

The Diocese of Southwark

**Initial Ministerial Education
Phase 2 Training Handbook**

2021/2022

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Introduction

A Curacy is an exciting and important moment in the life of all involved - the curate, the training incumbent and the parish. In the midst of discerning together how we are going to emerge from pandemic, the worship, pastoral care, service, community building and action continue. The learning, prayer, and reflection continue.

Importantly for the curate (though not just them) discernment continues and, over the next three years we gather the information and material to be able to make confident decisions about next steps.

The national church is completing a review of the framework through which all ministry is discerned and formed. For this reason, we are in a transition phase, and guidance given in this handbook may well be updated during the life of this curacy. For the present, we continue to use the Formational Criteria agreed by the House of Bishops as the basis of reporting and assessment. However, the programme for IME2 reflects the priorities of the Diocese of Southwark and the Church of England, for example in a greater focus on encouraging lay discipleship and ministry, on Growing Faith for children and families, and on curates developing flexibility and resilience in ministry.

This handbook is intended to provide a clear, helpful and informative tool which helps both curates and training incumbents to build a shared understanding of the training expected during curacy and of their roles and responsibilities, particularly in terms of written reports, assignments and the portfolio. We use a very light touch portfolio to build up a picture of the curate's formation. By reflecting on practice alone, with the Training Incumbent, and in curate groups, curates receive feedback that is both formational and provides evidence of disposition, knowledge and skills to contribute to assessment at the end of curacy.

It is a privilege to work with the gifted curates, incumbents and clergy engaged in this training in the Diocese of Southwark. Our aspiration is continually to improve all aspects of training in the Diocese, through feedback and dialogue. In this spirit I welcome the considered reflection of both curates and training incumbents on the overall process and on individual elements of the programme.



Jeremy Clark-King

Lead for Initial Ministerial Formation Phase 2

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Important Information

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Jargon Busting

IME Phase 2

Initial Ministerial Education Phase 2 describes ministerial education during curacy. Some Training Incumbents will remember this as IME 4-7 or even POT (Post-Ordination Training).

Formational Criteria

These are the nationally agreed guidelines by which curates are assessed at the end of their curacy. They were agreed by the House of Bishops, currently under review, and new criteria will be introduced for 2022-23 onwards.

Learning Agreement

Curates and Training Incumbents are asked to complete a learning agreement prior to the start of the curacy, which will set the expectations for the first part of training. This will be reviewed after 9 months in a meeting with the Area Director of IME.

NSM

Non-Stipendiary Ministers. This is the preferred terminology for those clergy who are not paid a stipend, who may include those in full time secular employment or chaplaincy, or those able to support themselves, for example in retirement. We no longer use the term “honorary” to describe curates or assistant clergy.

Associate Status

Potential clergy are now selected on the basis of their potential to become incumbents or to be associate status ministers. This is irrespective of whether or not they are paid a stipend. The formational criteria for the completion of curacy are simplified for those selected for associate or assistant status.

Area Director of IME

Experienced clergy in each Episcopal Area are appointed as Area Directors of IME. Their roles and responsibilities are outlined on p5.

Introduction

Southwark IME intends to enable curates to mature in ministerial character, this is helpfully described by the House of Bishops (Ministry for a Christian Presence), <https://www.churchofengland.org/sites/default/files/2019-06/GS%20Misc%201224%20Ministry%20for%20a%20Christian%20Presence.pdf>)

Ministers are relational, loving God and living in deepening relationship with Jesus Christ. They grow in Christ-like maturity, prayerfulness, wisdom and compassion, cultivating a relational church culture oriented towards growth towards the full stature of Christ.

Ministers are missional, enabling the saints to be called out and sent as those with a message to live and proclaim publicly, equipping the church to venture boldly into the forgotten corners of the world, committed to the evangelisation and transformation of society.

Ministry is collaborative, given to build up the body of Christ.

Ministers are formed in Christ-like character, according to their calling and context. In the dynamic circumstances of our time, diverse forms of ministry will continue to develop, as will approaches to initial and continuing discernment and formation.

Ministers are adaptive and encourage their Christian community to be adaptive, discerning God's call in the needs of their context, and creative and courageous in response. They are always mindful that the task of ministry is to serve God's mission, and not themselves.

You will notice that the focus is primarily on the **character** of the minister and not on the knowledge and skills of the minister. While there is a basic pattern of knowledge and skills needed before a curate can move to the next phase of ministry, we increasingly recognize that these will vary according to context.

The formation of curates takes place, above all, in the parish. Here they are encouraged to try things out, reflect on their learning, and to begin to form the habits of ministry that will sustain them for the future.

Additionally, the curate will attend the IME Phase 2 Programme arranged by the Diocese, which includes Biblical reading and further opportunity for reflection.

The programme is intended to supplement training in the parish to ensure

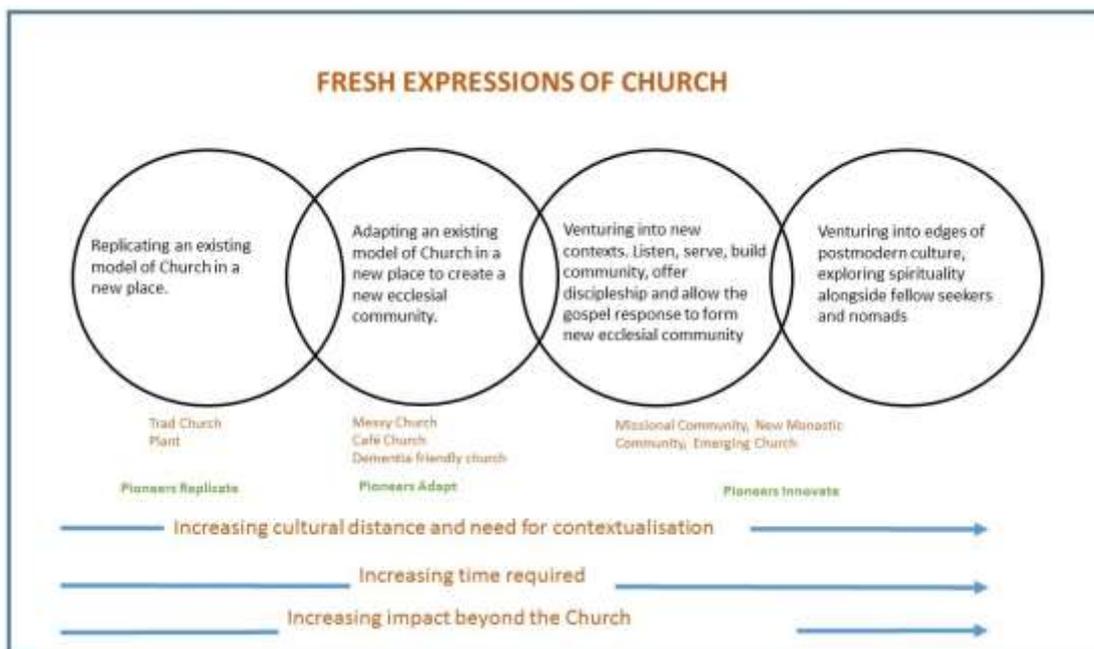
that curates receive a wide range of opportunities that fulfill the Ministry Division Formational Criteria.

For this academic year (2021-2022), it is likely that we will have a rotating pattern of two cohorts onsite at Trinity House and one online. This may need to change depending on national and local responses to COVID.

Curates will be expected to write three assignments of 2,000 to 2,500 words in the first and second years of their curacy, and one assignment in the third. These will be added to the portfolio and will be used, together with reports from training incumbents, in the final assessment of curacy.

Our aim, in the Diocese of Southwark, is to form curates who are adaptable, looking for missional opportunities and able to grow the church for the future. Those who have been identified as **Pioneers** will have a particular focus on new ways of being church, Fresh Expressions and church growth, whether through initiating new worshipping communities or planting or grafting churches from existing congregations.

Every curate who is designated as a pioneer will be encouraged to explore the nature of their role in their local context, in dialogue with their training incumbent and the Dean of Fresh Expressions.



Parish IME

A curate should expect experience of the full breadth of parish ministry, receiving regular supervision with the training incumbent, and participating in a supportive training relationship. The framework for expectations on both curate and training incumbent will be set out in the initial learning agreement and should be regularly reviewed. A pioneer curate should expect to experience of a range of parish ministry, while being given time and space for pioneering.

In our rapidly changing world, as the church seeks to proclaim the gospel afresh to each generation, those embarking on public ministry need to be equipped to respond to God's call in flexible and responsive ways, while being always faithful to the gospel. For this reason, ministerial formation embraces all aspects of Christian living, including prayerful reflection on ministry. One of the gifts that training incumbents and curates are given is the opportunity to share and grow in this task together.

Learning in the title parish will not only come from the training incumbent. Curates will also learn, for example, from lay and ordained authorised ministers in parish and deanery, from others engaged in Christian leadership and ministry, and from those among whom they minister.

Area IME / Dean of Fresh Expressions (DFE)

Each Area Bishop appoints two Area Directors of IME to support curates in training. ADIMEs are incumbents in the same Episcopal Area as the curate's parish. The ADIME will meet new curates in July, will arrange occasional social gatherings, and will meet annually with each curate in their Area. In addition to this, they review the Learning Agreement at nine and eighteen months with curate and incumbent. They are also available to curates should all seem not well in the curacy. Attendance at these meetings is part of training and should be seen as a priority. Pioneers will meet with the DFE for this purpose.

The IME2 Lead works closely with the ADIMEs / DFE, and curates should expect that the IME2L and the ADIMEs will normally share information, at least in outline.

Diocesan IME

The IME2 Lead coordinates IME Phase 2 provision and is responsible for coordinating the assessment of curates on behalf of the Bishop of Southwark.

Attendance at IME Phase 2 is normative and expected. Curates who need to be absent from IME must notify the Departmental Administrator (see Important Information at the beginning of this Handbook for details), who administers IME, **with the reason for absence.** The IME2 Lead may, in addition, ask the curate to send their apologies to the Bishop.

Diocesan IME Phase 2 provision for those in full time posts usually takes place on the second Thursday in the month from September to July, inclusively, unless this falls in Holy Week or Easter Week. Curates who are training full time should expect to attend between 9.30am and 4.30pm. The day will always include Morning and Evening Prayer, and time for Bible reading and reflective practice in year groups.

In addition to the Thursday sessions you will be expected to attend on some Saturdays, **please note the dates in your diary.**

We recognize that those who have been selected for assistant status or whose ministry will be non-stipendiary will be offering a range of differently shaped ministries: some whose focus will be in their place of work - sometimes referred to as Ministers in Secular Employment- and others who may eventually take up incumbent posts, and that they bring a very wide range of professional and personal skills to the role.

If work or other time constraints allow, part time curates may join the full time cohort and complete a curacy within 33 months. However, most part-time curates will need a genuine part-time programme over 48 months to ensure that the provision for those training part time does not take a disproportionate amount of their committed ministry time. For curates in part time posts, IME provision takes place on five Saturdays a year between 9.30am and 4.30am.

Dates are included on page 51. Your full IME Programme will be given to you as a separate document.

**Please put all relevant dates in your diary
as soon as possible**

Additional Information

Expectations of Working Hours and Holidays for Curates

Working Hours

There is no such thing as a number of hours worked by clergy. Clergy are office holders not employees and so not required to work a specific number of hours per week. Some dioceses suggest clergy should not work for more than 50 hours per week (so for example, take a break late afternoon before an evening meeting, or work a shorter day on Sunday). This is more realistic than the advice given at some theological colleges that curates should expect to work two sessions out of three in a day.

Curates should expect to work some evenings, whether to attend PCC or community meetings, or do pastoral visiting. However there should not be an expectation that they are available every evening in the week except their day off. Curates must have 24 hours free for a day off and it is not unreasonable that they should have at least one other evening a week free (whether to go to the cinema or take part in a hobby). There is no such thing as “time off in lieu” - curates, like all clergy, must establish a sensible balance of self-care and self-sacrifice in ministry.

Curates and training incumbents are encouraged to read and consider the Bishop’s advice on **Wellbeing for the Clergy** in shaping the rhythm of their ministry.

Annual Leave

Clergy annual leave in Southwark is 36 days and would not normally include the regular day off, so it could add up to six full weeks. However, this does not include bank holidays, and clergy are entitled to take a day off in lieu of Christmas Day and Good Friday. Generally speaking there would be no reason for clergy to work on a Bank Holiday Monday.

Clergy should be able to take their leave whenever they wish - in consultation with colleagues. It can never include more than six Sundays, and normally includes the expectation that some time is taken shortly after Christmas and Easter (this is specified in the CofE model statement of particulars, though not in diocesan guidance).

Curates and training incumbents are encouraged to consider how each can take an interrupted 48 hours off once a month.

Study, Retreat and Cell Group

For curates, a study day is not a day off and, for those working full time, should usually be a full day. A curate should attend morning prayer on study days. IME days use the study day for that week.

All clergy, including curates, are entitled to an annual retreat of up to four days per year (clergy who take a full week should use a day of annual leave).

Curates may also take up to three days per year to meet with their cell group.

All clergy should also consider meeting with a spiritual director or pastoral supervisor a legitimate use of their working time. A normal pattern would be four meetings per year. However, curates, particularly if they have not changed their spiritual director since ordination, should review the time spent travelling and the number of meetings with a spiritual director, while ensuring that the relationship is meaningful - both supportive and challenging.

Health and Wellbeing

When a curate is ill

When a curate is ill they should inform their training incumbent in the first instance. If illness persists for more than three days, or where a curate has a series of days of ill health (or medical appointments) they should also inform the Director of Human Resources, David Loft, their Archdeacon and the IME2 Lead. **Any period of absence due to illness of longer than five days must be reported with a medical certificate.**

Reporting of illness or absence is important at an early stage, in case the problem persists and has an impact on the curate's later formation and training.

Resilience and Mental Health

Curacy can be stressful. Many curates will have moved house, possibly moved to a new diocese, and all will be experiencing a significant change of role. While some will immediately flourish, others may take time to adjust.

Support is available from a variety of sources. An informal chat with the Area Director of IME is always possible. Additional pastoral supervision can sometimes be arranged so that the curate does not have to process everything with their training incumbent. Additionally, curates are able to access the diocesan provision for counselling.

The Diocese has made contractual arrangements with two well-established organisations offering qualified and accredited counselling, both of whom have experience in working with clergy, understand the nature of our work and respect religious conviction.

The Diocese will be invoiced by the organisation for up to twelve counselling sessions (ten for couples). The respective organisation will observe total confidentiality about the identity of those using the service.

Curates can make direct contact with the organisation of their choice:

The Churches Ministerial Counselling Service

Counselling is available for individuals, couples and teenage children, through a network of counsellors across London. In the first instance please contact Menna Bonsels, London & South East Area Co-ordinator on 07867-229296 or CMCS 01235 517705. www.cmcs.org.uk

WPF Therapy LTD

Fast-access counselling for individuals at their centre: 23 Magdalen Street, London SE1 2EN. Contact Ede Palmer, Office Manager on: 020 7378 200 or email: Ede.palmer@wpf.org.uk

Pregnancy and parental Leave

Arrangements for pregnancy and parental leave will be dealt with on a case by case basis, taking into account the guidance in “How Long is a Curacy” (See Appendix) and the diocesan guidance on parental leave. Two things are likely to be affected by parental leave: the timing of ordination to the priesthood, and the length of a curacy. The length of a curacy will normally be extended by the period of parental leave.

Dealing with problems

If the incumbent and curate are unhappy about anything, they should speak with one another first and attempt to resolve the difficulty. Honesty in a working relationship is vital and has to be developed over time. If difficulties cannot be resolved by them, this should first be discussed with the ADIME, and then, if necessary, with the IME2L.

If appropriate, matters may be referred to the Archdeacon or the Area Bishop. Should the curate need advice about his or her legal position, he or she should, in the first instance, consult the Bishop’s Chaplain.

The role of the Deacon in the liturgy

Holy Communion

The president at Holy Communion (who, in accordance with the provisions of Canon B 12 'Of the Ministry of the Holy Communion', must have been episcopally ordained priest) expresses this ministry by saying the opening Greeting, the Absolution, the Collect, the Peace and the Blessing. The president must say the Eucharistic Prayer, break the consecrated bread and receive the sacrament on every occasion. When appropriate, the president may, after greeting the people, delegate the leadership of all or parts of the Gathering and the Liturgy of the Word to a deacon, Reader or other authorized lay person

In the absence of a priest for the first part of the service, a deacon, Reader or other authorized lay person may lead the entire Gathering and Liturgy of the Word.

As Eucharistic ministers, deacons may also distribute consecrated bread and wine both during the service of Holy Communion and to the sick or the housebound.

Deacons may lead a service of the word at which the reserved sacrament is distributed - in residential care homes for example. However care should be taken not to confuse a service at which the reserved sacrament is distributed with a service of the Eucharist or Holy Communion. Appropriate forms of service are included in the Common Worship Pastoral Prayers.

It is not permissible under Canon Law for the reserved sacrament to be distributed in a church, with the particular exception of Communion by Extension which requires the explicit permission of the bishop. There is no such thing as a "Deacon's Mass" (at which the deacon distributes the reserved sacrament in church following a service of the word) in the Church of England. Where there is no priest available to celebrate the Eucharist or Holy Communion, for example when clergy are ill or on holiday and cover cannot be arranged for a midweek celebration, the deacon should lead a Service of the Word.

Baptisms

In the Diocese of Southwark, deacons are permitted to baptise infants and adults, and curates are encouraged to begin this ministry in the first year of their training in the parish.

Weddings

Deacons are legally allowed to conduct weddings, but this should be exceptional and the permission of the Diocesan Bishop is required.

When a priest is present he or she may delegate to a deacon parts of the service including:

- the blessing of the ring(s);
- the pronouncement of the blessing(s) on the couple.
- The priest should pronounce the blessing of the congregation at the end of the service.

Where the incumbent or minister has colleagues who are in holy orders (priests as well as deacons) the decision as to who should solemnize the marriage of a particular couple belongs to the incumbent or minister. In considering who should be the officiating minister, pastoral considerations are important. A significant factor may be that the person who is to solemnize the marriage should also have prepared the couple for the wedding; in the case of a newly ordained deacon it needs to be noted that training to undertake marriage preparation is at present primarily a post-ordination task and colleges and courses do not require students to develop skills in this area before ordination.

As in all cases where a curate is invited to conduct a wedding or any other service in another diocese, the permission of the Diocesan Bishop of both the inviting and the sending diocese should be sought in writing (or by email).

Spiritual Direction and Confession

Curates should not act as spiritual directors or confessors until they have served three years in holy orders. This applies equally to the beginning of such ministry and to the continuation of a spiritual direction ministry begun prior to ordination.

Curacy during a vacancy

If it becomes clear that the training incumbent is unable to complete the supervision of a curacy, whether through illness or appointment to another role, the IME2 Lead should be informed at the earliest possible opportunity. He will liaise with the Area Bishop to identify a suitable person to supervise the curate, and will ensure they are properly prepared for, and understand, the role and responsibilities they are taking on.

There should be **no change** in the local arrangements for supervision (for example, supervision transferred from the Team Rector to the Team Vicar) without consultation with the IME2L, and proper training and preparation for the transition and the new supervisor.

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Supervision

Supervision is... "what happens when a practitioner takes space and time out in an environment that facilitates on-going processes of reflection on practice"

Frances Ward, Lifelong Learning: Theological Education and Supervision

Defining Supervision

Supervision in our context should be understood as a structured and purposeful conversation, through which the training incumbent and curate reflect together on the curate's practice and discern possibilities for the development and enhancement of their ministry.

Prior to receiving a curate, training incumbents will be given experience in the skills of supervision and models of reflective practice to assist them in this task.

Supervision is not primarily evaluation or assessment, but a tool in formation.

Training Incumbents are encouraged to distinguish between giving feedback and offering supervision.

The Practice of Supervision

Timing

Supervision must be regular, and happen with appropriate frequency. For a full time curate, or part time curate working more than three days per week in the parish, supervision should be fortnightly for at least the first year and never less than monthly for the remainder of the curacy. For part time curates remaining in full time employment, or with significant family responsibilities, the pattern will depend on available time, but again it must be regular, and should initially be no less frequent than monthly, and later not less than every four to six weeks. It is strongly recommended that supervision sessions happen at a regular time, or that they are put in the diary at the beginning of the curacy for the whole of the first year.

It is suggested that supervision meetings should last between an hour and 90 minutes.

To achieve the purpose of supervision, it should be clearly distinguished from the task-related activity of a staff meeting, or a session focussed on diaries and rotas.

To help maintain the clear purpose of supervision for the curate's development, some practical steps often prove to be important: if at all possible, the supervision meeting should be arranged at a separate time to the staff meeting. If one follows from the other, because of practical time constraints, it is helpful still to signal the difference clearly from one meeting with a set of purposes to another with different purposes (e.g., by having a break between the two).

Location

Agree a location where the meeting will not be interrupted or overheard, to enable the appropriate mutual attention, confidentiality and safety necessary for this meeting. It could take place on the curate's home turf, to signal that this time is primarily for his/her learning - if this can be achieved without disturbing family life. Similarly, the training incumbent's study may stress that it is primarily the incumbent's responsibility to ensure supervision takes place. Or should it alternate, signalling that both share responsibility for this working well? Should it be on church premises, to indicate that this is about professional learning?

This needs to be thought about, discussed and agreed.

Focus and Recording

An agenda, or at the very least the focus for the meeting, should be agreed in advance. This allows the curate to prepare for the supervision.

There should be space allowed within the agenda and the meeting for both curate and incumbent to raise any issues or concerns they have. It should be clearly understood that this is the space in which such concerns can appropriately be raised, with an unembarrassed recognition that within the close working of curate and incumbent there will inevitably be times of tension and such discussions will at times need to happen. If differences are not acknowledged and potential conflicts are not addressed, serious problems can and do develop. Supervision is the safe space in which to handle difficult issues well.

Some notes should be made of the supervision meeting, including a note of any actions decided (something either the curate or incumbent will do; a goal or target for personal development, something the curate has been asked to do differently, etc.). This note should be checked by both and agreed, to make sure there is clear mutual understanding of issues or action points. Both parties may wish to keep a copy: the curate as evidence for his or her portfolio; the incumbent as an aide memoire for report writing. A sample format is included in the appendices. It is very helpful if these notes are kept in electronic form as evidence although they do not usually form part of the portfolio.

Planned dates for supervision should be honoured: supervision should only be rearranged in the most pressing of circumstances. As supervision is “for” the curate and his or her development, repeated rearrangement inevitably gives a negative message about this being a low priority. Experience suggests frequent rearrangement of supervision often leads to a pattern of deferral, failure to meet, and becomes a source of serious tension. Where a curate experiences this problem they are strongly advised to refer the matter to the ADIME or IME2L.

Supervision is also not a task that should be delegated by the training incumbent to anyone else, unless there is good reason, explicit mutual agreement, and reference to the IME2 Lead. In the situation where a training incumbent leaves a post, please refer to the notes above on curacy during a vacancy.

Making it work

For supervision to be positive, significant demands are made on the incumbent; she or he needs to listen; to be patient; to recognise that mistakes are learning opportunities rather than ‘failures’; to care greatly

about the curate's well-being and development; to praise and to encourage; to try to understand problems; to be ready to challenge, while aware of the possible power dynamics involved, and being careful not to bully; and to be ready to learn him/herself. (So, no pressure, then!)

The skills and aptitudes required in supervision are complex, and this is why supervision is the chief priority in the preparation of training incumbents. It helps to focus on open questions, asking "What would you do next?" rather than "If I were you, I would..." A reminder of the content of your training in Effective Conversations is included in the appendices.

Sadly even clergy who may be excellent listeners in the pastoral parochial context can forget all their skills in the complexity of a conversation with a colleague which takes place in the midst of many duties and pressures. It is not difficult to see how sensitive use of the skills of supervision will facilitate all aspects of the relationship, not only in the work of supervision, but in the simple day to day making of arrangements and giving feedback.

However, just as there are great skills involved in supervising well, being supervised well also demands much from curates. Curates, as supervisees, need to be open, ready to reflect, learn and change; they need to be able to hear criticism as well as to seek affirmation. Defensiveness, and unwillingness to reflect or be challenged or to be held accountable, on the part of a curate will make it very hard for the supervisor to do his/her job well, and inhibit the value of supervision greatly.

Confidentiality

Parameters should be agreed at the outset. The discussion should include:

- on what basis pastoral situations will be shared between curate and incumbent;
- what will be shared with the training incumbent's/curate's spouse or partner; what will be shared with the ADIME or the IME2L;
- what will be shared with the wider ministry team?

Please do not assume that the issue of confidentiality is understood, but take time to discuss it explicitly.

Feedback and Assessment

The effective giving of feedback and offering constructive criticism is important in any working relationship, but essential in a training relationship. If feedback is given badly, or not given at all then the relationship will not be an effective context for learning. Not only that, but in addition, the resentment and misunderstanding which may develop will prevent good communication and erode trust.

It is very common for curates to feel that their incumbent gives them insufficient feedback, or that the feedback is mostly negative and unhelpfully critical. It is difficult for a curate to point this out, because they may not wish to seem defensive; they may fear that further criticism will result; or they may think that their incumbent just can't be bothered. But often the incumbent may have no idea that the curate feels like this and the curate should ask for feedback in a clear manner.

An incumbent should be able to give clear and positive affirmation when things have been done well, and although this may seem obvious, there is an element of discipline in remembering to **offer specific comment** here. A general sense of 'well done' is not enough; examples of what was good and why should be offered.

Constructive critical comment is a more difficult area but not one to shrink from. Because it can be a sensitive area, comments which were meant to be constructive can sound more abrupt than was intended. Comment should be specific and forward focussed - "when you did X, Y happened, what could you have done differently? Or - I notice that when you did X, Y happened and next time I would like you to do Z because...".

This approach will feel less bruising than a simple demolition of a piece of work, because it offers a way forward and expresses the faith of the incumbent in the curate to develop their skills with more experience. The curate is pointed forward and left with a focus on a positive 'next time' rather than with feelings of failure and disappointment in the present.

In the training relationship, there is an emphasis on the roles of incumbent and curate as trainer and learner respectively. Nonetheless, in all healthy learning contexts there is flexibility about these roles and it is appropriate for the teacher to learn and the learner to teach. Incumbents who feel they have nothing to learn from their colleagues are missing an opportunity, especially today when the newly ordained may bring with them rich experience of professional working life, lay ministry and personal relationships, not to mention up to date biblical and theological resources!

And Finally...

Training Incumbents have committed themselves to this role. If a curate feels supervision is not taking place on a regular basis, or they are not receiving feedback which supports their formation, they are encouraged to speak to the ADIME or IME2L so that the issue can be addressed promptly.

The IME Phase 2 Programme

All full time curates are expected to attend IME Phase 2 events, which take place on days as shown in the diary on p51.

All curates must also attend meetings with their Area Director of IME which take place in the local Episcopal Area.

These events should take priority over other possible commitments, both because of the importance of learning together, and to enable curates to develop mutually supportive relationships with one another.

Training incumbents are asked to protect this time, and not to schedule any other parish event at which the curate is expected to be present on these Thursdays, or to expect the curate to cover, e.g. a funeral or parish Eucharist on a Thursday in your absence. It is also helpful if you can keep the **evening** of the IME Thursday free, particularly in the first two years of the curacy as experience indicates that a full day of study and interaction is demanding for curates.

In the event of another lock down IME sessions will still take place online.

Typical Shape of the Day

From 9.00	Arrival
9.30	Morning Prayer
10:00	Bible Study
11:00	Coffee
11:30	Reflective Practice
12:30	Lunch
1:30	Theme Session
4.00	Evening Prayer
4.30	Finish

Key Components of IME Phase 2

Bible Reading

Each year group will read scripture together with an experienced Biblical tutor. The aim of the sessions is to continue the practice of critical reading in the context of the wider church community. The sessions aim to build sensitivity to the plurality of readings current in the church, to develop habits of humility and generosity, and to provide resources for preaching.

Reflective Practice Groups

The aim of the sessions is for curates to develop ever deeper awareness of the challenges of public ministry in context, to reflect on the balance of 'being' and 'doing' in their ministry, and to encourage a pattern of peer to peer learning. There is an underlying assumption that the practice of reflection on the pastoral cycle should continue both implicitly and explicitly throughout ministerial practice. Curates will engage with well-informed and structured forms of reflection to build on the repertoire they have acquired in their training institutions.

In the first year the groups will build up trust with one another and the facilitator - whose role is to hold the space and act as an attentive host, modelling the process of active questioning as required. The focus is likely to be on inhabiting the role, and dealing with issues of authority and obedience.

In the second year the groups are expected to provide a safe forum for exploration and changing roles. Curates will be encouraged to explore more deeply, to challenge each other in the group and to take more responsibility for the life of the group. The facilitators will expect to intervene less and to act as catalysts and coaches from time to time.

By the final year, the group should have an independent life which reflects a depth of individual self-awareness and of group dynamics. Curates should be developing skills in leading others in reflective practice in preparation for leading parishes and, in due course, becoming leaders of teams and trainers of curates themselves.

A model for reflective practice is included in the Appendix.

Protocols for IME Phase 2 Days

Morning and Evening Prayer together are part of the programme and all curates are expected to arrive in good time to participate fully. This is a courtesy to each other, but especially to the person leading the prayers.

Permission to be absent from Diocesan IME can be sought from the IME2L, but curates should note that they are expected, for example, to plan their holidays and to arrange child care, in the knowledge of the IME Programme. Curates who *choose* to absent themselves from IME will be expected to send their apologies to the Bishop of Southwark.

Unavoidable absence (e.g. through illness or family bereavement) should be notified to the Administrator, by email or telephone, as soon as it is known.

Curates are asked to respect each other and their tutors or facilitators, by using their IT devices appropriately. It is understood that they may wish to access biblical texts, look up references or take notes on a laptop, tablet or phone during a session. They should refrain from checking emails or using social media during formal sessions.

The Curate's journey

IME 4 (Deacons) *diakonia*

In the first year of curacy the focus should be on learning to inhabit the public role (preaching, leading worship, being a spiritual and pastoral resource) and gaining experience in the practical skills of ministry including occasional offices and managing yourself and your time. Time will be spent getting to know the locality and understanding mission in the local context.

After nine months a curate should appear comfortable in role and able to carry out the key tasks of ministry without supervision. They should be able to reflect on their experience with a range of biblical and theological resources and be making connections between their previous training and their lived experience of ministry.

IME 5 (Priests) *koinonia*

In the second year of curacy, the focus should be on increasing the amount of unsupervised activity undertaken by the curate and most should be leading some area of work, missional or service activity, chosen by themselves. They should gain experience in teaching and supporting others, in preparing a confirmation group or supervising Life Group leaders. They should take responsibility for some major seasonal act of worship or for planning a civic event.

In IME the programme will be particularly concerned with mission across our diverse diocese and curates will visit a number of contrasting communities and churches. **Up to one day a week or one month in the year should be allowed for exploring a different context of ministry, such as chaplaincy or a contrasting environment. Further details are given on p27 and a list of placements is provided in the IME 5 year.**

IME 6 (Transition to Leadership) *episcopate*

By February in the third year curates should have demonstrated that they are ready for a leadership role and have more sophisticated skills in managing others. Most will be beginning to discern their gifts and skills in the light of future ministry.

Curates should have the opportunity for stretch and challenge in their third year, which might be the result of a colleague's sabbatical or a particular project or placement.

IME 7 (Moving On)

Assuming that all has gone well and they have completed the requirements for assessment of curacy, in the final year of curacy, curates will be consolidating their skills and applying for posts. Supervision and support from the incumbent should be maintained during this period. During this time

curates are not expected to attend any formal training in the diocese, but are welcome to attend any *Discipleship and Ministry* course or event. The IME2L will keep in touch and will offer support including interview practice and coaching as required.

If for any reason a curate is not ready for a move, or has not been “signed off” they will receive additional support and it will be made clear what further evidence is required before the curacy is completed. In most cases, where a curate needs further experience, this will be achieved through an additional placement with a new training incumbent for 12-18 months. In such cases the IME2L will monitor the curate closely, expecting to meet regularly with them and the training incumbent, and further assignments will be written as evidence of formation in ministry (usually two during IME7 in such cases).

The Pioneer Curate's journey

IME 4 (Deacons) *diakonia*

Pioneer curacies begin with a greater emphasis on the inherited church so that curates can be secure in their ministerial and legal responsibilities while they explore their local context. We recommend that broadly 50% of a curate's time in the first year should be spent on the core tasks of ministry: leading worship, pastoral care, preaching and teaching. The remainder will be focussed on getting to know the context, building up relationships beyond the church, looking for allies, beginning to form teams.

While attending much of the core IME programme, pioneers will be given the opportunity to reflect on working with volunteers, building teams and casting vision.

After nine months a curate should appear comfortable in role and able to carry out the key tasks of ministry without supervision. They should be able to reflect on their experience with a range of biblical and theological resources and be making connections between their previous training and their lived experience of ministry.

IME 5 (Priests) *koivonia*

In the second year, the Pioneer Curate will be more focussed on pioneering, in particular on instigating new projects, new worshipping communities or a church plant. This is likely to take up between 60%-70% of the curate's time. The curate should increase the amount of unsupervised activity and should begin leading areas of work, particularly in the pioneering sphere.

All curates should be able to shape and lead liturgy confidently.

The IME programme will offer additional training in Canon Law for Pioneers, especially in the management of Bishop's Mission Orders and the financial responsibilities that accompany them.

IME 6 (Transition to Leadership) *episcopo*

By the third year the Pioneer should have established a new worshipping community which has the capacity to be sustainable without the leadership of the curate. They will be continually building up and renewing a leadership team.

The IME programme will converge at this point, as pioneers will have much to share with their colleagues, as together they anticipate leading a congregation and understand more of what will sustain them in ministry for the future.

By February in the third year all curates should have demonstrated that they are ready for a leadership role and have more sophisticated skills in managing others.

Pioneer curates should be working independently and beginning to discern how their pioneering experience will shape their future ministry. Where a new community would benefit from the continuing leadership of the pioneer curate, consideration should be given to succession planning and the timing of the curate's exit from the parish.

IME 7 (Moving On)

Assuming that all has gone well and they have completed the requirements for assessment of curacy, in the final year of curacy, curates will be consolidating their skills and applying for posts. Supervision and support from the incumbent should be maintained during this period. During this time curates are not expected to attend any formal training in the diocese but are welcome to attend any *Ministry* course or event. The Dean of Fresh Expressions and the IME 2 Lead will keep in touch and will offer support including interview practice and coaching as required.

If for any reason a curate is not ready for a move, or has not been "signed off" they will receive additional support and it will be made clear what further evidence is required before the curacy is completed. In most cases, where a curate needs further experience, this will be achieved through an additional placement with a new training incumbent for 12-18 months. In such cases the IME2L will monitor the curate closely, expecting to meet regularly with them and the training incumbent, and further assignments will be written as evidence of formation in ministry (usually two during IME7 in such cases).

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The Portfolio

What is a Portfolio?

A portfolio is your collection of different forms of evidence that demonstrate competence and experience. It supports the curate in their development, provides evidence of learning, shows reflection and analysis, and most importantly, integrates learning activities (i.e. what the curate does in the parish and with their training incumbent) with the Church of England formational criteria, and the end of curacy assessment process (see below).

A portfolio is primarily a formational tool.

Your portfolio will contain - at least -

- Final Report from Training Institution
- Learning Agreement which will be forwarded to the IME2L from the DDO once the Learning Agreement is complete
- Any amended Learning Agreements
- Assignments
- Feedback on assignments
- Incumbent's reports
- A summary grid covering the formational criteria kept by the IME2L

It may also contain

- Reflections and journal entries
- Supervision records if relevant
- Evidence of activities such as sermons, newsletter articles, course materials
- Feedback from others (including letters of appreciation, sermon analysis etc)

At the end of your curacy

Your portfolio will be used as evidence by the IME2L and may be audited by a colleague in a neighbouring diocese. Once you have moved to a new post the material will be deleted, except for your final report, which is held by the Bishop's office.

Paper Free Portfolios

We do not keep any paper records for curates. All reports and assignments should be submitted electronically to the Departmental Administrator (please note that she will not normally acknowledge receipt, so please use a “read receipt” if you are concerned). Any assessment will be sent to the curate in electronic form. These materials will be kept in a virtual portfolio in the department.

To help us to this effectively you should **note the following guidelines**.

Please use a consistent dating and labelling method for files e.g. any of the following used consistently are fine.

- 1504010 supervision record (where the number represents the date, eg 10th April 2015)
- Portfolio submission A
- Criteria B evidence
- Feb 2016 Incumbents Report

As long as each individual does this, their work can be filed and sorted accurately in a virtual portfolio held in the department.

All submissions must have your name and a title for the work on the front page - whether this is a title page, or simply at the beginning of the piece. It is helpful if these are also included in a header on every page.

Pages should be numbered.

A word count (not including appendices and references) should be given at the end of the submission.

Curates may submit other evidence (such as supervision records, or scanned documents) for their virtual portfolio in electronic form if they wish - simply ensure it is clearly labelled and email it to the Department Administrator.

Assignments

During your curacy you are asked to write seven assignments: three in Years 4 and 5, and one in year 6. Suggested topics, related to material covered in the IME Phase 2 are given in the summary of formational criteria pages below.

You may choose to reflect on a different question, theme or experience, but if this is the case, you are advised to speak to the IME2L who may be able to suggest additional reading or resources to inform your reflection. Similarly, you may choose to do the assignments in any order, but you must complete them all.

The assignments are designed to be wide ranging and flexible. Some will enable those who enjoy academic reading and reflection to continue this discipline and may even provide the basis of an article for journal publication. Some will be more suitable for those who prefer a more informal approach or learning through doing.

Written assignments should be between 2,000 and 2,500 words in length. They should be written in accurate English. Curates may choose to annotate assignments with any recognised referencing system. Assignments should reference some reading around the topic (and a suitable reading list is included in the Appendix) or reflection with others (training incumbent, reflection group, cell group, parish team).

Accuracy in communication and competent administration are skills that all clergy need in their ministry. Your capacity to fulfil the requirements of IME Phase 2, including prompt submission of well planned and executed assignments, is simply another indication of your formation in ministry.

Support is available for anyone who needs additional study skills, strategies for dealing with dyslexia, or further study to enable them to complete the portfolio.

Assignments will be read by the IME2L and returned with comments, primarily of a formational nature. Assignments will be assessed as to whether they give evidence of a full, or partial fulfilment of the formational criteria. Assessment is to help the curate to plan their future learning priorities, not only during their curacy, but as they continue into new ministerial roles.

Chaplaincy & Placement Opportunities for curates

The Bishop of Southwark is strongly supportive of curates taking the opportunity to extend their experience of ministry during the second or third year of their curacy. In some cases this can be achieved during a sabbatical, if the absence of a training incumbent provides the opportunity for significant unsupervised leadership in the parish over an extended period.

For other curates, a placement or chaplaincy is a more effective means of expanding their horizons or stretching their experience of the Church of England. Time has now been provided in the IME programme to enable curates to undertake such a placement.

Short Placements

Are usually organised by the curate, either to explore a particular form of ministry, such as schools work or Fresh Expressions, or to gain experience of an area of ministry not frequently found in their own parish such as community development work or inherited modes of church with significant occasional offices. A short placement can be of 4-6 weeks in duration. The arrangements must be agreed with the Training Incumbent and the IME2 Lead. Small grants may be available to subsidise any additional costs incurred such as travel or rent.

Curates should be aware that a placement outside the Diocese of Southwark would normally prohibit the curate from exercising preaching or sacramental ministry unless Permission to Officiate is granted by the Bishop of the receiving diocese.

Longer Placements and Chaplaincies

A longer placement might involve up to one full day a week over a six to nine month period, or a day a month for a year, for example, and could involve some Sunday ministry. The arrangements must be agreed with the Training Incumbent and should be shared with the IME2 Lead as they constitute a change to the curate's learning agreement.

A list of placement opportunities will be provided to curates at the beginning of their IME 5 year.

Sabbatical Cover

Where a training incumbent is taking a sabbatical (particularly a three month sabbatical) in the curate's second or third year, this can be a valuable formative experience. Please consider what new experiences this will provide for the curate and how they will be assessed. Church Wardens will play a key role in supporting and observing the curate in this situation and should be encouraged to do so.

Assessment of Curacy

Training Incumbent's Reports

A summary of the points to be covered in your report is included in the appendices. Please take the time to write your report in narrative form and give sufficient detail to give the reader a sense of your curate's formation, not just in skills and knowledge, but in character. It is not helpful to have a list of all the things the curate has done, but it is helpful to have comments on the way in which they have tackled a task, the impact of their ministry on others, and the way that you see them being formed in their ministry.

It is good practice to share your report with your curate. There should be nothing in the report that comes as a surprise to them as the report should reflect the feedback given in supervision.

Where you have any concerns about your curate these should be expressed frankly and promptly. If you feel that you need to make any further observations, these can be sent in a separate letter or email to the IME2 Lead. Such information will be used to support the curate and provide appropriate intervention and additional training as required.

Ordination to the Priesthood

By April of IME 4, the curate will have been in post for nine months. They will have completed two written assignments and submitted it to the IME2L. The ADIME will have met the curate and training incumbent to review the learning agreement and to monitor the formational and relational experience. The training incumbent will have written a report, which includes a statement recommending the curate for ordination to the priesthood, or expresses some concern.

Reports received in the Department will be forwarded to the Area and Diocesan Bishop, once all supporting material has been received.

In the meantime, the DDO will contact the curate and training incumbent with details of the pre-ordination retreat, rehearsals and ordinations.

Where ordination to the priesthood is delayed, whether because of illness, parental leave or because the curate has not made the expected progress in demonstrating the disposition, skills and knowledge expected at this stage of ministry, this will be agreed by the training incumbent, curate and IME2L in consultation with the bishops.

IME 5 Report

Experience suggests that it is after 18 months of a curacy that it has become clear whether a curate is on track to complete the requirements, or there is some concern that they are not yet inhabiting the role with confidence and may need additional support. Training Incumbents are asked to be particularly clear if they perceive any problems at this stage, so that intervention can be provided swiftly and effectively.

Curate and Training Incumbent should consider together at this point whether all the relevant training needs can be provided in the parish. Placements, projects and opportunities to lead during a sabbatical should be planned for, and highlighted in the report.

End of Curacy Assessment

The 'signing off' of a curate is, ultimately, the decision of the Diocesan Bishop. He will make this decision based on advice from the IME2L, informed by the training incumbent's reports and evidence from the portfolio.

In the case of any difficulty or concern, this will have been flagged up throughout the curacy and appropriate support given to ensure that the curate has the best possible opportunity to complete the requirements for the assessment of curacy.

Assessment of portfolios is not an *academic* assessment process. It is *not* currently accredited but is audited by those responsible for IME Phase 2 in neighbouring dioceses to ensure that our judgements are broadly in line with those of the wider church.

The IME2L will write a summary report to be sent to the Diocesan Bishop and Area Bishop. This report will be kept on their personal files in the Area Bishop's Office and will inform future references. Such reports will be a rich resource for ongoing Ministerial Development Review and associated learning plans.

How long is a curacy?

A curacy for those recommended for incumbent status ministry and working full time is normally 36 months, and may not be less than 30 months. For those training part time, whether for incumbent or assistant status ministry, the curacy will normally last 48 months. The signing off process has been agreed by the bishops and reflects this agreement.

For Curates in Full Time Ministry

The training incumbent will be asked for a final report in February of the curate's third year (IME 6). This will contribute to a summary report written by the IME2L and forwarded to both the Area and the Diocesan Bishop confirming that the curate has completed the requirements of the portfolio.

If satisfied, the Diocesan Bishop will write to the curate, confirming that they are now free to apply for an incumbent status appointment. **Please note:** many dioceses will not currently accept applications from candidates unless the assessment at the end of curacy process has been completed and the curate is in possession of the subsequent Bishop's letter.

The normal expectation is that you may not apply for a post with a closing date for applications before 30th April (so could not take up a post before 30th July).

The standard notice period for clergy is three months.

Curates in Part Time Ministry

The length of expected curacy will normally be explored with the training incumbent when the learning agreement is completed.

For curates able to offer more than three days per week to the parish, and willing to complete their portfolio within three years, it will be possible for the curate to be recommended for a subsequent post from April of IME 6.

However, for most part time curates, a curacy of four years will be desirable. For these curates, a revised learning agreement will be agreed in February of IME 6, and a final report requested in February of IME 7. In these cases, curates will continue to attend a reflection group in the fourth year of their curacy.

In the Autumn of IME 5, the IME2L will write to incumbents asking them to confirm their expectations with regard to their part-time curate. This is to allow for changing circumstances and to ensure that all parties are clear about the expectations going forward.

The Formational Criteria

Dispositions, understanding and skills

It is helpful to remember that the Formational 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 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. The Formational Criteria are organized under seven headings (8 for Pioneers):

- A. Christian faith, tradition and life**
- B. Mission, evangelism and discipleship**
- C. Spirituality and worship**
- D. Personality and character**
- E. Relationships**
- F. Leadership, collaboration and community**
- G. Vocation and ministry within the Church of England**
- P. Pioneering** (The Pioneering Criteria are listed here, as an indication that they should under-lie and shape the whole of the pioneer curate's ministry.)

Within each of these headings, the criteria are expanded in clusters that are disposition-led and emphasize the primacy and inseparability of character from understanding and skills.

In the pages that follow the shaded boxes contain the main dispositions, and the unshaded boxes the evidence for understanding and skills which relate to them. Please note that criteria on the left hand side of the page relate to ALL curates, whereas those on the right relate only to those recommended for incumbent status / positions of responsibility.

Additionally you will find lists of skills and abilities which the curate may well demonstrate during their curacy, and experiences which they should normally acquire.

The following pages are intended as guidance. The IME2L will keep a record of evidence which is regularly updated and sent to the curate.

FORMATIONAL CRITERIA

Mapped against skills and assignments

A. Christian Faith, Tradition and Life	
Formation Criteria for ALL curates	Additional Formational Criteria for those selected for potential post of responsibility
1) Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...
<i>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.</i>	<i>are able to exercise theological leadership for a church in mission.</i>
<i>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.</i>	
<i>are able to engage in independent study of Christian beliefs and practices and communicate their findings appropriately and effectively in diverse settings.</i>	
2) Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...	
<i>are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.</i>	
<i>are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately in various settings both inside and outside the church.</i>	

A. Christian Faith, Tradition and Life

Skills and Abilities - *By the end of the curacy, curates will have experience of conducting and preaching at:*

- Holy Communion services
- All-age worship
- Weddings
- Funerals
- Baptisms
- Civic Occasions (as the context allows/ with non-regular churchgoers present)

Examples of Evidence for this Criterion

- Sermons with written reflections
- Sermon report - see proforma
- The assignment for this criterion
- A reflection / or supervision notes on how you have helped others in your parish to explore their faith
- Any work demonstrating how you linked scripture to context, eg magazine article, blog
- Any formal or informal independent study of scripture

Assignment (usually undertaken in IME 4) 2,000 to 2,500 words

Either

Provide a theological reflection on how your experience of ordained ministry is helping you to seek new understandings of God, the church and faith.

Or

Write a reflection on the Biblical passages used at your ordination to the diaconate which describes how you understand your ministry and draws on other biblical material that has shaped your experience of curacy.

Or

Examine any area of Christian doctrine in the light of the breadth of understanding you have encountered within the Church of England, consider an issue of biblical interpretation and pastoral need, and explain your own position as though to a member of the public or your congregation.

B. Mission, Evangelism and Discipleship	
Formational Criteria for ALL curates	Additional Formational Criteria for those selected for potential post of responsibility
1) 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 ...	Incumbents....
<i>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.</i>	<i>lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility</i>
<i>are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.</i>	<i>enable others to articulate the gospel and participate in its proclamation.</i>
<i>are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.</i>	<i>are able to foster and lead mission-shaped churches.</i>
<i>are able to lead and inspire others in mission and evangelism in the local church.</i>	
Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...	
<i>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.</i>	
<i>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.</i>	

B. Mission, Evangelism and Discipleship

Skills and Abilities - By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:

- Communicating the Gospel in a variety of contexts
- Awareness of local context and its mission challenges
- Awareness of MAP in local context
- Engaging with schools: taking assemblies; giving talks
- Using resources, e.g. Godly Play, Open the Book,
- Giving home/reserved communion to the house bound/sick
- Preparing and leading a baptism course
- Preparing and leading a confirmation course
- Preparing and leading a 'nurture' course, e.g. drawing on START, Alpha, Pilgrim,
- Facilitating/leading a home/bible study group/youth group

Examples of Evidence for this Criterion

- Reflection in supervision on any of the Five Marks of Mission
- IME 5 Assignment on Mission, Evangelism and Discipleship
- Any baptism/confirmation/nurture courses with which you have been involved/designed/led
- Reflection in supervision on MAP in your parish

Assignment (usually undertaken in IME 5) 2,000 to 2,500 words

Either

Outline one or two groups or activities that are led by your church. How successful have they been in bringing new people into the worshipping community over the past year or so? Provide a critique on the theological basis for the group(s) or activities and why you think it has resulted in church growth. Note: If there are groups or activities that have not drawn new people into the worshipping community, explain why you think this is the case? What would you do differently to encourage numerical growth at your church?

Or

Be involved in inviting and leading people on to, and leading a course designed for those wanting to explore the Christian faith, e.g. Baptism, Pilgrim, Christianity Explored, Alpha, Emmaus, START or something similar. Reflect theologically on the choice of the course and its benefits and limitations as a tool for mission, evangelism and discipleship.

C. Spirituality and Worship	
Formation Criteria for ALL curates	Additional Formation Criteria for those selected for potential Post of Responsibility
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 ...	Incumbents ...
<i>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.</i>	<i>are sustained in the strains and joys of leadership by a life of prayer.</i>
<i>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.</i>	
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 ...	
<i>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.</i>	
Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...	
<i>are able to help others discern God's presence and activity in their relationships and in the wider world.</i>	

C. Spirituality and Worship

Skills and Abilities - *By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:*

- Leading worship in a variety of contexts, e.g. school, private/residential homes
- Compiling service sheets
- Liaising with musicians and selecting music
- Using Common Worship for different types of services
- Using BCP e.g. sung Evensong, early Eucharist
- Presiding at the Eucharist
- Using the Lectionary
- Devising and leading all age worship
- Use of different approaches to prayer
- Facilitate/lead a quiet day
- Devise and lead a prayer workshop

Examples of Evidence for this Criterion

- Reflection in supervision on prayer, worship, enabling others to pray
- IME 4 Assignment on this criterion
- Reflection on the place of prayer in spiritual development
- Rule of Life
- Reflection on leading a Quiet Day

Assignment (usually undertaken in IME 4)

Facilitate a quiet day or prayer workshop in your parish. Discuss this with your training incumbent. Provide a written account of the theological basis for the activity and what you have learnt from leading it, as well as any insights and feedback from those who participated.

Or

Reflect on any significant event during your curacy and the impact that it has had on your prayer life and relationship with God. How have you been changed and what have you learned?

Or

Describe how you nurture the spiritual life of families in your parish and the factors taken into account in resourcing and encouraging Growing Faith at home.

D. Personality and Character	
Formational Criteria for ALL curates	Additional Formational Criteria for those selected for potential post of responsibility
Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They	Incumbents ...
<i>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.</i>	<i>encourage and enable colleagues to balance appropriate care of self with care of others.</i>
Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...	Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...
<i>are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.</i>	<i>engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development</i>
<i>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.</i>	

D. Personality and Character

Skills and Abilities - By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:

- Self-reflection on own role and ministry
- Self-awareness, using e.g. the pastoral epistles, Enneagram, DISC or other tools
- Having a Rule of Life/work-life balance, or rhythm of life
- Support networks/family
- Hobbies, family life, non-church interests and relationships
- Good time management
- Facilitating or managing change
- Giving and receiving feedback positively
- Pastoral visiting, including those with mental illness, bereavement, family breakdown
- Pastoral leadership

Examples of Evidence for this Criterion

- Reflection in supervision on pastoral ministry to the vulnerable, e.g. the mentally ill, or the elderly, or children and young people
- The assignment for this criterion

Assignment (usually submitted in IME 5)

What does it mean to you to be “formed in the likeness of Christ” - what aspects of your character are expressed most easily in your ministry and which create challenges - how has your experience of ministry thus far, shaped you?

Or

Identify and ask four people in your parish (e.g. the church warden, a PCC representative and two members of the local community): Which one characteristic they value in you and why? Which one they would most like to change about you and why? Write a reflection on your reaction to their responses, e.g. what has been important to know about how others perceive you and why? What surprised you, if anything? How might you enhance your formation for ministry?

Or

Describe a pastoral encounter which really challenged you and consider the theological, personal and biblical resources which you might use, both to reflect what happened and what you might do next.

E. Relationships	
Formational Criteria for ALL curates	Additional Formational Criteria for those selected for potential Post of Responsibility
Ordained ministers ...	Incumbents ...
<i>are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.</i>	<i>show skill and sensitivity in resolving issues of conflict within the church community.</i>
<i>are able to handle and help resolve conflicts and disagreements, enabling growth through them.</i>	<i>are able to supervise others in the conduct of pastoral relationship.</i>
<i>understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.</i>	
<i>demonstrate good reflective practice in a wide range of pastoral and professional relationships.</i>	
Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...	
<i>are able to live within the House of Bishops' Guidelines: Issues in Human Sexuality, and engage positively with those with whom they differ. Note this criteria is fulfilled through attendance at IME.</i>	
<i>are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.</i>	
<i>understand policies and best practice in safeguarding and their application in a variety of contexts. Note this criteria is fulfilled through attendance at Safeguarding training.</i>	

E. Relationships

Skills and Abilities - By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:

- Managing boundaries (personal and others)
- Showing humility and honesty
- Pastoral skills, e.g. listening, empathy, sensitive communication
- Healing services, anointing, prayer for healing
- Familiarity with and adherence to the 'Guidelines for Professional Conduct of the Clergy'
- Supervision skills e.g. of laity, and those in authorised ministry
- Reflection on managing conflict or a difficult situation
- Building/leading/working with teams

Examples of Evidence for this Criterion

- Describe ways in which you have demonstrated managing conflict and change in supervision
- Theological reflection in supervision on any aspect of ministry relevant to this criterion, e.g. team work, managing boundaries, resolving conflict
- The assignment for this criterion (see below)

Assignment (usually submitted in IME 5)

Either

Identify a situation where you have been involved in a conflict (however apparently trivial). Discuss with your training incumbent or in your reflective practice group: how you handled the conflict; the feelings and thoughts that this conflict provoked in you; and what you might have done to handle the conflict differently. Provide a written reflection on the discussion, including any feedback given to you and demonstrate how you have grown and developed through your reflection on the experience, e.g. what you would now do differently if faced with a similar situation again.

Or

Identify a situation where you have had to reassess the boundaries around a specific relationship in your parish. Reflect theologically on this issue, demonstrating how you have grown and developed through your reflection on the experience on this area of ministry; why it was important for you to reassess the boundaries of this relationship, and how you managed it.

F. Leadership, Collaboration and Community	
Formational Criteria for ALL curates	Additional Formational Criteria for those selected for potential post of responsibility
Ordained ministers seek to model their servant leadership on the person of Christ. They ...	Incumbents ...
<i>are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.</i>	<i>show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.</i>
<i>are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.</i>	<i>are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.</i>
	<i>are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</i>
	<i>are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.</i>
Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...	
<i>are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.</i>	
<i>are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.</i>	

F. Leadership, Collaboration and Community

Skills and Abilities - *By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:*

- Chairing meetings, e.g. PCC
- Administrative duties, e.g. record keeping, rotas, registers
- Familiarity with the DAC, Churchyards, and process for faculties
- Simple accounting and budgeting, and handling expenses
- Producing parish publicity materials
- Team work, drawing e.g. on Belbin Team Roles
- Group work, group dynamics
- Supervisory skills
- Self awareness, e.g. own leadership style
- Leadership skills
- Employment issues
- Working with volunteers

Examples of Evidence for this Criterion

- Assignment for this criterion
- Assignment for Personality and Character
- Assignment for Relationships
- Examples of chairing meetings and reflection in supervision on same
- Examples of having led teams or groups and reflections in supervision on same

Assignment (usually submitted in IME 6)

Either

In consultation with your training incumbent, identify a developmental need in your church/parish. Work with a group of lay people to respond to this need and facilitate something new in the life of the church or parish (E.g. develop a new act of worship, a mission project, youth work). Reflect on the mission/pastoral/theological basis for your initiative, on any group dynamics that surfaced and how you managed them.

Or

Write a reflection on your own leadership style and what you have learned through your curacy. What are the strengths and weaknesses of your preferred way of doing things, and what might you seek to change or develop in the future?

G. Vocation and Ministry within the Church of England	
Formational Criteria for ALL curates	Additional Formational Criteria for those selected for potential post of responsibility
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 ...	Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...
<i>are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.</i>	<i>take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.</i>
<i>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.</i>	
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 ...	Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...
<i>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.</i>	<i>know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</i>
	<i>show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.</i>
Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...	
<i>understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</i>	
<i>show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment</i>	

G. Vocation and Ministry within the Church of England

Skills and Abilities - *By the end of the curacy, curates will have experience of ministerial skills and abilities evidenced through:*

- Working knowledge of Canon law e.g. baptism, marriage law and its application
- Completing, keeping and storing registers
- Participation in deanery chapter, deanery synod, diocesan synod
- Holy Week in a different context (e.g. liturgical, children's club, retreat house)
- Public speaking or addressing non-church audience, e.g. local paper, radio, blog
- Harnessing ecumenical relationships
- Awareness of ministry across social, economical and other boundaries
- Capacity to work/minister unsupervised
- Accountability and responsibility

Examples of Evidence for this Criterion

- IME Phase 2 legal session quiz
- Assignment for this criterion
- Reflection on any aspect of this criterion in Supervision
- Church wardens' report - see proforma

Assignment (usually submitted in IME 4)

Either

Reflect on the demography of the congregation that attends your church and identify any candidates whom you think God may be calling into a new ministry of any kind (warden, youth leader, spiritual director, SPA, Reader, or ordained ministry). Discuss your observations with your training incumbent and provide a theological reflection on the importance of enabling others to explore and articulate their sense of vocation, and the barriers they may face.

Or

Describe a challenge in ethics or theology facing a person in public ministry today. What resources might you use in facing such a challenge, and how would you arrive at the position you chose to take?

N.B. There is no assignment for *Pioneers* for this criterion. It will be assessed on the basis of Training Incumbent's reports.

P. Pioneering	
Formation Criteria for ALL pioneers	Additional Formational Criteria for those selected for potential post of responsibility
1) 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 ...	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...
<i>are able to plant, lead and mature a fresh expression of church.</i>	<i>understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders</i>
<i>are able to inspire and nurture the risk-taking of others</i>	
<i>enable others to develop the capacity to learn from failure and success.</i>	
<i>are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church</i>	
<i>are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts</i>	<i>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</i>
<i>are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.</i>	
<i>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.</i>	

P. Pioneering

Skills and Abilities - *By the end of the curacy, pioneer curates will have experience of:*

- Facilitating workshops and planning meetings
- Developing project plans and budgets
- Using varied digital media to communicate in local communities
- Piloting new initiatives

Assessing the impact of a new initiative

Examples of Evidence for this Criterion

- The assignment for this criterion
- A reflection / or supervision notes on activities linked to pioneering
- Any work demonstrating your engagement with the local community eg blog, facebook page, local media coverage
-

Assignment (usually undertaken in IME 5) 2,000 to 2,500 words

Either

Provide a reflection on your pioneer context and the opportunities for bringing people into a new worshipping community. Explain how the context has shaped the choices you have made and the relationships you have prioritised.

Or

Describe a project you have initiated and the challenges you faced, including managing your own and others expectations, creating and sharing a vision, and how you bring people with you.

Or

Explore any of the legal and administrative challenges facing a pioneer minister in setting up a new worshipping community. Demonstrate that you are aware of the legal and canonical responsibilities facing a pioneer minister.

Dates for 2021 and 2022

We will be rotating through two groups in Trinity House and one online.
Normal pattern is second Thursday. Note change in November, February, and April

Saturdays November 6 and January 22 are for everyone.

2021	
Thursday 8 July	IME 4 New deacons meet +Christopher, IME2L, and ADIMES at Trinity House from 10 am to 1pm
Thursday 9 September	IME 4, 5 and 6
<i>Saturday 11 September</i>	<i>PT 4,5,6</i>
Thursday 14 October	IME 4,5,6
Saturday 6 November	All IME 4, 5, 6
Thursday 18 November	IME 4, 5, 6
Monday 22 November	IME 4, 5, 6 assignments due
Thursday 9 December	IME 4, 5, 6
2022	
Thursday 13 January	IME 4,5, 6
Saturday 22 January 10 am - 3pm	IME 4 - curates/incumbents* training day, IME 5 and 6 - online / digital skills
Thursday 17 February	IME 4, 5, 6
Monday 21 February *	IME 6 incumbents final reports due
Monday 21 February	IME 4, and 5 assignments due
Thursday 10 March	IME 4, 5, 6
Monday 21 March *	IME 4 Incumbents reports due
Thursday 28 April	IME 4, 5, 6
Friday 29 April *	IME 5 Incumbents reports due
<i>Saturday 30 April</i>	<i>PT IME 4, 5, 6</i>
Thursday 12 May	IME 4, 5, 6
Thursday - Friday 19-20 May	IME 6 Residential
Friday 27 May	IME 4 and 5 assignments due
Thursday 9 June	IME 4 (5 on placements)
<i>Saturday 11 June</i>	<i>PT IME 4 and 5</i>
Thursday 14 July	IME 4, (5 on placements) welcome to new deacons

Key

*	For or includes Incumbents
<i>Italics</i>	<i>For those not able to attend Thursdays</i>

Dates for 2021-2022 for PT curates and their incumbents (extracted from the full calendar for clarity)

For IME4 all meetings are at Trinity House, unless specified.

2021	
Saturday 11 September	4, 5 & 6
Saturday 6 November	All curates
Monday 22 November	Assignments due
2022	
22 January	Curates and Learning Styles (with TIs)
Monday 21 February	IME 6 TI reports due
Monday 21 February	4 & 5 assignments due
Monday 21 March	IME4 TI reports due
Friday 29 th April	IME5 TI report due
Saturday 30 th April	4, 5 & 6
Th-Fri 19-20 May	IME 6 residential
Friday 27 May	4 & 5 assignments due
Saturday 11 June	4, 5, & 6

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Appendix A

Skills Checklist

While the Formational Criteria are focussed on dispositions and character rather than knowledge and skills, there are skills which every curate needs. The following checklist is provided as a starting point for the conversation between training incumbent and curate, partly so that the incumbent can get to know something of the curate's previous experience, and partly to help to shape the focus of activity during the curacy.

It may be helpful to revisit this list, perhaps prior to scheduled meetings with the ADIME.

You can either rate priority with a number (e.g. 1-5) or a time frame (e.g. six months, IME 5 etc)

Skills Checklist

Criteria A Christian Faith, Tradition and Life

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Education			
Knowledge of how adults learn
Baptism preparation:			
as an individual
in a team
Children’s Church or equivalent
School Assemblies: church school
non church school
Confirmation -- children and young people
Confirmation instruction - adults
Involvement in a church or school youth group
Preaching			
Parish Eucharist
All-age worship
Preparation of audio/visual aids
Weddings
Funerals
To non-regular churchgoers
Public speaking -- not preaching

**Criteria B
Mission, Evangelism and Discipleship**

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Awareness of local context, in particular the social profile
Developed theology, understanding and practice of mission
Ability to present the Gospel message to those with little or no church background
Experience of using one of the evangelism resources, e.g. Alpha, Emmaus etc

**Criteria C Spirituality and Worship
Conduct of Worship**

Requirements of Canon Law regarding worship	|...|...|...|...|...|		.....
1662 Morning or Evening Prayer (sung)	|...|...|...|...|...|		.....
Common Worship -- Order 1	|...|...|...|...|...|		.....
Common Worship -- Morning and/or Evening Prayer	|...|...|...|...|...|		.....
Baptisms	|...|...|...|...|...|		.....
Weddings	|...|...|...|...|...|		.....
Blessing after a civil marriage	|...|...|...|...|...|		.....
Funerals	|...|...|...|...|...|		.....
Worship not following a prescribed form	|...|...|...|...|...|		.....

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
All - age worship
Writing and planning special services
Choosing music and liaison with musicians
Reading, speaking and singing in church
Leading intercessions
Preparing the church and books for worship
Preparing the Communion vessels
Digital worship

**Criteria D
Personality and Character**

Personal Development

Spirituality and prayer life: Daily Office, Quiet Time, prayer styles, Spiritual Director	|...|...|...|...|...|		.....
Biblical studies	|...|...|...|...|...|		.....
Reflection on role(s) and work	|...|...|...|...|...|		.....
Reflection on life journey	|...|...|...|...|...|		.....
Awareness of own learning style	|...|...|...|...|...|		.....
Continuing theological reflection/ making connections	|...|...|...|...|...|		.....
Development of appropriate working rhythm, including time off, retreats etc.	|...|...|...|...|...|		.....
Awareness of sexual dynamics in working relationships	|...|...|...|...|...|		.....

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Development of understanding of partnership in ministry
Development of creative support networks
Understanding of confidentiality
Exercising a leadership role/ awareness of own leadership style

Criteria E: Relationships

Pastoral

Marriage requests e.g. from divorced people or co-habitees	|...|...|...|...|...|		.....
Marriage preparation	|...|...|...|...|...|		.....
Banns	|...|...|...|...|...|		.....
Special licences/Archbishop’s licence	|...|...|...|...|...|		.....
Funeral visiting	|...|...|...|...|...|		.....
Teaching about prayer	|...|...|...|...|...|		.....
Home Group leadership	|...|...|...|...|...|		.....
Pastoral visiting	|...|...|...|...|...|		.....
Visiting the sick at home	|...|...|...|...|...|		.....
Visiting the sick in hospital	|...|...|...|...|...|		.....
Ministry to the sick and dying:			
in hospital	|...|...|...|...|...|		.....
at home	|...|...|...|...|...|		.....
Healing services	|...|...|...|...|...|		.....

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Ministry in an institutional setting e.g. prison, old people's home
Working with volunteers and pastoral management
Pastoral counselling/listening skills and awareness of own limitations
Additional Skills			
Emergency baptism in hospital
Local incident emergency plans
Blessing of objects, homes and people
Encountering the mentally ill
Anointing the sick
Thanksgiving for birth of a child
Death of babies -- including stillbirth, abortion, miscarriage
Sudden death e.g. accident, suicide, major incident

Criteria F: Leadership, Collaboration, Community

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Previous Experience			
Long-term planning and development
Goal/objective setting and evaluation
Conflict resolution
Schools -- primary and secondary e.g. school governor
People with mental illness
People with disabilities
Work amongst deaf people
Community development
Interfaith dialogue
Effective teaching of the Christian faith within a changing culture
Media skills
Chaplaincy work -- industrial, hospital, schools, prison, community groups
Tourism and use of church buildings
Rural ministry
Urban and inner-city ministry
Suburban ministry
Spiritual direction/pastoral counselling

**Criteria G:
Vocation and Ministry with the Church of England**

	<i>Level of experience gained to date</i>		<i>Priority rating for future development</i>
	Low	High	
Parish Organisation Skills			
Preparation for and chairing of meetings
Legalities of lay officers, PCC & APCM
Paper management
Time management
Presentation skills and parish publicity
Managing parish finances
Church registers
The keeping of records
Simple accounting and budgeting
Writing magazine articles
Working with the media
Child protection awareness
Personal safety awareness

Appendix B sample reports and proformas

Contents

1. Supervision report
2. Supervisor's check list
3. Sermon report
4. Church warden's Report
5. IME5 Placement Working Agreement
6. Placement Supervisor's Report
7. Incumbents Report IME 4 (recommendation for ordination to priesthood)
8. Incumbents Report IME 5 (progress report)
9. Incumbents Report IME 6 (final report)

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Sample Supervision Notes

A reminder: feedback will come from the curate's observations, from the impact of behavior on others, directly from the congregation or ministry team, as well as from the training incumbent.

Date
Subject or Focus of Supervision
Observations or Insights <i>A brief note of the context, incident, or issue</i>
Motivational Feedback <i>What have you notice that you want to do more to gain confidence?</i>
Developmental Feedback <i>What have you noticed that you want to do differently to build confidence?</i>
Any Agreed Actions
Date Record Agreed

Supervisor's Check List

Examples of poor skills	Examples of better skills
not listening to various cues, signals	listening carefully, taking up cues
butting in, interrupting	allowing space, and some pauses
making assumptions, 'knowing' or assuming answers	seeking the individual's answers; extending the scope of the interview by offering possible links
trying to influence, or providing own solution, manipulative	shaping the interview, but encouraging the person to come to their own solution
asking leading or closed questions, and asking two questions at one time	asking open questions, questions which draw out more information, avoiding questions with yes/no answers
being threatening, heavy handed, devaluing and defensive; officious, pressurising, sarcastic and sexist	being friendly, gentle, sincere, encouraging, genuinely interested
showing lack of empathy, unable to acknowledge true feelings	showing strong empathy and compassion
offering unrealistic promises/choices	offering realistic and rational assessment of genuine choices
speaking too much, too hurriedly, not allowing time for answers	slowing the pace down, especially when there are signs of panic; making space for each person to think
wandering away from painful material; changing the subject	helping painful material to be expressed and picking up difficult issues
being critical and shocked	being positive even if surprised
being eager to get the information or outcome which the supervisor wants	clarifying issues, and alternative action but ensuring choice is with the other
putting words into the other's mouth	using person's own words to reflect back, repeat, recap, and sum up
incongruous sharing of experience - 'I get fed up too...'	using own experience without revealing it, to reach other's experience
inviting disloyalty to other people; running down, or defending too quickly, a third party	allowing different feelings to be expressed even if not agreeing; assuring confidentiality and discretion (where appropriate)
not offering time to consider issues	offering further time to follow up, as well as time for reflection in the interview
getting angry when you don't get your own way	offering ongoing support, defusing a crisis and leaving door open

Sample sermon report

Note to curates - if you are going to print this as a hard copy you will need to create space for respondents to write in.

Thank you for agreeing to give your curate feedback on their preaching and their sermon. Please try to give specific examples when you give feedback.

Curate:

Location:

Date:

Type of Service:

Readings:

Context

Look around, how many people are present?

What sort of people (age, diversity)?

What sort of service (Eucharist, All Age, Book of Common Prayer etc) ?

What challenges might the preacher face? (noise, poor acoustic, people moving around?)

Content

How did the sermon start?

(Was the preacher confident and clear, did they grab your attention?)

What was the main point of the sermon?

(Could you sum up the message in one sentence? Did you hear the good news of the gospel? Were you challenged?)

Was the structure, shape or story of the sermon clear?

(Could you tell where the sermon was going, did you follow the line of argument, did the examples or story fit the message)

Style

Was the style of the sermon (length, use of language, example or humour, use of props or interaction with the congregation) appropriate to the context?

Cont....

Delivery

Could you hear the sermon clearly? (If not, why not?)

Was the curate's voice interesting, varied in speed and tone?

Does the curate have any mannerisms, or habits that they need to be aware of?

Other Comments

Other positive feedback (Did anything really stay with you from the sermon?)

Other areas for the curate to develop

Sample church wardens report

Church wardens are particularly asked to comment on the curate's formation with regard to Criterion G. Vocation and Ministry within the Church of England. It would be particularly appropriate for a portfolio to include this report in the case of a curate who has exercised ministry during their training incumbent's sabbatical, or where a curate has led a piece of development work - such as the MAP process, or a building project.

Note to curates - if you are going to print this as a hard copy you will need to create space for respondents to write in.

Thank you for completing this report. Please give specific examples where possible.

Name of Curate

Name of Church Warden

Date of Report

What activities have you observed the curate participating in, or leading?

Please describe the activities outside worship that you have observed the curate undertake (eg charring meetings, leading task groups, attending or charring PCC or sub-groups). You might comment on any particular challenges they faced.

What has the curate done well in these contexts?

For example, were they well prepared, well organised, confident in handling difficult people or sensitive situations, did they have a good grasp of any legal or practical processes involved?

How did the curate interact with others?

For example, were they good at drawing everyone into discussion, challenging inappropriate behaviour or language, summarising decisions, delegating tasks?

What could the curate develop or improve in the future?

You might comment on any of the things listed above, if you observed that the curate could develop their skills or knowledge in these areas.

Is there anything else you would like to add?

IME2 Placement Working Agreement

Please read the notes at the end of the form before completing. This form should be adapted according to the placement context.

Curate

Supervisor

Period of placement
From:

To:

Placement Organisation

Focus of the placement

Placement Tasks and / or Events

Time Requirements
(Outline Placement Programme / Key events)

Dates

Staff Meetings (where appropriate)

Supervision Meetings

Final Debrief and Report

Safeguarding

Southwark Diocese regards safeguarding as a top priority. It is the joint responsibility of the curate and the Supervisor to ensure that the curate understands the importance of best practice in safeguarding, has read and understands the placement organisation's safeguarding policy and procedures and adheres to them at all times.

We confirm that we have read, discussed and agreed to work according to the placement organisation's safeguarding policy and procedures.

Supervisor's signature		Date	
Curate's signature		Date	

Agreement

We have discussed and agreed issues of confidentiality, boundaries, feedback and professional behaviour. We understand and commit to the shared expectations as discussed and outlined in this agreement.

Curate's signature		Date	
Supervisor's signature		Date	

PLEASE NOTE:

1) A copy of this agreement should be retained & emailed or posted to the IME2 Lead jeremy.clark-king@southwark.anglican.org

Jeremy Clark-King
Trinity House
4 Chapel Court
Borough High Street
London SE1 1HW

Sector / Parish Placement Supervisor's Notes

Thank you very much for agreeing to host a curate on their placement; your time, expertise and commitment are greatly valued and experience shows that curates gain enormously from placement opportunities. These notes are designed to give you information about the placement to help you work well together; please do not hesitate to get in contact if you have any questions or need further information. Thank you once again for your help.

Purpose of the placement

Curates are expected to complete a placement outside of their parish context to gain a better understanding of leadership and ordained ministry.

Examples might include

- a parish serving a different demographic or of a different tradition
- a prison or hospital chaplaincy
- a school chaplaincy
- another setting as agreed by the IME2 Director

In some cases the placement will have been agreed in order to help the curate meet outstanding learning outcomes or to develop in an area of ministry already flagged up as in need for further experience. In these cases supervisors will have been given information and what particular outcomes are being looked for. In other cases the outcomes are more open and the fruit of the learning will only become apparent at the end of the placement.

Time Commitment

The placement is normally for four working weeks or the equivalent spaced across a longer period of time. How this is organised should be agreed between curate and supervisor and will inevitably be shaped by context.

Focus and Key Tasks

Because the placement is only of limited duration, it is important that a key focus or key foci are agreed at the start, whether this be a theme, or particular projects. Just as the focus or foci need to be agreed, so key tasks or events need to be agreed so that the curate knows what is being asked of them and what they will be doing / involved in.

Dates for supervision should be included in this. Inevitably in some cases the placement will develop in ways which require a revision: this is fine as long as the core learning requirements are being met. An outline programme should be devised and discussed which shows how the placement time is likely to be used.

Assessment

There is no formal assessment expected of the curate in terms of written work, but they will each write a report on the placement to be included in their portfolios. The supervisor is also asked to write a report (details below).

The Role of the Supervisor

1. The Supervisor is expected to give the curate opportunities to understand and experience the life and ethos of the placement organisation, as well as opportunities to get practical hands-on experience as appropriate. A working agreement must be

completed before the placement begins in order to clarify what the curate and the Supervisor expect from the placement. It is important that the working agreement is both realistic in terms of time commitment but also enables the curate to gain a good understanding of the placement organisation.

2. During the placement supervision meetings should be planned where concerns and questions from both parties can be raised, and where the Supervisor can give constructive feedback to the curate. It is vital that the Supervisor is also available informally to help the curate to make the most of the placement experience.
3. At the end of the placement the Supervisor is asked to write a report on the curate in the placement setting; the report should be discussed with the curate and then sent to both them and the IME2 Lead. A *pro forma* report form is provided, but it is understood that placements differ significantly and that reports will inevitably be somewhat different in content. These reports will be included in the end of curacy assessment portfolio produced by each curate.

IME2 PLACEMENT SUPERVISOR'S REPORT

Curate: Supervisor:

Period of placement
From: To:

Placement Location

Please read the notes at the end of this form before completing. Please complete the form electronically.

Please indicate, with evidence, in what ways you have seen the curate develop and also point out specific areas for future development.

Section A. Christian tradition, faith and life

Comment on the curate's journey of faith	
The curate's development of the habit and skills of theological reflection and reflective practice with a focus on their engagement with diversity	
Areas for development	

Section B. Mission, evangelism and discipleship

Evidence of a developing and embodied understanding of mission and evangelism	
Comment on the curate's experience and skills of enabling others to grow in Christian discipleship	
Areas for development	

Section C. Spirituality and worship

Comment on rootedness in patterns of personal and corporate prayer	
Comment on the curate's skills in preaching and leading public worship	
Comment on growth in the love of God, Christlikeness and a spirituality that informs their relationship with others and their engagement with the world	
Areas for development	

Section D. Personality, character and relationships

The curate's reflexivity in relation to personality and relationships	
The curate's personal qualities in relating to others	
The curate's capacity to live within boundaries	
Areas for development	

Section E. Leadership, collaboration and community

Examples of the curate's ability to lead, collaborate and empower others in leadership	
Areas for development	

Section F. Vocation and the Church of England

Evidence for the curate’s understanding of the nature and scope of public ministry within the Church of England	
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General comments (please include reference to Leadership and Growing Leaders)

Please offer two or three key ministerial qualities you see in the curate.	
Please highlight one or two areas that you feel the curate should work on for particular development	
Please suggest any additional training needs that have come to light	
Please add any other comments you wish to record.	

PLEASE NOTE:

*This report should be shared with the curate and also emailed:
Jeremy.clark-king@southwark.anglican.org*

I confirm that the curate has seen the final version of this report. (signed):

Supervisor:
Date:

Curate:
Date:

Notes

Your feedback on what you have observed in their ministry is an important additional view that we value in assessing their overall formation and development. Please feel free to comment on your own perceptions of the curate and give examples of strengths and possible weaknesses in each of the above areas. Because the placements are so varied in the experiences offered, we appreciate that you may have more to write in one section than another. If you have any queries please feel free to contact the IME2 Lead.

1. This report is written to be shared with the curate.
2. The report should highlight existing abilities and skills, but also include constructive criticism regarding areas where you feel there is need for particular development.
3. Please complete every section if at all possible.
4. Please ensure you discuss the report with the curate. Although the curate may not agree entirely with your comments, and there may be some amendments agreed, please remember that this is not a joint report but yours.
5. Please make sure both you and the curate sign the final report.
6. The curate may, if they wish, make their own further comments in a separate note, and send them to the IME2 Lead.

Training incumbent's report outline for IME 4

Please write in narrative form and give sufficient detail for the quality of the curate's work to be clear from your account. Please write clearly and frankly about any areas of concern or issues for future development.

Areas for focus are outlined below, and these are followed by a sample report which may help to indicate the kind of style which is helpful.

Christian faith, tradition and life

Please comment on your overall impressions of your colleague's work and progress in this first year. In particular, how has s/he managed the transition into ordained ministry?

Your colleague has now preached a number of times and led worship in the parish. Please comment on his/her capacity to inhabit the public role, to preach and to lead worship. It is helpful to comment on the form, content, and style/presentation of preaching.

Please reflect on your experience of supervision with your colleague. How well is s/he able to reflect on his/her practice in these meetings and relate experience to theology/biblical teaching/church tradition?

Mission, evangelism and discipleship

Does your colleague demonstrate an understanding of the local context and understand what might be effective, in terms of mission and public engagement? Have they been willing and able to engage beyond the church, for example with local schools, community or para-church groups?

Spirituality and worship

Please confirm that your colleague has attended daily prayer as outlined in the Learning Agreement, or explain any changes, and comment on any observations of their spiritual discipline as you have observed it.

Please indicate whether your colleague has undertaken baptisms and funerals and is now confident to do so independently.

Personality and character

Has your colleague managed the practical aspects of the transition to ministry? For example, are they well organised, managing their time effectively, demonstrating that they can balance ministry, family and relaxation in a healthy balance?

Relationships

How is your colleague perceived by the congregation? Has s/he an easy and relaxed manner in building relationships? Is s/he building pastoral relationships with individuals (e.g. home communion, discipling or mentoring)

Leadership, collaboration and community

Is your colleague able to demonstrate a realistic balance of authority and obedience in role? Are they able to work with you as a colleague, to lead when required and to step back as appropriate?

Vocation and ministry within the Church of England

Do you have any particular concerns about your colleague's work or training? Have these been discussed / were these discussed specifically when you met with the Area Director of IME, and with what result? Are there areas of formation or character which still give cause for concern?

Do you recommend that your deacon colleague is ordained to the priesthood this year?

Sample Report IME 4

Christian faith, tradition and life

It has been good to see how quickly Joe has settled into ministry in the parish of St Anselm's. In the early weeks he was keen to meet people and quickly established an easy presence, able to talk about his call to ministry in a relaxed and appropriate way, for example in introducing himself to local business owners and community members.

Joe's family have found the transition to a new area of the country challenging and, at first, needed time to establish new patterns of contact with grandparents and friends. However, they have worked hard to find a good balance, and are able to speak positively of the experience.

Joe's first sermons were over complicated and his delivery was at times rushed and lacked confidence. He has responded well to feedback and is now more able to communicate the gospel in ways which engage the congregation. He knows that he needs to continue to work on his delivery and we have considered whether some additional support, such as voice coaching, might help. Similarly, Joe can lead informal worship well, but appears less relaxed on more formal liturgical occasions and needs to find a way to inhabit the space, for example at a big church funeral. I am confident that this will come with time, as Joe is self-aware and keen to learn.

I enjoy supervision with Joe who demonstrates good theological and biblical insight. His awareness of the wider culture and of more recent writing have been a lively stimulus to me. We are able to explore areas of difference together and Joe is not afraid to ask why something is done in a particular way in the parish.

Mission, evangelism and discipleship

Joe has a heart for the gospel and a natural enthusiasm which is infectious, for example when sharing a biblical story with a toddler group, or praying with someone on the street.

He fits well into our suburban setting and is easy with everyone he meets. He recognises that there are aspects of urban life which are less familiar, for example our neighbours of other faiths, and is willing to engage and ask questions.

We have a good relationship with local schools and Joe takes assembly in one of the primary schools on a weekly basis. He works hard to shape and resource these assemblies and the school report that he has a good rapport with the children.

Spirituality and worship

Joe has been conscientious in attending our daily morning prayer together. We have found it increasingly difficult to sustain a routine for evening prayer and so this is usually said privately.

He has taken regular time to meet with a cell group and his spiritual director.

Joe has led our family service on a number of occasions, which have included three baptisms since he arrived. He built a good rapport with the families and coped well with one noisy toddler, so that everyone was able to relax and participate in the service.

Joe has only taken one funeral so far, as we do not have many funerals in the parish. We are aware of this issue and have arranged with local colleagues to ensure that he quickly gets more experience in this area.

Personality and character

Joe is a friendly outgoing character who, after a slightly tentative start, seems to have settled well into his new role. He is hard working, but guards his time with his family well. In the first months of his curacy, there has been a limit to the level of challenge he has faced in the role, but he has made a good start.

Relationships

The congregation of St Anselm's are used to having curates and have made Joe very welcome. He is able to "work the room" over coffee after the morning service and recognises the importance of a friendly smile and a quick chat.

He has made a few pastoral connections, particularly with the families whose children he prepared for baptism. He is currently preparing three adults for confirmation and this is giving him a good experience of helping others to grow in faith, prayer and discipleship.

Leadership, collaboration and community

Joe is unfailingly willing and able to take direction well. We have had no occasions on which he has challenged my authority.

We have yet to see Joe in a role where he has to inhabit the public role with any gravitas or seriousness and I have a few concerns about this. He will need to develop a little more confidence in his own authority as the curacy proceeds. I expect this to come with experience in the role.

Vocation and ministry within the Church of England

Joe has made a good start in ministry and is clearly enjoying his new role and flourishing in it. It will be good to see him being able to work more independently and to lead liturgical worship by presiding at Holy Communion.

I have no hesitation in recommending him for ordination to the priesthood.

Training incumbent's report outline for IME 5

Please write in narrative form and give sufficient detail for the quality of the curate's work to be clear from your account. Please write clearly and frankly about any areas of concern or issues for future development.

Areas for focus are outlined below, and these are followed by a sample report which may help to indicate the kind of style which is helpful.

Christian faith, tradition and life

Please comment on your overall impressions of your colleague's development and ongoing formation in this second year. The Church of England makes a distinction between diaconal and presbyteral/ priestly ministry. If appropriate, comment on how your colleague has managed the transition.

Comment on your experience of supervision with your colleague. What developments do you notice in his or her capacity to reflect in practice in these meetings and relate experience to theology/biblical teaching/church tradition?

Please comment on the development of your colleague's confidence in preaching and leading worship, and on any notable experiences in the past year - for example preaching at a major festival or significant wedding or funeral.

Mission, evangelism and discipleship

Comment on any initiative which your colleague has led, or taken particular responsibility for in the past year.

How has s/he been able to engage in mission (MAP, outreach initiatives, projects which serve the local community)?

Has your colleague had the opportunity to step outside his or her comfort zone this year and how have they responded?

Has your colleague experienced preparing adults or children for baptism, first communion or confirmation?

Spirituality and worship

How has your colleague demonstrated their understanding of spirituality in others or in diverse contexts, for example in planning and leading a quiet day or weekend away?

Has your colleague led a variety of services, including those intended for children and families?

Please indicate whether your colleague has undertaken weddings and is now confident to do so independently.

Personality and character

How have you seen your colleague maturing in ministry? Is s/he able to take initiative and to develop his or her own skills and gifts?

Has your colleague faced any particular challenges in the past year and how has s/he coped with them?

Do you have any concerns about your colleague's resilience in ministry?

Relationships

Has your colleague developed deeper pastoral relationships in the past year?

What particular gifts and skills are emerging?

Does your colleague show compassion and patience in dealing with people in need?

Has your colleague established appropriate boundaries in pastoral relationships?

Leadership, collaboration and community

Has your colleague been able to lead a particular area of work this year?

What do you observe about his or her leadership skills?

How does your colleague collaborate and work in a team?

Is your colleague able to recognise and encourage the gifts of others?

Vocation and ministry within the Church of England

Do you have any particular concerns about your colleague's work or training?

Have you made any major changes to the pattern of your working relationship or the learning agreement?

What are your hopes and expectations for your colleague in the third year of their curacy?

Sample Report IME 5

Christian faith, tradition and life

Susan has blossomed and flourished in ministry since her ordination to the priesthood. She is clearly happy working independently and enjoys the greater freedom and flexibility she has experienced in the past year.

She presides at the Eucharist with evident joy and appropriate dignity. It has been a privilege to observe her in this role. She has been able to offer cover to a number of neighbouring parishes in vacancy and this has given her experience of worship in different traditions. Reports from those parishes have been warm and positive.

Susan found theological reflection a challenge in the early part of her ministry and struggled to find a pattern of reading which would inform and support her reflection. At my suggestion, we now read a book together (most recently it was the Archbishop's Lent book, *Dethroning Mammon*) and this has facilitated a deeper quality of reflection on mission in our context. Susan is primarily an activist and will always prefer to work out her theology in practice.

In the same way, her preaching is lively and full of interesting stories and colour but can lack theological depth. Susan needs to be prepared to dig deeper in to the meaning or background of a text in order to develop her preaching. She knows this, but finds it difficult to prioritise.

A particular highlight of the past year has been Susan's leading of our Palm Sunday passion reading and liturgy. She found volunteers, rehearsed them well, and added musical and visual props to the reading, which made it really come alive. The congregation were delighted and moved by the experience and have continued to speak about it for some weeks afterwards.

Mission, evangelism and discipleship

Susan led our team of Robes volunteers this year and has managed this, at times, thankless task, with patience and enthusiasm. She has a good rapport with both volunteers and with the guests. She has a heart for the poor and disadvantaged which is demonstrated in her willingness to go the extra mile for someone in need.

This has led her into some challenging situations, for example when accompanying a young asylum seeker to register, and in visiting the homes of asylum seekers and refugees. Her care and concern have generally been infectious and she has encouraged others to take a more informed view of a complex situation - including at one point lobbying a local MP with regard to a Christian Syrian family in need.

Susan has prepared a group of children for their first communion and managed the process well, learning to cope with the unpredictability of the group and being flexible but firm in ensuring that they were ready for the day of their admission to communion.

She has not yet had any significant experience in teaching adults, although she did run one of our Lent groups using the York Course material.

Spirituality and worship

Susan's spirituality is well developed through a long practice of Celtic daily prayer and regular quiet days. She is keen to share her experience with others and has led a Quiet Day for the parish using poetry and art, which was well received by those who attended. She recognises that the day would have been more effective if she had used volunteers to cover some of the practical aspects which would have freed her to be more engaged in prayer herself.

Susan has now led a variety of services, including a good number of funerals, baptisms and weddings. She was able to take a significant church funeral in my absence and worked well with the choir and others to ensure that all went smoothly. She leads all worship confidently and is able to manage all the associated tasks, such as the choosing of hymns, design of liturgy and preparation of service sheets. She has a pleasant and confident singing voice which she uses to good effect in our monthly evening Taize service.

Personality and character

It has been good to see Susan step into more leadership roles where she has a natural confidence and bubbly enthusiasm. People are easily drawn into her ambit and she is able to encourage others.

She has shown plenty of initiative in starting new areas of work in the parish this year, including "Ashing to Go" on Ash Wednesday and a prayer walk in response to the Archbishop's call "Thy Kingdom Come".

Susan has significant family responsibilities and the death of her mother this year has been a serious bereavement. She was able to take time off to be with her mother in the last stages of her illness and to help in the planning of the funeral. Wisely she did not take the service herself, recognising the need to mourn in this situation. She has been gently returning to funeral ministry and has taken crematoria services in the past few weeks.

While I do not have any concerns at the moment with regard to Susan's resilience in ministry, she does have a tendency to dive into everything that presents itself and will need to learn to manage her resources more robustly as the routine demands increase.

Relationships

Susan has formed good pastoral relationships in the parish. She regularly takes home communion to the housebound and is valued for her warm and thoughtful response to those in need.

Susan will always want to go the extra mile and can sometimes overstep sensible professional boundaries. She now appreciates the need to manage caring relationships so that they are sustainable in the longer term. Her thoughtful pastoral and caring gifts will ensure that she is perceived as an empathetic and wise pastor in the future.

Leadership, collaboration and community

Susan has led a number of initiatives this year, both in her own right and with volunteers. She is gaining in wisdom in recognising that longer term planning ensures that volunteers

can be drawn in and given more responsibility. When she does not do this, she finds that she has too many tasks to undertake alone.

Susan works well with volunteers and her warm and accessible style make people happy to work with her. She is always clear and friendly in her guidance and expectations.

Susan is a good team player, who is happy to be part of a group and does not always need to have her own way.

Vocation and ministry within the Church of England

I am happy that, despite needing some time off to deal with a family bereavement, Susan has been able to expand her experience during the past year. She carries out all the routine tasks of ministry competently and with good humour and sensitivity.

We are considering tasks which might stretch her in the year ahead and she is likely to take on a chaplaincy placement, which will suit her pastoral gifts and enable her to reflect on the right role for the next stage in ministry.

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Training incumbent's report outline for IME 6

Please pay particular attention to the ministry to which the curate has been recommended - incumbent or assistant status, and ensure that you reference the appropriate formational criteria.

Please write in narrative form and give sufficient detail for the quality of the curate's work to be clear from your account. Please ensure that the character of your curate and their qualities are described in such a way that the bishop can write a job reference if required for the future.

Areas for focus are outlined below, and these are followed by a sample report which may help to indicate the kind of style which is helpful.

Christian faith, tradition and life

Comment on your overall impressions of your colleague's development through the period of their curacy. In particular, how has his or her preaching ministry matured and developed?

Has your colleague continued to read and study, showing that s/he is likely to maintain the discipline in future ministry?

Comment on your experience of supervision with your colleague. What developments do you notice in his or her capacity to reflect in practice in these meetings and relate experience to theology/biblical teaching/church tradition? How have you seen their capacity to develop others emerge in this year?

Mission, evangelism and discipleship

Comment on any areas where your colleague has enabled others to engage in mission and evangelism.

How has your colleague engaged with the parish Mission Action Plan?

What evidence has your colleague shown of being able to encourage others on the path of discipleship?

Spirituality and worship

What have you observed of your colleague's prayer and spiritual life? Is s/he formed by regular prayer and open to the promptings of the Spirit?

Has your colleague taken a regular retreat or quiet day?

As your colleague has continued to lead worship where do you see particular gifts and strengths? Are there areas for further development?

Has your colleague led services away from the parish, or any major civic service during their curacy, which would demonstrate flexibility and capacity to adapt his or her style to a new context?

Has your colleague experienced leading worship across a good range of situations and church traditions?

Personality and character

How has your colleague matured or adapted to ministry over the period of his or her curacy?

What have you observed of your colleague, under stress, in conflict situations, or when managing complex competing claims on his or her time?

Is your curate able to reflect with insight on his or her strengths and weaknesses? How have you seen him or her learning from the challenges of a new context of public ministry?

Are you confident that your colleague has the self awareness and self discipline to move in to an incumbency role?

Relationships

Has your colleague developed a good range of pastoral relationships within and beyond the parish?

How has your colleague managed relationships with parish officers and colleagues?

Has your colleague demonstrated empathy and honesty in relationships in the parish, deanery and wider church?

Are there particular relationships which demonstrate your colleague's pastoral gifts and skills?

How has your relationship with your colleague matured? Are they able to challenge and support you appropriately?

Leadership, collaboration and community

Particularly in the case of curates recommended for incumbent status ministry, please comment on the curate's capacity to work independently, to demonstrate leadership and to develop others.

Does your colleague have the experience and skills to lead a church?

What kind of leadership does your colleague best embody and would they bring to a new context?

Vocation and ministry within the Church of England

Make any comments regarding strengths which might be important in future ministry and outstanding formational or training needs.

Please make it clear that you believe that your curate is ready to exercise independent leadership in an incumbent status post and any ongoing areas for development.

Sample Report IME 6

Introduction

Ben has been the full time stipendiary curate of St Bede's, Littlehampton, for the last three years. St Bede's is a suburban church with a central tradition and a significant civic presence.

Ben has been a good curate, who has engaged fully in the life of the town and parish, and is now ready to move to a post of incumbent status.

Christian faith, tradition and life

Ben arrived with a good academic record and showed, from the beginning of his curacy, that he had a lively theological interest and excellent preaching skills. During his curacy he has become more relaxed in his preaching and is more able to relate the gospel to the lives of people in the parish. He has an imaginative turn of phrase and can usually find an interesting topical slant to enable him to preach the gospel afresh in our setting. He often receives positive feedback on his sermons.

Ben continues to read avidly and his blog demonstrates that he remains keen to apply his reading to his experience as a curate. I expect him to continue to read and study keenly - he is already considering an MA course in preaching and pastoral ministry as the next step.

During his curacy Ben has not only led Lent groups and Discipleship groups in the parish, but taught on the Bishop's Certificate, making the best use of his previous experience in adult learning. He has a natural and easy way of making learning seem attractive to all, and three people from the parish have been prompted to begin further study at St Augustine's and St Mellitus with his encouragement.

Mission, evangelism and discipleship

Early in his curacy, Ben led the workshops which created our MAP. He did this in such a way that there was significant buy-in. He has subsequently led our work on developing adult discipleship.

Ben lives his faith in a way which is attractive and appealing to others. He naturally shares his story, for example in the pub or on the football pitch. He recently fronted our "Big Questions" sessions, which brought many fringe people into church and helped life long church attenders to be more confident in sharing their faith.

Ben has played a significant part in our local inter-faith events, encouraging others to visit places of worship and to both listen to, and share, faith with those from the local Muslim community.

Spirituality and worship

Ben needs time for silent prayer on a regular basis and has been faithful in attending morning prayer and our shared quiet time. He has a spiritual director, belongs to a cell group and has taken a retreat this year. My sense is that he draws deeply from his reading and study to resource his spiritual life.

Ben has a calm and confident persona when leading worship. He presides at Holy Communion with dignity and care. He has been able to lead a number of significant acts of worship during his curacy, including a number of large funerals and the Act of Remembrance at the local war memorial.

Ben has had few opportunities to lead worship outside his tradition. While he has led services from the BCP and Common Worship, he had not had any experience of Fresh Expressions or more unstructured services. He prefers worship in the central tradition which is our norm and has had little exposure to diverse worship.

Personality and character

Ben has gained in confidence and maturity throughout his curacy. He has, throughout, demonstrated calm and hard working commitment to the parish and to me.

At times, particularly while I was on Sabbatical leave last year, I know that Ben found the workload stressful, but he learned from the experience how to prioritise and the importance of recovery times after major events.

Ben is a private, quiet and reflective character who does not always find it easy to share his feelings. While we have a good relationship, I am aware that he processes much of his experience with others. At times this private “closed” face can seem distant, particularly from the parish, and Ben knows that he needs to make the effort to be more outgoing in larger groups.

I am confident that Ben has the self awareness for the next stage in ministry, but he will need to be in a setting where his pastoral and teaching gifts can be nurtured and will be appreciated.

Relationships

Ben is happiest in smaller groups or one to one encounters. In these settings he has real gifts of friendship, pastoral care and insight. In a number of cases, for example with a disabled housebound pensioner, he has shown thoughtful compassion and pastoral care - taking care to visit on Christmas Day when he knew that someone was otherwise going to be alone.

Ben sometimes lacks confidence in speaking up in meetings, but when he does he brings real insight and wisdom. He is on good terms with our Church Wardens and they developed a warm and appreciative collaborative relationship during my Sabbatical Leave.

I have very much enjoyed having Ben as my curate. We have developed a warm relationship of mutual care and he has been thoughtful in picking up tasks when I have been unwell or unusually busy.

Leadership, collaboration and community

Ben demonstrated during my Sabbatical Leave that he can work independently and take initiative when required. When the lead was stolen from the roof he acted promptly and effectively, including setting up an alternative worship venue in the local school.

Ben has a quiet and self-effacing manner but this hides an effective, well organised and thoughtful leadership style. He is very competent and would be well suited to lead a mature church which needs maintenance and stability, for example in a town centre or large village.

Ben has a heart for local community and during his curacy has been involved with our local schools, community centre and residential homes. Wherever he goes he is appreciated as a caring and pastoral figure. His dog, Jimmy, is a great asset in making friends and they are both well known in the town.

Vocation and ministry within the Church of England

Ben is ready to lead a smaller church, or a church within a team as a team vicar. He will be valued as a pastoral and caring presence in any community. He will want to continue with his studies and could be an asset to any deanery or diocese as an adult educator.

I commend him as ready for incumbency and wish him all the best in his future ministry, he will be a gift to any parish in the future.

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Appendix C Resources

1. Effective Conversations
2. Learning Styles
3. Reflective Practice
4. Book List
5. How Long is a Curacy

Effective Conversations



Effective Conversations

Starting Well

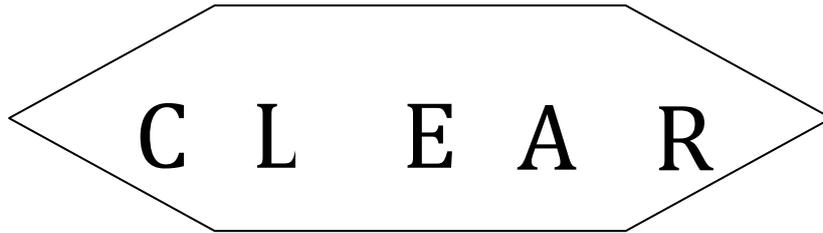
www.3Dcoaching.com

01462 483798

info@3dcoaching.com

3D's Coaching Principles

- 1. (re) Contract**
- 2. Responsibility**
- 3. Do Less**
- 4. Talk to the Person**
- 5. Do it**
- 6. Move**
- 7. Notice**
- 8. Stop**



A good conversation has a clear start, a great middle and a great end.

- **Contract¹**
- **Listen**
- **Explore**
- **Action**
- **Review**

Creating the container - STOKeRS²:

- **SUBJECT** - what do we need to think about today?
- **TIME** - given we have x minutes, what about that do we need to focus on?
- **OUTCOME** - what would you like to be different by the end of our time?
- **KNOW** - how will you know you have got what you need out of this time?
- **e**
- **ROLE** - how are we going to do this?
- **START** - where shall we start?

1 CLEAR from Hawkins and Smith
2 STOKeRS ©3D Coaching

Demonstration

Beginning questions

What did you hear? Questions, tone etc.

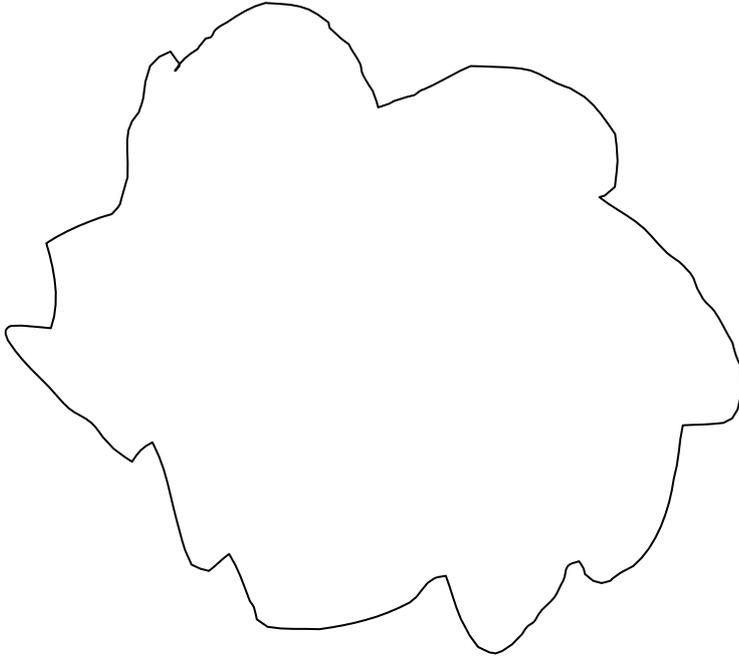
What did you see? Body language in coach, body language in person

What are you learning?

Ask the thinker how it felt to be in that conversation.

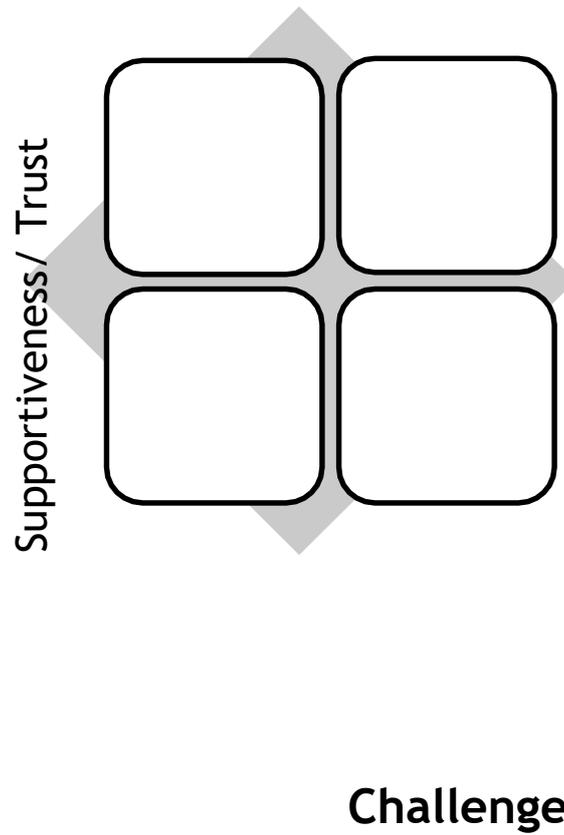
Listening

Headlines (single words)



Underbelly

High Challenge High Support (Blakey and Day)



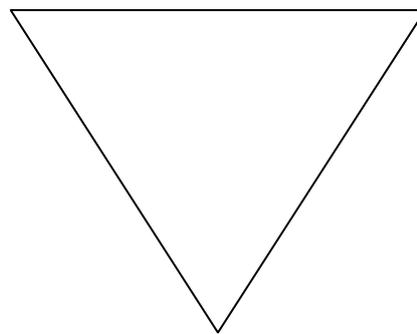
The Karpman Drama Triangle³

Persecutor

(gives them the power)

Rescue

(gives them the responsibility)



Victim

(gives them vulnerability)

³ Berne, Eric (1964). *Games People Play*. Ballantine Books (August 27, 1996).

In groups of 3 - keep your own time

- **Yellow - person doing the thinking about their stuff**
- **Red - person helping them think (using a coaching approach)**
- **Green - listen to the red person - note down how they use STOKeRS - are they clear**
 - **What they are doing?**
 - **How they will do it?**
 - **How they will know they have done it?**

Timings:

- **Each person will take a chair for __minutes**
- **Stop for a minute**
- **Feedback for ____minutes**

Developmental Feedback

Try and avoid getting back into the story or giving every single bit of feedback - choose two pieces only

- **Red - one thing I did well to facilitate that conversation - one thing I could develop**
- **Yellow - one thing red did well to help you think- one thing they could develop**
- **Green - one thing red did well on STOKeRS - one thing they could develop**

Observations on my practice

What I did well

What I could do differently

Powerful Questions I asked

What I am learning today

Things to bring

- A talk you need to prepare
- A letter or conversation that needs some thinking about
- Forward planning - looking at your diary for the next week/ month/ 3 months/ term/ year
- Looking back at something that went well and thinking about what you learned and how you can integrate that
- Looking back at something that went badly and thinking about what you learned and how you can integrate that
- 1 year/ 5 year/ 10 year planning for you/ for your organisation
- Succession planning
- A problem that needs unpicking
- Think about your team and how you can develop them/ develop together
- Prepare for your appraisal/ review

For your colleague to learn today, it needs to be real!

What we are noticing

- Transformation happens in a container
- Begin with the end in mind (Covey)
- People don't arrive until they have spoken (Kline)
- Be unconditionally positive about time
- Using we for what we are doing today is more supportive than you

More information

Website: www.3dcoaching.com/blog

Twitter: 3dclaire

Facebook: 3D Coaching

If you have enjoyed this, and want to take it further our 4 day programme, Transforming Conversations, run in the Diocese each November and February will help you learn more and embed the skills so that instead of just knowing what it looks like, you can apply it consistently.

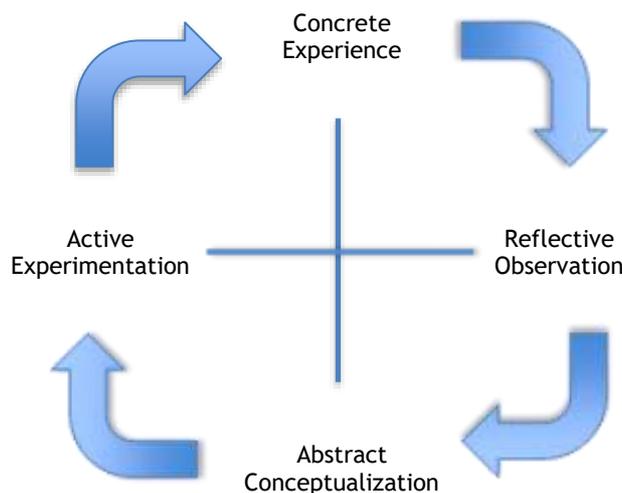
Learning Styles

There are many different approaches to learning, and each individual learns best in their own particular way. Some learn best by *doing* things, others by *seeing* things done, others still by *reading* how to do something, and yet others by *talking* it through; some learn best alongside other people, and some on their own - to name just a few examples.

Much of what we now understand about learning builds on the work of the educational theorist David Kolb. He resolves a question that arises from recognising the wide variety of ways that people learn best, namely 'How can I be an effective trainer when each individual is so different?' Kolb's answer is that people can only learn effectively through *experience*.

In fact, this already happens as we grow older. Many of the conclusions we draw about our work and ministry are shaped by the experiences we encounter along the way. One of the reasons that it is harder to teach adults than children is because adults need to test what they are being told against their own experience before taking a new idea on board.

Kolb says that when we engage with the reality of something by experiencing it we learn better than if we were only to think or talk about it. This doesn't of course rule out thinking or reflecting as key aspects of learning. However, a curate's placement in a parish largely all about learning through experience, and trying out for themselves the practical aspects of ministry. In Kolb's view, acquiring new knowledge, skills and attitudes requires learners to participate in a process of learning that sees different styles of learning deployed:



The Learning Cycle - Kolb

While an individual may feel more drawn to one or two stages of this cycle than others, for learning to be truly effective requires engaging with all stages of the cycle. So, for example, in undertaking supervision with a

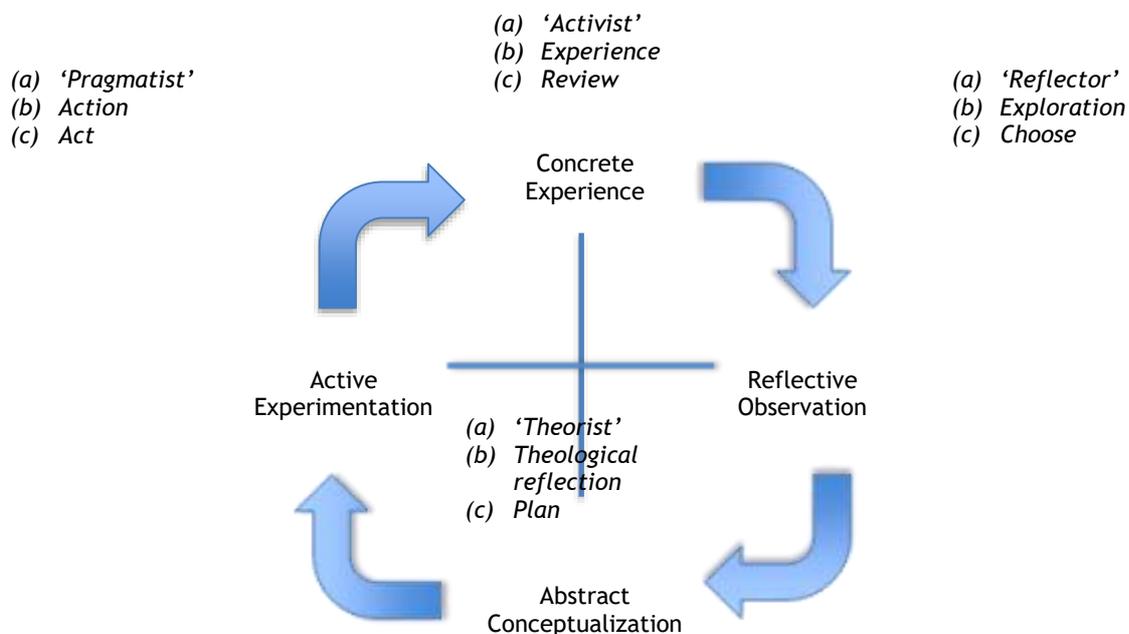
curate, you will want to ensure that your questions cover reflective observation (RO), abstract conceptualization (AC) and active experimentation (AE):

RO: What did you notice when you were delivering your sermon? What reactions did you see in the congregation? What feedback did people give you verbally afterwards? How do you feel when you were delivering it?

AC: What have you learned from this experience of preaching? What will you take away from this preach? What top tips about preaching have you noted for yourself? What have you learnt about your strengths in preaching? And what areas would you like to develop?

AE: What will you do differently next time? What other approaches to [X] could you try? How will you adapt your method of preparation based on this experience? What other approaches to preaching could you experiment with in future?

Kolb's original learning cycle has been built on and adapted in many different ways and can be seen in Honey and Mumford's Learning Styles Preferences model, as well as the Pastoral Cycle and the Mission Action Plan (MAP) Cycle:



Key:

- (a) Honey & Mumford Learning Styles Preferences
- (b) Pastoral Cycle
- (c) MAP cycle

Learning Styles in more detail

You will probably be familiar with some version of the 'Learning Cycle' or 'Pastoral Cycle' which suggests that learning happens through engagement with a process of

- Experiencing
- Reflecting on what happened
- Considering what it means
- Planning a future experience

In the case of a pram service, the process (which can start at any point) would look something like this:

- Taking responsibility for organising and leading a pram service
- Reflecting on what the experience was like for all those involved
- Asking how the service relates to wider issues of theology, mission strategy,
pastoral policy
- Asking what would work in the future and planning 'next time'

Key questions at each point would be:

- Can I have a go and do it?
- What are my thoughts, feelings, observations and reflections?
- How does this fit in with our strategy and theology?
- What works well? How can I be effective? What shall we do now?

Learning Styles

David Kolb, and later Peter Honey and Alan Mumford have suggested that there are four preferences in learning styles, usually described as:

Activist Reflector Theorist Pragmatist

Most people will feel particularly comfortable with one, perhaps two of these approaches, and find that others come less naturally. These styles roughly correspond with the points on the learning cycle and different questions will be asked at different times:

The activist says ‘can I do it now?’

The reflector wants to observe and ask questions, think about how it feels.

The theorist wants to know what it means, how it relates to other systems.

The pragmatist wants to know what will work best.

You may have done a questionnaire which gives you an indication of your preferences, or you may have an instinctive knowledge for what works best for you.

In the learning relationship it is important to experience both:

- Learning in comfortable, preferred and non-threatening ways
- Being expected to learn in ways which are challenging

The following notes outline the characteristics of each style, and ways in which those who are not comfortable with that style as a preferred way of working might seek to develop their skills and effectiveness in that area. We will not be very effective if we can only learn in one way, and sometimes life does not arrange itself to suit our preferences and personality types!

If you are an activist:

You will learn best from activities where

- There are new experiences/problems/opportunities from which to learn
- You can engross yourself in short 'here and now' activities
- There is excitement/drama/crisis and diverse activities
- You have visibility, chair meetings, lead discussion, give presentations
- You are allowed to generate ideas without constraints of policy or structure or feasibility
- You are thrown in at the deep end with a difficult task, such as a challenge with apparently inadequate resources and adverse conditions
- You are involved with other people, bouncing ideas off them, problem solving as a team
- You can 'have a go'

You will learn least, or react against activities where

- You have a passive role, listening to lectures, monologues, explanations, reading, watching
- You are asked to stand back and not be involved
- You are required to assimilate, analyse and interpret lots of 'messy' data
- You are required to engage in solitary work such as reading, writing, thinking on your own
- You are asked to assess beforehand what you will learn and appraise afterwards
- You are offered statements you see as 'theoretical' explanations of cause or background
- You are asked to repeat essentially the same activity
- You have precise instructions to follow and little room for manoeuvre
- You are asked to be thorough and detailed, tie up loose ends, dot Is and cross Ts

Key Questions for you will be

- Shall I learn something new that I did not know or could not do before?
- Will there be a wide variety of different activities? (I don't want to sit and listen for more than an hour at a stretch)
- Will it be ok to have a go/let my hair down/make mistakes/have fun?
- Shall I encounter some tough problems and challenges?
- Will there be other like-minded people to mix with?
- Will I have the opportunity to do something?

If you are a reflector:

You will learn best from activities where

- You are allowed or encouraged to watch/think/chew over activities
- You are able to stand back from events and listen/observe, i.e. taking a back seat in a meeting, watch a film or video
- You can think before acting, assimilate before commenting, have time to prepare, read in advance, have background information
- You can carry out painstaking research, investigate, assemble information, get to the bottom of things
- You have the opportunity to review what has happened and what you have learnt
- You are asked to produce carefully considered analyses and reports
- You are helped to exchange views with others without danger i.e. by prior arrangement or within a structured learning experience
- You can reach a decision in your own time without pressure and tight deadlines

You will learn least from, or react against activities where

- You are forced into the limelight, act as chair or leader, role play in front of others
- You are involved in situations which require action without planning
- You are pitched into doing something without warning, to produce an instant reaction or top-of-the head idea
- You have insufficient data on which to base a conclusion
- You are given cut and dried instructions on how things should be done
- You are worried by time pressure or rushed from one activity to another
- In the interests of expedience you have to make short cuts or do a superficial job

Key Questions for you will be

- Shall I be given adequate time to consider, assimilate and prepare?
- Will there be opportunities/facilities to assemble relevant information?
- Will there be opportunities to listen to other people's points of view, preferably a wide cross section of people with a variety of views?
 - Will I have adequate time to prepare and not be under pressure to extemporise?
 - Will there be useful opportunities to watch other people in action?

If you are a theorist:

You will learn best from activities where

- What is being offered is part of a system, model, concept or theory
- You have the chance to question the basic methodology, assumptions or logic behind something
- You are intellectually stretched, by analysing a complex situation, working with high calibre people who ask searching questions
- You are in structured situations with a clear purpose
- You can listen to or read about ideas and concepts that emphasise rationality or logic and are well argued/elegant
- You can analyse and then generalise the reasons for success or failure
- You are offered interesting ideas and concepts even though they are not immediately relevant
- You are required to understand and participate in complex situations

You will learn least from, or react against activities where

- You are pitchforked into doing something without a context or apparent purpose
- You have to participate in situations emphasising emotions and feelings
- You are involved in unstructured activities where ambiguity and uncertainty are high i.e. with open ended problems
- You are asked to act or decide without a basis in policy, or concept
- You are faced with alternative/contradictory techniques/methods without exploring any in depth i.e. as in a very general course
- You doubt that the subject matter is methodically sound i.e. questionnaires not validated, or statistics not available to support an argument
- You find the subject matter platitudinous, shallow or gimmicky
- You feel out of tune with other participants, i.e. lots of activists

Key Questions for you will be

- Will there be lots of opportunities to question?
- Do the objectives and programme of events indicate a clear structure and purpose?
- Shall I encounter complex ideas and concepts that will stretch me?
- Are the approaches to be used and concepts to be explored sound and valid?
- Shall I be with people of similar calibre to myself?
- Will this experience give me the chance to develop a general view or model?

If you are a pragmatist:

You will learn best from activities where:

- There is an obvious link between the subject matter and a problem or opportunity on the job
- You are shown techniques for doing things with obvious practical advantages i.e. how to save time, make an impression, deal with awkward people
- You are exposed to a model you can emulate and practise techniques with coaching and feedback from someone with credibility and experience
- You are given techniques currently applicable to your own job
- You are given immediate opportunities to implement what you have learnt
- There is high face value in the learning activity i.e. 'real' problems/situations
- You can concentrate on practical issues, i.e. action plans with obvious end results

You will learn least from, or react against activities where

- The learning is not related to an immediate need or benefit you recognise
- Organisers of the learning seem distant from reality, all theory, ivory towered
- There is no practice or clear guidelines on how to do it
- You feel that people are going round in circles and not getting anywhere
- There are political, managerial or personal obstacles to implementation
- You can't see sufficient reward from the learning activity i.e. better competence, shorter meetings, increased effectiveness

Key Questions for you will be

- Will there be ample opportunities to practise and experiment?
- Will there be lots of practical tips and techniques?
- Shall we be addressing real problems and will it result in action plans to tackle some of my current problems?
- Shall we be exposed to experts who know how to/can do it themselves?
- Will this really contribute to the immediate performance of myself and my colleagues?

Developing a range of learning styles

Developing your 'activist'

If this is not your preferred style, you may be inhibited from being more of an activist by

- Fear of failure and making mistakes
- Fear of ridicule
- Anxiety about trying new or unfamiliar things
- Self-doubt, lacking self confidence
- Taking life very seriously, very earnestly

Consider:

- Doing something new, something you have never done before, once each week.
- Visit a part of your organisation you are unfamiliar with, go jogging at lunchtime, read an unfamiliar newspaper, change the layout of your furniture in your study.
- Practise initiating conversations with strangers. At conferences and large gatherings force yourself to initiate and sustain conversations with everyone present.
- Deliberately fragment your day by changing activities each half hour. Make the change diverse, from cerebral activity to something routine and mechanical. If you have been talking, keep quiet; if sitting, then move about.
- Force yourself into the limelight. Volunteer to chair meetings or give presentations. Determine to contribute to a meeting within the first ten minutes.
- Practise thinking aloud and on your feet. Think of a problem and bounce ideas off a colleague, engage in games with a group such as speaking impromptu for five minutes on a given subject.

Developing your 'reflector'

If this is not your preferred style, you may be inhibited from being more of reflective by:

- Being short of time to plan or think
- Preferring to move quickly from one activity to another
- Being impatient for action
- A reluctance to listen carefully and analytically
- A reluctance to write things down

Consider:

- Practise observing, especially at meetings with agenda items that do not directly involve you. Study people's behaviour. Keep records about who does the most talking, who interrupts whom, what triggers disagreements, how often the chairman summarises and so on. Study non-verbal behaviour. When do people lean forward or back? How do they emphasise a point with a gesture? Notice people looking at watches, folding arms, chewing a pencil etc.
- Keep a diary and each evening write an account of the day. Reflect on the events of the day and any conclusions you draw from them.
- Practise reviewing after a meeting or an event. Go back over the sequence of events identifying what went well and what could have gone better. Perhaps tape conversations or meetings and play back, reviewing the details of the interaction. List observation, lessons learnt or conclusions drawn.
- Give yourself something to research, which requires painstaking gathering of data from different sources. Find information from libraries or talk to people about their knowledge or experience.
- Practise producing highly polished pieces of writing, Give yourselves essays to write on various topics (which you may have researched). Write a report or paper about something. Draft a policy document, or other statements about agreements and procedures. Volunteer to do the writing up for these types of tasks. Review what you have written and find ways of improving the clarity of information or style.
- Practise drawing up lists for and against a particular course of action. Take a contentious issue and produce balanced arguments from both points of view. When you are with people who want to rush into action, caution them to consider options and anticipate consequences.

Developing your 'theorist'

If this is not your preferred style, you may be inhibited from being more of a theorist by:

- Taking things at face value
- A preference for intuition and subjectivity
- A dislike of a structured approach to life
- Giving high priority to fun loving/spontaneity

Consider:

- Read something 'heavy' and thought provoking for at least 30 minutes each day. Summarise what you have read in your own words.
- Practise spotting weaknesses or inconsistencies in other people's arguments. Look at different newspapers of different persuasions and comparatively analyse their points of view.
- Collect other peoples theories, hypotheses and explanations about events; whether environmental issues, theology, natural sciences, human behaviour, anything which is a topic with different and preferably contradictory theories. Try to understand the underlying assumptions each theory is based on and see if you can group similar theories together.
- Practise structuring situations so that they are orderly and more certain to proceed in the way you predict. For example, plan a conference where delegates are going to work in different groupings. Structure the timetable, tasks and plenary sessions. Try structuring a meeting by having a clear purpose, an agenda, and a planned beginning, middle and end.
- Practise asking questions, the sort of questions that get to the bottom of things.
- Refuse to be fobbed off with platitudes of vague answers. Particularly ask questions designed to find out precisely why something has occurred: 'What is the relationship between this problem and what happened last week?'

Developing your 'pragmatist'

If this is not your preferred style, you may be inhibited from being more of a pragmatist by:

- A preference for perfect (rather than practical) problems
- Seeing even useful techniques as oversimplifications or gimmicks
- Enjoying interesting diversions (and being side tracked)
- Leaving things open ended rather than committing to specific action
- Believing that someone else's ideas will not work in your situation

Consider:

- Collect techniques, i.e. practical ways of doing things. They can be about anything useful to you and the tasks you regularly undertake. They might be time saving techniques, ways of being efficient or effective or personal techniques to improve your memory, cope with stress or lower your blood pressure.
- In meetings and discussions of any kind concentrate on producing action plans. Make it a rule never to emerge from a meeting without a list of actions for yourself or others or both. The actions should be specific and include a deadline.
- Make opportunities to experiment with newfound techniques. Tell other people you are experimenting. Avoid situations where a lot is at stake. Experiment in routine settings with people whose support or aid you can enlist.
- Study techniques other people use and model yourself on them. Pick up techniques from colleagues.
- Subject yourself to scrutiny from 'experts' so that they can observe your techniques and methods, offer feedback and coach you.
- Tackle a do it yourself project - renovate a piece of furniture or put up a shelf. Calculate your own statistics. Learn to type or word process or a new computer skill. Learn or teach yourself a foreign language.

Reflective Practice

A model of Reflective Practice is outlined in the following pages. It is not the only model available, and curates will have been introduced to others during their training. However, this is the model which will be introduced in IME 4, so it may be useful to have an introduction as a reference for training incumbents and curates to share.

The quotations and questions are not to be taken in one go, but may be fruitful over time.

Core Approach

Gillie Bolton, *Reflective Practice* (3rd and 4th editions)

Gillie Bolton's book takes a more open-ended, reality-based approach to 'reflective practice' than many 'models' of theological reflection. All of us will have undertaken some kind of 'practical theology' or 'theological reflection' during our theological education and formation so far, with mixed experiences of those modules/courses/disciplines. Bolton's work has been developed in use with a wide variety of practitioners: nurses, doctors, teachers, clergy, police officers, therapists and others.

During our time together each month, we hope to explore the basic question, 'What's going on?' When we ask this question, we ask it as disciples of Jesus Christ, trained in theology, who are ministers of the Gospel, among other things. Perhaps this is theological reflection at its most basic - a theologian asking, 'What's going on here?' whether the question is directed at our inner or outer worlds, an individual, a situation, a pastoral or non-pastoral encounter.

The process of 'reflective practice' as described in Bolton's work, is one in which reflection is carried out through **writing**; often through open-ended pieces, though sometimes using more structure.

As participants we take responsibility for writing about: an encounter, a dynamic, a relationship, a person (our self or someone else), a situation, or whatever it may be from our life and ministry. The process of writing (whether putting pen to paper or typing), immediately helps us to clarify our thoughts, forces us to commit our perspective for reflection (self-reflection in the first instance), further reflection, and possibly for discussion with our RP group during IME.

This process of **analysis** of the text we have written, as individuals and then as a group, is 'reflective practice'. However, it is also designed to help us to be more **reflexive** 'in the moment', as we go along through life and ministry: Bolton talks about the 'inner supervisor', perhaps using language more common to therapists or other professionals than to clergy.

Bolton's process encourages us to use 'fiction' where necessary, using a creative approach. E.g. the process of writing up an encounter from the point of view of someone other than ourselves can be illuminating, and help us to see things differently. We may, indeed, need to fill in the gaps. In discussion, others may be able to help us fill in more gaps.

The challenge, of course, is to take the time to write.

- Are we committed to sustained reflection on our ministry?
- Is the pursuit of wisdom more important than reacting to events as they materialise?
- How will you write, in fact: On your laptop? In a journal? On loose leaves to be collected together?

Bolton sets before us a stark choice:

'[Reflective Practice] writing is an educational approach which makes the difference between 20 years of experience and one year of experience repeated 20 times'

(Bolton, 3rd ed, 8)

Could this be a definition of 'wisdom' or 'insight' (which we read about in the Book of Proverbs) for us as ministers of the Gospel? Some form of reflection is surely necessary for that pursuit of wisdom and life laid out in, e.g., Proverbs 8-9 and elsewhere in the Scriptures.

St Paul offers us great comfort in one sense, and hopefully inspiration to run the race set before us in another sense:

"For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me."

Romans 7: 14-20

The sense of inner conflict which the Apostle Paul experiences is surely familiar to many in ministry. The desert mothers and fathers suggested that 'the root of all sin is not remembering'. Perhaps as ministers, the potential for sin here is a lack of desire or commitment to attempt in God's strength to accumulate wisdom and act wisely?

Preliminary Writing Exercises

Curates will be invited to carry out one of these exercises prior to the first meeting of their Reflective Practice Groups.

A few ground rules for writing for Reflective Practice, (Bolton: 3rd ed, 23):

- This is unplanned writing, off the top of the head - try to allow yourself to write anything.
- Whatever you write will be 'right'! There's no critic, no red pen.
- Focus only on the content, you can adjust grammar or spelling later if you like. Ignore the inner critic who worries about grammar, etc, or even worse, says you can't write!
- This is private writing and belongs only to you, who will be its first reader. You may or may not choose to share with a trusted other person/your RP group at some point.

Writing Exercise A (Bolton: 3rd ed, 100):

1. Think of someone you really admire; it doesn't matter whether you know them personally or not.
2. Write a brief description of this person.
3. List some observations they might make about your ministry (remember, no one else need ever read this).
4. List questions they might ask you about your work.
5. List questions you would like to ask them.
6. Write their reply to you (re step 5) as a letter. (Again, remember, no one ever need read this.)
7. Re-read your writing with loving kindness towards yourself, and then reflect on the above in writing.

Please time yourself, and give 20-30 minutes, or more if you can.

Writing Exercise B - What makes me tick? (Bolton: 3rd ed, 100)

1. List 20 (or 50 or 100 depending on time; repetition is allowed and can usefully show you which items are vital) words or phrases which make you:
 - a) focussed and productive, or
 - b) furious, or
 - c) happy, or
 - d) serene, or
 - e) lazy and unproductive, or
 - f) uncooperative, or
 - g) ...your choice!

Choose one or more to make a list. This could take 10 minutes, or more.

Writing Exercise C - Really perceiving a person (Bolton: 3rd ed, 123-4)

1. This exercise should be done fairly quickly, using your instinct. You could give 20 minutes or more to this exercise. (Remember this need only be for your eyes, unless you choose to share it.)
2. Describe a congregation member/parishioner/colleague you know well. They will never see this, so you can write anything (if the person may easily be identified by other members of your group, e.g. your training incumbent (!) then please choose another person for this particular exercise).
3. Write phrases describing these characteristics:
 - a) gesture or movement
 - b) way of walking or sitting
 - c) turn of phrase or saying
 - d) habitual mode of greeting
 - e) the quality of their speaking voice
 - f) something about their clothes
 - g) a colour (not necessarily one they wear)
 - h) a sense of touch - quality of handshake, for example
 - i) any smell associated with this person
 - j) any sounds, other than voice - e.g. keys jangling
 - k) any taste (perhaps you always have coffee or a curry with them)
 - l) anything or anyone they remind you of
 - m) what they make you feel
 - n) and so on...!
 - o) if they were an animal what animal would they be? (write a phrase, please)
 - p) if they were a piece of furniture what would they be?
 - q) if they were a season or weather who would they be?
 - r) if they were a food...?
 - s) ...a drink?
 - t) ...a flower?
 - u) ...a form of transport
 - v) ...and so on...!
4. Write (as if by this person) a poem, story, letter to someone other than you (e.g. their child, mother, the local newspaper), shopping list, to-do list...
5. Read back with care, adding or altering as you wish.

More Questions to Ponder and Write About

These questions may help us to open up the process of thinking reflectively.

‘Lord, who are you? Lord, who am I?’ - St Francis of Assisi

Where am I (really) in all this? What’s my role *in this situation*?

How do I fit in to (not ‘fit in with’!) the congregational and parish life of my title parish?

What story does my title church/congregation/parish tell about itself? (Are we: the underdog? The church that has it all? The church whom everyone envies/dislikes? The best/worst church in the deanery? etc....)

What parables/images/metaphors seem to fit the shape of my ministry so far? (steward, disciple, apostle, servant, midwife, pastor, teacher, priest, child of God, prophet, parent-figure, etc....)

What parables/images/metaphors seem to best describe my church context? (Is my church: a city built on a hill? A temple made of living stones? A chosen people? A mustard tree in whose branches the birds of the air make their nests? The Body of Christ? The ark? A people who are neither hot nor cold, but lukewarm? The heavenly host singing “holy, holy, holy!”)

Where is God in all of this? What might I need to say about God? Which of the great themes of Christian theology do I see at play in *this* situation/dynamic/relationship...?

E.g.

- ✘ death (and resurrection)
- ✘ resurrection: new life
- ✘ salvation
- ✘ sacrifice
- ✘ mercy
- ✘ judgement
- ✘ reconciliation (with one another, with God, with ourselves...)
- ✘ ‘fullness of life’
- ✘ thanksgiving
- ✘ blessing
- ✘ faith, hope, and love (1 Cor 13)
- ✘ steadfast love
- ✘ fruits of the Spirit: “the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.” (Gal 5:22-23)

Which aspect(s) of God do I tend to emphasise? And therefore, which aspect(s) of God might I tend to neglect?

Where do I most find joy in my life?

Where do I most find joy in ministry so far?

What, in ministry so far, has proved draining, tiring, anxiety-provoking, or stressful?

A tricky situation and how I coped? Where was God?

What text sustains or shapes me?

What seven things do I think about most often in the day?

What three things would I love to happen today?

Who am I going to disappoint today?

Where will people find me? Where do I find myself?

Book List

Note

This list is compiled on the expectation that you have encountered key theological texts from your own tradition (from Barth to Giraud) and that you are able to draw on Biblical texts and commentaries.

Thus, the books listed here are often practical in character, though some represent theological reflection on aspects of ministry, mission, pastoral care. The list is organized according to the Formational Criteria.

A. Christian Faith, Tradition and Life

Diaconal Ministry

Brown, R (2005): *Being a Deacon Today. Exploring a Distinctive Ministry in the Church and in the World*, Norwich, Canterbury Press

Priestly Ministry

Avis, P (2000) *The Anglican Understanding of the Church*, London: SPCK
Bunting, I (ed) (1996) *Celebrating The Anglican Way*, London: Hodder & Stoughton
Cocksworth, C & Brown, R (2002) *Being a Priest Today*, Norwich: Canterbury Press
Herbert, G (2003) *A Priest to The Temple or The Country Parson - with Selected Poems*. Norwich: Canterbury Press
Lewis-Anthony, J (2009) *If You Meet George Herbert on the Road, Kill Him*. London: Mowbray
Pritchard, J (2007) *The Life and Work of a Priest*. London: SPCK
Ramsey, M (1985) *The Christian Priest Today*. London: SPCK

Funerals

Anderson, R. (1986), *Theology, Death and Dying*, Oxford: Blackwell
Ainsworth-Smith, I. and Speck, P. (1982, new edition 1999): *Letting Go. Caring for the Dying and the bereaved*, London: SPCK
Aries, P. (1974, John Hopkins Paperbacks Edition, 1975): *Western Attitudes Towards Death from the Middle Ages to the Present*, Baltimore: John Hopkins University Press
Davies, D., (2008): *The Theology of Death*, London and New York: T. and T. Clark

Jupp, P. C. ed. (2008): *Death our Future. Christian Theology and Pastoral Practice in Funeral Ministry*, London: Epworth
Kelly, E. (2008): *Meaningful Funerals. Meeting the Theological and Pastoral Challenge in the Postmodern Era*, London: Mowbray
Kirkpatrick, B: (1997): *Going Forth. A Practical and Spiritual Approach to Dying*, London: Darton, Longman and Todd Ltd

Baptism

Billings, A (2004) *Secular Lives, Sacred Hearts*, London: SPCK
Bradshaw, P (ed) (2001) *Companion to Common Worship*, London: SPCK
Ferguson, E (2009) *Baptism in the early Church* Cambridge: W B Eerdmans
Macquarrie, J (2005) *A guide to the sacraments*, London: SCM Press
Myers, G (2000) *Using Common Worship Initiation* London: Church House Publishing

Preaching

Brueggemann W (2000) *Texts that Linger, Words That Explode: Listening to Prophetic Voices*, Minneapolis: Augsburg Fortress Press
Craddock, F B (1985) *Preaching* Nashville: Abingdon Press
Cobb K (2005) *Theology and Popular Culture* Oxford: Blackwell
Day D, Astley J, Francis L J eds (2005) *A Reader on Preaching; Making connections* Aldershot: Ashgate
Day D (2004) *A preaching workbook* 4th ed. London: SPCK
Elliott, M B (2000) *Creative styles of preaching* Louisville Kentucky: Westminster John Knox Press
Long, TG (2005) *The Witness of Preaching (Second Edition)*, John Knox Press: Louisville
Lowry, EL (2001) *The Homiletical Plot*, John Knox Press: Louisville
Powell M A (2007) *What do they hear? Bridging the gap between pulpit and pew* Nashville: Abingdon Press
Quicke M J (2003) *360 degree preaching* Grand Rapids Michigan: Baker Academic
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C. Spirituality and Worship

Note: This is not my list, but taken from Israel Galindo, the Associate Dean of Lifelong Learning at Columbia Seminary. It looks like a good place to start!

Five Classics

Augustine, *Confessions*

Brother Lawrence, *The Practice of the Presence of God*

Thomas Merton, *The Seven Story Mountain*

Teresa of Avila, *The Way of Perfection*

Thomas A’Kempis, *Of the Imitation of Christ*

Five in Fiction

C.S. Lewis, *The Screwtape Letters*

Madeleine L’Engle, *A Wrinkle in Time*

John Bunyan, *The Pilgrim’s Progress*

Dante, *The Divine Comedy*

Walter Wangerin, *The Book of the Dun Cow*

Five in Poetry

Denise Levertov, *The Great Unknowing (Last Poems)*

Stephen Mitchell, *The Enlightened Heart*

Robert Atwan & Laurance Wiedre, *Chapters Into Verse*

Robert Atwan, et al., *Divine Inspiration: The Life of Jesus in World Poetry*

James H Trott and Larry Woiwode, *A Sacrifice of Praise: An Anthology of Christian Poetry in English from Caedmon to the Mid-Twentieth Century*

Five for Seekers

John O’Donohue, *Anam Cara: A Book of Celtic Wisdom*

C. S. Lewis, *Mere Christianity*

Eugene Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading*

M. Robert Mulholland Jr., *Invitation to a Journey*

Stephen Mitchell, *The Enlightened Mind*

Five for Skeptics

Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith*

Ronald Rolheiser, *The Holy Longing: the Search for a Christian Spirituality*

Michael Dillon & Paul Wink, *In the Course of a Lifetime: Tracing Religious Belief, Practice, and Change*

Kenneth J. Collins, *Exploring Christian Spirituality*

Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives*

Five for Pragmatists

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J. Philip Newell, *Listening for the Heartbeat of God: A Celtic Spirituality*

Esther De Waal, *The Celtic Way of Prayer: The Recovery of the Religious Imagination*

June Skinner Sawyers, *Praying with Celtic Saints, Prophets, Martyrs and Poets*

Ian Bradley, *The Celtic Way*

Deborah K. Cronin, *Holy Ground*

Five on Desert Spirituality

Jason Byassee, *An Introduction to the Desert Fathers*

John Chryssavgis, *In the Heart of the Desert, Revised*

Carlo Coretto, *Letters from the Desert.*

Alan Jones, *Soul Making: The Desert Way of Spirituality.*

C. Belden Lane, *The Solace of Fierce Landscapes*

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How long is a curacy?

The effect of maternity, paternity, adoption and shared parental leave, flexible working arrangements, reductions in working hours and transfer of parish during a curacy.

How long is a Stipendiary Curacy?

This paper addresses the following situations:

- Maternity, Paternity, Adoption, Unpaid Parental Leave and Shared Parental Leave
- Flexible working
- Reduced working hours
- Extension of curacy following break down of relationships or to address training issues

It outlines the methodology by which decisions are made as to the length of a title post, and some of the implications of these decisions.

For full details, please refer to your SoP, and Clergy terms of service. Full policies can be found on the Diocesan Webpage - go to login. Let the IME2 office know if you trouble logging in to the system.

1. Maternity, Paternity, Adoption, Parental Leave and Shared Parental Leave

- a. Stipendiary office holders, including curates have a minimum statutory entitlement to leave in these circumstances. The Archbishops' Council advice (November 2015) gives more detail, and the diocese follows this advice. A short guide to the different types of leave is provided at Appendix 1. The current Diocesan policy on entitlements to leave and pay in these circumstances are available on request, and in the absence of a separate Diocesan provision for these types of leave, the statutory minimum entitlement will apply.
- b. The clock stops for the purposes of ministerial formation and training during periods of leave in these circumstances. The effect of leave on the length of curacy is outlined in section 5 below.

2. Flexible Working Arrangements to care for a dependent

- a. The Bishop of the Diocese is required to consider a request from any cleric serving under Common Tenure for flexible working arrangements to care for legally defined dependents. In law, flexible working may mean job sharing, reduced hours or variable hours, but an office such as that of incumbent or curate can only be held by one person, so formal job sharing is not an option currently. It should be noted that there is no definition for a clergy "working week" but custom and practice suggests that it is broadly 50 hours over six days including Sunday.

- b. There are currently no part time stipendiary curacies in the Diocese of Southwark. If the situation for which flexible working is requested occurs when a title curate is placed prior to ordination possible arrangements should be discussed in the context of the Learning Agreement by the Diocesan Director of Ordinands (DDO) with the training incumbent and the curate, for reference to the Director of Human Resources. The DDO should ensure consistent practice across the diocese. Appeal is to the diocesan bishop, whose decision is final.
- c. Should the request arise during the curacy, possible - arrangements should be discussed in the context of the Learning Agreement by the IME 2 Lead with the training incumbent and the curate, advised by the Director of HR. The IME 2 Lead should ensure consistent practice across the diocese. Appeal is to the Diocesan Bishop, whose decision is final. Where reduced working hours are requested, the curate should first consult the relevant Archdeacon.

3. Reduced Working Hours

- a. There is no legal requirement for the Bishop to consider a request for reduced working hours other than in the context of a request to care for a dependent. Where a curate wishes to request reduced working hours (part time working) the request in the first place should be made to the training incumbent and relevant Archdeacon. Other requests for reduced working hours will not normally be considered. An ad hoc panel of three archdeacons will be convened to advise the Bishop in the event of any exceptional request.

4. Title Posts: Methodology for determining the duration of a title

- a. A curacy might be said to involve three elements: Gaining of ministerial skills; Growing in ministerial knowledge; Maturing in ministerial character. Establishing the length of a curacy requires those involved to establish how long a curate might normally be expected to take to demonstrate the required skills, knowledge and character to be appointed to a permanent post under Common Tenure. The IME2 Lead will make every effort to ensure that curates are given appropriate support to do this. Curates are expected to make a similar effort to ensure that they have fulfilled the requirements within the time allotted under their Statement of Particulars.

- b. The House of Bishops' Report, 'Assessment at the End of Curacy' places the onus on dioceses to assess curates for this. Assessment should be against the House of Bishops' Learning Outcomes. Assessment against these Learning Outcomes for Southwark curates will be through the IME assessed portfolio. IME assessment takes place in November, February and May each year, with reports from training incumbents received in February or March each year.
- c. The historic minimum time in the Diocese of Southwark for a curacy is two years and nine months, i.e. 33 months. The Canonical limit below which a bishop may refuse an incumbency is 36 months. All curates are issued with a Statement of Particulars that is for a fixed term of 4 years (48 months) irrespective of the length of time that the curate wishes to complete their curacy.
- d. Reasonable normal minimum and maximum times, therefore, in which to demonstrate the skills, knowledge and maturity required for incumbency are 33 months (min) and 48 months (max). Current practice is for curates to be given a letter indicating that they have completed the requirements of curacy after Easter in their third year, usually having completed 33 months in post and ensuring that they cannot move to a new post until having completed 36 months.

5. Determining the length of a title In the instance of a curacy interrupted for Maternity, Adoption, Unpaid Parental Leave or Shared Parental Leave

In the following instances “leave” should be understood as Maternity, Adoption, Unpaid Parental Leave or Shared Parental Leave.

- a. Where a curate takes less than 12 months leave the impact on the length of curacy will depend more on the timing of the leave than its length. Where the leave does not impact on the date of ordination to the priesthood, the length of curacy need not be affected. Where the date of ordination is delayed, usually to Michaelmas, but exceptionally for a whole year, the curate may be advised to ensure that they have completed 24 months in priestly orders before applying for an incumbent post.

- b. *Minimum* length of curacy after 12 months leave. In most cases a stipendiary curate will complete 33 months training with a 12 month leave period and be “signed off” at Easter ready to take up a post from July of their fourth year. In such a case no adjustment or extension would be necessary.
- c. *Minimum* length of curacy after 24 months leave. In a case where more than one period of leave is required (e.g. two periods of parental leave) and a full time stipendiary curate wishes to take the full entitlement of leave, over 48 month period 24 months will have been served and 24 not served. The time serving a title must therefore be extended by 9 months to achieve the required minimum time in training. How this works out in practice will depend on the time of year leave starts and ends: in all situations the curate would serve a minimum of 30 months in training, in some situations the period would be longer, simply for ease of administration with regard to final reporting.

6. Adjustments to take leave into account

- a. In every case, a curate who has taken leave who fails to find a post should be given an extension commensurate with the amount of leave taken, up to a maximum of two years extension from the original SoP.
- b. Unpaid Parental Leave and Shared Parental Leave, where taken by a clergy spouse, where both parties were in training, would require similar calculations of time.

8. Determining the length of a curacy in the case of flexible working arrangements to care for legally defined dependents in which hours are, as it happens, reduced:

Detailed notes concerning factors relating to part time working are included below, in appendix 2.

Requests for part time working are likely to be affected by the amount of time a curate has completed in the curacy, the length of leave taken and the amount of time remaining on their SoP under Common Tenure.

- a. *Minimum* length of curacy including leave and part time working. In the light of the required assessment, the minimum proportion of time in which the required ministerial skills, knowledge and character could be assessed would normally be 35 hours a week (8 sessions) or a 2/3 curacy. In most cases this could be completed within the 48 months of the standard SoP (eg a curate who works for 12 months, takes 12 months parental leave and returns to work part time would require 32 months part time to complete their formational experience and could do so within 48 months total).
- b. *Maximum* length of curacy including leave and part time working. The length of curacy in the case of a curate wishing to remain in post for the maximum period of 48 months would be extended for the period of leave taken and would not take into account any part time working. A curate who chooses to return to work part time will need to take this into account with regard to their experience and deployability at the end of the curacy.

9. A note on job sharing

It is not possible for two people to hold the same office in the Church of England. For this reason, we cannot provide formal job sharing arrangements, for example for married curates in the same parish. Either, one curate must train as a Non Stipendiary in the same parish, or both must train in different parishes. Where an NSM curate training for incumbent status, the requirement is for a minimum of 4 days plus Sunday. For a stipendiary curate any request for adjustments to working hours would be on the basis of the arrangements outlined above.

10. Applicability to NSM Curacies

It is not possible to offer precise calculations as to how this policy applies directly to those serving an NSM title. In the event that a request under any of the above headings is made by an NSM the matter will be given the same level of consideration and the policies will be applied in a like manner as far as is practically possible, given that an NSM title is expected to last 48 months.

11. Transfer of title during the training period

- a. From time to time, curacies break down and a “second” curacy is needed in order to provide appropriate training and experience for the curate to complete their formation. Similar circumstances may arrive in the case of a curate who requires additional intervention for any aspect of their formation (knowledge, skills or character). Such arrangements will involve the Diocesan Secretary and relevant Archdeacon or Archdeacons at an early stage.
- b. Whenever the move is made, it will normally be deemed that the curate has “lost” twelve months of experience and any Statement of Particulars for a new curacy will take this into account. Thus a curate moving before the end of the first year of curacy should expect a Statement of Particulars which gives him/her 48 months in the new post, a curate moving in the second year - a SoP for a further 36 months. Every effort will be made to move a curate before the end of the second year of their curacy, where such a move is indicated.
- c. Completion of curacy will normally be delayed for 12 months when a curate has moved during their training.

12. The Impact of Extension of Curacy on Housing Costs

- a. In the case of parental leave: where the curate’s housing is provided by the parish, housing costs beyond the 48 months maximum which parishes might expect to pay for housing for a curate will be born by the Diocesan Board of Finance at the diocesan housing allowance rate. (This needs to be agreed in principle by the Diocesan Secretary. It should be noted that a curate who takes 12 months parental leave has enjoyed a period of unpaid leave during which they have benefited from rent free

housing). This must be agreed at the time that a request for the extension of curacy is received.

- b. In the case of a curate moving parishes where the curate's housing is provided by the parish. It is rarely possible to move a curate into a vacant property at the point at which a transfer of curacy is agreed. The Diocese will pay appropriate compensation/rent for the property until alternative housing can be arranged.

A Guide to Maternity/Adoption, Paternity Unpaid Parental Leave and Shared Parental Leave

Background

Under the law some rights are automatic whilst others require individuals to meet specific criteria including qualifying periods. This short guide sets out the basic information relative to each type of leave and the impact that might have on a curacy or indeed any clergy situation. Proof of entitlement and qualifying service of 12 months is required in order to access maternity or parental leave.

Maternity Leave

Maternity leave is available to pregnant clergy irrespective of their length of service in the Diocese, though to qualify for leave they must tell the Diocese by the end of the 15th week before their Expected Week of Confinement (EWC) that:

- They are pregnant;
- The week when they expect the baby to be born (the Maternity Certificate Mat B1 or equivalent will be evidence of this); and
- When they want the maternity leave to start.

Maternity leave is made up of two parts, Ordinary Maternity Leave (OML) and Additional Maternity Leave (AML), each consisting of 26 weeks in total, meaning that an individual can be on maternity leave for up to a year.

In law, maternity leave is paid payable at statutory rates for up to 39 weeks in total, with the last 13 weeks of AML unpaid. It is permissible for these amounts to be enhanced by the Diocese if it so chooses. The details of current policy for the Diocese of Southwark are available on request.

The mother is free to decide how long they wish to be off on maternity leave, though they cannot return during the first two weeks after the birth. The important point is that it could be up to 12 months at one time.

Under a recent change in rules, it is now possible for the father to share some of the mother's unused maternity leave. This is known as Shared Parental Leave (see below).

Paternity Leave

The father can choose to take 1 or 2 weeks paternity leave. Pay will be at full pay. There is not likely to be any effect on the length of a curacy.

There may be additional entitlement to leave under the Shared Parental Leave arrangements, below.

Adoption Leave

In essence the provisions for adoption leave mirror those for maternity in that leave of up to 12 months in total can be taken. The difference in this case is that to qualify an individual must have been with the Diocese for at least 26 weeks at the time of being formally matched for adoption. Also it is not available to someone who adopts their partner's children i.e. a step-parent.

Certain notification requirements must be met:

Informing the Diocese within seven days of being told by the adoption agency that they have been matched with a child for adoption and wish to take adoption leave, unless this is not reasonably practicable. The Diocese will need to know:

- When the child is due to be placed with them; and
- When they want the adoption leave to start.

Shared Parental Leave

Shared Parental Leave (SPL) is designed to give parents more flexibility in how to share the care of their child in the first year following birth or adoption. Parents will be able to share a pot of leave, and can decide to be off work at the same time and/or take it in turns to have periods of leave to look after the child.

If you're eligible for SPL you can use it to take leave in blocks separated by periods of work, instead of taking it all in one go.

To start SPL the mother must end her maternity leave. The remaining leave can then be shared as SPL (52 weeks minus any weeks of maternity or adoption leave taken)

The effects of taking SPL on the length of the curacy will depend upon the way that the SPL is to be taken, and will need to be discussed individually.

Unpaid Parental Leave

It offers qualifying parents the right to take unpaid time off work to look after their child or make arrangements for the child's welfare. It can help parents spend more time with their child and strike a better balance between work and family commitments.

Parental leave is available to both parents and applies to children under 5 or under 18 where the child is disabled. Parental leave is up to 13 weeks in total (4 weeks maximum off in any given year) in respect of each child and must be taken by the child's fifth birthday (18th birthday for disabled children). With multiple births this could mean a significant period of absence e.g. for triplets this could mean 39 weeks in total spread over the five years with a maximum of 12 weeks in any one year. Parental leave applies in adoption situations too where it must be taken within five years of the placement date or the child's 18th birthday whichever comes first.

It is possible for the Diocese to postpone parental leave for up to six months on any occasion but cannot refuse it. The effects of taking unpaid Parental Leave on the length of the curacy will depend upon the way that the SPL is to be taken, and will need to be discussed individually.

Summary

Assuming that an individual wishes to access their full entitlements under the law, the following represent the time off an individual could take off whether it be within a four year curacy or not.

Maternity/ Adoption - 12 months maternity/adoption leave on each occasion.

Shared Parental Leave - up to 50 weeks on each occasion.

Unpaid Parental leave - a maximum of 13 weeks for each qualifying child.

Accommodation

An individual taking time off under any of these situations is entitled to their normal accommodation benefits as if they were still carry out their role.

Guidance for curates and training incumbents concerning requests for part time working to care for a child or other dependent

Introduction

Curates are office holders who hold their posts under Common Tenure on a time limited basis.

Office holders have an entitlement to maternity, paternity, parental and adoption leave for the same periods and subject to the same conditions as apply in the case of an employee under the Employment Rights Act 1996, since the introduction of Common Tenure in 2011. These rights are conferred on those who hold office under Common Tenure by the Ecclesiastical Offices (Terms of Service) Directions 2010.

However, office holders **do not** have a right to flexible working following maternity, paternity, parental and adoption leave, as it is understood in the employment context. The Ecclesiastical Offices (Terms of Service) Directions 2010 currently confer a legal entitlement on clergy to make **requests** to take time off or make adjustments to the duties of the office to care for a dependant, but there is **no requirement** on a bishop to accept the request.

A decision regarding a request for flexible working in these circumstances would be taken in consultation between the curate, training incumbent, the relevant Archdeacon and IME 2 Lead with advice from the Director of Human Resources. A recommendation might then be made to the Bishop. The following issues may be taken in to account in the case of a curate requesting part time working.

The nature of a training role

In the case of a curate training in the context of selection for incumbent status, all parties must be satisfied that the curate can achieve the formation required for the final assessment of curacy by the identified date for the end of curacy. This may depend on how much of the curacy has been completed before part time working is requested. The length of the curacy can be adapted to take into account part time working in addition to any extension created by any period of maternity, paternity, parental or adoption leave.

There is a distinction to be made between the minimal requirements for final assessment of curacy and other aspects of formation, experience and leadership which some curates will experience and achieve in curacy, others bring from previous experience, and some will not yet have acquired, regardless of the particular circumstances of a curacy. Curates

who make a request for part time working will need to be attentive to the impact of such a choice on their deployability as incumbents.

As a benchmark, a curate is unlikely to achieve the requirements for the assessment of curacy with less than 2/3 time in the parish over the duration of a standard curacy (36-48 months in role).

For the satisfactory completion of training, any arrangement for part time working must always include attendance at, and engagement in, the principle acts of worship in the parish - normatively the Sunday services. Arrangements should also allow a degree of flexibility to ensure that the curate is able to undertake all the preparation for and provision of occasional offices. Attendance at IME and study leave would be calculated on a pro-rata basis, but must always include sessions focussed on the legal knowledge and practical skills of ministry.

With regard to the requirement to consider the impact of part time working on the ministry of a parish, it must be remembered that a training post is not considered to be “an extra pair of hands” but a post which enables training. Parishes do not have curates as a right and the ministry of a parish would normally be adapted in the absence of a curate in any particular season.

A note on financial considerations

Any decision should be made primarily on the basis of the impact of the decision on the ministry and formation of the curate. However, the guidance of the Archbishop’s Council states that a bishop may refuse a request for part time working on the basis of cost and it is not unreasonable, when a parish is providing housing for a curate, for the parish to take a view on the impact of the additional cost of housing.

Similarly, curates should note that for the purposes of calculating a stipend for part time working, housing is taken into consideration. A 2/3 part time post is currently remunerated at ½ stipend plus housing.

The Process: Informal

A curate wishing to request a return to work on a part time basis should make an informal request at least six weeks before the end of maternity, paternity, parental or adoption leave. This should be made in the first instance to the training incumbent and the relevant Archdeacon, who will consult the IME 2 Lead.

The parties involved would then consult with one another on the form that any part time working agreement might take. Where agreement is reached without difficulty, a new learning agreement would be set up and a new

SoP requested from the Director of Human Resources. The Bishop would be informed of the arrangement.

Where there agreement cannot easily be reached, the curate will be required to undertake the following formal process outlined in Guidance from the Archbishop's Council 2015.

The Process: Formal

- If agreement cannot be reached on an informal basis, the curate should make a request to the Bishop in writing. The request should:
 - set out the date of the request
- make no more than one request during a twelve month period
- state that the request is being made under the Ecclesiastical Offices (Terms of Service) Directions 2010
- set out the reasons for needing an adjustment to the duties of the office
- set out the change requested
- state whether they have made any previous requests in their current post
- identify the effect the proposed change will have on their formation in curacy and on the ministry of the parish
- suggest how such an effect could be mitigated
- give a proposed start date
- indicate whether the proposed adjustment is intended for the remainder of the curacy, or, if not, for how long it might be expected to last.

Curates should note that the Bishop may refuse the request on grounds which include the cost of the arrangement and the potential effect on the office holder's performance of duties, which for the purpose of curacy should be understood as the effect on the curate's formation and readiness to meet the requirements for the assessment of curacy.

Appendix - Case Studies

Anne becomes pregnant in the last months at theological college and arrives in the parish three months pregnant. She gives birth in February and takes 3 months maternity leave. She is ordained priest with her cohort and returns to work full time. At the end of her curacy she is signed off at Easter with her cohort and ready to look for a job although she has completed only 30 months in post. She is rapidly appointed to an incumbency in the diocese and is licensed in July at the bishop's discretion.

Beth becomes pregnant during the first year of her curacy and gives birth in May. She takes twelve months leave and returns the following May, when she is priested with the cohort a year below her. She completes IME with this new cohort, is signed off with them and ready to find a job after four years in the post. However, she takes some time to find a post and requests an extension to her SoP which is granted, she gets a post in her fifth year.

Camilla becomes pregnant during the second year of her curacy and gives birth in October after she has been priested. She takes six months leave and requests a return to work part time. This is agreed and she completes her IME with her cohort. However, her training incumbent does not believe that she has fulfilled all the requirements for the completion of curacy, so she is not signed off at Easter, but in the September of her third year in curacy. She is not successful at obtaining a post before July and requests an extension of six months, which is granted. She obtains a post before December in her fourth year.

Debbie gets pregnant at the same time as Beth and initially follows the same path. However, she becomes pregnant again in her third year (her first year as a priest) and takes a further year's leave. On her return to work she joins the cohort below again, completing curacy over five years. She requests an extension of the curacy and it is granted. By the time she leaves the parish she has been in post for six years.

Mac's curacy starts badly and it quickly becomes clear that the working relationship with the training incumbent is not going well. There are serious questions about wellbeing and there is a lot of absence due to illness or stress. The training incumbent is quick to flag this up and by Christmas, it is agreed that Mac needs a new training post. Mac moves at Easter, but is not priested with their own cohort. It is agreed that a further year as a deacon would be helpful and the SoP is issued for 48 months from

the date of the new license. For IME and priesting Mac joins the new cohort arriving in July.

Will gets off to a slow start, but his training incumbent gives him the benefit of the doubt and believes that he can make reasonable progress in his curacy. However, by middle of his second year it is becoming clear that there are more serious issues. The training incumbent feels that they have done everything they can to help, but don't have the right relationship with Will, or the skills to develop him. A new curacy is found and Will moves during his second year. The SoP for his new parish is for a further three years. Will continues with IME with his cohort, but is asked to keep in contact with the IME2L in his fourth year and to continue with some written work. He is signed off from his curacy after two years in the new parish, and has a further year to find a post.