



## **IME Phase 2 Handbook for Curates and Training Supervisors**

**Revised 2017**

*Based with permission on the equivalent document used in the Diocese of Norwich*

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## Introduction to your Curacy

Welcome to your curacy in the Diocese of St Edmundsbury and Ipswich. We are delighted that you are here, and we pray that these foundation years of ordained ministry will be a time of fruitful learning and great blessing for you, for those close to you, and to those you minister with. There will be many, some completely unknown to you, for whom you will help 'keep the rumour of God alive'.

Most clergy appointments in the Church of England are subject to the Common Tenure legislation which came into force in January 2011 ([www.common tenure.org](http://www.common tenure.org)). As an Assistant Curate in a title post, you have 'qualified common tenure', as your curacy is a fixed-term post for training purposes under Regulation 29. This applies to both stipendiary and self-supporting curates.

This means that:

- your curacy is primarily for training and formation, in the context of parish ministry
- you cannot stay in this post indefinitely
- you must participate in training, reviews and assessments as required by the Diocese in order to fulfil the training expectations of IME2 (the second phase of Initial Ministerial Education), and thus demonstrate that you have successfully completed your title post.

In addition to your Licence received at ordination, you should receive a Letter of Appointment from the Bishop, and a Statement of Particulars. These documents outline the parameters of your appointment and any specific requirements on you for the period of the curacy. The Statement of Particulars also outlines the basic expectations which you may have of the Diocese and the Church of England while you serve in this post.

Your title post is for a minimum of 36 months and a maximum of 48 months from the date of ordination as deacon. Stipendiary and other deployable curates may not apply a full Common Tenure post until they have a letter from the Bishop confirming they have satisfactorily completed the training requirements of IME2. This will follow the final assessment about half way through the third year.

My role is to co-ordinate the various partnerships that underlie your training and formation in IME2. I am available at all (sensible!) times to advise, help and support both Training Supervisors and curates in their work together.

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## **IME2: core study / training days**

At least six core IME2 training days will be offered in each July – May period, almost always on Saturdays. Curates training for positions of responsibility (whether SSM or stipendiary) are required to attend at least six of these core training days. Curates training for assistant minister are expected to attend at least four of the core training days during the year. All those in IME2 training are expected fully to participate in the annual IME2 residential training weekend. All curates are very welcome to attend more core training events than the minimum requirement.

It may be that occasional core training events are deemed to be key training events, to be given the highest priority for attendance. If attendance is not possible for a particular curate on the date specified, then alternative training and evidence for that key learning outcome will be required.

A structured reflection on each learning event, using the Ministry Journal template or equivalent, should be completed for each event attended and will form part of the curate's Ministry Portfolio.

## **IME2: cohort tutorial groups & Bishops' formation evenings**

Stipendiary clergy: Each year-group cohort meets together every month (except August), 10am-4pm, for supportive fellowship, prayer and shared theological reflection on the experience of parish ministry. This group may be adopted by those self-supporting clergy who are willing and able to do so (limit of 10 in the group).

Self-supporting clergy: Regional cohorts each meet every month (except August), 7pm-9:30pm, for supportive fellowship, prayer and shared theological reflection on the experience of parish ministry.

All clergy in their diaconal year are also expected to participate in the Bishops' formation evenings held several times each year.

## **IME2 Assessment Schedule**

Assessment in IME2 is internal, although it may be moderated by colleagues from a partner diocese. Our arrangements for IME2 remain in transition with slightly differing arrangements for all three year groups.

The process is designed to be complete within 33 months for stipendiary curates, to enable them to move to an incumbent-level post between 36 and 48 months after ordination. For SSM curates, the final assessment is more flexible, and if necessary may be made towards the end of the fourth year, in consultation with the DDO/NM.

The assessment process requires submission by the dates specified in the table below a summary review statement of ministry to date, and a reflective practice portfolio.

The Ministry Division *Formation Criteria for Ordained Ministry* constitute the framework for assessment. Assessment is on the basis of references and reviews, a portfolio of work submitted by the curate, and interviews with the DDO/NM and Sponsoring Bishop.

The programme for diaconal, interim and final assessments and reviews will be as follows:

<b>Cohort</b>			Submit by
Yr 1	First quarter initial assessment	October of diaconal year	October 31
Yr 1	Diaconal year reflective practice assignment min1500 – 3000 <u>max</u> words	After Easter of diaconal year	April 30 To DDO/NM
Yr 1	Diaconal year assessment (completed by TS)	After Easter of diaconal year	May 15
Yr 2	Reflective practice assignment min 1500 – 2000 <u>max</u> words	After Christmas Yr 2	January 31
Yr 2	Curacy interim assessment (completed by TS and IME2 cohort tutor)	After Christmas Yr 2	January 31
Yr 3	Reflection on the experience of ordained ministry min 1500 – 2000 <u>max</u> words	September of Yr 3	September 30
Yr 3	Signing off assessment (completed by TS & designated lay parish representatives)	September of Yr 3	September 30
Yr 3	Interviews with: DDO/NM & TS  Diocesan Assessment Panel  Bishop	November of Yr 3  January of Yr 3  February of Yr 3	

## **MinDiv guidelines: expectations for first year of full-time curacy**

This list is for direction and guidance, to complement the *Formation Criteria*.

### **Vocation / Personality and Character**

- Evidence of growing into new role and identity
- Evidence of integrating this with previous or concurrent work experience
- Evidence of reflection on the dynamic between private and public in new role
- Evidence of appropriate working rhythms, including time off
- Evidence of creative support networks
- Understanding and application of personal safety guidelines

### **Spirituality and Prayer**

- Regular use of the Daily Offices or equivalent resource for prayer and scriptural meditation
- An annual retreat (NB ordination retreats are built in to first year)
- Meeting a spiritual director or equivalent
- Encountering / using different prayer traditions in context of ministry

### **Relationships**

- Understanding of confidentiality
- Personal ministry to colleagues
- Counselling/listening skills and awareness of own limitations

### **Ministry in C of E: Conduct of Worship**

- Liturgical participation and leadership of Morning / Evening Prayer, Eucharist and other forms of public worship in their church
- Active part in the liturgy of baptism and the preparation of candidates (at least 3)
- Funerals – church, crematorium (at least 3)
- A high standard of reading, speaking and singing in church
- Leading intercessions (on a regular basis)
- Practical awareness of traditions other than own (vestments, incense, North End celebration, non-liturgical worship)
- Choreography of worship
- Publishing banns of marriage
- Church Registers
- Awareness of local context, in particular social profile

### **Ministry in C of E: Preaching**

- Parish Eucharist
- All age worship/ Youth Services
- Preparation of visual/audio aids
- Funerals`
- Public speaking in other contexts
- To non- regular churchgoers

### **Ministry in C of E: Pastoral and Educational**

- Awareness of current issues in society eg. racial, gender, sexuality
- Baptism preparation
- Confirmation / youth group
- Funeral visiting
- Teaching about prayer
- Leading Bible study / home group
- Visiting the sick at home and in hospital
- Working with volunteers and pastoral management
- Counselling/listening skills and awareness of own limitations
- Encountering the mentally ill/ homeless

### **Ministry in C of E: Parish Organisation Skills**

- Effective management of paper / digital communication and information
- Effective management of own time
- Procedures for handling fees and expenses

### **Mission and Evangelism**

- Awareness of local context, social profile and geography
- Developed theology, understanding and practice of mission
- Ability to present the gospel to those of little or no church background
- Experience of evangelistic / nurture groups eg Alpha, Emmaus
- Practical knowledge of how adults learn
- Awareness of national church structures
- Awareness of world-wide Church
- Application of theology to work situation
- Involvement in local deanery



## **Year 1 Reflective Practice Assignment Diaconal Ministry: Theory and Practice**

Those in their first year of curacy should arrange to meet the DDO/NM in the second half of May (bringing their full ministry portfolio), and to meet the Bishop in the first half of June.

Write a structured theological exploration (1500-3000 words) of the curate's general experience of diaconal ministry, with special reference to a particular event / issue.

This requires:

- A clear and intentional method of theological reflection (eg J Leach – see below; J Thompson; L Green; Graham, Walton and Ward)
- Actual description of the particular event / issue must take no more than 20%
- Critical analysis of the event / issue and the curate's role in it, from any appropriate perspective
- Theological enquiry linking the analysis to the curate's understanding and experience of diaconal ministry
- Evidence of independent reading and research to enhance understanding of both the event or issue and diaconal ministry, referenced in a bibliography
- The implication of the reflection for future ministry is considered

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### **Resources for Theological Reflection**

Bolton, G (2001) *Reflective Practice: Writing and Professional Development* London: Chapman

Chadwick, C and Tovey, P (2000, 2005) *Growing in Ministry: Using Critical Incident Analysis* Cambridge: Grove (Pastoral Series P84; also available as e-book)

Graham E, Walton H and Ward F (2005) *Theological Reflection: Methods* London: SCM

Green, L (1990, 2001) *Let's Do Theology* London: Continuum

Leach J (2006) 'Pastoral Theology as Attention', *Contact: Practical Theology and Pastoral Care* 151, pp 37-45

Moon, J (2004) *Reflection in Learning and Professional Development* Abingdon: Routledge

Thompson J (2008) *SCM Study guide to Theological Reflection* London: SCM

### **Resources for Diaconal Ministry**

Avis, P. (2006). 'Holy Order'. Porvoo Churches Consultation on the Diaconate. London. [www.porvoochurches.org/sharedassets/icemedia/Diaconate\\_2006\\_Pau%20Avis.doc](http://www.porvoochurches.org/sharedassets/icemedia/Diaconate_2006_Pau%20Avis.doc); [Accessed 03/12/2012]

Brown, R. (2005). *Being a deacon today: Exploring a distinctive ministry in the Church and in the world*. St Edmundsbury & Ipswich: Canterbury Press.

- Brown, R. (2006). 'What diaconate does the priesthood have and exercise?' Porvoo Churches Consultation on the Diaconate. London  
[www.porvoochurches.org/sharedassets/icemedia/Diaconate\\_2006\\_rosalind%20Brown.doc](http://www.porvoochurches.org/sharedassets/icemedia/Diaconate_2006_rosalind%20Brown.doc);  
[Accessed 03/12/2012]
- Clammer, T. (2007). 'Reflections on Diaconal Ministry and Expectations of the Priesthood'. *Theology* 110: pp 270-277.
- Clammer, T. (2008). 'Am I still a deacon? Reflection on the first twelve months in priest's orders'. *Theology* 111: pp 269-277.
- Croft, S. (1999). *Ministry in three dimensions: ordination and leadership in the local church*. London: Darton Longman & Todd.
- Dietrich, S. (2006). 'What theological questions underlie the interchangeability of diaconal ministry?' Porvoo Churches Consultation on the Diaconate. London  
[www.porvoochurches.org/sharedassets/icemedia/diaconate2006\\_StephanieDietrich.doc](http://www.porvoochurches.org/sharedassets/icemedia/diaconate2006_StephanieDietrich.doc);  
[Accessed 03/12/2012]
- Gibaut, J. St H. (2003). *Sequential or Direct Ordination? A return to the Sources*. Cambridge: Grove Books.
- Gooder, P. (2006). 'Diakonia' in the New Testament: A dialogue with John N Collins' Porvoo Churches Consultation on the Diaconate. London  
[www.porvoochurches.org/sharedassets/icemedia/Diaconate2006\\_PaulaGooder.doc](http://www.porvoochurches.org/sharedassets/icemedia/Diaconate2006_PaulaGooder.doc);  
[Accessed 03/12/2012]
- House of Bishops (2001), *For such a time as this: a renewed diaconate in the Church of England*. London: Church House Publishing [part available through Google Books, <http://tinyurl.com/3x5y54g>; Accessed 03/12/2012]
- Seim, T.K. (2006). 'The Diaconal Ministry in the Church of Norway - Ecclesiological and Ecumenical Reflections on Recent Developments' Porvoo Churches Consultation on the Diaconate. London  
[www.porvoochurches.org/sharedassets/icemedia/diaconate2006\\_TuridKarlsenSeim.doc](http://www.porvoochurches.org/sharedassets/icemedia/diaconate2006_TuridKarlsenSeim.doc);  
[Accessed 03/12/2012]
- The Permanent Diaconate: National Directory and Norms for Ireland* (Dublin: Veritas, 2006)  
[www.diaconate.org.uk/documents/ncdddd/NationalDirectoryforIreland.pdf](http://www.diaconate.org.uk/documents/ncdddd/NationalDirectoryforIreland.pdf); [Accessed 30/10/2011]
- [www.diaconate.org](http://www.diaconate.org) (generally for matters re Permanent Diaconate in RC Church)
- <http://methodistdiaconalorder.org.uk/index.php?page=deacons-and-presbyters>  
(Deacons and Presbyters in The Methodist Church / The Methodist Diaconal Order)

## Year 2: Interim Assessment portfolio

The interim assessment takes place during the second year (see assessment schedule above).

The assessment is on the basis of a broad portfolio of work drawn from the curacy so far, linked to the Formation Criteria for IME2. It is expected that curates should spend **15%** of their work time on structured reflection, reading, training and writing, and allowance for this time must be made in their working agreement. The assessment will hopefully confirm that curates are on track to complete the training requirements of the curacy within the specified period, and / or help to flag up any specific action needed.

For the curate's interim assessment, a portfolio should be submitted to the DDO/NM, not later than two weeks before the curate's appointment, with the following documents:

1. The diaconal year review written for the end of the curate's diaconal year.
2. The Training Supervisor's reference for the end of the curate's diaconal year.
3. A reference from a lay person with canonical responsibility within the curate's parish / benefice (e.g. church warden)
4. At least five entries from the curate's Ministry Journal demonstrating structured theological reflection on a range of events and experiences in the curate's ministry, highlighting in particular engagement with new areas of work beyond or at the boundaries of the curate's previous experience. *[NB see example template]*
5. The curate's supervision records since ordination, showing evidence of shared endeavour, fruitful reflection on the experience of ministry and proactive forward planning of ministry experience and learning *[NB see example template]*
6. A written assignment (1500-3000 words) on a particular aspect of the curate's experience thus far in ordained ministry, together with any pertinent mark or comment sheets which have been returned to you.
7. The full text, and/or PowerPoint paper file together with a video & sound recording of a sermon which the curate has preached, together with a brief commentary on the context and a rationale for the choices and decisions made in preparing the sermon.
8. The text of an address given at either a funeral or wedding. This should include both the element of personal tribute or particular remarks addressed to the bereaved family / couple, as well as the more Gospel oriented words (or both parts, if separated during the service). Again, an outline of context and a rationale should be included.
9. Description, analysis and assessment of an evangelistic or mission initiative in which the curate have been involved. This should include the target group, methodology, aim and outcome. Any accompanying material should be included, especially to demonstrate the curate's own involvement in planning and/or delivery. (min 400 – 1000 max words)

10. The curate should write up details of a pastoral encounter, describing the person met with, the curate's perception of her/his needs, how this came about, the curate's involvement, and any follow up. The curate should reflect on the visit in terms of any Gospel imperatives, the Church's mission, the curate's vocation as a priest and any particular challenges. Please note that this **must** be anonymised such that the identity of the person concerned is not divulged. (min 400 – 1000 max words)
11. An order of service which the curate have devised. The service itself should be submitted but no further analysis is required, other than an explanation of context or congregation, if that is not immediately obvious.
12. Structured reflection on the curate's learning from at least three [self-supporting ministers: at least two] IME2 Training Days or diocesan study days, using the Ministry Journal template or equivalent. (min 250 – 500 max words per training / study day)
13. A cover sheet cross-referencing the Ministry Portfolio contents to the Formation Criteria for IME2 (see page 21).

## Ministry Portfolio: Final Assessment and Review

Those in their third year of curacy should arrange for a meeting with their Training Supervisor and the DDO/NM in November (bringing their full ministry portfolio), and for a private meeting with the Bishop in February. The DDO will write a report, and collate the various assessments, essays and other evidence, to be presented to a Diocesan Assessment Panel (DAP) in January; this will review the submissions and make a recommendation to the Bishop. If considered ready to proceed, the curate should meet with the Bishop in February as previously arranged for a signing-off interview. The DAP may feel that more evidence is necessary, specifying the requirements and the time scale; this may necessitate postponing the signing-off interview with the Bishop.

Following the signing-off interview, the Sponsoring Bishop writes a letter stating whether he is satisfied the curate have completed the formational requirements for Initial Ministerial Education; or to inform the curate of what still needs to be done.

The curate's Portfolio for final assessment will include the following:

1. A written reflection on the curate's ministry since ordination (min2500-3000max) words

This should include some thoughts about the curate's ongoing and developing vocation to ministry. The curate could go back to his/her BAP papers and diaconal year review to identify particular areas of development and change. Record both joys and sorrows and the things that have surprised the curate in ministry.

Although not an academic paper as such, this assignment should demonstrate rigorous analysis and disciplined reflection on the experience of ministry, which should be related to the curate's developing theological framework as the basis of her/his values and priorities in ministry. Record the theological sources which have been most influential, and the situations / events through which the curate have learnt most.

The reflection should include some thoughts about the type of context to which the curate feels called at the end of his/her curacy. It ought properly to identify the future needs of any dependents too.

2. Final reports from Training Supervisor and lay parish representatives
3. Reference from lay person from outside agency, e.g. school, funeral director, care home
4. A report and reflection on the curate's long (primary) placement, identifying particularly learning and formation through the placement (see page 17)
5. At least four entries from the curate's Ministry Journal, demonstrating structured theological reflection on a range of events and experiences since her/his Interim Assessment, highlighting in particular engagement with new areas of work beyond or at the boundaries of previous experience. *[NB see example template]*
6. The curate's supervision records since the Interim Assessment, showing continuing evidence of shared endeavour, fruitful reflection on the experience of ministry and

proactive forward planning of ministry experience and learning. *[NB see example template]*

7. The full text, and/or PowerPoint file together with a video & sound recording of a sermon which the curate has preached, together with a brief commentary on the context and a rationale for the choices and decisions made in preparing the sermon.
8. The text of an address given at a wedding or funeral (whichever the curate did not submit for the interim assessment) in the last year. This should include both the particular remarks addressed to the couple or bereaved family, as well as the more gospel-oriented words, together with brief commentary outlining context and rationale.
9. (A) An account of a project or initiative in which the curate has had significant or primary leadership responsibility in the past year, outlining the nature of the project and the different leadership roles the curate has exercised within it (eg team building, support and mentoring, creating vision, communication to stakeholders, strategic planning, conflict resolution, etc.). Reflect on the curate's strengths and weaknesses as a leader, preferred leadership style and how it impacts on any co-workers. *[NB the curate does not need to be the initiator or sole leader of the project]. (min500-2000max words)*

**OR: Alternative option for curates continuing in an assistant role**

(B) A critical reflection on a pastoral encounter which took place since the Interim Assessment. This should include description of the context and person/s met with; the intention of the encounter, the curate's analysis of their situation, the curate's involvement (including follow up) and what the curate learned from the encounter. The curate should note any development in his/her own insight, attitude or approach to the situation, since the encounter described in the Interim Assessment. The curate should reflect on the visit in the light of the Church's mission and her/his own vocation as a priest.

10. An honest critical reflection on the curate's pattern of prayer and devotion, describing how it sustains and resources the curate for ministry. How has the work of ministry impacted the practice of prayer? How has the curate's practice and experience of prayer developed since ordination, and how would the curate like or need to develop it for future ministry?
11. Ministry checklist grid (updated for Year Three, signed by TS and yourself)
12. Structured reflection on the curate's learning from Study / Training Days since the Interim Assessment, using the Ministry Journal template or equivalent.
13. A cover sheet cross-referencing the Ministry Portfolio contents to the Formation Criteria for IME2 (see page 21).

**Notes:**

**Items 2 and 3:** we will contact the referees directly with a proforma. Please identify and consult with an external referee, then provide the DDO/NM with the necessary contact details.

**Items 8, 9 (B)** (and elsewhere as appropriate): names and other details of people referred to should be anonymised.



## **Ministry Placements during Curacy**

### **Clinical Context Short Placement (Year 1)**

A twelve-day placement, usually in early May, working with the chaplaincy teams at hospices, mental health facilities, and hospitals, in Ipswich and Bury St Edmunds. This will include a period of time "on-call" with a chaplaincy team, and may therefore require urgent night time supportive ministry. A grant of up to £60 may be claimed towards travel expenses from the DDO/NM budget.

### **The Cathedral Placement (Year 2-3)**

1. The Cathedral offers curates the opportunity of a two to six week placement to experience both the front- and back-stage of the Cathedral's life and ministry. Stipendiary curates are expected to undertake a substantial placement at the Cathedral, but all curates who are able should be encouraged to make use of this opportunity.
2. For stipendiary curates the Cathedral placement will generally take place during the second half of the curate's second year.
3. This is considered to be a full-time placement; the shape of each day's commitment, however, may change according to the season, and will be determined with the placement supervisor/s.
4. A travel grant of up to £30 per week will be paid from the IME2 budget for daily travel costs.
5. The Cathedral supervisor will provide a brief summary assessment of the curate's participation in the placement, and the curate should capture key moments using the Ministry Journal.

### **The Primary Ministry Placement (Year 3)**

1. As an integral part of IME Phase 2, curates undertake a placement of forty days during the second half of their curacy, generally for stipendiary curates during the autumn term of the third year. SSM curates have greater flexibility and may prefer to delay until the fourth year. Curates who have been relocated to a new benefice during curacy do not undertake an additional placement, except by special agreement with their Training Supervisor and the DDO/NM, as the change of location has served the purpose of the placement.
2. The main purpose of the placement at this point in IME2 is to provide an opportunity to experience and reflect upon an aspect of ministry, which is either new or complementary to that provided by the training parish/benefice, *in the role of ordained minister*. The

placement is normally supervised by the Incumbent of the benefice where it takes place, or the person with equivalent authority in a non-parochial placement.

3. Placements will normally be within the diocese and within a reasonable daily travel distance from home. A contribution towards the cost of travel will be provided from DDO/NM funds up to a maximum of £220 including any other incidental expenses.
4. A full-time placement will usually last forty days, but, in some circumstances, a full-time placement of only four weeks may be agreed with the Training Supervisor and DDO/NM.
5. The placement is a full-time / full-time pro rata learning experience, and the curate will be effectively absent from the curate's own benefice during your placement. The curate should, however, keep open normal lines of communication with the Training Supervisor.
6. A placement must be relevant to developing the curate's experience of ministry beyond that of the present context. For many people, the placement will be looking towards the first few years of an incumbency, but it can also be a chance to gain experience of some different or specialised form of ministry to which the curate feel that the curate may be drawn. Given the type of incumbent posts that are likely to be available to the curate in this diocese and elsewhere, we strongly recommend as the default placement setting a multi-parish benefice which includes rural ministry, if the curate have not experienced this before. Other opportunities might include:
  - Hospital chaplaincy
  - Ministry experience in the global church
  - A particular area of diocesan work
  - Industrial chaplaincy
  - Prison chaplaincy
  - An inner city or housing estate parish
7. The procedure for setting up a placement is as follows:
  - Discussion with the Training Supervisor and/or the DDO/NM the appropriate timing for the placement, your ideas in the context of the training plan, and the possibilities that exist within reasonable travelling distance.
  - Before making any kind of contact with a potential supervisor, please report to the DDO/NM the results of such discussion.
  - When authorised by the DDO/NM your proposed supervisor should be approached by the curate and the details of the placement negotiated. When agreed, the curate should notify both the Training Supervisor and the DDO/NM.
8. Ministers in other employment, or with other significant responsibilities, may need to consider creative application of these guidelines, eg a 'long thin' placement serving an equivalent purpose.

9. Ministers who envisage remaining long-term in their present context may wish to approach the placement differently. Rather than seeking experience of a different context of ministry, it may be beneficial to experience how others approach ministry in similar contexts: for example, if one's own context is a rural multi-parish benefice or a large gathered congregation, to experience how others tackle the issues and challenges in a similar context.
10. The placement is intended to encourage theological reflection and study of a particular aspect of ministry. For this reason, the curate should record experiences and reflections in a brief portfolio (2000-3000 words), submitted as part of the final-year appraisal.



## MinDiv Formation Criteria for IME Phase 2

### Structure of the formation criteria

The Formation Criteria are organised under seven headings:

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England

Within each of these headings, the Formation Criteria are organised in clusters that are disposition-led [in **bold**] and emphasise the primacy and inseparability of character from understanding and skills:

#### **Dispositions:**

These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer.

#### **Understanding:**

These are related in subject matter to the dispositions, but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning.

#### **Skills:**

Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

**NB:** Criteria for incumbency / post of responsibility are in **italics**.

### Using the formation criteria

The Formation Criteria are fundamentally aspirational: they are goals to work and develop towards rather than criteria that can be 'fully met'. This means that they should be used as a vocational tool:

1. **by curates** – to provide a framework for reflection on their development in ministry against the Church's expectations through the curacy training process.
2. **by Training Supervisors and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to

affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.

3. **by bishops** – as a framework to enable them to confirm candidates' readiness to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

### **Criteria for Ordained Pioneer Ministry**

Formation Criteria for Ordained Pioneer Ministry are described on page 28.

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern a minister's readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry. It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.

Ordained pioneer ministers will work towards the formation criteria with continual reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that they bring to their training, formation and ministry, will differentiate them.

## **A. CHRISTIAN TRADITION, FAITH AND LIFE**

### **A1 Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...**

- understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.
- are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.
- are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.

### **A2 Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...**

- are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.

- are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.

**A3\* *Incumbents in particular replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...***

- *are able to exercise theological leadership for the church in mission.*
- 

**B. MISSION, EVANGELISM AND DISCIPLESHIP**

**B1 Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...**

- are able to discern God's mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.
- are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.
- are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.
- are able to lead and inspire others in mission and evangelism in the local church.

**B2 Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...**

- are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.
- understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.

**B3\* *Incumbents in particular ...***

- *lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.*
- *enable others to articulate the gospel and participate in its proclamation.*
- *are able to foster and lead mission-shaped churches.*

## **C. SPIRITUALITY AND WORSHIP**

**C1 Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...**

- are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.

**C2 Ordained ministers ...**

- are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.

**C3 Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...**

- are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.

**C4 Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...**

- are able to help others discern God's presence and activity in their relationships and in the wider world.

***C5\* Incumbents in particular are sustained in the strains and joys of leadership by a life of prayer.***

---

## **D. PERSONALITY AND CHARACTER**

**D1 Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...**

- are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.

**D2 Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...**

- are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.
- are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.

***D3\* Incumbents in particular ...***

- *encourage and enable colleagues to balance appropriate care of self with care of others.*

***D4\* Incumbents in particular personify an integration and integrity of authority and obedience, leadership and service. They ...***

- *engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.*
- 

**E. RELATIONSHIPS**

**E1 Ordained ministers ...**

- are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.
- are able to handle and help resolve conflicts and disagreements, enabling growth through them.
- understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.
- demonstrate good reflective practice in a wide range of pastoral and professional relationships.

**E2 Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...**

- are able to live within the House of Bishops' Guidelines: Issues in Human Sexuality and engage positively with those with whom they differ.
- are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.
- understand policies and best practice in safeguarding and their application in a variety of contexts.

**E3\* Incumbents in particular ...**

- *show skill and sensitivity in resolving issues of conflict within the church community.*
  - *are able to supervise others in the conduct of pastoral relationships.*
- 

**F. LEADERSHIP, COLLABORATION AND COMMUNITY**

**F1 Ordained ministers seek to model their servant leadership on the person of Christ. They ...**

- are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.
- are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.

**F2 Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...**

- are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.
- are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.

**F3\* Incumbents in particular ...**

- *show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.*
  - *are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.*
  - *are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.*
  - *are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.*
-

## **G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND**

**G1 Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...**

- are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.
- understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

**G2 Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...**

- are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.

**G3 Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...**

- understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.
- show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

***G4\* Incumbents in particular are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...***

- *take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.*

***G5\* Incumbents in particular exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...***

- *know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.*

- *show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.*
- 

## **ORDAINED PIONEER MINISTRY**

### **P1 Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...**

- are able to plant, lead and mature a fresh expression of church.
- are able to inspire and nurture the risk-taking of others, enabling them to develop the capacity to learn from failure and success.
- are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.
- are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.
- are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.
- are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.

### **P2\* *Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ...***

- *understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.*
- *are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.*

## Ministry Experience Check List for Training Supervisors and Curates

This check list refers to specific areas of skill and experience which are relevant to ministry and which generally should be seen to have been covered by the end of the first three years of ordained ministry (with a mature awareness of personal strengths and weaknesses). Some of these areas may have been part of the curate's former life experience or may have been included in College or Course. Not all are relevant to every situation, for example, the Formation Criteria may well be different for OLM and nationally deployable clergy.

It is suggested that this list is used as a tool shortly after the beginning of a curate's ordained ministry (not least so that the training partners are aware of strengths and experience to date) and will further be required to help to complete curate reviews.

1. Personal Development	Level of experience gained to date		Priority and timing for development
	Low	High	
Spirituality and prayer life: Spiritual Director	..... ..... ..... ..... .....		.....
Daily Office, Quiet Time:	..... ..... ..... ..... .....		.....
Continuing Biblical studies	..... ..... ..... ..... .....		.....
Ongoing theological reflection/ making connections	..... ..... ..... ..... .....		.....
Reflection on life journey	..... ..... ..... ..... .....		.....
Reflection on diaconal/priestly role	..... ..... ..... ..... .....		.....
Time management and working rhythm: retreats, recreation	..... ..... ..... ..... .....		.....
Development of creative support networks	..... ..... ..... ..... .....		.....
Making relationships	..... ..... ..... ..... .....		.....
Awareness of gender dynamics in working relationships, between colleagues and parishioners	..... ..... ..... ..... .....		.....
Understanding of partnership in ministry	..... ..... ..... ..... .....		.....
Understanding of confidentiality	..... ..... ..... ..... .....		.....
Appropriate leadership	..... ..... ..... ..... .....		.....
Management of personal finances	..... ..... ..... ..... .....		.....

2. Conduct of Worship	Level of experience gained to date		Priority and timing for development
	Low	High	
Requirements of Canon Law regarding worship	..... ..... ..... ..... .....		.....
Use of Book of Common Prayer Holy Communion	..... ..... ..... ..... .....		.....
Morning and Evening Prayer	..... ..... ..... ..... .....		.....
Use of Common Worship Holy Communion			
a. traditional language	..... ..... ..... ..... .....		.....
b. modern language	..... ..... ..... ..... .....		.....
Morning and Evening Prayer	..... ..... ..... ..... .....		.....
Service of the Word	..... ..... ..... ..... .....		.....
Baptisms	..... ..... ..... ..... .....		.....
Weddings: modern	..... ..... ..... ..... .....		.....
traditional	..... ..... ..... ..... .....		.....
Blessing after civil marriage	..... ..... ..... ..... .....		.....
Funerals	..... ..... ..... ..... .....		.....
Seasonal Worship	..... ..... ..... ..... .....		.....
Healing Services	..... ..... ..... ..... .....		.....
All-age Worship	..... ..... ..... ..... .....		.....
Familiarity with newly authorised liturgies	..... ..... ..... ..... .....		.....
Worship appropriate for 'Fresh Expressions of Church'	..... ..... ..... ..... .....		.....
Writing and planning special services	..... ..... ..... ..... .....		.....
Reading, speaking and singing in church	..... ..... ..... ..... .....		.....
Preparing and leading intercessions	..... ..... ..... ..... .....		.....

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Preparing church and books for worship	.....	.....	.....
Preparing the communion vessels	.....	.....	.....
Practical awareness of traditions other than own (e.g. use of vestments, incense, 'North End', etc.)	.....	.....	.....
Choreography of worship	.....	.....	.....
Use of technology in worship	.....	.....	.....

**3. Preaching**

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Parish Eucharist	.....	.....	.....
All-age worship	.....	.....	.....
Service of the Word	.....	.....	.....
Preparation and use of audio/visual aids	.....	.....	.....
Baptisms	.....	.....	.....
Weddings	.....	.....	.....
Funerals	.....	.....	.....
Civic occasions	.....	.....	.....

**4. Mission and Evangelism**

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Awareness of the local context and social profile	.....	.....	.....
Developed theology, understanding and practice of mission	.....	.....	.....

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Ability to present the Gospel to those with little or no church background	..... ..... ..... ..... .....		.....
Experience of using some of the evangelism resources (e.g., Alpha, Emmaus, etc)	..... ..... ..... ..... .....		.....

<b>5. Pastoral and Educational</b>	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Knowledge of how adults learn	..... ..... ..... ..... .....		.....
Teaching:			
Biblical topics	..... ..... ..... ..... .....		.....
Prayer	..... ..... ..... ..... .....		.....
Work with younger children	..... ..... ..... ..... .....		.....
Work with teenagers	..... ..... ..... ..... .....		.....
Preparation for Christian Initiation Baptisms:			
alone	..... ..... ..... ..... .....		.....
with a team	..... ..... ..... ..... .....		.....
Confirmation:			
Young people	..... ..... ..... ..... .....		.....
Adults	..... ..... ..... ..... .....		.....
Communion before confirmation	..... ..... ..... ..... .....		.....
Marriage:			
requests & legalities	..... ..... ..... ..... .....		.....
preparation	..... ..... ..... ..... .....		.....
remarriage	..... ..... ..... ..... .....		.....

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Funeral visiting	..... ..... ..... ..... .....		.....
Pastoral visiting	..... ..... ..... ..... .....		.....
Ministry to the old, the sick & the dying:			
at home	..... ..... ..... ..... .....		.....
in hospital	..... ..... ..... ..... .....		.....
Anointing the sick and dying	..... ..... ..... ..... .....		.....
Confession and absolution in formal and informal situations	..... ..... ..... ..... .....		.....
Working with volunteers	..... ..... ..... ..... .....		.....
Awareness of current issues in society (e.g. sexuality, racism etc.)	..... ..... ..... ..... .....		.....
Listening skills and awareness of own limitations	..... ..... ..... ..... .....		.....

<b>6. Parish Organisation Skills</b>	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Preparation for & charring meetings	..... ..... ..... ..... .....		.....
Legalities of lay officers, PCC & APCM	..... ..... ..... ..... .....		.....
Presentation skills and parish publicity	..... ..... ..... ..... .....		.....
Understanding of parish finance, incl. fees, expenses and parish share	..... ..... ..... ..... .....		.....
Church registers	..... ..... ..... ..... .....		.....
Churches, churchyards, DAC, Faculties	..... ..... ..... ..... .....		.....
Legalities of worship, including interfaith and ecumenical worship	..... ..... ..... ..... .....		.....
Writing magazine articles	..... ..... ..... ..... .....		.....

	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Record keeping and budgeting	..... ..... ..... ..... .....		.....
Information technology	..... ..... ..... ..... .....		.....
Legal requirements for employees eg youth workers	..... ..... ..... ..... .....		.....
Personal safety awareness	..... ..... ..... ..... .....		.....
Safeguarding awareness	..... ..... ..... ..... .....		.....

<b>7. Additional Skills</b>	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Emergency baptism	..... ..... ..... ..... .....		.....
Local incident & emergency plans	..... ..... ..... ..... .....		.....
Blessing homes, objects	..... ..... ..... ..... .....		.....
Encountering the mentally ill	..... ..... ..... ..... .....		.....
Infant death - including stillbirth, miscarriage, abortion	..... ..... ..... ..... .....		.....
Dealing with conflict	..... ..... ..... ..... .....		.....

<b>8. Particular Areas of Expertise</b>	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
School assemblies, etc: primary	..... ..... ..... ..... .....		.....
secondary	..... ..... ..... ..... .....		.....
School governance	..... ..... ..... ..... .....		.....
Community involvement	..... ..... ..... ..... .....		.....
Media skills	..... ..... ..... ..... .....		.....

Tourism and use of church buildings	..... ..... ..... ..... .....	.....
Spiritual direction	..... ..... ..... ..... .....	.....

<b>9. Links with the Church beyond the Parish</b>	<b>Level of experience gained to date</b>		<b>Priority and timing for development</b>
	Low	High	
Awareness of diocesan resources and structures	..... ..... ..... ..... .....		.....
Chapter meetings and synods	..... ..... ..... ..... .....		.....
Awareness of national Church structures	..... ..... ..... ..... .....		.....
Understanding of The Anglican Communion	..... ..... ..... ..... .....		.....
Ecumenism; national & local	..... ..... ..... ..... .....		.....

This checklist is adapted from a list in 'Beginning Public Ministry' (Ministry Division, 1998). The approach embodied by the *Formation Criteria for IME Phase 2* (p 5f) is based primarily on 'dispositions' and character rather than checklists of experience gained during curacy. However, Training Supervisors and curates may find this a helpful tool to complement the *Formation Criteria*.





## IME2 WORKING AGREEMENT & LEARNING PLAN

Curate: .....

Cohort (*year of ordination to diaconate*): .....

Training Supervisor: .....

Benefice: .....

Date: .....

Next Review Date: .....

This form is in six parts:

1. Expectations
2. Areas relating to SSMs / OLMs (SSM / OLM only)
3. Particulars of Work
4. Support and Supervision
5. Working Conditions
6. Annual Learning Plan

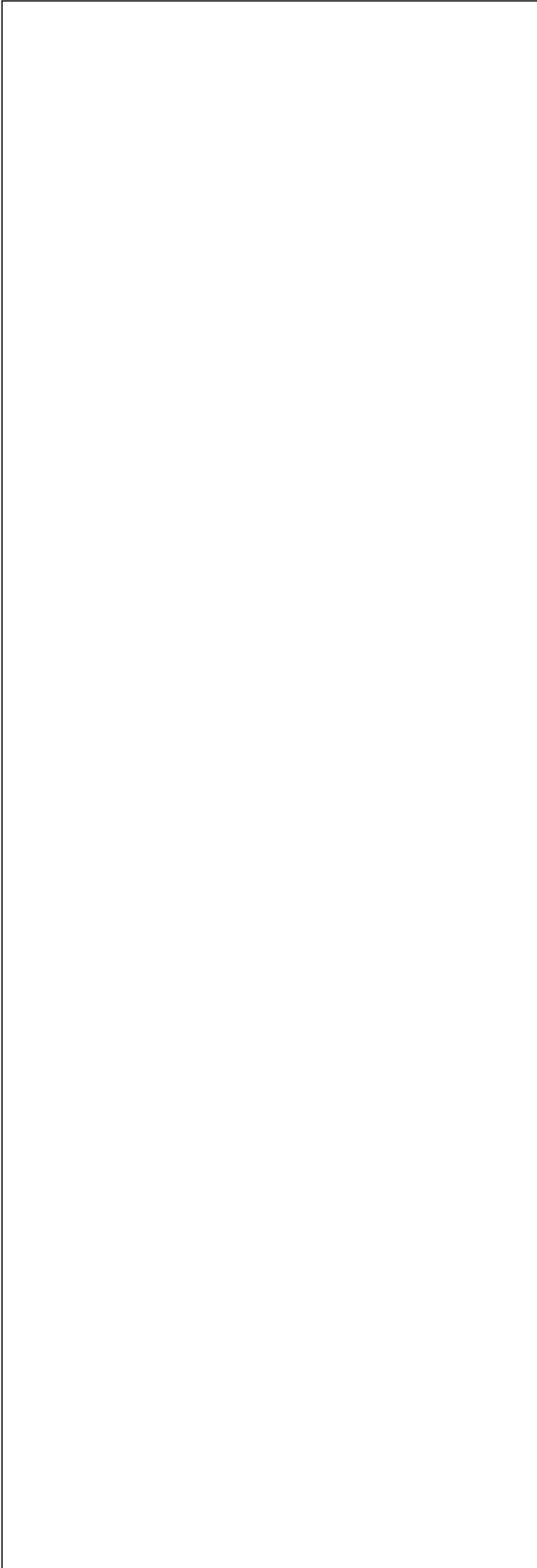
The Working Agreement and Learning Plan needs to be reviewed by the Curate and Training Supervisor and completed EACH YEAR of the curacy. It should then be signed by both parties. A copy should be emailed to the DDO/NM within two weeks of ordination to the diaconate. In identifying priorities for training, careful use should be made of the Ministry Division Formation Criteria for IME. These offer a map of the development that IME needs to enable, and are the basis on which Assessment at the End of Curacy takes place.

### 1 HOPES and EXPECTATIONS

- a) Is this curacy intended to prepare the curate for:
- a continuing supporting role, or
  - a future role of incumbent-level responsibility?

- b) Please each say something about your hopes for the curacy. Please each write your own hopes, then compare and discuss them.

Curate



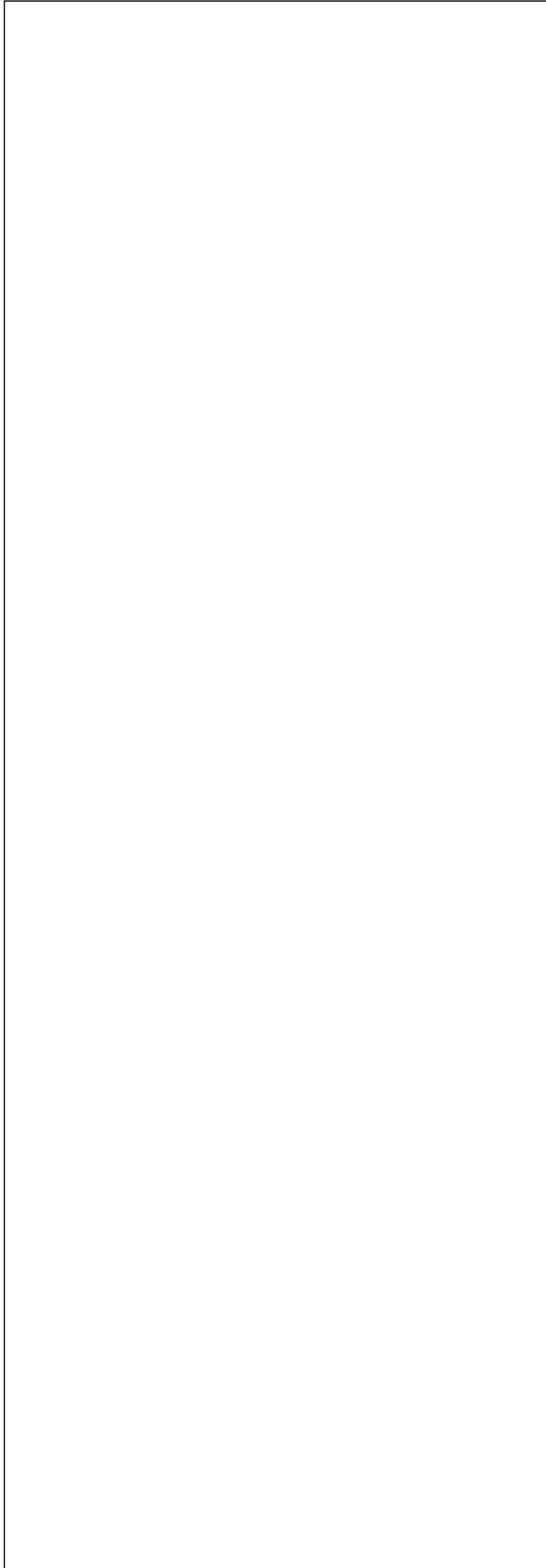
Training Supervisor



- c) What are the hopes for the working relationship between the curate and Training Supervisor? Please discuss and agree this using as much space as is needed:

Curate

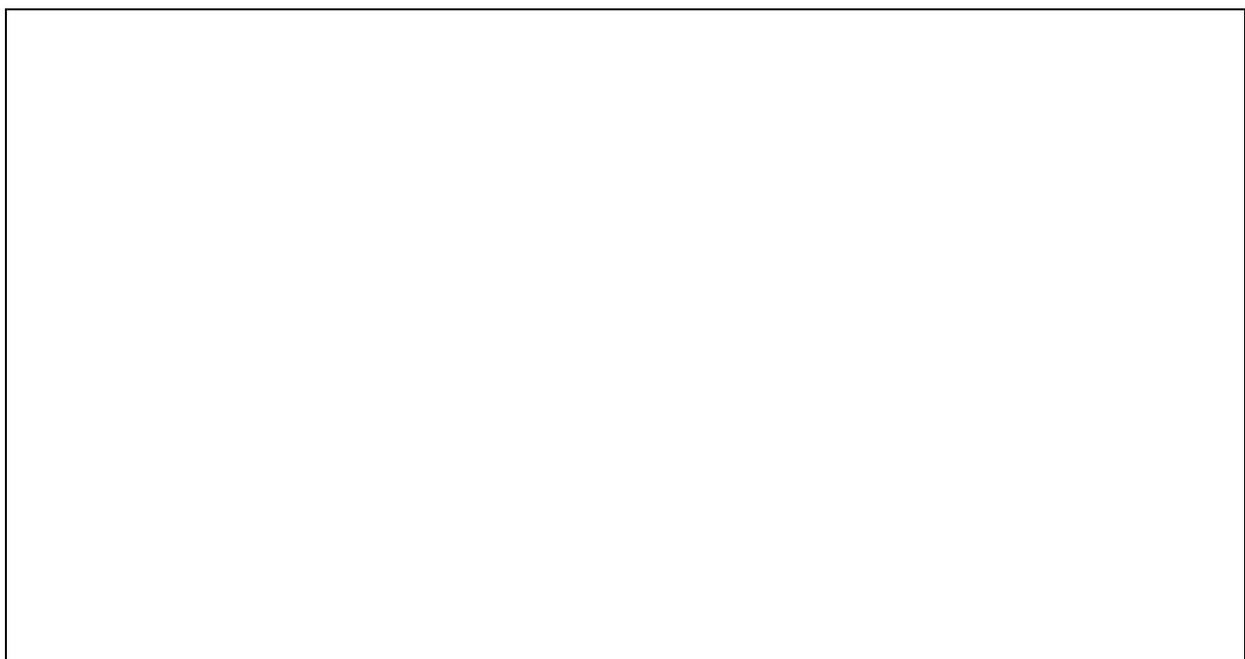
Training Supervisor

A large, empty rectangular box with a thin black border, intended for the Curate to write their response to the question.A large, empty rectangular box with a thin black border, intended for the Training Supervisor to write their response to the question.

- d) What hopes or plans do the Training Supervisor and PCC already have for the parish, and therefore for patterns of ministry during the coming year? Discuss and agree how might this affect the curate's work and training.



- e) What expectations are there about standards of dress / clerical uniform? What expectations are there about availability (e.g. attendance at parish office hours, use of answerphone, departure time after Sunday services, etc.)?



- f) What areas of past experience and expertise will the curate bring into ordained ministry?

g) Either:

(1) For married curates: what are the expectations and needs of the curate's spouse / family (where appropriate)? There can also be issues about the family's privacy and/or the possible difficulty of the curate having space to work well at home that need careful discussion.

Or:

(2) For single curates: what needs will the curate have for time with friends, family and other supporters? How will this work with the restrictions of a single rest day (ie. what provisions need to be made to enable the curate to sustain their significant networks)?

**2 AREAS RELATING TO NSMs/OLMs**

- a) What is the focus of the curate's ministry: a ministry exercised in a place of secular employment, or a parish focus? If both, where does the emphasis lie? How will this ministry be expressed, affirmed and communicated in the parish?

- h) The curate's secular employment, or retirement, or domestic commitments, and other claims on time need to be understood and communicated within the parish. How is this to be done?

- i) What weekday involvement is expected in the regular ministry of the parish, including Staff meetings, PCC etc.?

### **3 PARTICULARS OF WORK**

#### **a) Attendance and participation:**

**Worship** *(please specify how often the curate is expected to attend, lead or preach):*

- Daily Offices:
- Sunday services:
- Other services:
- How often will the curate be expected to preach?  
*(a deacon should not prepare more than two sermons a month)*

#### **Occasional Offices:**

- Funerals:
- Baptisms:
- Weddings:  
*(except for particular circumstances with the Bishop's permission, deacons should not officiate at weddings)*

#### **Pastoral Work:**

- Visiting at home:
- Hospitals:
- Care Homes:
- Other:

#### **Education, Nurture and Outreach:**

- Children's Groups:
- Schools:
- Youth Work:
- Home group / prayer group / confirmation group / Emmaus / Alpha:
- Adult Education:

**Structures:**

- PCC:
- Parish Committees:
- Chapter/Deanery Synod:
- Churches Together/Fraternal:

**Community involvement:**

- Schools:
- Community Groups:
- Other:

**b) Areas of special responsibility**

*Are there any areas where the curate will have special responsibilities this year (which should reflect areas in the Learning Plan)?*

*The curate should, in the course of the curacy, have experience of significant responsibility for a particular project or area of ministry, including initiating new development and mentoring / supervising others.*

#### **4 SUPPORT AND SUPERVISION**

##### **a) What are your arrangements for:**

###### **Supervision meetings?**

*These must be for curate and Training Supervisor only, and be distinct from staff meetings. The focus is on the curate's development and formation in ministry. Records are kept by the curate, with Training Supervisor's comments, as part of the Ministry Portfolio. A meeting of 60-120 mins should be planned at least once each month. Please be specific about the dates and venues of your meetings through the year:*

###### **Staff meetings?**

*Will there be work-related meetings for Training Supervisor and curate only?*

*How often / what will the arrangements be?*

*Will there be meetings for a wider staff team?*

*How often / what will the arrangements be?*

**b) Review of Working Agreement and Learning Plan**

*Please set a date / timetable to review the Working Agreement and Learning Plan. It makes sense to do this in the light of the review / assessment process each year. Please see Assessment and Review Timetable on p.4 of the IME2 Handbook.*

**c) Spiritual Director**

*All curates should have access to a spiritual director. Have arrangements been made, and is the Training Supervisor aware of them?*

**d) Annual retreat**

*Curates should have the opportunity for an annual retreat (3-4 nights or equivalent). What are the mutual expectations for this? How will it be funded and what is a reasonable expectation? When could a retreat take place?*

## 5 WORKING CONDITIONS

### a) Expenses

Parochial expenses are defined as 'all those running costs which clergy and PCCs agree are necessary for clergy to fulfil the duties of their post'. Please refer to the Statement of Particulars and *The Parochial Expenses of the Clergy: A Guide to Their Reimbursement* <https://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx>

Please specify the basis and procedure for claims and reimbursement in the following areas:

- Telephone (including mobile, if necessarily used for work purposes):
  
- Car mileage / other transport:
  
- Stationery etc.:
  
- Other:

### b) Time off, study, etc.:

#### Study time and IME2 events

*The Ministry Division framework for IME2 assumes that 15% of working time will be set aside for continuing study and learning. This is understood to constitute 39 days annually for stipendiary curates, including IME2 cohort days, core study days, and residential training events (usually 19 days in total) but not including IME2 ministry placements. This will include dedicated reading, structured reflection on the experience and practice of ministry, preparing and writing assignments, IME2 events etc. In weeks where there is no IME2 or similar event, a whole day should be set aside. The curate should be able to account for how this time has been used in supervision.*

*As general guide, a stipendiary curate is expected to take responsibility for about 10 days of self-directed learning annually, allowing a further ten days of study / reflective learning at the direction of the Training Supervisor.*

What dedicated time will be set aside for continuing study and learning?

**Rest Days:**

*Stipendiary clergy should have a rest day per week (not including IME2 days, study days, retreats or time allowed for spiritual consultation), plus an extra day every calendar month to allow for a two-day break. The SSM's rest day should equally be closely guarded. It is accepted that at certain times of the year, flexibility will be necessary regarding rest days.*

The curate's rest day will usually be:

*The provision of a rest day must not mean that every moment of the other six days and evenings should be spent working. What is your understanding about the provision of some period of rest within working days, when it is and is not acceptable to call (and how flexibly or firmly this is understood), etc.?*

**Holidays:**

*For details of annual holiday entitlement please see your Statement of Particulars. How will holiday time will be arranged between curate and Training Supervisor?*

**c) House and Garden**

*Are there any arrangements about House and Garden that need to be specified (including detailing costs and responsibilities to be borne by parish and those by the individual)?*

Signature of Curate .....

Date .....

Signature of Training Supervisor .....

Date .....

*Copies of this agreement MUST be sent to the DDO/NM within two months of ordination to the diaconate in order to ensure compliance with Canon Law.*

## 6 WHOLE-CURACY LEARNING PLAN

In completing this plan, please refer to the Sample Learning Plan for guidance about what is expected here.

### a) Overall planning:

*Bearing in mind both the various aspects of ministry and the various skills and aptitudes specified in the Ministry Division Formation Criteria for Ordained Ministry, what overall shape is envisaged for training over the first three years of the curacy? What emphases are anticipated in each year? (This may change, but starting with an overall plan is important in order to be clear about an annual plan. This question needs to be considered carefully in Year 1, and revised in Years 2 and 3):*

#### Particular emphases envisaged for Year 1:

#### Particular emphases envisaged for Year 2:

*[NB include aspirations for the Cathedral placement.]*

#### Particular emphases envisaged for Year 3:

*[NB to include major placement in a different setting or focus of ministry, to be completed by Easter.]*

**Particular emphases envisaged for Year 4 [primarily SSMs]:**

*[NB to include major placement in a different setting or focus of ministry, to be completed by Easter.]*

**b) Specific training objectives**

- What *specific* training needs / objectives are to be identified this year? Please be as clear and detailed as possible here, and, where possible, cross-reference these objectives with the Agreed Formation Criteria.
- In year 1, address any ongoing training issues identified in the final report of the curate's Theological Education Institution at the end of their IME1 training.
- In years 2-4, careful review of the previous annual Learning Plan – what anticipated progress was, and what was not, made? – this should inform the current year's Plan.
- In the Working Agreement, section 5, a specific time is allocated for study / training events. How will this be used? (What will be studied? What areas of training will be explored?)

**c) IME2 Events**

- Please confirm that the Cohort Group dates are written into the curate's diary (and if on Sunday, that s/he has no evening ministry commitments on those dates):

- Please identify IME2 Training Days which the curate will attend (at least six for stipendiary curates, at least four for SSM curates):

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

## Ministry Journal – Capturing Learning from a Training / Study Event

*This form is designed to encourage systematic reflection on learning experiences in order to help integrate learning and practice. Not all the questions will be relevant for every situation.*

<b>Date / time:</b>		<b>Place:</b>	
<b>Event / Session</b>		<b>Tutor / leader:</b>	
<b>What were the main learning points of this session / this event:</b>			
<b>What insights, ideas or information were particularly significant?</b>			
<b>What outstanding questions would you like to follow up? How might you do this?</b>			

**How does this learning relate to previous understanding or experience?**

**What aspects of your life / work / ministry does this learning particularly relate to?**

**What actions might you take, or what might you do differently, as a result of this learning?**

**Links to Formation Criteria:**

## Ministry Journal – Capturing Learning from a Training Study Event (sample)

<b>Date / time:</b>	<b>09/05/2014</b>	<b>Place:</b>	<b>Cathedral lecture room</b>
<b>Event / Session</b>	<b>Inspired! Great ideas for ministry with children, young people &amp; families</b>	<b>Tutor / leader:</b>	<b>Jill &amp; Joe Bloggs, Anthony McWilliams</b>
<b>What were the main learning points of this session / this event:</b>			
<ul style="list-style-type: none"> <li>• The landscape – in the St Edmundsbury &amp; Ipswich Diocese “Support, Equip, Champion and Listen” An outline of the ways in which work with children, young people and families is supported within the Diocese and hearing inspiring ideas about what is happening.</li> <li>• Godly Play – experiencing a Godly Play session. Discussion about how it can be used in different contexts</li> <li>• School Assemblies. GenR8 presentation and working with puppets</li> <li>• The Play Van and Treasure Baskets</li> <li>• Welcome and care for families in our churches</li> <li>• Prayer spaces</li> </ul> <p>This was the agenda for the day. There was good coverage of these areas in the presentations. Certain areas of ministry are very familiar to me and there were a few that were new to me. I am particularly interested in the use of Godly Play and Prayer Spaces.</p>			
<b>What insights, ideas or information were particularly significant?</b>			
<ul style="list-style-type: none"> <li>• Policies, guidance and equipment are available within the Diocese</li> <li>• <b>Godly Play.</b> This is something I would like to explore more. I was inspired by the responses made by all of us as an adult group as we experienced Godly Play and I was amazed how I responded to it personally. Having previously dismissed it on the whole, I was surprised at how excited I was by the potential of Godly Play. It was powerful. The quiet pace that needs to be set, the discipline of not looking at the children during the story telling and the repetition of scripted words and use of careful hand movements creates a deeply reflective experience.</li> <li>• <b>Prayer Spaces.</b> I am currently engaged with trying to understand and respond to the voices of teenagers in our village. I want to know more about ways of providing rest and space. I want to consider both prayer spaces and community service/social response issues and possibly also youth café. I am also aware that I need to be careful about over reaching which regards to the resources needed to fully explore these areas of ministry.</li> </ul>			

<b>What outstanding questions would you like to follow up? How might you do this?</b>
<ul style="list-style-type: none"> <li>• I am inspired to follow up with these areas of ministry. I am also aware that I need to do a lot more listening to these young people in our area as well as working with Karen Creed who is involved in some work within our secondary school and with a small youth group.</li> <li>• I plan to attend the next Godly Play Taster Session and want to consider where this fits within our new Messy Church ministry.</li> </ul>
<b>How does this learning relate to previous understanding or experience?</b>
<ul style="list-style-type: none"> <li>• The work I have been doing with families and children in X'ham and in particular with Family Services has engaged me in many of the issues raised today from how we welcome, respond to and respect the needs of children and families in our churches to some of the resources for Spiritual growth that we have at our disposal like methods of storytelling. There is a lot of common ground here which is affirming and I have also been inspired to explore more deeply and broadly the spiritual needs of our congregations.</li> </ul>
<b>What aspects of your life / work / ministry does this learning particularly relate to?</b>
<ul style="list-style-type: none"> <li>• Ongoing work with Family Service / Messy Church / Parents and Toddlers. Within Messy Church could we use Godly Play as a scene setter?</li> <li>• The project in X'ham led by the Mothers' Union to reorganise a part of the church to improve the ways in which we welcome families to our services</li> <li>• Challenge to explore more how we work with our schools</li> <li>• Challenge to explore more how we work with and support young people in our parishes</li> <li>• Find out more about MPower – Youth Eucharist</li> </ul>
<b>What actions might you take, or what might you do differently, as a result of this learning?</b>
<p>Godly Play is going to be very significant for me. Up until now I have been reluctant to use Godly Play but now that I have experienced it fully I am very moved by it and see it as something that I will be able to offer in my ministry.</p> <p>I would like to ask questions about whether a resource centre might be possible in this part of the Diocese.</p>
<b>Links to Formation Criteria:</b>
<p><b>V2</b> <b>ME1</b> <b>ME2</b></p>

## Ministry Development Journal – Capturing Learning from a Ministry Event

*This form is designed to encourage systematic reflection on ministry experiences in order to help integrate learning and practice. Not all the questions will be relevant for every situation.*

*This template is structured on the model of 'Progressive Theological Reflection' outlined in Judith Thompson, SCM Guide to Theological Reflection (SCM 2008, p 55-56).*

<b>Date / time:</b>		<b>Place:</b>	
<b>The event:</b>			
Date / time:		Location:	
Nature of event:			
Describe briefly what happened:			
Describe your own role:			
How did you feel about the event / your role within it?			
<b>What were the main issues / questions which this event raised for you?</b>			
<b>Building a richer understanding of what happened:</b>			
Eg understanding about the context; Understanding from the perspective of others involved or affected; understanding using various disciplines or bodies of knowledge (eg social sciences, psychology)			

**Building a theological understanding**

What insights from the faith tradition (eg from scripture, theological writing, historic tradition) help to build a theological understanding on what happened? How might God see this event as an observer or participant? What difference does it make to see from a faith perspective?

**Now return to the original situation**

How do these perspectives change your initial understanding of the situation?

**Finally ...**

What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now?

**Any other questions to note or follow up?****Books / resources to note****This relates to the following Formation Criteria:**

## Ministry Journal – Capturing Learning from a Ministry Event (sample)

<b>Date / time:</b>	<b>September 2013</b>	<b>Place:</b>	<b>St XX Church, YY</b>
<b>The event:</b>			
<b>Date / time:</b>	September 2013 (and monthly services following)		<b>Location:</b> YY
<b>Nature of event:</b>	Taize Services		
<b>Describe briefly what happened:</b>	A number of changes were put in place for what we offer in our Taize services.		
<b>Describe your own role:</b>	Leading the worship, planning the worship within a team and organising the prayer space		
<b>How did you feel about the event / your role within it?</b>	I had been empowered to gather a small team and to make changes to our Taize services. I was using a leadership model that is not normal for me, instigating dramatic change rapidly and presenting a new shape for people to experience.		
<b>What were the main issues / questions which this event raised for you?</b>			
<ul style="list-style-type: none"> <li>• My role within this re-ordering of worship is something I feel I need to reflect upon.</li> <li>• How might a shared ministry develop as more people get involved?</li> <li>• The changes that were put in place were to more accurately model the act of worship on the Taize community, with an easy flow through the service, few words, more silence and simple choreography to create an atmosphere of calm and peace and prayerfulness.</li> <li>• The feedback that has been received has been very positive, that people have been looking for an opportunity to attend more reflective services.</li> </ul>			
<b>Building a richer understanding of what happened:</b>			
<p><b><i>Eg understanding about the context; Understanding from the perspective of others involved or affected; understanding using various disciplines or bodies of knowledge (eg social sciences, psychology)</i></b></p> <p>The small team that gathered consisted of a number of musicians and vocalists and myself, so my role was in shaping the liturgy based around a theme, in the choice of readings, the writing of prayers and in the organising of the prayer space. I then invited others to participate.</p> <p>This journal entry is also a reflection on how this has progressed over the months since September. One of our readers has now joined the worship planning and more people are involved in the music.</p> <p>The leadership model that I was not comfortable with has changed and we are very mindful to reflect on previous experience together as we make plans.</p> <p>The numbers of people attending has been steadily rising and people who do not frequently attend church are coming faithfully.</p> <p>We appear to have shaped something which attracts and benefits people from a wide variety of churchmanship which in itself is true to Taize.</p> <p>What I have also found is that it has become a very real blessing to me, that even though I am often responsible for leading, there is an easy flow through our worship and the flexibility within it and the expectation of stillness and silence allows for the worship leaders to enter into it in a prayerful, reflective way.</p>			

### Building a theological understanding

**What insights from the faith tradition (eg from scripture, theological writing, historic tradition) help to build a theological understanding on what happened? How might God see this event as an observer or participant? What difference does it make to see from a faith perspective?**

Each service is ordered around a theme and so has a strong scriptural basis. There is no sermon but input/interpretation is offered through the visual, the choice of chants, the order of chants, readings and words of prayer.

This is one of our few opportunities for silence, stillness and leaving in peace at the end of a service. These services span churchmanship and age groups. We have been using icons in these services as part of the visual though perhaps more could be done with helping pray with icons.

It is important to be reminded of the spontaneity and freedom of worship in the Taizé Community.

### Now return to the original situation

**How do these perspectives change your initial understanding of the situation?**

In our attempts to create something that is more in line with Taizé style worship, we have possibly created something that has the appearance of Taizé without really having the spirit of it where the Spirit of God leads the prayers and singing and the offering of spoken word. We have been very careful believing that we were creating a relaxing meditation setting but we may have created a choral arrangement which has fallen into a new set pattern. The people on the working group and in the congregation have demanded security and planning and I can't help thinking we have tried to restrict the spirit of God in chains.

### Finally ..

**What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now?**

I am still hopeful that these services can develop well. Now that we have discovered an appreciation of the reflective nature of Taizé, it may well help us to get to the heart of all that is possible through it. I would like to bring in more variety within the shape of the liturgy, more physical movement and action and less demand on the choir members and musicians who come to be a part of it.

### Any other questions to note or follow up?

I have yet to visit Taizé and would like to. It might also be good to attend Taizé services organised by other local churches to experience this form of worship without being responsible for it.

<b>Books / resources to note</b>
<b>This relates to the following Learning Outcomes:</b>
<b>MN2 S1 S2 S3 PC1 PC2 LC2</b>



## Record of supervision

*This form is designed for the curate's record of the regular supervision meeting held with the curate. Please feel free to adapt and customise the form to suit your particular needs and preferences. Using the template will help the supervision become more focused and purposeful. The completed record should be copied to the Training Supervisor promptly for comment, and will then become part of the curate's Ministry Portfolio.*

<b>Curate</b>		<b>Training Supervisor</b>	
<b>Date of supervision:</b>			
<b>Log of ministry since last meeting</b>			
<b>Curate's reflection / discussion on ministry experience (from Ministry Development Journal)</b>			
<b>Other aspects of the curate's ministry and development, including forward planning</b>			

**Record of decisions taken**

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**Actions / agenda for next supervision meeting**

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**Training Supervisor's notes / reflection**

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## Record of supervision (sample)

Curate	Revd MM	Training Supervisor	Revd NN
<b>Date of supervision:</b>	<b>November 2013</b>		
<b>Log of ministry since last meeting</b>			
<p>Pastoral</p> <ul style="list-style-type: none"> <li>• <b>School Assembly on the subject of Prayer</b> talked about the attitude of prayer, talked about different religions and the meaning of prayer and then we prayed !</li> <li>• <b>Attendance at Bible Study with an established group in the church</b> the group were following a Bible Study guide on the subject of Revelations</li> </ul> <p>Worship</p> <ul style="list-style-type: none"> <li>• <b>Service of Remembrance and Thanksgiving</b> preaching on the subject of grief and loss when I, myself have recently suffered a bereavement.</li> <li>• <b>IP Parish Church</b> – celebrating and preaching as a visiting minister</li> <li>• <b>Taize</b> – The first Taize service that had taken on the new shape of things</li> <li>• <b>Holy Communion with the Ministry of Prayer</b> The first of these services. There were some interesting issues over choreography and ministry team.</li> <li>• <b>Remembrance Sunday service</b> – my role which is very minimal.</li> <li>• <b>Family Service</b> preach. The theme was Noah's ark. The sermon was assessed within the congregation for an assignment for the degree course with Anglia Ruskin University.</li> </ul> <p>Mission</p> <ul style="list-style-type: none"> <li>• <b>Youth Work meeting.</b> Meeting of representatives from three benefices to discuss work with teenagers and young people.</li> <li>• <b>Art in the Hall</b> Organised an art event in the Church Hall to invite people to come along and be creative, making decorations for the hall that tell the Christmas story. A mixture of people came, from the very young to the very old.</li> </ul> <p>Communication and Community engagement</p> <ul style="list-style-type: none"> <li>• <b>Coffee Morning raising funds for Cystic Fibrosis</b> attendance</li> </ul>			
<b>Curate's reflection / discussion on ministry experience (from Ministry Development Journal)</b>			
<p><b>Bible study session.</b> Reflections on the theology that people had about the forces of evil but also on the nature of the discussion in the group and how there were people there for whom this was extremely uncomfortable. My instinct was that the material they were using was not exploratory enough for this group, and that there were people there who would go away with a sense of fear and dread. I wondered also about the mix of people, whether there was a good balance.</p> <p><b>Service of Remembrance and Thanksgiving</b> - Preaching - Starting from the quote, "Grief is love that has been made homeless" and relating it to the discovery of the empty tomb in the resurrection story.</p> <p>Reflection on the nature of this service. I was preaching partly from my own experience of loss and hope and I am aware that my own engagement with the theme bought something very real to the sermon. I chose to preach from the nave, not from the pulpit but from among the people. The feedback that I received from this sermon was extraordinary. I had clearly preached in a way that touched people in a shared experience</p>			

of grief, not dismissing the pain of celebration but offering a new name to give to the feelings that we have.

**IP Parish Church** Returning to IP Parish Church where I used to be involved during my initial training, but returning as a priest. There are no wardens at this church and the setting out of the table had problems. There was no priest wafer and there was no paten. I therefore had to improvise. This was also my first experience of celebrating partly from the north end and partly with my back to the congregation.

**The changes to Taize** This was the first time with the congregation seated in the chancel and sanctuary with musicians and singers seated behind the congregation who were seated facing east. The east end of the church had been transformed with light and candles and icons. There was no sermon, just readings, prayers and silence in between the chants.

There is a small coordinating group for Taize services who choose the theme, the chants, the arrangement of music and the welcome.

The feedback has been very appreciative. In supervision we discussed how we offer people ways in which to grow in spirituality and the importance of communal silence.

### **Holy Communion with ministry of Prayer**

The first of these services and people were seated in the choir stalls. After the distribution of communion people could come forward to the altar rail to receive the ministry of prayer.

There were a number of choreography issues with this service. There was not sufficient privacy and the distribution was awkward. I was celebrating and the vicar and one reader were offering the ministry of prayer which felt divided and abstract.

Discussion was had about where the ministry of prayer could be offered and how the administration could be more gracefully organised.

The language that we use, the choreography that helps shapes what we say and inclusivity issues were raised.

There is a mixture of expectations within the Church community about what these service could or should be and we are aware of how there have been difficulties and hurt in the past. We wanted to find the right starting point that was caring. This is an area that we want to develop slowly, prayerfully and carefully.

It is the Ministry of Prayer services that have taken a lot of our time in supervision as well as consulting with the wider ministry team.

### **Remembrance Sunday service**

Reflections on the comments heard from members of the congregation about how lovely it is to see the church so full of children and a discussion about what this service is like for the children who attend, why they are there, how much of it they understand and how relevant it is to them. Is this service just about the past or is it about the future?

Considering changes for the future. In supervision we discussed whether we should introduce an act of commitment for the youth organisations.

### **Family Service preach**

The theme of the service was Noah's ark, salvation and being sent out. Reflections on the use of visual aids in church and a style of preaching that shares qualities with the dramatic arts.

## Actions / agenda for next supervision meeting

### Planning

- Christmas services
- Planning the "Art in the Hall" event with a small team
- Taize ongoing changes
- Holy Communion with ministry of prayer – the development continues

## Training Supervisor's notes / reflection

### Focus of Supervision: Ministry of Prayer and Wholeness

#### Issues Raised

- What is the most appropriate context for this kind of ministry? Service of the word or Holy Communion.
- Should the service be at the normal evening service time or at some other time?
- What are the theological and Liturgical resources for this type of service?
- What liturgical material is available in the Pastoral Services book?
- What should we call the service?
- What kind of language are we going to use Healing/Ministry of Prayer/Wholeness.
- What are people's experiences of Healing Services – particularly here in D? (Consult with Ministry Team and KT.)
- Who should be involved in this ministry? Readers? Those who worked with the previous Training Supervisor? Gifting and how we discern their gifting/pastoral sensitivity.
- Should we confine it to those authorized by Diocese?
- Should we offer the ministry in pairs or on our own?
- How do we offer on-going pastoral support?

#### Practical Details

- Location: Nave or Chancel?
- Ministry of Prayer – at Communion Rail or in one of the side chapels in the nave? (Privacy, confidentiality.)
- Music/hymns – if so, who?
- How do we present this new service to the congregation?