



Anglican Diocese
of Adelaide

Ministry Wellbeing Framework

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Ministry Wellbeing Framework

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1 Preface

This framework is based on the national policy provided by the Safe Ministry Commission of General Synod in response to the Royal Commission into Institutional Responses to Child Sexual Abuse report and recommendations.

Recommendation 16.5 of the Royal Commission's Final Report states:

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

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

The Ministry Wellbeing Program includes three critical components that address these and other complementary recommendations from the Royal Commission:

1. Professional Supervision
2. Professional Development
3. Ministry Reviews

1.1 Purpose

This document provides information, tools, and guidelines to implement the Ministry Wellbeing Program across the Anglican Diocese of Adelaide.

1.1.1 Audience

This document assists Clergy, Ministers, Administrators, and Coordinators in the development and delivery of all professional development and ministry wellbeing programs across the Diocese.

1.1.2 Objectives

This framework intends to achieve the following objectives:

1. Compliance with the recommendations of the Royal Commission by implementing professional development and well-being strategies over the next five years.
2. A culture of lifelong learning and continuous improvement that safeguards ministry operations in the Diocese well into the future.
3. Support for clergy and ministers by offering tailored, accessible, and affordable opportunities for personal and professional growth in ministry.
4. Capability within parishes by skilling lay persons and volunteers to support ongoing mission goals.



1.1.3 Responsibilities

Role	Responsible for:
Archbishop (or delegate)	<ul style="list-style-type: none"> Ensuring compliance with all policies associated with this framework Approving ministers' professional development plans Reviewing individual ministry reviews Conducting joint ministry reviews Receiving, reviewing, and approving facilitated ministry reviews, Approving suitably qualified supervisors Approving appropriate alternatives to professional supervision Negotiating and approving any variation to the requirements specified in a related policy Approving alternative Ministry Review processes before them being undertaken
Diocesan Council	<ul style="list-style-type: none"> Adopting and reviewing the relevant policies to support this framework, Approving, monitoring, and reviewing processes associated with this framework, Ensuring the continuous improvement of the program.
Secretary of Synod	<ul style="list-style-type: none"> Developing and facilitating the review of associated policies, Developing and reviewing administrative systems, forms, and processes to support the effective implementation of this program
Registrar	<ul style="list-style-type: none"> Maintaining records of people, agreements, and compliance in line with the relevant policy requirements Advising the Archbishop of non-compliance with this program and its associated policies
Principal of St Barnabas College	<ul style="list-style-type: none"> Ensuring the compulsory professional development components are offered on a suitable cycle and in a suitable form to enable the minister's compliance. Providing or facilitating access to training for reviewers and reviewees on a suitable cycle and in a suitable form to enable the minister's compliance Providing or facilitating access to training for potential supervisors
Ministry Wellbeing Coordinator	<ul style="list-style-type: none"> Enabling the implementation and management of the program in its entirety
Safe Ministry Officer	<ul style="list-style-type: none"> Ensuring compliance with Safe Ministry policy for supervisors
Ministers	<ul style="list-style-type: none"> Striving to remain compliant with this framework and its related policies Completing an annual Professional Development Plan for approval by the Archbishop Keeping an accurate record of professional development



	<ul style="list-style-type: none"> • Completing a self-review in year 1 of each review cycle • Completing a joint review in year 2 of each review cycle • Completing a facilitated review report in year three of each cycle • Providing appropriate documentation as evidence of compliance as requested by the Registrar • Communicating any concerns or challenges in complying with this framework and its associated policies
Parish Councils	<ul style="list-style-type: none"> • Supporting the minister's compliance with this policy by ensuring the minister has adequate time to complete the policy requirements

1.2 Definitions

Key terms used throughout this framework and related documents are outlined below:

Term	Definition as used in this document
bishop	means the archbishop or bishop of the Diocese
bishop's delegate	means the person appointed by the bishop to perform the role of the bishop in professional development and ministry reviews.
clergy	means bishops, priests, and deacons.
employer	means the person or body which appointed or employed a lay minister.
employer's delegate	means the person appointed by the employer to perform the employer's role in professional development and ministry reviews.
ministers	<p>means:</p> <ul style="list-style-type: none"> a. Licensed and stipendiary or paid clergy; and b. Stipendiary or paid lay church workers providing pastoral care or service, including: <ul style="list-style-type: none"> i. Children's and families' workers. ii. Pastoral care workers. iii. Youth ministers and generations ministers, and iv. chaplains in hospitals, aged care facilities, and prisons. <p>Throughout the document, these clergy and lay church workers are called 'ministers'. However, a minister does not include a person exclusively involved in administration.</p>
ministry reviews	are guided reflections and discussions focusing on a minister's ministry over a preceding period.
professional development	which is sometimes called ministry development, means the maintenance and enhancement of the knowledge, expertise, and competence of ministers throughout their vocation, according to a plan developed about the needs of the minister, the Church, and society.
professional supervision	Sometimes referred to as pastoral supervision, it means an intentional, contracted, or covenanted, regular conversation between a professional



	supervisor and a minister to focus on their ministry and any issues arising from that ministry. It strongly emphasises the well-being of the minister and how ministry is conducted faithfully, ethically, and compassionately.
professional supervisor	means professional supervisor or pastoral supervisor, as referred to in Recommendation 16.45 of the Royal Commission
Royal Commission	means the Royal Commission into Institutional Responses to Child Sexual Abuse.
stipendiary	refers to officeholders who are paid a stipend to do their ministry.
the Diocese	means the Anglican Diocese of Adelaide
PTO	means Permission to Officiate



1.3 Related Documents

The following documents should be viewed in conjunction with this framework:

Document id	Title
MR00	Ministry Reviews Policy
PD00	Professional Ministry Development Policy
PS00	Ministry Pastoral Supervision Policy
PS01	Application for approved professional supervisor
PS03	Covenant or Contract for Professional Supervision
PS04	Record of Professional Supervision
	Archbishop's Licencing Policy
	Faithfulness in Service
	Safe Ministry Policy



Ministry Wellbeing Framework

2 Introduction

The Anglican Diocese of Adelaide is committed to supporting ministers in their ministry, by providing and supporting continuing ministry education and development and equipping and enabling ministers to encourage and build up the Church, which is Christ's spouse and body, purchased at the cost of his own life.

2.1 A Cultural Shift

Consistent with our Diocesan Vision and its Focus Area 4, Care: Caring for Creation and Each Other, the implementation of this Ministry Wellbeing framework represents a significant investment by the Synod in supporting ministry practice in the Diocese.

The Diocese will support ministers with a Ministry Well-Being Coordinator based in the Synod Office. The Ministry Well-Being Coordinator will develop the necessary tools and systems to implement this framework and provide briefings and support to clergy (in groups and as individuals). In addition, there will be a significantly enhanced range of professional development offerings from St Barnabas College: Community of Learning for The Whole People of God, including training in the skills needed for the effective operation of this framework by ministers.

2.2 Building a framework for the well-being of Ministers

Ministry well-being and development play a critical role in the health and effectiveness of ministers. Ministry is a demanding role requiring multiple skills and competencies. Maintaining balance and boundaries and developing supports are essential for effective ministry, particularly for ministers who are the sole stipendiary workers in their parish or chaplaincy. The Diocese is prepared to invest in activities that will focus on well-being in the context of our ministers, and tailor any programs of support to address areas of concern as described by our people.

2.3 Reasons for these forms of ministry well-being and development

2.3.1 The calling of ministers.

Ministers are called to build up the Church and to extend God's Kingdom (Ephesians 3:10; 4:7-16), an exhortation reflected in the ordination service. The ordinal vows commend a minister to be a faithful pastor, studious and encouraging; striving constantly to stir up God's gift, an undertaking that is not expected to be attempted alone (The Anglican Church of Australia 1999)



The reflective practices of review and supervision and the development of ministry skills build the capacity of ministers to respond to this high calling. These practices form part of their training and discipline as ministers pursue 'the crown that will last forever' (1 Corinthians 9:24-27).

2.3.2 The nature of Christian discipleship.

A commitment to continuing growth in knowledge, service, relationships, and wisdom is the foundation of an ongoing apprenticeship to Christ and shapes Christian discipleship. Discipleship is a dynamic process, and the Bible gives significant modelling of this dynamic process. In Jesus' ministry to the disciples, as recorded in the New Testament, there is a model of dynamic apprenticeship and ongoing development. In the Apostle Paul's church planting teams, there are models of partnership, teamwork, and accountability. In the Old Testament characters of Jethro and Moses, there is a biblical model of personal supervision.

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

2.3.3 Effectiveness

Studies demonstrate that continuous professional development activities lead to increased effectiveness in practitioners and improved outcomes for their clients (Adams, et al. 2016). For example, studies of the impact of professional development on teachers in 2017 found 'significant positive effects on teaching quality', attributable to professional development (Gore, et al. 2017). Corresponding effects have been observed in studies of the continuing professional development of medical and legal professionals.

The practices outlined in this document will contribute to the well-being of ministers, the maintenance of standards, and the adaptation of ministry to an ever-changing world.

2.3.4 Royal Commission recommendations and societal expectations

Mandatory practices of professional development, professional supervision, and ministry reviews were recognised by the Royal Commission as crucial contributors to averting the systemic problems that can lead to widespread abuse. In addition, Christians are encouraged in Scripture to respect and submit to the governing authorities, even secular ones, who, the Bible says, are also servants of God and are put in place by God for our good (Romans 13: 1-7). In this way, all ministers can then be accountable to the people they serve by 'testing their own work'. (Galatians 6:3-5).



3 Ministry Reviews

The Royal Commission report recommends all people in professional ministry undergo regular performance appraisals, and for our purposes, these activities will be called ministry reviews.

3.1 A time for reflection, feedback and recognition

Ministry reviews are guided reflections and discussions that focus on an individual's ministry over a preceding period of time. A ministry review is an opportunity to reflect on one's ministry, an opportunity for encouragement, to recognise a person's success, and to give constructive feedback on how they undertake their ministry.

These regular reviews, which will be conducted annually, serve three key purposes:

1. For the minister to receive feedback (from themselves, from others, and from their bishop, delegate or employer);
2. To make recommendations to the minister and their bishop or employer of any improvements to be made to professional and personal practices affecting their ministry;
3. To inform the minister and their bishop or employer of aptitudes and aspirations for future attention.

Reviews take time and preparation, and to be helpful, they need to be more than 'box-ticking' exercises, and they need to go deeper than describing simply what a minister has 'done' in the preceding period; reviews must also explore 'how' and 'why' ministerial work is done.

The existing review process for Healthcare Chaplains will remain unchanged.

3.2 The Three-Year Cycle

3.2.1 Year 1: Self-review.

Ministers should set aside at least two hours for a self-guided ministry review. It would be beneficial if this self-review could take place in partnership with a spiritual retreat. A minister may seek assistance in self-reviewing and can access their professional supervisor's expertise for this purpose.

3.2.2 Year 2: Joint review.

In Year 2, clergy should meet with the Archbishop or delegate and lay ministers with their employer or their employer's delegate to discuss their individual reflections.

Ministers and reviewers should set aside one hour for this review or meet once a month for 15 minutes and discuss specific topics related to their ministry, noting any actions arising from these conversation/s. Monthly 15-minute conversations have the advantage of developing a continuing dialogue and better engagement between the two people involved in the review.



Templates for completing the review will be provided by the Ministry Wellbeing Coordinator and available for download. The review process should help identify suitable professional development needs and inform the Professional Development Plan.

3.2.3 Year 3: Facilitated review.

The third-year review will reference the minister's role description and address the vision and values of their parish or organisation (or Diocese in the case of a bishop). This facilitated review should include a self-evaluation component (similar to the individual review completed in year one) and feedback from sufficient individuals to provide a multi-sourced perspective.

This review will engage a third-party reviewer to objectively assess the individual's reflections against their missional objectives, collate and analyse feedback, and discuss the outcomes with the minister.

Benchmarks for Ministry Reviews

These best practice standards indicate that ministry reviews should be:



3.3 Approaching ministry reviews with mind and spirit

Any type of critical review demands some level of discomfort, and this is especially true when it is directed at oneself. Self-reflection needs great commitment and confidence to honestly examine one's own accomplishments and discover faults. It's important to understand that this discomfort extends to the reviewer also. Reviewing another person's experience isn't as simple as checking the facts against a list

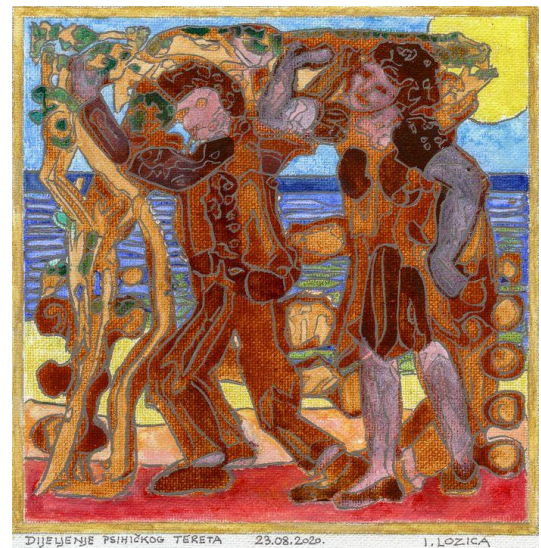


of competencies. It requires careful preparation and constant prayer to manage biases and avoid hypocrisy.

The purpose of regular ministry reviews is to help one another improve so that the Church has the variety of skills and talents it needs to fulfil God's purpose. As Paul writes in Galatians 6, it is important to treat others with gentleness when addressing their shortcomings, and this is only possible if one is prepared to check themselves first. Of course, just as iron sharpens iron, one person sharpening another is grating and can be stressful for both parties (The High Calling 2014) however, both are renewed when the process is done.

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfil the law of Christ. For if those who are nothing think they are something, they deceive themselves. 4 All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride. 5 For all must carry their own loads.

(Galatians 6:1-5).





4 Professional Development

Professional development is the practice of lifelong learning and continuous improvement to fulfil an individual's duties during their working life. This practice is common among many professions and is vital in maintaining the currency of knowledge and skills to ensure best practice and quality service.

Participation in a range of activities can be considered professional development where the result of the activity is an enhancement of a minister's skills or knowledge and contributes directly to their current ministry.

4.1 Compulsory Requirements

In response to the Royal Commission's recommendations, the Ministry Wellbeing Program includes four compulsory components of professional ministry development. These components guarantee that ministers are equipped to confront complex issues with resilience and professionalism. In addition, industry experts will be drawn upon to impart valuable knowledge to encourage recognised best practices that align with relevant legislation wherever necessary. This expertise will be sourced from the wider community and will form a calendar of events facilitated by St Barnabas College for the whole people of God.

4.1.1 Professional Responsibilities and Boundaries

With a focus on safe working environments, this component seeks to empower the minister to protect themselves from physical and psychological harm. Topics in this area will build on the foundations of Faithfulness in Service to offer development in:

- Setting and maintaining personal boundaries
- Understanding appropriate workplace behaviours and how to manage them.
- Respectful communication and interpersonal relationships

4.1.2 Ethics in Ministry

This component focuses on fostering and managing respectful working relationships, including conflict, health, safety and well-being at work, and how to manage spiritual crises.

4.1.3 Family and Domestic Violence

This component focuses on increasing ministers' understanding of the patterns and dynamics of abusive relationships, as well as:

- providing information on domestic and family violence resources and services; and
- developing ministers' abilities to be proactive in addressing intimate partner violence.



4.1.4 Child Safety

The requirements of this component are incorporated into the Safe Ministry program, with opportunities to specialise in specific areas of interest or need.

4.2 Commencing Professional Ministry Development

The first step in creating an effective professional development plan is reflection. Before committing to development, it is crucial to establish a foundation that is focused on personal motivation and values. Through this reflective practice, ministers can establish development goals that are intuitive and focused. Goals that are person-centred in this way are relevant, easier to attain, and more valuable than objectives that merely identify the policy requirements. Ministry Reviews are designed as a regular method of reflection that enables this practice to be continuous and useful.

This practice should extend to all areas of professional development, both compulsory and elective, to ensure that a development plan aligns with a common set of values and desires.

Professional Ministry Development is completed during a three-year period and will follow the below annual cycle:



4.3 The Theology of continued professional ministry development

The ordination vows taken by clergy compel them to be diligent in their study of scripture and to undertake further studies that will support their ministry. Ministry, as it fits in today's modern society, is much evolved, and demands a vast wealth of knowledge to be effective. Whilst many other helping professions are already engaging in these programs, the Church also must now respond to the social expectations that ministers, in their vocation, are fully equipped and capable to be of service to people.



Continuing professional development is not reserved only for those subscribed to a corporate doctrine, but it is a methodology for any person that wants to improve their personal capabilities. Recognising that ordained ministry is a calling from the purpose of God and discerned by the church, a minister's primary service is towards God, and secondly, towards people (Berger 2014). It is imperative then that any effort to embed professionalism as society expects it, must be founded upon a relationship with God in the first instance. Opportunities for learning may result in additional competencies however, the objective is to receive the skills to better serve God's purpose.

The Very Reverend Francis Berger (2014) describes three principles that can inform a theological approach to continuing professional ministry development. Firstly, commit to learning from the context of a **covenant** rather than a contract so as to strive beyond the minimum requirements. Secondly, use the ethical basis of **agape** to inform professional choices by focusing on the unconditional goodness in relationships. And finally, be deliberate in cultivating character and **virtue**, to realise the power of God's divine grace.

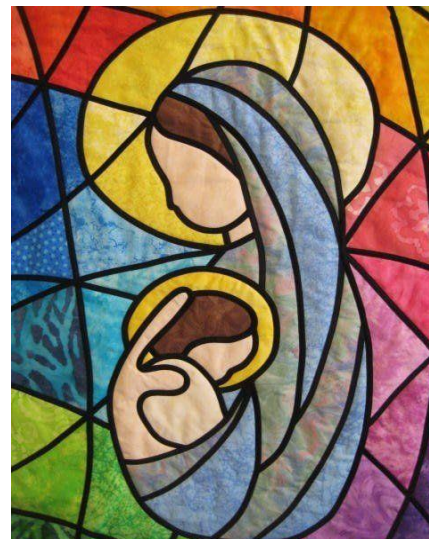


Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight ...

(Hebrews 13:20-21)

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

(1 Corinthians 13:1-3)



For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,

(2 Peter 1:5)



5 Pastoral Supervision

Professional (or pastoral) supervision is an agreed, regular, planned, and determined space, in which a practitioner skilled in supervision (the supervisor) meets with one or more other practitioners (the supervisee/s) to look together at the supervisee/s' practice of ministry in a self-reflective and formative way. This is distinct to and different from, other practices and relationships that may, on the surface, look similar, such as ministry coaching, mentoring and spiritual direction.

5.1 Benefits of pastoral supervision

Pastoral supervision provides an individual with the opportunity to develop a fully rounded understanding of themselves in relation to their ministry and the ongoing needs for development in specific areas. Individuals discuss issues from personal, theological, relational, and interactional viewpoints, and aim for formative, normative and restorative outcomes that promote improved practices and provide support for the minister.

5.2 The distinctive nature of pastoral supervision

Regular pastoral supervision provides an ongoing place for reflection, debriefing, learning and support. Unlike coaching and mentoring, pastoral supervision includes the accountability of ethical standards and provides a forum where the supervisor attends, in a respectful way, to any breaking of personal and ethical boundaries within ministry practice.

Another important distinctive of pastoral supervision is that it is not line management: this confusion can often arise because of the use of the word 'supervision' in management activities. Line management activity that addresses professional practice and development issues concerning the minister's performance and accountability may arise in pastoral supervision, but this is not the focus, and this should be reserved for reflection and discussion during the Ministry Review.

5.3 Finding a supervisor

An appropriate supervisor is professional, qualified, accredited, safe, knowledgeable and familiar with the Church and its code of conduct. In the Adelaide Diocese, supervisors must be approved by the Archbishop and be cleared as compliant with the Safe Ministry Policy. A list of approved supervisors will be made available and updated regularly. The Diocese is committed to diversity in its supervisor pool and encourages applications from any person that fulfils the requirements set out in the Ministry Pastoral Supervision Policy.



5.4 Establishing a contractual or covenantal framework for supervision

A contract or covenant between the minister and the supervisor is vital for forming a safe and trusted relationship. Usually, a contract or covenant will include the following elements of the supervision relationship:

- time, place, frequency, and duration of meetings, and other forms of contact;
- cost of supervision sessions;
- the focus of supervision;
- expectations and needs of the supervisor and the minister;
- confidentiality and its limits;
- short- and long-term goals for supervision; and
- an agreed time frame for review and updating of the contract or covenant.

5.5 Managing independence, confidentiality, and reporting

Assurance of confidentiality provides the space where the minister can reveal and face any mistakes or challenges and learn from them. However, confidentiality limits exist in relation to the protection of vulnerable persons, legal requirements and church codes of conduct, and guidelines for supervision can be found in the [APS Code of Ethics](#) (Australian Psychological Society 2007).

5.6 A theological reflection

Professional (or pastoral) supervision can be likened to the experience had by the two disciples on the road to Emmaus in the final chapter of Luke's Gospel (Luke 24.13- 35). In the biblical narrative, the two disciples walking the road to Emmaus leave Jerusalem in grief and despair after the crucifixion of Jesus and are joined by none other than the risen Christ himself, who journeys alongside them for part of the way, unseen and unrecognised by them.

The disciples' experience reminds us how easy it is to miss the presence of the risen Lord with us and among us, especially when we are overwhelmed by the many demands life makes of us. In the ministry of accompaniment, walking together with their mutual reflection of the Scripture, and finally, in an act of hospitality, the Emmaus disciples come to recognise and experience the presence of their Lord.

The Antiochian Orthodox priest David Alexander makes the connection in this way:

"The experience of being supervised is, in my experience, not unlike being on a pilgrimage with others (co-pilgrimage). The experience of walking through my supervisory encounters with a supervisory person on my left hand, helping to guide and challenge me, and a supervisee person on my right hand, whom I am attempting to guide and challenge, brings to mind the image of three pilgrims on a road. In the end, all three of us are looking for the same meeting in our work – an encounter with God in the presence of another." (Alexander 2013)



Now on that same day, two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. Then, while they were talking and discussing, Jesus himself came near and went with them...

(Luke 24.13-15).





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