

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND



Initial Ministerial Development IME Phase 2 Handbook in the Diocese in Europe

Guidelines for Assistant Curates and Training Incumbents

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Part I: Initial Ministerial Development, IME Phase 2 in the Diocese in Europe

1. Introduction: Why Initial Ministerial Development, IME Phase 2?

It is a privilege to be called to the diaconate or the priesthood. The life of the deacon or priest is marked by the joys and sorrows, responsibilities, privileges and challenges of our vocation. At ordination clergy and their families enter into a new way of living. This requires them to develop an awareness of both the explicit and implicit demands that are part of their accepted role in the communities they serve. In this, the newly ordained clergy need to be affirmed in what they do and who they are, yet they need themselves to be sensitive to the communities with whom they work, aware of their own strengths and weaknesses and open to change.

Ordained ministry in the Church of England requires an explicit commitment to lifelong learning and training. The context in which ordained ministry is lived is fast-changing and demanding. Familiar skills need to be renewed and new skills are to be learned or acquired. A minister's perception of his or her role must be constantly updated. This process of discovery and change is not likely to end; we live and preach the Gospel in a rapidly changing environment which presents enormous challenges to all faith communities.

In order to be faithful ministers of word and sacrament, clergy must be willing to commit themselves to this process of continuous development just as openly as they commit themselves to the service of God and of God's people in their Ordination Declaration.

Equally, the church as a collective body must be willing to commit itself to its clergy, and to work as a partner with them to develop their ministries in changing circumstances. The Diocese in Europe takes this commitment seriously.

The following points outline the basic structure of IME Phase 2 (Initial Ministerial Education), previously known as Post Ordination Training (POT):

1. IME Phase 2 is a partnership involving the newly ordained deacon or priest, the training incumbent and the people of the chaplaincy, and the bishop who in practice delegates much of his authority to the Diocesan Director of Ministerial Development.

2. Participation in IME Phase 2 is a requirement for all clergy for the first three to four years following ordination. Much of this training will take place in the chaplaincy. In addition, there will be two residential training events during each of the first three years of the curacy. In the fourth year it is expected that the curate will meet with a mentor on a regular basis to reflect on his or her ministry. Throughout the years of post-ordination training, curates will be asked to reflect on their training in writing as well as by participation in residential sessions. It is *essential* that curates are kept free of all parochial commitments and enabled to attend these events.

3. The curate and the training incumbent are required to draw up a *Working Agreement* (Part III, Section 10, p. 53) and an *Annual Training Plan* (Part III, Section 11, p. 62) based on the *Formation Criteria for Ordained Ministry in the Church of England* (Part I, Section 3, p. 5) no later than eight weeks before ordination. A revised *Working Agreement* and *Annual Training Plan* are required to be sent to the Bishop and the Diocesan Director of Ministerial Development well in advance of the end of the diaconal year. The same applies to continuing deacons. Both documents should be revised annually thereafter and should be based on the *Formation Criteria*, as mentioned above.

4. A commitment to regular, structured supervision sessions must be part of the *Working Agreement* agreed by the curate and training incumbent.

The Diocese recognises the need to offer support and guidance for training incumbents. Training sessions for this purpose will be given on a regular basis.

The provision of a grievance procedure acknowledges the fact that sometimes relationships break down and seeks to establish a framework whereby any problems can be fairly addressed.

2. Who's Who: contact details

(a) The Diocesan Ministry Team

The Ministry Team is chaired by the Rt Revd Dr. David Hamid, the Suffragan Bishop of the Diocese in Europe. It includes Bishop Robert, Bishop David, the Revd Deacon Frances Hiller (Bishop David's Chaplain and PA), the Revd Canon William Gulliford, Diocesan Director of Ordinands (DDO), the Revd Canon Ulla Monberg, Diocesan Director of Ministerial Development (DDMD), The Revd Augustine Nwaekwe, Diocesan BAME (GMH) Champion and Diocesan BAME (GMH) Vocations Advisor, and Ms. Polly Freeman, Ministry Team Administrator.

The *Diocesan Director of Ordinands* is responsible for overseeing the process of selection and initial training for ordained ministry.

At ordination that responsibility is passed to the *Diocesan Director of Ministerial Development*, who is responsible for overseeing Initial Ministerial Development, IME Phase 2 and for advising on Continuing Ministerial Development for clergy.

The Diocesan Bishop

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The Diocesan GMH (BAME- ukme is not used in Europe) Advisor, GMH (BAME) Vocations Champion and Vocations Advisor

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The Dean of Women's Ministry, the Revd Canon Debbie Flach, is appointed to support women clergy of the diocese through prayer, counsel, advocacy and other appropriate ways. Her contact details are as follows:

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3. Formation Criteria for Ordained Ministry in the Church of England

STRUCTURE OF THE FORMATION CRITERIA

Dispositions, understanding and skills

The Formation Criteria are organised under seven headings:

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

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

Dispositions	These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer.
Understanding	These are related in subject matter to the dispositions, but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning.
Skills	Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

Progression

The columns show a progression in the criteria from selection to completion of both phases of initial ministerial education (IME), including licensing for a post of incumbent status or equivalent responsibility.

Selection Criteria

An abbreviated version of the current Selection Criteria is contained in the first column. These are simply mapped onto the new Formation Criteria to demonstrate the connections between the two. Further work will be done to bring the Selection and Formation Criteria into closer alignment. It is likely this will take place when the Formation Criteria undergo their first revision in 2017.

IME Phase 1 and Phase 2

Criteria for IME Phase 1 (to the point of ordination) and Phase 2 (to the end of curacy) are shown side by side to illustrate progression. The criteria are cumulative: where a criterion in Phase 1 does not reappear in Phase 2, it is assumed that it will be carried through into Phase 2 and beyond. Sometimes there is progression of a criterion from Phase 1 to Phase 2. In other instances, the knowledge and understanding of Phase 1 is translated into skills and abilities in Phase 2.

Ordained Pioneer Ministry

Formation Criteria for Ordained Pioneer Ministry are described on pages 13 and 14.

IME Phase 1

Ordinands who are training for ordained pioneer ministry will do so through pathways that enable candidates to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern whether to recommend pioneer ministry candidates for ordination, progress towards the criteria will have been achieved, therefore, through a distinctive pioneer ministry pathway.

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

IME Phase 2

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

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

USING THE FORMATION CRITERIA

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

1. **by ordinands and curates** – to provide a framework for reflection on their development in ministry against the Church's expectations at different points through the training process.
2. **by tutors** – to enable them to discern ordinands' progress in the academic, formational and competency aspects of their development during IME Phase 1, which, in turn forms the basis for reporting to bishops concerning the candidates' readiness for ordination.
3. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
4. **by bishops** – as a framework to enable them to confirm candidates' readiness for ordination at the end of IME Phase 1 and to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a personal commitment to Christian faith and an ability and openness to learning and formation. They ...	Ordinands are disciples of Christ who are growing in new insights through disciplined learning and reflection. They ...	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 ...
		understand the significance of the Bible for the church and the world through critical engagement with Old and New Testament texts and issues relating to their interpretation.	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.	
	should be able to communicate their faith effectively.	are able to use their exegetical and hermeneutical skills to interpret and communicate Scripture clearly in a variety of settings.	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.	
	should show a knowledge and understanding of the Christian faith.	understand Christian beliefs and practices: how they have developed in historical and cultural contexts and are interpreted today.	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.	
2.	Candidates should be able to respect and work with those whose understanding of Christian faith is different from their own. They ...	Ordinands are generous in their respect for the breadth and diversity of belief and practice within the Church of England. They ...	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...	
		understand how Christian beliefs and practices shape the moral life of individuals and communities.	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.	
	should have flexibility of mind and be able to reflect <i>and should have the potential to be a theological leader in mission.</i>	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society.	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a personal commitment to mission and evangelism. They ...	Ordinands have an articulate 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 ...	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 ...
	should have a knowledge and understanding of mission and evangelism.	understand holistic and contextual engagement with the world in Christian mission and evangelism from biblical, theological, historical and ecclesial perspectives.		
	should be able to engage with contemporary culture.	are able to read the cultural, historical, economic, social, political and religious context of a community, and to develop discernment of God's mission in and beyond the church.	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.	lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.
		are able to engage in mission, evangelism and apologetics appropriate to specific contexts both inside and outside the church.	are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.	
	should have effective communication skills for mission and evangelism.	are able to communicate the gospel sensitively and appropriately using a variety of media, both inside and outside the church.	are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.	enable others to articulate the gospel and participate in its proclamation.
	should be able to enable others in mission and evangelism <i>and potential for engaging in mission-shaped ministry [post of responsibility]</i>	enable others in mission and evangelism in a range of contexts.	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.
		understand the beliefs, practices and spirituality of another faith community and the nature of Christian mission in a multi faith context.		

2.

Ordinands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...

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

understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and confirmation.

are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.

understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.

C. SPIRITUALITY AND WORSHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a disciplined personal pattern of prayer.	<p>Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...</p> <p>understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.</p>	<p>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 ...</p> <p>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.</p>	Incumbents are sustained in the strains and joys of leadership by a life of prayer.
2.	Candidates should faithfully participate in corporate worship.	<p>Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...</p> <p>understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.</p>	<p>Ordained ministers ...</p> <p>are able to preach and lead worship competently in a limited variety of settings, using different forms of liturgy and reflecting on their practice.</p>	
			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.	

C. SPIRITUALITY AND WORSHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a disciplined personal pattern of prayer.	<p>Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...</p> <p>understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.</p>	<p>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 ...</p> <p>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.</p>	Incumbents are sustained in the strains and joys of leadership by a life of prayer.
2.	Candidates should faithfully participate in corporate worship.	<p>Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...</p> <p>understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.</p>	<p>Ordained ministers ...</p> <p>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.</p>	

D. PERSONALITY AND CHARACTER

	AT SELECTION	AT THE END OF IIME PHASE 1	AT THE END OF IIME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should display emotional stability, maturity, integrity, appropriate self-confidence, stamina, robustness and resilience.	Ordinands are teachable, resilient and psychologically stable in the face of pressure and changing circumstances. They ...	Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...
		understand personality in relation to human flourishing, relating and team work.		
		are able to balance care for others with care for self, including an openness to spiritual direction and support from others.	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.	encourage and enable colleagues to balance appropriate care of self with care of others.
2.	Candidates should display self-awareness and self-acceptance and a potential for self-development and growth.	Ordinands are growing in self-knowledge and commitment to Christ. They ...	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 ...
		understand the sacrificial impact of a vocation to ordained ministry on the whole of life.	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.	
		are able to reflect with insight and humility on personal strengths, weaknesses, gifts and vulnerability.	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.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.

E. RELATIONSHIPS

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	<p>Candidates' relationships reflect the love and compassion of God. They ...</p> <p>should be able to develop healthy personal relationships and to relate to people who are different from themselves.</p>	<p>Ordinands seek to imitate the self-giving love and compassion of Christ in their relationships. They ...</p> <p>are able to form and sustain healthy relationships inside and outside the church and with those with whom they differ.</p>	<p>Ordained ministers ...</p> <p>are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.</p> <p>are able to handle and help resolve conflicts and disagreements, enabling growth through them.</p>	<p>Incumbents ...</p> <p>show skill and sensitivity in resolving issues of conflict within the church community.</p>
		<p>understand issues regarding human flourishing in relationships and Christian pastoral care.</p>	<p>understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.</p>	
	<p>should have the potential to exercise effective pastoral care.</p>	<p>are able to respond appropriately to pastoral situations and reflect critically on their own practice.</p>	<p>demonstrate good reflective practice in a wide range of pastoral and professional relationships.</p>	<p>are able to supervise others in the conduct of pastoral relationships.</p>
2.	<p>Candidates are people of integrity. They ...</p> <p>should be able to accept the standards of sexual morality expected of ordained ministers.</p>	<p>Ordinands are people who respect others, demonstrating empathy and honesty in their relationships, learning from them. They ...</p> <p>are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and relate empathetically to those with whom they differ.</p>	<p>Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...</p> <p>are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.</p>	
	<p>should have the potential to develop healthy professional and pastoral relationships.</p>	<p>understand professional boundaries in ministerial practice and pastoral care.</p> <p>understand policies and best practice in safeguarding.</p>	<p>are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.</p> <p>understand policies and best practice in safeguarding and their application in a variety of contexts.</p>	

F. LEADERSHIP, COLLABORATION AND COMMUNITY

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	<p>Candidates should have potential for exercising leadership. They ...</p> <p>should display a knowledge and understanding of leadership.</p>	<p>Ordinands seek to model their servant leadership on the person of Christ. They ...</p> <p>understand biblically and theologically informed perspectives on discipleship, leadership and community formation especially in the changing and diverse contexts of the Church of England.</p>	<p>Ordained ministers seek to model their servant leadership on the person of Christ. They ...</p> <p>are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.</p>	<p>Incumbents ...</p> <p>show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.</p>
		<p>understand issues of authority, responsibility, power and group dynamics in relation to leadership and communities.</p>		<p>are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.</p>
	<p>should show effective communication skills, a potential for collaborating with others, and for exercising creative team leadership [post of responsibility].</p>	<p>are able to exercise collaborative leadership as part of a team within a community.</p>	<p>are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.</p>	<p>are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</p>
2.		<p>Ordinands share leadership by actively looking for and recognising the gifts of others. They ...</p> <p>are able to release and enable others to fulfill their calling to ministry and mission.</p>	<p>Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...</p> <p>are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.</p>	
			<p>are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.</p>	<p>are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.</p>

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	<p>Candidates should have an inner sense of call that is confirmed by others, that shows commitment to the Church of England and that shows how their vocation has changed them. They ...</p> <p>should have understanding of ministry within the Church of England.</p>	<p>Ordinands believe themselves to be called by God and the church to ordination in the Church of England. They ...</p> <p>are able to articulate their calling to discipleship and to ordained ministry within the Church of England.</p>	<p>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 ...</p> <p>are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.</p>	<p>Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...</p>
	<p>should have knowledge and understanding of the Church of England and show willingness to work with its diversity.</p>	<p>understand aspects of the history, diversity and contemporary challenges of the Church of England and the Anglican Communion worldwide.</p>		
	<p>should have a realistic vocation that demonstrates fulfilment of the selection criteria for ordained ministry within the Church of England.</p>	<p>understand the sacrificial nature and theological underpinning of different ministries in the Church of England and of the ordained ministry to which they are called within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.</p>	<p>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.</p>	
2.		<p>Ordinands are rooted in corporate worship in the traditions and practices of the Church of England. They ...</p> <p>understand the Church of England's role and opportunities for Christian ministry and mission in a range of public settings, agencies and faith communities, including schools.</p>	<p>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 ...</p> <p>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.</p>	<p>take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.</p>

<p>3. Candidates' vocation should be informed and obedient.</p>	<p>Ordinands are ready to be accountable and obedient in receiving and exercising ordained ministry as a deacon within the Church of England. They ...</p>	<p>Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...</p>	<p>Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...</p>																
<hr/>					<p>understand the significance of the legal, canonical and administrative responsibilities of the newly ordained within a mixed economy of church.</p>	<p>understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</p>	<p>know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p>	<hr/>					<p>are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry.</p>	<p>show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.</p>	<p>show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.</p>	<hr/>			
	<p>understand the significance of the legal, canonical and administrative responsibilities of the newly ordained within a mixed economy of church.</p>	<p>understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</p>	<p>know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p>																
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ORDAINED PIONEER MINISTRY

AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
Pioneer ministry candidates should have a clear vision of the place of their envisaged ministry within the wider church's response to God's mission to the world and a demonstrable track record of innovation and initiative. They ...	Pioneer ministry ordinands' approach to mission and ministry beyond the existing church is particularly flexible, resourceful, innovative and entrepreneurial. Thriving in unfamiliar cultures and contexts, they ...	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 ...
should have demonstrable self-motivation and a realistic and informed vocation to plant fresh expressions of church within contemporary culture.	understand and are involved in the praxis of planting fresh expressions of church.	are able to plant, lead and mature a fresh expression of church.	understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.
should have well developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way.	are unafraid to take risks in developing enterprising forms of mission.	are able to inspire and nurture the risk-taking of others	
	are capable of learning from both failure and success.	enable others to develop the capacity to learn from failure and success.	
	understand and practice the contextualisation of liturgy, sacrament and the ministry of the word, and the role of the ordained minister in this.	are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.	
should have the capacity to evangelise beyond the culture of the church.	are able to disciple and nurture the faith of adults and children in fresh expressions contexts.	are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.	
		are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.	are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.
	understand how to develop sustainable, personal and communal support in a fresh expression context within a mixed economy.	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.	

4. Training in the Diocese

Assistant curates are *required* to participate in IME Phase 2 events which have been organised for them. The phrase 'Initial Ministerial Development, IME Phase 2' replaces the former term 'Post Ordination Training'. The Church of England adopted this usage to reflect the understanding that formation, education and training for ministry takes place not only during pre-ordination theological education but also during the title post. The duration of the first phase of training varies in length from two to three years. The House of Bishops' policy on the length of title posts states that normally these should last for three to four years and it is during this time that education for ministry is completed.

It is important that curates are kept free of parochial commitments at times when training events are held. All costs for curates ordained in the Diocese in Europe attending these events will be paid by the Diocese.

It is recognised that self-supporting (SSM) curates may at times not be able to attend a particular IME Phase 2 training session. If so, it is expected that the curate attends the training session the next time it is offered. Every effort will be made on behalf of the Diocese towards making the IME Phase 2 course as fully accessible as possible.

It is highly unlikely that a person will be appointed to a post of responsibility unless he or she has completed all the components of initial ministerial education. The Director of Ministerial Development will advise participants about training events to be held during each year.

5. Training in the Chaplaincy

(a) The Training Incumbent and the Curate

Copies of the *Formation Criteria for Ordained Ministry in the Church of England* and the *Diocese in Europe IME Phase 2 Handbook* will be sent to the training incumbent and the prospective assistant curate when a prospective curacy is first discussed.

A preliminary meeting of training incumbents and prospective assistant curates with the DDO and the DDMD takes place in March prior to the ordination at Petertide at which training expectations and the process of training on chaplaincy and diocesan levels are explained and discussed. The *Formation Criteria* and the *IME Phase 2 Handbook* set out the training goals and the training process and training incumbents and incoming assistant curates are advised to become familiar with the contents of these documents.

The most significant of all training relationships for the newly ordained deacon or priest is the relationship with his or her training incumbent. This relationship will influence profoundly the continuing formation and education of the new curate and the direction of his or her future ministry. It is a mutual relationship in which the curate and chaplain can help and support each other in their pilgrimage and ministry.

The success of the training relationship depends in part on the compatibility of the individuals concerned. However, it also depends on the degree of care, preparation and openness with which both approach it, and their willingness to work through any problems.

(b) Planning Training in the Chaplaincy

There should be a continuing link between the pre-ordination training of clergy and their chaplaincy-based continuing education which should take into account the particular training needs and situation of the individual person.

It is recognised that working conditions differ widely between stipendiary and non-stipendiary clergy and that non-stipendiary ministry includes those whose ministry is based wholly in the chaplaincy and those who are in secular employment. However, all newly ordained clergy are ordained to a 'title' post and are thus in a training relationship with their chaplains.

In all cases the new assistant curate and training incumbent together are asked to complete the drawing up of a *Working Agreement* and an *Annual Training Plan* (Part III, Sections 10 and 11, pages 53-62).

- The Working Agreement

The new deacon and training incumbent should together draw up the *Working Agreement*, to be completed at least eight weeks before ordination. This will apply in principle to the whole of the curacy, although it will need to be revised at the time of the curate's ordination to the priesthood in order to reflect this new aspect of the curate's ministry, but it may also need subsequent revision, by agreement, in the light of experience. It should be reviewed by the training incumbent and curate annually.

The *Annual Training Plan* should be drawn up at the beginning of the diaconal year and revised annually to reflect the goals for training set out in the *Formation Criteria* (Part I, Section 3, p. 5).

At the twice annual residential IME 2 training sessions, the curate will meet with the DDMD to ensure that the goals of the *Working Agreement* and *Annual Training Plan* are being fulfilled.

The Ministry Division/Team guidelines for drawing up the *Working Agreement* are given in Part II, Section 8, p. 32 of this *Handbook* together with the forms which the training incumbent and curate are required to complete together, to copy for their own records and to send to the Director of Ministerial Development (Part III, Section 10, p. 53, Section 11, p. 62).

The first *Working Agreement* is crucial because it sets out clear mutual expectations. Lack of clarity about expectations is often a major source of problems. The document covers matters of housing and maintenance, days off, holidays, study time, retreats, the priority of training commitments, attendance at daily worship,

frequency of preaching and preaching reviews, staff meetings, supervision sessions between the curate and training incumbent, specific responsibilities within and beyond the chaplaincy, relationships with the chaplaincy council, expenses and allowances.

It is important for the curate and training incumbent to read the Ministry Division/Team guidelines (Part II, Section 7, p. 27) before filling in the form. At the beginning of the training relationship there may be a mutual reluctance to anticipate problems and an assumption that they can be dealt with as they arise. Experience suggests that they can be dealt with much more easily if clear parameters and expectations are set out from the beginning.

- The Annual Training Plan

The Annual Training Plan forms the last part of the *Working Agreement* and the two documents are intricately connected. *The Annual Training Plan* outlines the specific areas of training and ministerial development to be covered in the chaplaincy in the forthcoming year on which the curate and training incumbent are asked formally to agree. This plan requires especially careful preparation, since it contains the substance of the work to be delivered by both parties in the training relationship, and, along with the *Working Agreement*, amounts to a professional contract signed by both. The expected goals for training in each of the years of the curacy are outlined in the *Formation Criteria* (Part I, Section 3, p. 5); the 7 headings (A-G) as well as the format shown in the *Formation Criteria* should be used when drawing up the *Annual Training Plan*.

Training incumbents and curates may find it helpful to use the *Model Learning Plan* (Part III, Section 11, p. 63) when drawing up the *Annual Training Plan*.

The *Annual Training Plan* must be drawn up after close consideration of the following:

- The material covered during initial training at a theological college or course, together with experience gained prior to initial training. These should both suggest particular areas for further development.
- The Ministry Division's 'Worklist for Training' as adapted for use in the Diocese in Europe (Part II Section 8, p.32). This is a detailed catalogue of the areas of training and experience which might be covered in the early years of ministry. It is a guide or checklist that can help in assessing areas of competency and in highlighting personal priorities. Some of the points may not be relevant to the curate's or chaplaincy's particular situation. It is offered as a tool to help reflection and planning. It should not be submitted as part of the *Annual Training Plan*.

- Deadlines for Submission and Annual Review

The Working Agreement and *Annual Training Plan* should be submitted to the Diocesan Director of Ministerial Development at least eight weeks before ordination

to the diaconate. The DDMD serves as a consultant to the training incumbent and curate and may offer advice in terms of changes or amendments to the *Working Agreement* and *Annual Training Plan*.

Towards the end of the diaconal year the training incumbent and curate are asked to review the first year of training. This should include a review of the *Working Agreement* and the *Annual Training Plan*.

The curate will be asked to write a '*Letter of Reflection on the First Year of Ordained Ministry*' to the bishop and the training incumbent is asked to write a report for the bishop on '*The Curate's First Year of Ordained Ministry*' (with a copy to the Diocesan Director of Ministerial Development). These documents form part of the assessment of the curate's readiness to proceed to ordination to the priesthood. The documents should be sent to the bishop approximately eight weeks before ordination to the priesthood. For continuing deacons, a similar assessment of ministerial development takes place at the time of the first anniversary of their ordination. The new *Annual Training Plan* and any modifications to the *Working Agreement* should be sent to the Director of Ministerial Development at least six weeks after ordination to the priesthood; for continuing deacons within six weeks of the anniversary of their ordination.

The process of reviewing the *Working Agreement* and adjusting the *Annual Training Plan* takes place annually in the period of the curacy. The curate brings the most recent document to the IME 2 session where in a personal meeting with the DDMD the *Working Agreement* and *Annual Training Plan* are reviewed. This forms the background to a biannual meeting between the curate, the training incumbent and the DDMD to review the curacy training and ministerial development of the curate.

- End-of-Curacy Review

Towards the end of year three or in the course of year four there will be a general assessment of the priest's or deacon's curacy measured against the Church of England's *Formation Criteria for Ordained Ministry* (Part I, Section 3, p. 5) in the form of an *End of Curacy Review*. This will usually be conducted by the Diocesan Director of Ministerial Development; in exceptional circumstances by the Chair of the Ministry Team (the Suffragan Bishop) or a senior diocesan officer designated by the Chair of the Ministry Team.

The End-of-Curacy Review is a review of the entire curacy in the form of a meeting between the DDMD and the curate over a whole morning or afternoon. In preparation for the *Review*, training incumbent and curate are each asked to fill in extensive forms, documenting the training and ministerial development of the curate over the years of the curacy. The assessment of the curate's formation, training and ministerial development is measured against the level of competence expected at the completion of IME 2, as set out in the *Formation Criteria for Ordained Ministry in the Church of England* (Part I, Section 3, p. 5).

Upon the successful completion of the *End-of-Curacy Review*, the DDMD writes a report (to be co-signed by the curate) to the bishop confirming that the curate has fulfilled the curacy training goals and is ready to complete the curacy and move on to his/her next appointment.

The report, in the form of a letter, is sent to the bishop, the curate, the training incumbent, and is placed on the curate's permanent ministry file ("blue file").

(c) Regular Supervision Sessions between Curate and Training Incumbent

It is crucial for the formation and ministerial development of the curate that regular supervision sessions take place with the training incumbent, at least once a month but preferably more often. It is also important for the curate to be included in meetings involving all the staff of the chaplaincy, particularly meetings where ministry strategy is considered.

Supervision may centre on a piece of work (such as a sermon), but should also involve opportunity for wider exchange and reflection when the curate and training incumbent can share perceptions about progress being made, both in general terms and in terms of the *Annual Training Plan*. The approach required for this process to work effectively has been described as including the ability and the willingness:

- to listen
 - to own one's own feelings
 - to be open to different personal circumstances and ways of working
 - to be able to enter into the feelings and thoughts of others
 - to create a supporting relationship
 - to ask open questions, and to be genuinely interested
 - to be sensitive to where the other is 'at'
 - to be patient
 - to recognise the significance of resistance
 - to acknowledge and use the process going on in supervision
 - to see the positive value in making mistakes.
-
- Supervision during a Vacancy

Particular circumstances arise when a training incumbent leaves the chaplaincy during the curate's training or is absent for an extended period of time. In this event it is important to ensure that continuing support and training are made available. It

is the responsibility of the Diocesan Director of Ministerial Development, in consultation with the Chair the Ministry Team and the Archdeacon, to seek to ensure that this happens.

Part II: Useful Tools

6. Agreed Expectations for Clergy

The headings of “dispositions, understanding and skills” set out in the *Formation Criteria* (Part I, Section 3, p. 5) and listed in seven points below, are essential for life-long learning and form the themes for formational and ministerial development in the curacy:

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

Interwoven with these headings are well-established ‘agreed expectations’ for newly ordained clergy. These expectations offer a useful guide for curates and training incumbents; they underpin initial as well as ongoing ministerial formation. These expectations may help curates and training incumbents reflect on the aims of the training process and form a framework of accountability.

Interpretation of Christian tradition for today

- knowledge of Scripture and Christian tradition and the descriptive, analytic and critical skills necessary to understand and communicate the faith
- theological, biblical and historical studies in the context of the life of faith
- discernment in relating the Christian tradition to situations of pastoral care and social justice
- deepening personal prayer for growth in discernment, wisdom, stamina, and the ability to fulfil and develop in vocation

Formation of Church Life

- increasing personal commitment to Christ and his Church, sustained by Scripture, spirituality and prayer, both individual and corporate
- growing skill in helping others, discerning, developing and sustaining their gifts, vocations and ministries
- developing personal self-understanding, with particular reference to the role of an ordained minister
- developing the qualities necessary to be an example of faith and discipleship, and a model of service and collaborative leadership
- growing in maturity and ability to face change and pressure in a flexible and balanced way
- increasing understanding of Anglicanism, including ecclesiology, worship and liturgy, also in an ecumenical context
- participating in the public leading of worship, teaching and preaching

Addressing situations in the world

- reflecting on the theory and practice of ministry, mission and evangelism, with specific reference to the roles of the local and the wider Church
- responding to cross-cultural issues
- developing ethical understanding, including issues of discrimination, racial injustice, environmental responsibility, the exercise of power and discerning the misuse of power

Guidelines for drawing up a Training Agreement

To help you draw up a *Working Agreement* and *Annual Training Plan*, the following sets out some general guidelines and a '*Worklist for Training*' keeping in mind the context of working in the Diocese in Europe. These represent good practice in the wider Church that may help your own processes of reflection. They should be regarded as useful tools rather than prescriptions.

These guidelines are particularly aimed at stipendiary curates and their training incumbents, but should be read by SSMs and their training incumbents and adapted as appropriate. Further particular guidance for SSMs is given at the end of this section (7, p. 30).

Mutual Expectations

The relationship between training incumbent and curate is both personal and professional and each will have expectations of the other. It is important that these mutual expectations are declared openly as early as possible in the relationship so as to avoid later frustration.

Although pastoral authority in the chaplaincy rests with the chaplain and the chaplaincy council, some degree of authority is delegated to the curate. In relation to any given task, the extent of this delegation needs to be made clear.

With respect to confidentiality, the curate needs to know what material is to be treated as confidential and not to be shared with the chaplain/training incumbent, and what is not confidential and should be shared with the chaplain. This can be a major area of potential misunderstanding. The question of loyalty needs discussion, particularly the ways in which chaplain and curate can be played off against each other.

Housing

Curates' housing should be subject to the same standards of inspection and maintenance as chaplains' houses. Where the curate is finding his or her own accommodation, an agreement needs to be reached about the expenses that are to be claimed (electricity, heating, water, rubbish, etc.).

Use of Time

Basic understanding about the extent of the working day and the working week needs to be reached. The norm for time off is one day off per week plus six weeks' holiday. It should be clearly understood that 'one day off per week' does not mean that the curate is expected to work continuously the other six days. A standard pattern to consider is a working day consisting of three sessions - morning, afternoon, evening - of which the curate works for two of those sessions.

The pattern of the working day/week and time off should be negotiable, taking into consideration the normal responsibilities of a married curate to his or her family, and the fact that many single curates have family and friends who live some distance away. In the case of the latter, one day off per week may not be particularly useful

and an alternative arrangement might have to be made. Furthermore, all curates, including those who are single, need time for shopping, cooking, cleaning etc. which does not totally compromise their time off work.

Worship

A curate needs to share in corporate prayer and worship, not only with the congregation, but also with the training incumbent and other colleagues. Times and occasions for this daily/weekly prayer time together need to be clearly stated.

There should be a regular opportunity to share in the design and leading of worship and in preaching. Agreement needs to be reached regarding the frequency of preaching (initially once a month is suggested) and it is desirable that the curate's sermons should be reviewed with the training incumbent and with other colleagues, lay and ordained, if appropriate. A suggested feedback form is included in Section 9, p. 48 of this Handbook.

Personal Growth and Development

A curate shares in corporate prayer and worship, both with colleagues and the congregation. In addition, it is essential that the curate consults a spiritual director on a regular basis and is given the opportunity to make a retreat, at least once a year, not to be considered as holiday time. Strong encouragement should also be given to reading across a wide spectrum.

Professional Development

The bulk of Initial Ministerial Development, IME Phase 2, is done in the chaplaincy. As a complement to this, the Diocese in Europe organises two four-day residential courses, usually in May and November, during each of the first three years following ordination. The subjects covered are as follows:

1. Mission (in different contexts: Diocese in Europe, wider Church of England, Anglican Communion, Ecumenical relations. Work on the Diocesan Strategy "Walking together in Faith"; "Breathing Life" – an invitation to engage together on the work for Racial Justice; the "Marks of Mission" of the Anglican Communion including "Caring for God's Creation").
2. Making Peace with Conflict in the Church (Conflict Resolution with Bridge Builders)
3. Breaking Open the Word: Preaching for Today's World (different styles/contexts reflecting also the wide variety of cultural, ethnic and language backgrounds of congregations and clergy in the Diocese in Europe)
4. The Spiritual Living of Our Ordination Vows (Prayer and Spirituality – an introduction to different traditions; A session on the Sacrament of Reconciliation)

5. Issues in Personal and Public Ministry: Priorities in Ordained Ministry (including update on Safeguarding training, Church Governance, Canon Law, good practice in ministry, work on Power Dynamics)
6. Liturgy (building on pre-ordination training, expanding on the use and versatility of Common Worship)

Throughout the three years of the curacy, day training seminars on Zoom will take place. These include sessions on *Unconscious Bias Training, Cross-Cultural Working, Social Ethics and Working on Caring for God's Creation*.

A 24-hour Annual Seminar for Training Incumbents and Curates takes place once a year, usually in connection with the Autumn IME Phase 2 residential session. The seminar offers an opportunity for training incumbents and curates to explore themes of importance to their ministry, including *Resilience Training/Clergy Well-Being, Online Supervision, Cross Cultural Working*. The Annual Seminar also provides an opportunity for training incumbents to meet with members of diocesan staff to discuss curacy related issues.

The Diocesan Director of Ministerial Development will be in regular contact with the assistant curate and the training incumbent throughout the curacy and is ready to assist in discussions on policy as well as actual local issues that may emerge in the training relationship.

The programme of central training, IME Phase 2, is intended to complement the training within the chaplaincy and offer the opportunity for further formation and ministerial development in the company of other recently ordained clergy. It is important that chaplaincy commitments are organised to take diocesan courses into account and the training incumbent should ensure that curates are able to attend. In addition to the residential courses, Zoom seminars will be offered for both curates and training incumbents on a regular basis (recent seminars on how to work effectively in leadership roles online, and working with "Breathing Life, an invitation to work on racial justice"). The curate should also be given regular opportunities for theological study and reflection. This study period is separate from sermon preparation.

In the course of the curacy, usually in the Spring or Summer of the second year, the curate is encouraged to do one or more short placements in a chaplaincy in the Diocese in Europe or a parish in a UK diocese, in order to gain experience of other traditions within the Church of England. This is particularly important for curates in Europe as the chaplaincy in which they serve their curacy may well be the only Anglican church in that country. Placements also offer opportunities for curates to gain wider experience of the Occasional Offices, since in some churches in Europe such opportunities are limited.

A curate may express a desire to undertake a formal course of study leading to an additional qualification such as a diploma, a degree or a further degree. Any such course of study during the curacy would need to be carefully negotiated with the

training incumbent and with the Diocesan Director of Ministerial Development. The financial assistance from the Diocese is likely to consist of a very modest amount of CMD money. If a prospective curate is already engaged in a continuing course of study before leaving the pre-ordination college or course, this fact must be declared to the training incumbent and the likely implications carefully explored.

Besides the time spent outside the chaplaincy in the IME Phase 2 programme there may be other learning programmes / training events / conferences that the curate wishes to attend or that the training incumbent considers necessary or desirable. Agreement on attendance at such events will need to be reached and not simply assumed. If necessary, the Diocesan Director of Ministerial Development may be consulted. Other extra-parochial interests and commitments (other than those that coincide with time off) will need to be agreed between the curate and the training incumbent/chaplain.

Staff Support

There should be a regular staff meeting for purposes of staff communication and planning. It is expected that curates will attend chapter meetings, Deanery and Archdeaconry Synods.

Supervision sessions must not be confused with staff meetings and should, if possible, be held at least once a month.

Training incumbents should be aware of the different dynamics, including sexual and power dynamics, that may occur in working relationships. They should understand that interactions may be on more than one level and could possibly lead to a potential confusion of role and affect what is inevitably a close working relationship.

Tenure of Office

A curacy is expected to last for a period of three to four years. Appointments to the post of chaplain are not usually offered to clergy with less than four years' experience of ministry. It is possible to terminate the curacy before the period in question has come to an end, but such cases should be very exceptional. Under ecclesiastical law the curate may leave the curacy, but not until the end of three months after he or she has given notice to the training incumbent/chaplain and the bishop of his or her intention to leave, unless the bishop gives written permission for the curate to leave sooner. The chaplain/training incumbent, with the bishop's permission, may require a curate to leave, but only after six months' notice. If the bishop refuses permission, the chaplain may appeal to the archbishop of the province. The bishop may revoke the curate's licence with immediate effect for any cause which appears to the bishop to be good and sufficient, after having given the curate sufficient opportunity to show why the licence should not be revoked; however, the revocation is subject to the curate's right to appeal to the archbishop. The bishop will also normally have the right to revoke the licence subject to a reasonable period of notice without any right of appeal.

Guidelines especially relating to Assistant Curates in Self-Supporting Ministry (formerly Non-Stipendiary Ministry)

The nature of Self-Supporting Ministry

There is a spectrum of ministry within the SSM ambit ranging from clergy who are in secular employment to those whose ministry is wholly based in the chaplaincy. Whatever the emphasis of an SSM's ministry, it is important that the diocese should recognise, affirm and support it. It is important that Self-Supporting (Non-Stipendiary) Ministers of all kinds should not find themselves overburdened with expectations from too many quarters. The setting of boundaries is important and the *Working Agreement* must set out a framework within which SSMs and their colleagues can agree upon appropriate areas of ministerial responsibility. Every effort should be made at chaplaincy and diocesan levels to offer training at times that are possible for SSM curates.

Drawing up the Working Agreement

Ordained ministry is based on mutual understanding, inter-dependence and collegiality, rather than upon concepts of employment and duty. Due recognition must be given, where appropriate, to the limitations for curates in secular employment, that they should not be overburdened with parochial responsibilities. With this in mind, SSM curates and training incumbents are asked, in consultation with the Diocesan Director of Ministerial Development, to complete the *Working Agreement* and *Annual Training Plan* on as realistic a basis as possible, and to recognise that re-negotiation may prove necessary, possibly within the year.

Clergy from Other Dioceses and Provinces of the Anglican Communion

In certain circumstances a curate may already have been involved in a post-ordination training course in another diocese or in training comparable to components of the IME 2 programme being provided by the Diocese in Europe. If so, the training already received will be taken into account by the Diocesan Director of Ministerial Development and a flexible approach adopted in drawing up the curate's post ordination course. Occasionally recently ordained clergy from other provinces with no comparable post ordination training are appointed to posts in the Diocese in Europe. The Bishop together with the Diocesan Director of Ministerial Development will determine their training needs. In such circumstances the chaplaincy in which the curate serves will be responsible for the costs of the curate's participation in the IME Phase 2 programme.

7. Worklist for Training

Under the title '*Worklist for Training*', the Ministry Division offers a model for assessing prior learning and identifying skills which may need to be acquired during the first years of ministry. This '*Worklist*' has been adapted slightly to recognise the particular context of the Diocese in Europe, such as preaching in the local language and knowledge of local law pertaining to marriages and funerals. As suggested in the section on the *Annual Training Plan*, the '*Worklist*' should be viewed as a resource through which experience can be assessed and needs ranked according to priority. It is best viewed in the wider context of the 'Agreed Expectations' (Part II, Section 6, p. 25).

This list outlines specific skills and expertise which may be addressed during the early years of public ministry. Not all these points will be relevant to the particular context in which a curate is ministering. **This list is therefore intended to be used as a basis for discussion about which areas should be covered when reflecting on the past year and drawing up priorities for the next year of training. Additional areas relevant to your particular context may be added.**

	level of experience to date		priority rating for development						
	low	high							
Personal Development									
Spirituality and prayer life	<table border="1"> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>								_____
Daily Office / Prayer Time	<table border="1"> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>								_____
Meditation / Quiet Time	<table border="1"> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>								_____
Retreat (annual or more frequent)	<table border="1"> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>								_____
Different prayer styles	<table border="1"> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table>								_____

Spiritual Director/ Confessor / Soul Friend

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Biblical Studies

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Reflection on role(s) and work

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Reflection on life journey

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Theological reflection / connections

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Development of appropriate working rhythm

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Awareness of sexual dynamics in working relationships

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Development of creative support networks

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Hobbies and non-church interests

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Development of understanding of partnership in ministry

--	--	--	--	--

Understanding of confidentiality

--	--	--	--	--

Exercising leadership role / awareness of

own leadership style

--	--	--	--	--

Any other points?

Conduct of Worship

Requirements of Canon Law regarding worship

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1662 Holy Communion

--	--	--	--	--

1662 Morning / Evening Prayer (sung)

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Common Worship – Order 1

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Common Worship – Order 2

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Common Worship – Morning / Evening Prayer

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Baptisms in different contexts

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Thanksgiving for birth of a child

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Weddings: Common Worship / BCP / with

Eucharist / multilingual

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Blessing after Civil Marriage

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Funerals / Funeral Requiem

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Holy Week in various contexts

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All-age worship

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Planning special services

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Planning and leading bi-lingual services

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Planning and leading ecumenical services

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Choosing music and liaison with musicians

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Reading and speaking in church

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Liturgical singing and intoning / leading

congregational singing

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Preparing the church for worship

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Preparing / cleansing communion vessels

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Proper use / care of reserved sacraments

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Use of oils in initiation / ministry to the sick

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Practical awareness of other traditions

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Choreography of worship

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Any other points?

Preaching

Main service

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Parish Eucharist

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All-age worship

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Preparation of audio / visual aids

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Youth services

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Weddings/marriage blessings

Funerals

To non-regular church-goers (e.g. civic occasions)

Reflection on how context affects preaching

In another language than mother tongue

Public speaking other than preaching

Any other points?

Mission and Evangelism

Awareness of local context: social profile

Awareness of local context: ecumenical profile

Reflection on what it means to be Anglican
in this context.

Familiarity with the "5 Marks of Mission"

--	--	--	--	--	--

Developed theology, understanding and practice
of mission in this context

--	--	--	--	--	--

Ability to present Gospel message to those with
little or no church background

--	--	--	--	--	--

Experience of courses such as Alpha, Emmaus

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Any other points?

Pastoral and Educational

Awareness of issues in society (race, gender,
sexuality, etc.)

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Reflection on these issues in local society and in
congregation (continuities? tensions?)

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Knowledge of how adults learn

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Teaching about prayer

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Home Group leadership

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Organisation of chaplaincy days / weekends

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Training for Chaplaincy Council and Officers

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Baptism preparation (in team? as individual?)

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Sunday School

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School chaplaincy / assemblies

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Preparing children to receive communion

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Confirmation preparation: young people

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Confirmation preparation: adults

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Involvement in church youth group

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Marriage preparation

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Marriage requests from e.g. divorced people or those already living together

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Knowledge of local legal situation and procedures regarding weddings

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Knowledge of banns / special licence / Archbishop's licence in England

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Awareness of sources of information for those wishing to marry elsewhere

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Pastoral visiting

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Visiting the sick at home

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Visiting the sick in hospital

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Healing services

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Sacrament of Reconciliation

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Accompanying the dying

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Anointing the sick and dying

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Sudden death (e.g. accident, suicide, murder)

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Emergency baptism in hospital

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Death of babies (including stillbirth, abortion,
miscarriage)

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Funeral visiting

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Knowledge of local funeral practices

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Care and support for the bereaved

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Care and support for those experiencing trauma
at a distance (e.g. with relatives dying 'at
home' / far away)

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Supporting new arrivals

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Supporting those preparing to leave

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Counselling / listening skills and awareness of

own limitations

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Working with pastoral care groups

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Ministry in an institutional setting (residential care home/ prison)

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Any other points?

Organisational Skills

Preparation for meetings

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Chairing meetings

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Paper management

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Time management

--	--	--	--	--

Presentation skills

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Communication skills

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Managing chaplaincy finances, fees, expenses

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Simple accounting and budgeting

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Legalities of lay officers, Chaplaincy Council, etc.

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Church registers

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Keeping other records

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Local data protection legislation

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Chaplaincy publicity

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Writing magazine articles

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Working with the media

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Goal / objective setting and evaluation

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Long term planning and development

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Safeguarding legislation

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Any other points?

Additional Skills

Blessing of objects, homes, people

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Dealing with conflict

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Local incident emergency plans

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Any other points?

Areas of Expertise

People with mental illness

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People with disabilities of various kinds

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Work amongst deaf people

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Enabling laity in church life

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Supporting laity in secular life

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Community development

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Interfaith dialogue

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Effective teaching of Christian faith within a
changing culture

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Equal opportunities

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Media skills

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Writing skills

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Specific chaplaincy work (industrial, hospital,
school, etc.)

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Tourism and use of church buildings

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Rural ministry

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Urban and inner city ministry

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Suburban ministry

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Ministry to asylum seekers and refugees

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Spiritual direction / counselling

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Any other points?

Links with the wider Church

Awareness of Diocesan structures and resources

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Knowledge of structures of Church of England /

Anglican Communion

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Knowledge of national church structures

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Knowledge of relevant ecumenical agreements

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Local ecumenical contacts

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Attendance at Chapter / Archdeaconry Synod

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Any other points?

Ministry in the Workplace (SSM)

Ability to balance work, chaplaincy, family commitments

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Reflection on being a priest at work: ministry to structures (policies, mission statements, etc)

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Interpretation of the Gospel for work

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Application of theology to work situation

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Ministry to colleagues

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Any other points?

8. Preaching Assessment Form

Diocese in Europe

Preaching Report Form

The Context

Place of worship:	Date:	Time:
Description of building:		
Time of liturgical year:		
Particular circumstances (e.g. Baptism, Church anniversary, Remembrance Sunday etc.):		

Comment on how well this context was taken into account in the sermon?

The Congregation

Numbers:	Age range:	Gender distribution:
Social background:		

How appropriate was the sermon to this kind of congregation?

Relationship with the congregation

Please comment on how well the preacher related to the congregation during the sermon. (For example: was the sermon at the right level for the congregation? Was it the right length? Did the preacher look at the congregation? Was there a sense of rapport? Did the preacher have any distracting mannerisms? Was there any dialogue with the congregation? If jokes were used, did people laugh? Was there good use of silence and pauses?)

Preaching

Identify the main points of the **content** of the sermon. How well did the sermon use story? Images/pictures? Flow of argument?

Please comment on how the Bible was referred to and used during the sermon. Did the scripture passage/readings feature prominently in the sermon? Just at the start? All the way through? Nowhere specifically? Other (please specify)?

Please comment on the **delivery** of the sermon. (Was it audible? Was it being read? Did the preacher vary the pitch and pace of voice appropriately? Did the preacher speak too slowly/fast?)

Please comment on the beginning and the end of the sermon.

Please describe the **style** of the sermon? (For example: was it conversational or judgemental or pastoral or relaxed or prophetic or humorous or comforting or earnest?)

Was the sermon worth listening to? What was the main point that you took away from it? Describe how you were touched by it/ challenged/instructed/ inspired?

In my opinion, further work on the following points in these areas would be useful:

Did you discuss your reactions with the preacher after the service? If so, how were they received by the preacher?

Signed: _____ **Date:** _____

Part III: Papers to Copy, Complete and Return

9. Diocese in Europe Working Agreement

To be agreed/amended and signed by curate and training incumbent

Assistant Curate:

Training incumbent:.....

Chaplaincy:..... IME Year.....

Spiritual Life

1. Stipendiary curates are normally expected to say the daily office/pray with their training incumbent most days of the week. SSMs may also wish to negotiate some weekday involvement. The normal arrangement between us will be:

2. Regular opportunity for quiet time and meditation:

3. All curates should have a confessor, spiritual director, soul friend or personal consultant. What time is to be allowed for meetings and consultation?

4. All curates should be given the opportunity for an annual retreat (stipendiaries: minimum four weekdays). We plan this to be (when and where):

Staff meetings and staff relationships

1. The regular staff meeting (weekly for stipendiaries, negotiable for others) will take place on:

2. Supervision sessions are an opportunity for the chaplain to offer encouragement and critical reflection on the curate's work as well as a regular time for doing theology together. (In a chaplaincy with more than one curate, this must be offered individually). The recommended minimum for stipendiaries is one session per month of at least two hours. We suggest that ours will be:

Ministry

1. Introduction to the chaplaincy. Have all arrangements been made for meeting key people, learning where things are kept; supplying keys and necessary access; supplying chaplaincy lists and background knowledge; introductions to important institutions and community services?

Already done:

Still to do:

2. Visiting. Which kinds of visiting are expected (the sick; new arrivals: preparation and follow-up visits in connection with funerals, weddings, baptisms; mission and outreach visiting; general contact-visiting with parishioners; leavers). How often? Is record-keeping expected? If yes: what training will be given in data protection issues? (SSMs: What degree of involvement is expected here?)

3. The Sunday services which the curate will be expected to attend are (SSMs should ideally have the possibility on one Sunday a month to attend worship but not robe, preach or lead):

4. His/her liturgical responsibilities as a deacon/priest at the Sunday services will be:

5. His/her responsibilities at weekday services will be:

6. She/he will be expected to preach (ideally once a month in diaconate at a main service, once a fortnight as priest):

Administration and professional conduct

1. What expectations are there about standards of dress code (including not only liturgical dress but e.g. wearing of clerical collar)?

2. What expectations are there about availability (e.g. attendance at office hours, use of answer-phone etc)?

3. What standards of punctuality, loyalty and confidentiality have you agreed?

4. What have you agreed about good practice in administration (e.g. dealing with correspondence and enquiries with efficiency and courtesy)?

Chaplaincy Council

1. Which meetings of the Chaplaincy Council and its subgroups, committees or working parties is the curate expected to attend?

2. What agreement has been made about the curate's working expenses? (e.g. km rate; office costs; telephone costs; computer depreciation).

3. (Stipendiary curates) What is the agreement about repairs and decoration of the curate's housing?

4. What is the agreement about housing expenses? (electricity, water, rubbish, etc.)

Personal life

1. The Diocese suggests that stipendiary clergy should have a day off per week (not including IME 2, study days, retreats or time allowed for spiritual consultation). The SSM's day off should equally be closely guarded. It is accepted that at certain times of the year, flexibility will be necessary regarding days off. The curate's day off will usually be (if negotiable, please indicate how the day off is to be made public):

2. The annual holiday entitlement is four Sundays a year and in addition one Sunday after Christmas and one Sunday after Easter. As far as we can currently plan ahead, we envisage the curate to take his/her main holiday between the following dates:

3. A minimum of one morning or afternoon each week should be set aside for personal study (apart from sermon preparation). How is opportunity for personal study to be provided? e.g. Quiet Day, reading morning etc.? (SSMs: What provision is made for the continuation of personal study?):

4. What is the understanding about free time other than on the day off?

Areas of agreement relating specifically to SSMs

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

2. What weekday involvement is expected in the regular ministry of the chaplaincy, including staff meetings, Chaplaincy Council, etc? (It should generally amount to no more than two evenings per week, if the SSM is in regular employment).

3. The curate is expected to take part in IME Phase 2 (post ordination training) offered in the Diocese. Have plans for this been made?

4. Time for preparation of sermons and services will be necessary. How will it be made possible?

5. The chaplain and chaplaincy should take steps in order positively to affirm the variety of the ministry of the SSM. How will this be done?

Other Areas

There may be other points of general working agreement which it seems a good idea to formalise in writing. If so, add them below.

Signed

Assistant Curate:

Training Incumbent:.....

Date:.....

This *Working Agreement* should be completed and sent with the *Annual Training Plan* to the Diocesan Director of Ministerial Development with a copy to the Suffragan Bishop (Chair of the Ministry Team) at least eight weeks before ordination. Both signatories should also keep copies.

10. Annual Training Plan

We are agreed that in addition to the Diocesan programmes of training, the particular areas which will be covered in training in the chaplaincy this year are:

Signed:

Assistant Curate:.....

Training Incumbent:.....

Date:.....

The Annual Training Plan should be completed and sent with the *Working Agreement* to the Diocesan Director of Ministerial Development with a copy to the Suffragan Bishop (Chair of the Ministry Team) at least eight weeks before ordination. Both signatories should also keep copies.

a) Model Learning Plan

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
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 ...			
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.				
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.				
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.				

2.	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...				
	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.				
	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.			

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise ?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
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 ...			
	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.	lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.			
	are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.				
	are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.	enable others to articulate the gospel and participate in its proclamation.			
	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.			

2.	Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...				
	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.				
	understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.				

C. SPIRITUALITY AND WORSHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise ?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	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 are sustained in the strains and joys of leadership by a life of prayer.			
	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.				
2.	Ordained ministers ...				
	are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.				

3.	Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...			
	are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.			
4.	Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...			
	are able to help others discern God's presence and activity in their relationships and in the wider world.			

D. PERSONALITY AND CHARACTER

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...		
	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.	encourage and enable colleagues to balance appropriate care of self with care of others.		
2.	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 ...		
	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.			
	are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.		

E. RELATIONSHIPS

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers ...	Incumbents ...		
	are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.			
	are able to handle and help resolve conflicts and disagreements, enabling growth through them.	show skill and sensitivity in resolving issues of conflict within the church community.		
	understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.			
	demonstrate good reflective practice in a wide range of pastoral and professional relationships.	are able to supervise others in the conduct of pastoral relationships.		
2.	Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...			
	are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.			

	are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.			
	understand policies and best practice in safeguarding and their application in a variety of contexts.			

F. LEADERSHIP, COLLABORATION AND COMMUNITY

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1	Ordained ministers seek to model their servant leadership on the person of Christ. They ...	Incumbents ...		
		show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.		
	are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.	are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.		
	are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.	are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.		
2	Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...			
	are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.			

	are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.	are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.		
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G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	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 ...		
	are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.			
	understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.			
2.	Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...			
	are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.	take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.		
3.	Ordained ministers are accountable and	Incumbents exercise		

<p>obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...</p>	<p>appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...</p>		
<p>understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</p>	<p>know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p>		
<p>show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.</p>	<p>show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.</p>		

PASTORAL SERVICES RECORD

Pastoral services are an incredible opportunity for mission and ministry. They have formed a bedrock of curacy experience for generations. However, there is now wide variation between parishes and contexts in the chances to engage in this ministry. Many places will still have many such services, others may have none at all. In order to ensure readiness in these areas the following table represents what we think is a minimum experience in leading these services. Briefly describing the services will also help the assessor to build up a picture of the variety of this experience.

Funerals	Date	Brief Description
1		
2		
3		
4		
5		
6		
7		
8		
Weddings		
1		
2		
3		
4		
Baptisms		

1		
2		
3		
4		
5		
6		
7		
8		

Part IV: If Something Goes Wrong

11. Grievance Procedure

It is best to avoid problems before they occur. One of the key intentions that underlie the procedure that is outlined in this booklet is the wish to anticipate possible areas of misunderstanding or conflict, and thereby hope to avoid them ever occurring. However, sometimes things do go wrong. If problems arise it is suggested that the procedure set out below might be followed.

1. Problems with the relationship between the Curate and the Training Incumbent

- a) In the first place, any difficulties on the curate's part should be discussed with the training incumbent. Likewise, any difficulties on the training incumbent's part should be discussed with the curate. It is preferable to settle difficulties informally on a one-to-one basis; formal complaints procedures should be the last resort.
- b) If no resolution can be found the Diocesan Director of Ministerial Development should be called upon. The nature of the problem should be indicated to her in writing. She should investigate within four weeks.
- c) If it is impossible to resolve the issue with her help, it may then be necessary to call upon episcopal guidance. The Diocesan Director of Ministerial Development will present the case to the Suffragan Bishop, in whose hands the process rests thereafter.

2. Problems with the relationship between either the Curate and the Diocesan Director of Ministerial Development or the Training Incumbent and the Diocesan Director of Ministerial Development, and vice versa.

- a) In the first place, the matter should be discussed between the relevant parties.
- b) If no resolution can be found, the matter should be outlined in writing by both parties to the Suffragan Bishop, in whose hands the process rests thereafter.

3. While all clergy have the right ultimately to come to the Diocesan Bishop, it is preferable, if possible, to allow him to remain uninvolved at the early stages, thus preserving his objectivity and impartiality should he be finally called upon.

4. Both the Diocesan Director of Ministerial Development and the Suffragan Bishop are understood to be acting as the Diocesan Bishop's delegated officers.
5. Any clergyperson seeking advice about his/her legal position should consult the Diocesan Registrar.

The process outlined above has been prepared with due consideration of the recommendations of *Guidelines for the Professional Conduct of the Clergy (Revised Edition, Church House Publishing 2015)*.

Due to the particularly sensitive transitions that are involved in the first three years of ministry, it is proposed that rather than referring all disputes immediately to the Diocesan Bishop 'to see whether or not there is a case to answer,' a more graduated approach should be adopted; but one that retains the Diocesan Bishop's ultimate authority.