found in the [NAMs' programme booklet](#).

Unaccredited ministers

CMD is strongly recommended as part of our responsibility in exercising oversight of a Baptist church or pioneering initiative. We enrol by completing the form in Appendix 8 and sending it to the Ministries Team at cmd@baptist.org.uk. The form requires us to seek confirmation from our association that we are in good standing with them.

Part-time ministers (accredited or unaccredited)

Those of us whose ministry role is part-time have less time available for CMD than if we were full-time. Nevertheless, we enrol in the same way and still seek to pursue all five CMD habits. We use our CMD audit meeting to set realistic expectations that are in proportion to the extent of our ministry role.



Support for CMD

We look firstly to our church, team or employer to support our CMD. They do this through their encouragement, their acceptance that CMD takes up a portion of our 'work' time, and their provision of a budget towards our CMD activity. For some of us who are chaplains, support for our CMD may well be written into our employment contract. But for those of us in church roles, our church's support for our CMD is an expression of the covenant relationship between them and us. Our commitment to nurture the life of a congregation is matched by their commitment to nurture us as those whom they have called and set aside to serve and lead them. This partnership in our development profits everyone, as sustaining our capability and well-being is in our church's interest as well as ours.

To this end, the Baptist Union's recommended terms of appointment now expect churches to pay for our attendance at association ministers' conferences and BUGB Assembly, and to make a sum available (£600 is suggested) towards the cost of learning, training, retreat, supervision and so on. Associations can act as advocates on our behalf in conversations with church trustees or employers who decline to support us at first. Grants are available for those of us whose ministry setting is unable to contribute. Application forms are available from the Ministries Team towards the end of each year and should be submitted by the end of January.

And, just as we expect churches to support our CMD, so we understand that churches expect us to engage with it. Each of us is aware that churches in pastoral vacancy are encouraged to ask candidates in settlement to describe their recent practice of CMD.



The limits of CMD

CMD acts as regular maintenance that sustains the health of our ministry. However, sometimes additional support is required. The burden of ministry and/or personal circumstances can at times be overwhelming and our resilience can falter even if we are practising the CMD habits. It is important that we recognise this and seek help. It may be that we become aware of this need ourselves. But often it takes a fellow minister, or our CMD peer, or those that accompany us to point out that there is an obstacle to our progress or well-being that will not be addressed by our normal practices, however good they may be.

Where extra support is necessary, our regional ministers can either help us directly or point us to those with more specialised skills. This might be to arrange mediation in a situation of conflict, or to enable us to express or deal with grievances appropriately. Or it could be that we need help in looking more deeply into issues from our past or in the present that prove to be especially burdensome. In this instance, we can turn to the Churches' Ministerial Counselling Service. Through this service, Accredited Ministers, Nationally Recognised Pastors, Recognised Local Ministers, and adult members of their households can access confidential and subsidised counselling. We arrange this ourselves via the [CMCS website](#) and neither our regional association, nor the Ministries Team, nor our church or other ministry setting, is ever told that we are receiving counselling.



Further information

The appendices on the following pages go into more detail about each CMD habit as well as providing guidance on how to hold a CMD audit.

A CMD 'quick start guide' is contained at the very back of this document in [Appendix 9](#). It provides a summary of the steps to be taken as we engage with CMD.

A range of webinars that explore different aspects are available on the [Baptists Together website](#). Titles include:

- An introduction to CMD
- How to make ministers' meetings worthwhile
- How do I choose what to read?
- Making the most of a 360 degree review
- What's the benefit of pastoral supervision?
- How can a learning community help me?
- Deepening my life with God through spiritual direction
- How will our colleges support my CMD?

A summary of CMD can also be found on the [Baptists Together website](#). This is a useful document to pass onto our leadership teams to help them understand what CMD is about, and how they might support us.



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Appendix 1

CMD Habit 1: Learning

Creative learning

For CMD, learning is not rigidly defined, but flexibly conceived. Many tend to equate a habit of learning to further academic study, but this is only one means of learning. Learning might include any method, input or experience by which we gain understanding or skills. The word 'learning' has been deliberately chosen to focus on where our thinking and abilities end up rather than how we get there.

So we are creative in our approach to learning.

This does not mean we abandon traditional means. Reading remains key to the development of thinking for many of us, whether through theological books and articles or biblical or cultural commentary. We can read stories of how God is working today as well as proposals of how we might join his mission in the future. However, much of what we once gained by reaching for a book, we now discover via a digital format, perhaps to be listened to or viewed as much as read. So we access online articles, podcasts, blogs, talks, training modules, sermons and masterclasses, seeking out those who will expand our understanding and provoke our reflection.

We also learn through discussion and interaction. Conferences, seminars, webinars, learning communities, theological reflection days, book groups – all these add to our knowledge and develop our minds. This is especially true when the discussion helps us to apply what we learn to our particular situation.

And we learn from experience which can come through practical training, shadowing another practitioner, or merely spending time in another context or culture.

Whichever methods we use as input to foster our growth, we also *reflect* on what we read, see hear or do. Through contemplation, prayer, journaling, discussion with peers and mentors, our own writing or other creative expression, we try to capture the essence of what we learn. We ask God what he wants to do in us and through us as a result of what we have received.

If we wish to, we can occasionally or regularly use the theological reflection sheet on page 13 as a means of thinking about and learning from our experiences in ministry. What we write may provide a useful basis for discussion with any mentor or other accompanier we meet with.

Intentional learning

Though the way we learn is flexible, its pursuit is intentional. We acknowledge the danger of letting learning become almost accidental. It is easy to say that we practise learning because we happen to read a book or two or are obliged to attend a conference. But the habit of learning requires more than this. In discussion with our CMD peer at our annual CMD audit, we consider what skills, experience, fresh or ancient truths we should *intentionally* pursue in the following season. What will equip us to be more professional, compassionate, adventurous, able, wise,

prepared, informed, biblical, insightful, reflective, Spirit-filled, resilient... and all to the glory of God?

Section 2 of our CMD audit form helps us to spell out this intention by asking us to describe specific study, skills or experience we will pursue in the coming year.

College learning

Having said that learning is not just about academic study, we recognise that further formal study may be exactly what some of us should seek. Our Baptist family has and will always need ministers who are willing to grapple more rigorously with theology and practice. Our Baptist colleges all embrace the creative and diverse forms of learning mentioned above. And they will talk to any of us about how they can help with our intentional learning, whatever our existing qualifications may be. The Baptists Together website contains pages that offer an [overview](#) of our colleges and outline the many options on offer.

CMD theological reflection sheet

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

Use the questions below to help you think through and record what you have learnt from an experience in ministry. The questions are intended to be prompts – not all will be appropriate in all circumstances, or you might want to adjust some of them.

What in a single sentence was the experience?

What were the key features?

What did I feel before, during and afterwards?

What biblical passage(s) might offer me insight?

Does any prior learning from theology, culture, or past experience relate to this?

Where is God in this situation?

What do I learn about myself, or God, or my ministry?

What action should I take, or what would I do differently next time?

Appendix 2

CMD Habit 2: Attentiveness

Attentiveness to God

We appreciate that it is essential to sustain our relationship with God if we are to have the resources to minister to others. So we embed spiritual practices in our everyday life to foster our closeness to God.

The two ingredients that combine to form the foundation of our attentiveness to God are engagement with the bible and a commitment to prayer. As with all of our CMD, we resist the idea that there is one way or a best way of reading the bible or praying. We each establish our own palette from the wide variety available.

To engage with the bible, we might read through it in a year; study particular biblical books or themes; use a pattern such as Lectio Divina to contemplate the text; listen to scripture read or watch it performed; imagine ourselves into or write our own re-telling of the story; use biblical notes or apps to guide us; meditate on a single verse as the basis for prayer; memorise verses or passages; study it with others; journal our thoughts; and so on. Importantly, we turn to the bible for its own sake and not only in order to prepare for preaching or teaching. Through it all we seek not mere knowledge but an encounter with Jesus, the living Word of God.

To engage with prayer, we might practice silent prayer and rest in God's presence; keep a record of what we pray for and what we feel God says to us; use daily offices such as those of the Northumbria Community or the Order for Baptist Ministry; establish a pattern of intercession for different topics through the week; meet regularly with others to pray together; meditate on our surroundings; prayer walk in our communities; use the gift of tongues or the Jesus Prayer to enliven our spirits; pray out of our meditation on a bible passage; and so on. What resonates with each of us, and how much we vary our pattern, depends on our personality. But we each practice variety in our praying to maintain the freshness of our relationship with God, though recognising we all endure dry seasons from time to time.

Aside from engaging with the bible and committing to prayer, we draw on other spiritual disciplines that enrich our spiritual life. Once again, the possibilities are many and varied. We experiment from time to time with new disciplines even if we ground ourselves with a core set of practices. Spiritual practices can be to do with engagement or abstinence. They might include solitude; silence; fasting; worship; celebration; meditation; retreat; journaling; confession; giving; and more.

Attentiveness to ourselves

We also understand our responsibility to look after ourselves physically, mentally and emotionally. We recognise that there are pressures peculiar to a minister's role. We may imagine it necessary to be constantly available to others, both physically present and emotionally engaged. Or to exist always on some higher spiritual or moral plane than those we

serve. Or to have our family and finances and even our patience in perfect order! It is surprisingly easy to end up pursuing a standard we cannot attain. Unless we accept that it is almost inevitable that we will regularly feel we have not done enough, the consequent disappointment, tiredness or resentment will harm both us and those we serve. It will manifest itself in poor physical and mental health, poor choices, burn out, harmed relationships and even moral failure.

So we ask ourselves – and allow trusted friends and mentors to ask us – some necessary questions:

- Are we taking time off and putting appropriate boundaries in place to ensure we properly rest from the demands of our ministry? How do we exercise the principle of Sabbath, recognising it is for our own good?
- Are we exercising and eating well, in ways that keep us healthy?
- Do we have places to go to, hobbies or friendship groups that allow us simply to be ourselves rather than ‘in role’? Especially, is some of our time spent outside the Christian ‘bubble’?

In summary, we are attentive to our whole humanity and resist being defined solely by our position or work. We embrace what restores our perspective and balance. And if we are aware of serious and seemingly intractable imbalance in our lives, we seek advice and assistance from others before we are overwhelmed.

Attentiveness to others

We also recognise that we are variously daughters and sons, sisters and brothers, wives and husbands, mothers and fathers, and close friends of others. We are attentive not just to our own well-being, but also to that of those we love and care for. We recognise their need for us and our need for them.

As mentioned above, we honour and guard our days off and holidays. Not only are they essential for our own rest, but they also make a statement to those closest to us that we give time to be exclusively available to them. If, as sometimes happens, work encroaches on a day off, we do all we can to recover that time later in our week. Likewise, we work flexibly within each day and week, resisting the temptation to work all day each day *and* most evenings. If we are out every night, we take some time in the day for rest and recreation.

If working from home, we establish an effective workspace and define our working hours, reviewing these from time to time with anyone we live with.

Those of us with husbands, wives, children or other dependents living with us award them a high priority. We recognise that they often indirectly bear the brunt of the demands of our ministry. So we are attentive to the small things – listening well, eating together, marking birthdays and anniversaries, attending children’s school events – carving out time when we are understood by our loved ones to be theirs. We know there are times when family has to take second place, or when plans have to change. But we do all we can to ensure this is the rare

exception and never the norm. And we are equally ready to suspend our ministry plans when family circumstances demand it.

Singleness and ministry

Those of us living on our own face particular challenges to being attentive to ourselves and others. We do not have our days bounded in the same way as those with a family. But we acknowledge we are just as much in need of relationships beyond our ministry role. So, we are attentive to friendships or wider family connections, especially those that will outlast our current ministry position. From the more supportive members of this group of people, it may help – formally or informally – to create a support team. These will be people we trust, with whom we can step out of role, offload, and honestly talk through how we are. Some of them should be people we can get hold of easily, as we do not have the advantage of someone to talk to whenever we are at home. Perhaps we can identify one person we can speak to regularly whether there is good, bad, or simply very little news, as a way of sharing life together.

We also recognise the danger of over-work when there is no-one immediately at hand to monitor our self-care. Being attentive to ourselves means we set boundaries on our availability. We recognise that we ourselves have a legitimate call on our own time. We try to avoid situations where we have to do it all and end up acting as host, organiser, teacher, caterer, pastor, lift giver and so on.

We are intentional about Sabbath days of rest, recognising how even our days off can be swallowed by chores that fall to us alone. It can be helpful for us to have a hobby or interest which we share with others, knowing that being part of a group guards us against isolation. Or we mark our rest time by certain habits such as the clothes we wear, the places we go, or the things we do.

Sabbatical

The tradition of sabbatical deserves special mention. Baptist ministers are normally entitled to a three-month sabbatical every seven years, during which we are released from our usual duties. We embrace this opportunity to be attentive to God, to our own physical and mental well-being and to our relationships. It gives us the chance to rest, pursue reading, explore other aspects of ministry and be more available to those we love.

Appendix 3

CMD Habit 3: Accountability

It is good practice to have someone beyond our immediate ministry setting who can help us to process, reflect on and sharpen our life and work as ministers. We are all formally accountable to others, whether to a team leader, line manager, charity trustees or church meeting. However, the CMD habit of accountability asks us to seek support from outside these structures. We look for someone who has our best interests at heart and who will accompany us through the changing seasons of ministry. An external accountability relationship provides a place where we may be frank and honest, where we can lean on the expertise or wisdom of others, and where we can explore issues with a measure of objectivity. These relationships help us to grow in our competence, character, resilience and self-awareness.

There are different types of accompaniment available. Unfortunately, the precise definition of each possible support role is often debated. What some people call coaching, others call mentoring and so on. The following outline of different types of accountability relationship is therefore not intended to be definitive, nor exhaustive. Rather, it is an introduction to the different forms of support, aimed at helping us to discern in any one season what sort of support will benefit us most. Our support needs may well change with time and circumstance and we should not be afraid of bringing one relationship to an end in order to begin another, nor to seek additional support if the season demands it. Many ministers are accompanied in more than one way. However, it is important to try to maintain continuity so that we *always* have *someone* who will help us to reflect on our role as ministers.

The five more formal accountability relationships explored first are **mentoring, pastoral supervision, spiritual direction, coaching, and learning communities**.

1. Mentoring

A mentor enables us to reflect on all aspects of our life and ministry and empowers us to make positive change. Their role is to listen to the issues that we bring to them and then ask questions so that we see matters in the round and can identify ways of moving forward. They can help us to gain a better understanding of ourselves and clarify what our vision for ministry is. Spiritually, they are seeking to be an agent of God's transforming grace as we seek to hold in tension the demands and opportunities of ministry, leadership, friends and family, external commitments and so on. A mentor will challenge us, helping us to set goals and track our progress towards them. A mentoring relationship often lasts for a season, perhaps up to a couple of years, in which we meet with our mentor once every six to eight weeks.

If we are a Newly Accredited Minister, our association provides us with a mentor. For the rest of us, our association may still be able to suggest a suitable mentor. Or we can ask someone whose wisdom and experience we respect to mentor us. Few have formal mentoring qualifications, but it is worth asking whether a possible mentor has had training in mentoring. Mentors can also be found through Coach and Mentor Directory that is managed by Waverley Abbey.

Example: We have just moved to a new ministry situation and are finding the change quite overwhelming. We have moved geographically, and both us and our loved ones must navigate our way around a new community and a fresh set of relationships. Our new ministry setting is a bit of a mess and we wonder what should be tackled first, and how. We start to meet with a mentor. Each time, we bring several issues that we know we need help with. Sometimes these are ministry related, sometimes they are to do with ourselves. The mentor talks through each issue with us and helps us to identify actions or attitudes that will make a positive difference. We begin to feel more on top of the situation and are encouraged that we now know what we want to achieve. We feel emboldened to start to make necessary changes.

2. Pastoral supervision

A pastoral supervisor provides us with a confidential and safe space to explore the issues that arise specifically from our work and practice as ministers, rather than from our wider life. Our emotional and spiritual lives are often impacted by our experience of caring for others. In return, our ability to care for them is affected by how well we are managing the emotional burden. Pastoral supervisors offer preventative 'care for the carer'. They draw on psychological insights to reveal the impact our ministry has upon our own well-being and to help us navigate our work relationships. They reflect with us on ethical dilemmas. They help us to develop a sensible work/life balance and maintain appropriate boundaries. Meetings with a pastoral supervisor are regular and structured.

Pastoral supervision can be accessed through the Association of Pastoral Supervision and Education (APSE). Chaplains may well already have supervision in place as a requirement of their role.

Example: Our ministry involves us in several demanding and complex pastoral situations. We are sometimes required to work in situations where conflict is rife and sometimes aimed at ourselves. We find such work draining and it becomes difficult to 'switch off' when we are at home. We start to attend regular pastoral supervision and the supervisor enables us to explore how we manage both the complexity and the conflict in our ministry. They help us to identify ways to respond which are more helpful both to those we are ministering to and to our own well-being. Over time, we appreciate the space to talk though what we are feeling about ourselves, about others and about God. We feel less burdened by the demands of work and know that our ability to support those we pastor has increased.

3. Spiritual Direction

A spiritual director helps us attend to our inner life and deepen our relationship with God. They enable us to discern what underlies the varying seasons of our ministry. Their role is mostly reflective as they listen to our understanding of how we encounter and respond to God. However, they may well suggest possible resources or practices that will aid our spiritual growth. So while spiritual direction often involves only three or four meetings each year, much of the 'work' is done between meetings as we seek to cultivate new patterns for encountering God. Spiritual direction can also be long-term and some ministers meet with a

spiritual director over many years even as they also receive mentoring, pastoral supervision or coaching.

Trained spiritual directors can be found in a variety of ways. They should be someone who receives spiritual direction themselves as well as providing it to others. Our regional association may know of spiritual directors local to us. There is a much stronger tradition of spiritual direction among Anglican and Catholic traditions and local dioceses are often able to provide suggestions of whom we can approach. There are also websites that list spiritual directors according to their region. Retreat centres can also be a good place to make an initial enquiry.

Example: We are aware that the demanding role of being a community leader is squeezing out time previously spent seeking God's presence. When we do carve out an opportunity, we discover our usual devotional habits no longer feed or refresh us in the way they once did. We start to meet with a spiritual director who listens as we explain our changed relationship with God. They encourage us to experiment with spiritual disciplines we have paid little attention to before. Over time we discover a greater depth to our walk with God and an increased resilience, even joy, in the face of busyness and expectation. We share this with our spiritual director and discuss how we may build upon it.

4. Coaching

A coach supports us when we have a certain issue to deal with, especially when we are uncertain of the way forward. We may need assistance for a task we have to deliver, or a skill we should acquire, or an obstacle we must overcome whether the barrier is internal or external. A coach helps us develop the desired competency or attitude. Coaching can help us address a practical aspect of our ministry, but it often also focusses on us as a person and the underlying reasons why we find ourselves 'stuck'. Coaching usually lasts for a limited time only and meetings may well be frequent during this time. The coach may teach us certain skills and techniques or they may help us to determine our own solutions, or a mixture of the two.

A coach can simply be someone we have come across with a certain skill or experience, whom we ask to journey with us for a while. We can also approach our regional minister to coach us in a certain area. Further, there are a number of organisations that offer formal coaching from qualified coaches. It will help if these organisations are focussed on or sympathetic towards the issues thrown up by ministry. Examples might be 3D Coaching, Third Space, The Coaching Academy, British School of Coaching. Some of what they offer is closer to the description of mentoring above though it is likely that the relationship we have with a coach will be shorter and more focussed.

Example: Together with our church leadership, we sense the need for a step change in the way the congregation engages with its community. The leadership is developing a plan that will affect many areas of church life. We seek a coach who has a proven track record in steering a church through significant change. They meet with us regularly over the period of one year to help us develop our approach towards envisioning, communicating, consulting on, agreeing and implementing change.

5. Learning communities

A learning community brings several people together with an experienced practitioner to develop their own skills and practice. The leader, possibly a senior or regional minister, shapes a programme of learning that might encompass self-awareness, dealing with conflict, building team, forming vision, managing change, and much more. The group learns not just from its leader but also from itself. Group members support each other in prayer and hold each other accountable for specific actions. A group typically meets several times over 18 to 24 months with actions to pursue between meetings. Learning communities provide a great opportunity for accountable development with the added benefit of building our relationship with other participants.

Our association may be able to point us towards learning communities in our region or may even run their own programme. Or we can access a learning community through a variety of providers whose websites are worth exploring: Lead Academy; 3DM; 5Q.

Example: We have not long finished our NAMs' programme and are aware that we need further knowledge and support as we encounter new situations. Sometimes conflict and pastoral situations weigh heavily upon us. We join a learning community and start to share with and learn from the group. The group is a welcome source of ideas and support. The leader helps us to identify actions we can work on between our group gatherings. We discover we are growing in skills and confidence as a minister. And when the group comes to its formal end, we are left with a significant network of relationships that continues to provide prayerful and practical support.

Payment for those who accompany us

Whether pastoral supervisors, spiritual directors, mentors and coaches wish to be paid for their support of us, and how much, varies enormously. Most pastoral supervisors and many spiritual directors will charge for their time, perhaps between £40 and £70 a session depending on their experience and where they are based. On the other hand, there are many mentors within the Baptist family who do not charge because they see mentoring as part of the ministry role for which they are already being paid. So, we seek clarity about charges or recommended contributions at the outset and never assume someone will offer their support for free. If we are a church minister, we can also have a conversation with our church leadership about financial support from the church for this key means of sustaining our ministry.

Training for these roles

Of course, we can only *all* be mentored, supervised, directed or coached if there are enough people willing and able to act as mentors, pastoral supervisors, spiritual directors, coaches or learning community leaders. So we ought to consider not just whom to go to for support but whether we can offer support to others and, if so, in what capacity.

Many associations offer basic mentor training. There are also some good mentoring resources on the Church Pastoral Aid Society (CPAS) website. More substantial training can be found at Moorlands College, Cliff College and ForMission College, which all provide short courses in Christian mentoring.

Training for pastoral supervision can be accessed through Spurgeon's College, and the Association of Pastoral Supervisors and Educators (APSE) lists other providers.

Training in spiritual direction is offered by a range of providers across the country. Our local Anglican diocese may well be able to provide details of nearby training that is open to people from varying traditions. Other places to enquire include the London Centre for Spiritual Direction, Sarum College, or the Retreat Association.

Training for coaches is offered by 3D Coaching, Third Space, The Coaching Academy, British School of Coaching. Note that not all of these are founded on a Christian ethos.

Other types of accountability relationship

Given that not every one of us will be able to find a suitable mentor, pastoral supervisor, spiritual director or coach, or have access to a learning community, we can exercise accountability in at least three other, less formal ways.

Peer mentoring

In peer mentoring, we walk with another minister to mentor each other. The principles of peer mentoring are the same as for any mentoring (described above), but the relationship is two-way. We ask *each other* the questions necessary to help us process and examine our ministry and our devotional and personal life. Likewise, we establish some goals or actions for each other to work towards between each meeting. Because it can be tempting to 'go easy' on a peer who may also be a friend, we are attentive to the need to maintain rigour and challenge in our mutual mentoring.

Soul friends

With its roots in the Celtic tradition, a soul friend is a 'safe harbour' in whom we confide and find support. They are concerned with the health of our inner life, or our soul's well-being. They have our best interests at heart and commit to be there for us in our best and worst of times. They take responsibility for praying for us, and we share with them honestly about what is going on in our life's external circumstances and within our hidden spiritual and emotional journey. We meet with a soul friend over several if not many years. Their consistency provides us with stability through change. Importantly, a soul friend doesn't need to be a trained specialist. They rely on common sense, the help of the Holy Spirit, and the accumulated wisdom that comes from the example of others.

Huddles

This is the group equivalent of peer mentoring where we commit to journey with several other ministry colleagues over a period which can be lengthy. They often begin because there is a common need among those who gather. We might be a group of pioneer ministers, or all at the start of our ministry, or all wanting to express a certain form of spirituality. As the relationships in the group deepen and trust is built, we can share safely with one another our joys and disappointments. We discuss not just our work, but the state of our relationship with God, with family and friends; our emotions, and our vulnerabilities. The group supports us with advice and prayer but sometimes simply with presence and empathy.

Appendix 4

CMD Habit 4: Connection

We pay particular attention to connecting with fellow Baptists. This in no way denigrates the value of connecting with local churches, pastors and projects from other traditions. Indeed, many of us find connecting with a range of ecumenical partners enormously helpful. These relationships can enhance our understanding of the diversity of the body of Christ and may well enable local mission. However, the focus of the CMD habit of connection is our relationship with those who share our own Baptist tradition. This is because, if we are an Accredited Minister, this connection is an expression of the covenant relationship into which we have entered. We jointly take responsibility for the well-being and development of one another. Even if we are unaccredited in our role, then we still connect with other Baptists as part of the responsibility that comes with oversight of a Baptist church or mission project.

This ‘walking together and watching over one another’ may happen through the informal friendships we develop across the Baptist family over the years of formation and ministry. Connection should arise naturally among those whose experience or journey is similar. But it is good practice for us to express this mutual covenant in more organised spaces as well, such as in the following ways.

Ministers’ meetings

Where it is possible, we find ways of meeting with fellow Baptist ministers, either face-to-face with those who are local to us, or via technology with those further afield. The aim of this meeting can vary. Some ministers’ gatherings exist to enable strategic joint mission in our locality. Some promote our learning by inviting speakers or discussing shared books or briefings. Most aim simply to be a safe place for us to meet, eat, share, and pray together. Some determine to share deeply with each other and so become a platform for mutual accountability.

In all cases, however, they aim to encourage and support all those who attend. We are careful in these meetings not to act competitively. We are not trying to compare ministries. We are also careful to respect the diversity that may be present. We pay particular attention to including those among us who are in a minority, whether of gender, race, age or experience. We accept that meetings may mix church leaders from very different communities, together with chaplains and pioneers, youth workers and so on. Once more we note that our aim is encouragement. This is the place where we work out our covenant relationship with one another.

Ministers’ conferences

Again, where possible, we attend our annual association ministers’ conference. Done well, these conferences facilitate our practice of four out of five CMD habits. They often provide us with a chance for **learning** from speakers and each other, **attentiveness** to God in worship and retreat, **accountability** to one another and **connection** with fellow Baptist ministers and regional teams. All the comments in the paragraph above about avoiding comparison and respecting diversity apply to conferences also.

Baptist Assembly

We can also share in the annual spring-time Assembly for Baptists Together. This connects us through our common worship and allows us keep pace with national initiatives, debate and direction. It also provides the chance to affirm those who have completed their probationary period and remember those who have gone before us as Baptist ministers.

Baptist networks

There are a number of Baptist networks we can join that will enable our connection with others. These include general and special interest social media groups; communities based around a rule of life and a common shared liturgy; forums for theological reflection; events and gatherings that represent a particular blend of spirituality and understanding of church; and networks for those specialising in a particular field of ministry. There is no requirement to belong to any of these, but they can helpfully bring us into fellowship with people of like mind.

The wider Baptist world

We also consider how we may serve the broad family of Baptists Together. If possible, we commit to at least one role that supports Baptist life beyond our immediate ministry setting. This is a further expression of our covenant relationship with each other, with our regional associations and with the Baptist Union.

There are many roles we can fulfil that help strengthen others or facilitate their support.

- **Accompanying other ministers.** Perhaps we offer ourselves as mentors and coaches. Or we train to be pastoral supervisors or spiritual directors. Or we lead a learning community, or are involved in training others. Maybe we simply take on the organisation of our local ministers' meeting.
- **Serving churches or projects beyond our own** by acting as interim moderator or as coach to their leadership.
- **Supporting our local association or college** by acting as a trustee, serving on a working group such as a ministerial recognition committee.
- **Supporting the national Baptist family** through representation on a special interest forum or network, or writing for one of the various publications.

We may also find it enriching to serve our primary Baptist partners such as BMS World Mission, the European Baptist Federation or Baptist World Alliance.

All these are offered as suggestions to help us think of ways in which we may connect with others or give back to those who aim to support us.

Appendix 5

CMD Habit 5: Review

CMD expects all ministers to undergo a review of their ministry at least once every three years. To do this, we can use the 360° review tool outlined below. Some ministers, perhaps especially those in larger churches or in chaplaincy, are already subject to annual appraisals by others in their leadership structure. There is no need to replace this type of review where it is in place. However, many ministers are wary of appraisals in which they might be assessed by those who do not understand their calling or function, or where an appraisal might be used as a tool to constrain or even bully the minister. The strength of the 360° review is that it draws on views from people beyond those we are immediately accountable to, and it is collated by a third party. We remain in control of the process and the information that is gathered.

Please note that even though the 360° review is not in any way an appraisal, it still demands a certain resilience, as with any occasion when we open ourselves to scrutiny. If we feel very vulnerable at the prospect of a review because of our circumstances, we should speak to our regional minister.

1. In a 360° ministry review, we ask between six and eight people to individually assess our work as a minister. We select people who are prepared to give specific and challenging feedback in the role of an 'honest friend'. The group should include at least:
 - **One person we are accountable to**, such as a team leader, a deacon or charity trustee;
 - **Two people we work alongside**, such as a leadership team member, an ecumenical partner or other community leader;
 - **Two people we minister to and serve**, such as a church member, project user, or member of our community.

If we are a church pastor, we try to avoid asking only those who see us at work 'within' the church. It helps if at least one of our reviewers sees us in a missional rather than merely pastoral context, so that we gain feedback on this vital aspect of our ministry also.

2. Each reviewer completes the 360° assessment form (please see below) that we send them. Please note that this form is deliberately simple. It asks assessors to comment in words on our strengths, weaknesses that need addressing, and areas where they believe we could develop further. It is designed so that anyone we lead, work for, or work with can complete it, regardless of their understanding of our faith position.
3. Each reviewer sends their form to a feedback coordinator. The coordinator is someone chosen by us whom we trust to give supportive but frank feedback. This could be our mentor if we have one, another minister, our CMD peer, a fellow member of our church, or a member of our regional association team, for example. They read through all the

reviewers' contributions, looking for themes or comments with which to encourage or challenge us. They collate the results into a short, anonymised report.

4. The feedback coordinator then meets with us to run through this report.
5. It is then up to us to consider the feedback prayerfully and whether we should make any changes to our ministerial practice in response. A mentor or pastoral supervisor can be very helpful in talking this through with us. We note any actions to be included on our next annual CMD audit form.
6. We make a note of the date of our ministry review on the next annual CMD audit form that we complete.
7. When we confirm our next CMD audit meeting with the Ministries Team, we confirm also that we have undertaken a ministry review.

Throughout this process, it is important to remember that the review is for *our* benefit. The review's aim is not to point simply to what we might be good at or bad at, as if we are being measured. The emphasis is on which strengths we should *develop* further and which weaknesses we should *address* at this moment in time. This is a matter of discernment. It is easy to neglect the development of what we are good at precisely because we are good at it. Sometimes this neglect is appropriate as our concentration is elsewhere. But other times, even our strengths need to be honed further. Likewise, we all have weaknesses, but our focus should be on addressing those that hinder our ministry. Some weaknesses just have to be accepted and compensated for by asking others to lead where we are less able.

Please note that the forms on the following pages are available as individual Word files on the [Baptists Together website](#).

360° ministry review form

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

(To be given to each reviewer)

Section 1. To be completed by the minister before the form is sent to each reviewer

My name:

My role:

Name of reviewer:

Reviewer's relationship to me:

Name of feedback coordinator:

Email address of feedback coordinator:

Section 2. To be completed by each reviewer

Thank you for taking the time to complete this 360° review. You are one of several people I have asked to help me in this review. Please answer the five questions below and feel free to expand the available space as necessary. **Once completed, please email this form to the feedback coordinator named above.** They will anonymise and collate your answers with those received from other reviewers. I will be able to read all answers in full, but I won't get to see who has made which contribution.

Thinking about my role (see description above),

1. What do you consider to be my strengths?

2. What strengths do you believe I should develop further at this time?

3. What weaknesses do you think I should address at this time?

4. What progress have you seen me make recently in the last year?

5. Are there any other comments you would like to make that would help me in my personal development?

360° ministry review feedback guidance

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

(To be given to the 360° review feedback coordinator once the reviewers' names have been filled in)

Thank you for offering your time to help me in my ministry review. I have asked the following people to answer questions about my strengths, weaknesses and areas for development.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

Once they have completed the review forms, they will return them to you. Please let me know if there is undue delay in their responses and I will contact them as necessary. When you have received them all, we will meet to discuss the collated comments. Please note that while you may share with me the comments in full, comments should not be attributed to any individual reviewer.

Thank you!

_____ [Minister's name]

A recommended approach for feedback coordinators in collating reviewers' comments:

1. List all the strengths mentioned, carefully recording all the comments exactly as they have been given. Consider any links between the comments and group together comments that relate to each other. Award the strengths a ranking according to the number of reviewers that mentioned each one.

2. Repeat the process for the weaknesses and look for any relationships between these and the strengths (sometimes a strength and a weakness are two sides of the same coin).
3. Consider prayerfully whether any direction becomes apparent. There may be strengths which need no further attention, but others that should be further or better used or expressed. Likewise, it may be clear that paying attention to some of the weaknesses is essential for healthy and fruitful ongoing ministry.
4. Prepare a report that includes in full all the comments, categorised as outlined above. Make two copies. Do not email the report to the minister prior to meeting with them.
5. Meet with the minister. In the meeting, focus on development, not criticism. Start with celebrating the listed strengths (question 1) and the areas where progress has been made (question 4). Remember before or during the meeting to pray actively for the Holy Spirit to bring about his necessary transformation and encouragement.
6. If possible, come to an agreement with the minister over the key areas to focus on, whether reported as a strength or a weakness (or both).
7. You may between you decide to pull together a development plan to address these key areas. However, the minister may have others who will help her or him with this task.
8. Please note that responsibility for taking any actions lies with the minister. Unless invited to journey further with the minister, there is no need for you to pursue progress.

Appendix 6

CMD annual audit

CMD audit meetings take place by the end of November each year, between us and a 'CMD peer'. A reminder is sent by email at the start of October, but it is down to each of us to organise a time and place for meeting. This meeting is an essential part of our CMD as it is the primary way we hold ourselves accountable for our development. It is a means of discussing our growth and progress in a supportive environment. Whilst a ministry review (see Appendix 5) considers every aspect of our ministry, a CMD audit is concerned only with our practice of the CMD habits that sustain our well-being and capability.

We are free to choose our CMD peer, the person who will partner us in reflecting on our CMD to date and planning our CMD over the following year. However, for accredited and nationally recognised ministers and pastors, our partner should be another accredited or recognised minister if possible. For unaccredited ministers, our association will help us find a CMD peer. However, in all cases, it is important that our CMD peer is someone we can trust to both support and challenge us.

It is up to us whether we consider just our own CMD in our CMD audit, or whether we work together with our CMD peer in a mutual review. It is also possible to discuss our progress as part of a small group of peers, though the time needed to cover the questions for every minister in the group may prohibit this arrangement. It is likely to require at least an hour and a half for each person.

Our CMD peer does not have to be the same person from year to year. Sometimes continuity can help build good accountability. But sometimes a fresh relationship can bring new and helpful insight and challenge. Of course, there may be entirely practical reasons why our CMD peer has to change. If we do start to work with a new CMD peer, it is helpful to let them see our previous year's CMD annual audit form prior to our first CMD audit meeting with them.

Over the page, you will find the CMD annual audit form. This is to be filled out by the end of the CMD audit meeting. It is not prescriptive. Rather it is a tool that encourages us to be honest with our CMD peer about how we feel we are, or are not, continuing to develop. There are two sections:

Section 1 provides a means of capturing our portfolio of CMD activities throughout the previous year. Ideally, this is completed in preparation for the meeting. It is not necessary to give every detail of what we have done. A summary is sufficient to prompt discussion about what we have found helpful or unhelpful.

Section 2 is completed at the meeting in conversation with our CMD peer. It is important that we take initiative in our development and are intentional about development rather than letting it happen by accident. For example, we use this form to:

- Identify books we wish to read or training we wish to go on;
- Outline necessary changes to the pattern of our devotional and personal life;
- Name a new accountability relationship that we should pursue;

- Plan new ways we can connect to and support the wider Baptist family if we have become disconnected.

Once completed, the form remains confidential between us and our CMD peer. They hold us accountable at our next annual audit for the actions identified.

There is also a further tool on the following pages that may be helpful. The **CMD activity form** provides a means for recording all that we do throughout a year towards CMD. This can help us in our preparation for our annual CMD audit.

CMD annual audit form

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

Your name:

Your CMD peer:

Date of CMD audit meeting:

Section 1. The last twelve months

Please complete this section prior to your annual CMD audit, expanding the space for each answer as required.

How have you have engaged with the five CMD habits in the last year? (A full description of each habit is in the CMD handbook.)

1. **Learning** – your pursuit of new insight, knowledge or skills.

2. **Attentiveness** – your nurture of your own relationship with God, personal well-being, and relationship with family and friends.

3. **Accountability** – your meetings with a mentor, pastoral supervisor, spiritual director, coach or other form of accompaniment.

4. **Connection** – your fellowship with and support for other Baptist ministers, your association, our Baptist colleges, or our Baptist Union.

5. **Review** – Did you undertake a ministry review in the last twelve months? Yes / No

If no, when is your next ministry review due?

Section 2. The coming twelve months

Please complete this section in conversation with your CMD peer at your CMD audit meeting.

What are your aims for CMD in the coming year? If helpful, include target dates for any actions you identify.

1. **How will you foster learning?** Be specific about any area of study, skills training, or experience you will pursue and how you will follow this up.

2. **How can you continue to be attentive to your own well-being?** Outline ways to sustain or deepen your relationship with God. Highlight any devotional practices to learn or re-establish, and how you will do this. List any changes you will make towards your care for yourself or your loved ones.

3. **How will you foster accountability?** Think about the type of accountability relationship that will be helpful in the coming season. Identify who you will approach if a fresh accountability relationship would be best. Please also consider any specialist support you require such as counselling.

4. **How will you foster connection?** Note the ways you can give and receive support to and from other Baptist ministers. How will you serve the wider family of Baptists Together?

5. **How can you make the most of a ministry review?** If a 360° ministry review is due in the next year, can you identify the individuals who will collectively give you the most helpful feedback, and the person you will ask to collate the results?

CMD activity for _____ [year]

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

This is an optional form for you to record your CMD activities throughout the year, as they occur, which may later help you to prepare for your annual CMD audit. Please record any activity against one of the five habits; what you found to be the key benefits or learning points; and whether there is any action you should take as a result.

For reference, the CMD habits are:

1. Learning; 2. Attentiveness; 3. Accountability; 4. Connection; 5. Review

Date or period	CMD habit	Description	Key benefits	Follow up?

Appendix 7

CMD audit confirmation instructions

Each time you meet with your CMD peer to complete a CMD annual audit form, please confirm this with the Ministries Team at the Baptist Union.

To confirm that you have met with your CMD peer, please email cmd@baptist.org.uk. Please title the email 'CMD audit' and in the email text state:

Your name

Your local Baptist association

The date of your CMD audit meeting

The year of your most recent ministry review

Your ministry review will have been either a 360⁰ review as outlined in Appendix 5, or another type of appraisal or review that you have undertaken with your church, project trustees or employer.

Please do not send any attachments. There is no need to send your completed CMD audit form.

Please note:

If you are an Accredited Minister, Nationally Recognised Pastor or Recognised Local Minister who has not previously enrolled for CMD, sending confirmation of a CMD audit will also enrol you automatically.

If however, you are an unaccredited church pastor, you will first need to enrol for CMD **before** you send in confirmation of your audit meeting with a CMD peer. This is so the Ministries Team can identify you on the BUGB database and ensure you have the commendation of your regional association. The enrolment form can be found in Appendix 8.

Appendix 8

CMD enrolment form

Please note that this form is available as an individual editable Word file on the [Baptists Together website](#).

This form is **ONLY FOR church pastors wishing to enrol for CMD who are *not* either Accredited Ministers, Nationally Recognised Pastors or Recognised Local Ministers**. Anyone who is a BUGB Accredited Minister, a Newly Accredited Minister, a Nationally Recognised Pastor or a Recognised Local Minister does not need to complete this form, but can enrol for CMD simply by sending an email requesting enrolment to cmd@baptist.org.uk

Applicant's details

Surname:

Other names:

Address:

Telephone:

Mobile:

Email:

Church:

Role in church:

Regional association:

Data Protection

I consent to the personal information that I have provided being processed in accordance with the BUGB Data Protection Policy, as explained in the **BUGB Privacy Statement** and in particular the information provided in respect of the work of the **Ministries Team**. I understand that in the event of me withdrawing my consent my application will not be processed any further.

☐ Yes

Print or sign name: _____

Date: _____

Association affirmation

I confirm the candidate is in good standing with their local association and that the association will support their CMD:

Regional Minister print or sign name: _____

Date: _____

Please return completed forms to cmd@baptist.org.uk

Appendix 9

CMD quick start guide

1. Enrol for CMD

Accredited Ministers, Nationally Recognised Pastors, Recognised Local Ministers:

Send an email to cmd@baptist.org.uk saying you wish to enrol; or send in confirmation of your first CMD audit meeting (see below.)

Ministers recognised in other ways by their association, or pastors with no formal Baptist accreditation or recognition:

Fill in applicant's details on the CMD enrolment form in Appendix 8. Speak to your regional minister and ask them to sign the form. Send the completed form to cmd@baptist.org.uk

2. Reflect on the CMD habits

Begin to plan how best to pursue or refine each of the first four CMD habits: learning, attentiveness, accountability and connection, as outlined in Appendices 1 to 4. You can record your progress on the CMD activity record in Appendix 6 if you wish.

3. Undertake a 360° ministry review

If you have never or not for some time reviewed your ministry, follow the 360° ministry review process in Appendix 5. The output from this may help shape your plans for CMD.

4. Find a CMD peer

Ask a colleague to act as your CMD peer. This may be a one-way or mutual relationship, or even a collaborative meeting between a small group of peers. Accredited Ministers, Nationally Recognised pastors and Recognised Local Ministers should ask another accredited or recognised person if possible. Those recognised in other ways by their association and unaccredited ministers should ask their association to help find a CMD peer.

5. Meet for a CMD audit meeting

In the autumn (by the end of November) each year, meet with your CMD peer for a CMD audit meeting as outlined in Appendix 6, recording your practice and your plans on the CMD annual audit form.

6. Confirm your CMD audit meeting

Send confirmation of your CMD audit meeting to the Ministries Team as outlined in Appendix 7.