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 a 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 formation and 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 and has long been a place to come and learn. Curates in this diocese reflect the great cultural, linguistic and national diversity of Europe, and curate learning, formation and ministerial development is strongly valued and affirmed in the Diocese in Europe.

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 years following ordination. In IME Phase 2 curates engage in continuing training,

supervision and reflection on ministry in the chaplaincy. This is complemented by the Diocesan IME 2 Programme of residential training sessions and online seminars and workshops. Curates in the Diocese in Europe are also expected to do one or more short placements in the course of their curacy. In the fourth year it is expected that the curate will meet with a senior colleague (not his or her training incumbent) 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 the residential or zoom training events. It is *essential* that curates be kept free of all parochial commitments and enabled to attend these events.

3. The curate and the training incumbent, in consultation with the Diocesan Director of Ministerial Development (DDMD), are required to draw up a *Working Agreement* (Learning/Work Agreement) (Part III, Section 9) and a *Training Plan* (Part III, Section 10) based on the *Formation Framework for IME2 Priestly Ministry in the Church of England* (Part I, Section 3). The *working Agreement* and *Training Plan* are signed by both the training incumbent and curate and are sent to the DDMD with copy to the Suffragan Bishop (Chair of the Ministry Team).

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

5. The Diocese recognises the need for training, support and guidance for training incumbents. Training sessions for this purpose are given on a regular basis, residentially and online.

6. An extensive End-of-Curacy Review completes the curacy and is a condition for the next appointment being made.

7. 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.

8. A retrospective process for measuring the success of the curacy and the IME 2 programme started with curates completing IME2 in 2023.

2. Who's Who: contact details

The Diocesan Ministry Team

The Ministry Team is chaired by the Suffragan Bishop of the Diocese in Europe. It includes the Rt Revd Dr Robert Innes, Canon Dr Clare Amos (Diocesan Director of Lay Discipleship and MES), Andrew Caspari (Diocesan Secretary and COO), the Revd Canon William Gulliford (Diocesan Director of Ordinands), Mrs Celia Paterson (Diocesan Director of Readers) the Revd Jenni Pridmore (Diocesan Director of Ministerial Development), The Revd Augustine Nwaekwe (Diocesan

GMH (BAME) Champion and Diocesan GMH (BAME) Vocations Advisor), Chaplain to the Suffragan Bishop 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

The Rt. Revd. Dr. Robert Innes
The Bishop in Europe's Office
47 rue Capitaine Crespel – boite 49
1050 Ixelles
Belgium

Email: bishop.europe@europe.anglican.org Telephone: + 32 2213 7480

The Suffragan Bishop

Appointment pending

Chaplain to the Suffragan Bishop

Appointment pending

The Diocesan Director of Ministerial Development

The Revd. Jenni Pridmore
St Mary's Church
Pieter de Hoochweg 131
3024 BG Rotterdam

E-mail: jenni.pridmore@europe.anglican.org Telephone: + 31 657534011

The Diocesan Director of Ordinands

The Revd. Canon William Gulliford
The Diocesan Office
14 Tufton Street
London, SW1P 3QZ
U.K.

E-mail: william.gulliford@churchofengland.org Telephone: +44 207 898 1162

The Diocesan GMH Vocations Champion and Vocations Advisor

(BAME- ukme is not used in Europe)
The Revd. Augustine Nwaekwe
Klerkenstraat 2
8310 Brugge
Belgium

E-mail: theenglishchurchostendebruges@gmail.com
Telephone: + 32 499 707 265

The Ministry Team Administrator

Ms. Polly Freeman
The Diocesan Office
14 Tufton Street
London, SW1P 3QZ
U.K.

E-mail: polly.freeman@churchofengland.org Telephone: + 44 207 898 1162
(*working days Monday, Tuesday, Wednesday*)

The Dean of Women's Ministry

The Revd. Canon Debbie Flach
Appointed to support women clergy of the diocese through prayer, counsel, advocacy and other appropriate ways.

2 Lotissement La Prairie
60250 Hondainville
France
Email : deanofwomensministry@europe.anglican.org Telephone: +33 684985126

The Diocese in Europe is committed to diversity at every level and in every form and includes disability as one of the key areas in which it wants to increase the welcome and participation of disabled people and works towards the removal of any barriers preventing disabled people from serving in ordained ministry in the Diocese. Responsibility for this is held by all members of the Bishop's Senior Staff Team.

For further information contact:
The Revd. Jenni Pridmore
Email: jenni.pridmore@europe.anglican.org
Telephone: +31 657534011   (Postal address as above)

3.Formation Framework for IME2 Priestly Ministry

This document expands on the style of the 2014 document *Formation Criteria for Ordained Ministry in the Church of England.* Significantly, measuring ministerial Development and Formation in terms of *Criteria* has been changed in the new *Formation Framework* to assessing ministerial development and formation in terms of "qualities to be inhabited" by the curate. The *Formation Framework* consists of 7 "Qualities": *Love for God; Call to Ministry; Love for People; Wisdom; Fruitfulness; Potential; Trustworthiness.* These are considered in 4 "Domains": *Christ; Church; World; Self.*

Listed below is the *IME 2 Priestly Formation Curriculum;* separate documents outlining the *IME 2 Formation Curriculum for Distinctive Deacons* and *Pioneer Ministers* will be added to the final version of this Handbook.

The following is a short introduction to the *IME 2 Formation Curriculum* by the National Ministry Team (previously the Ministry Division):

- The 'patterns of life' attempt to describe the 'wisdom and godly habit of life', which has been the Church's normative understanding of the goal of ministerial formation since ACCM 22 in 1987. These 'habitus' statements are intended to integrate knowledge, skills and dispositions in consistent practice
- The disposition statements draw heavily on the Beatitudes and also on the definition of love which is based on the 'non-possessive delight in the uniqueness of the other.' In the Christian, this might be better understood as trust in God's call and empowering, as Paul so eloquently argues in 2 Corinthians
- The knowledge and skills boxes include a lot of emotional intelligence competencies. They are drawn from the work of Daniel Goleman and it is recognised that there are well-founded objections to making this tool a part of the Church's normative understanding of ministry. Notwithstanding the possible objections, it seems clear that EI is at least as important for business leadership as cognitive intelligence and if this is true for business how much more for the Church?
- There are considerable areas of overlap in knowledge, skills and dispositions. There are no explicit overlaps in the way the learning outcomes are phrased in the evidence boxes but in terms of subject matter they do come pretty close to one another if not overlapping.
- The evidence boxes repeat those from the evidence grid but this Formation Curriculum grid gives IME 2 providers permission to make their own insertions around evidence gathering. For example: to name the actual range of contexts that a candidate in IME 2 will be experiencing and from which evidence will be drawn. This should give flexibility and permission to interpret where best the evidence might be sought for meeting a quality. In this sense this grid acts as a local document for each IME 2 curate, training incumbent and IME2 officer.

Priest (Incumbent) IME 2	Christ	Church	World	Self
Love for God *The curate …*	**Is reliant on God- Father, Son and Holy Spirit – and lives out an infectious, life-transforming faith**	**Is rooted in Scripture, the worship of the Church and the living traditions of faith**	**Whole-heartedly, generously and attractively engages with God's world**	**Is prayerful and studies the Bible**
Pattern of Life	Is reliant on God the Trinity and lives out an infectious, life-transforming faith	Is committed to shaping their life according to the living tradition of Christian faith.	Whole-heartedly, generously and attractively engages with world	Is committed to being "diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel"
Dispositions	➢ poverty of spirit (recognition of their dependence on God's grace) ➢ gratitude towards God in all circumstances, ➢ ever-increasing dependence on the grace of the Holy Spirit.	➢ meekness (obedience to their apprehension of God's purpose for themselves and the world), ➢ love for the Bible, ➢ desire for ever-closer relationship with God, ➢ desire to know and respond to an apprehension of truth in relation to God, ➢ willingness to shape their life in obedience to their interpretation of Christian tradition.	➢ purity of heart (the desire to make God's will their first and over-riding priority), ➢ desire for the coming of God's kingdom	➢ purity of heart, ➢ desire to develop an ever-closer relationship with God

| Knowledge and skills base | ➤ knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these | ➤ Understands the significance of the Bible for the church and the world through critical engagement with the Old and New Testament text and issues relating to their interpretation,
➤ understands Christian beliefs and practices: how they have developed in historical and cultural contexts and are interpreted today,
➤ is developing skills in reflecting critically on how Christian doctrine and ethics relates to discipleship, church and society,
➤ familiarity with approaches to theological reflection.
➤ understanding and ability to communicate a Christian understanding of creation, sin, salvation and future hope
➤ *ability to draw on their knowledge of Scripture and theology to lead worship with authority, confidence and imagination* | ➤ *"is able to lead Christ's people in proclaiming his glorious gospel, so that the good news of salvation may be heard in every place"*
➤ can draw on the resources of Scripture and theology in a critical manner to explore issues of ethics at personal and systemic level,
➤ can draw on the resources of disciplines other than theology and integrate these with the insights of theology and experience,
➤ *has experience of engaging in mission, evangelism and apologetics appropriate to specific contexts, both inside and outside the church.* | ➤ Understands different Christian approaches to, and traditions of, personal and corporate prayer, and that different practices appropriately sustain different people and communities,
➤ understands and uses a variety of approaches to personal Bible reading
➤ *can pray with others and lead others in prayer, drawing on a variety of traditions* |

Evidence	➤ Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life ➤ Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience ➤ Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) ➤ Can describe how their faith is maturing *through their curacy*	➤ Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care ➤ *Has led a variety of services of worship with authority, confidence and imagination* ➤ Can apply the Bible and tradition of faith to specific issues in the contemporary church and society *critically and reflectively*	➤ Can articulate God's saving purpose for creation and humanity in the context of major issues facing the world and local community ➤ Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world ➤ Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology ➤ Can share the good news of Jesus Christ, and has experience of mission and evangelism and of watching for the signs of God's kingdom ➤ *Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation*	➤ Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships ➤ Engages with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts ➤ Is committed to the Daily Office or other forms of public daily prayer ➤ Is committed to independent study of scripture and theology as a resource for their ministry and personal growth ➤ *Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition*
Love for People	**Welcomes Christ in others, listens, values and respects; cares for**	**Builds relationships which are collaborative and enabling**	**Shows God's compassion for the world**	**Has empathy and is aware of how others receive them**

The curate...	**those in poverty and the marginalised**			
Pattern of Life	Discerns and welcomes the presence of Christ in others and extends respect and love to all regardless of status and circumstances	Values the uniqueness, gifts and points of view of others	Shows God's compassion for the world	Loves others as they love themselves
Dispositions	➢ commitment to the Christian imperative to "resist evil, support the weak, defend the poor, and intercede for all in need", ➢ willingness to share empathetically in the suffering of others, ➢ desire for justice and righteousness.	➢ humility ➢ values the uniqueness of others ➢ looks for the gifts of others ➢ willingness to subordinate personal interests to those of the group to which they are committed	➢ values the uniqueness of others ➢ compassion for those in need ➢ desire to share the good news of Christ ➢ hungers and thirsts for righteousness (the realization of God's kingdom) ➢ "knowing themselves to be reconciled to God in Christ, desires to be an instrument of God's peace in the Church and in the world"	➢ humility ➢ values the uniqueness of others ➢ compassion for those in need ➢ appropriate self-respect and care for self
Knowledge and skills base	➢ understanding of the historical, psychological and theological foundations of Christian pastoral care, ➢ empathetic understanding of others, ➢ capacity to understand the needs and perspectives of others ➢ *ability to create and maintain a framework*	➢ skills of attentive and empathetic listening ➢ ability to take the perspective of others ➢ skills of clear and appropriate communication ➢ *ability to notice and encourage the gifts of others* ➢ trustworthiness (faithfulness to personal values) ➢ *skills of coaching and teambuilding*	➢ skills of attentive and empathetic listening ➢ ability to take the perspective of others ➢ skills of clear and appropriate communication ➢ *skills of coaching and teambuilding*	➢ emotional awareness ➢ accurate understanding of self ➢ empathetic understanding of others

	of good practice in Safeguarding			
Evidence	➤ Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people ➤ Builds healthy pastoral relationships *in their curacy context* which respect boundaries and go beyond the superficial ➤ Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults *in their curacy context* ➤ Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world	➤ Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers ➤ Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning ➤ Evidences good reflective practice and learning from a wide range of pastoral and professional relationships *from their IME 2 contexts* ➤ Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all ➤ *Has enabled others* to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others	➤ Evidences an ability to put others at their ease in a range of settings demonstrating compassion and curiosity about the life experiences of others ➤ Can demonstrate how their faith is shared *in specific acts* of missional engagement, and how they *have enabled others* to engage in thought, prayer and action ➤ Is committed to and inspires others to work for peace and reconciliation in the world	➤ Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness ➤ Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life ➤ Is aware of how others see them and has been able to manage expectations appropriately ➤ Evidences work with others in voluntary and professional settings, showing that they understand their own working style and can engage with others who work differently

Wisdom *The curate...*	Is inquisitive, (curious) and open to new learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
Pattern of life	Is committed to ongoing personal development and actively seeks new learning.	Consistently leads in a way that enables the flourishing of individual gifts and shared commitment to agreed goals	Consistently takes well-judged initiatives in the pursuit of community well-being and mission	Exercises a high degree of reflexivity, enabling them to mitigate their vulnerabilities and manage strong emotional reactions
Dispositions	➢ humility, ➢ scholarly rigour, ➢ diligence, ➢ desire to learn and grow in order to serve	➢ humility, ➢ self-efficacy, ➢ desire for the flourishing of others, ➢ hungers and thirsts for righteousness (the realization of God's kingdom), ➢ actively seeks for harmony and well-being	➢ Self-efficacy, ➢ hungers and thirsts for righteousness and justice (the realization of God's kingdom), ➢ seeks for harmony and well-being, ➢ willingness to defend unpopular decisions	➢ Purity of heart (desire to make love of God and serving God's Kingdom their first and overriding priority), ➢ *integrity in relationships* ➢ humility, ➢ self-discipline, ➢ desire to learn and grow in order to serve
Knowledge and skills base	➢ The methodologies of theological reflection and reflective practice, ➢ tools for life-long learning, ➢ creativity and innovation, ➢ ability to cope with change, ➢ ability to spot and readiness to seize opportunities in line with goals	➢ *Critical* understanding of biblically and theologically informed perspectives on discipleship, leadership and community formation especially in the changing and diverse contexts of the Church of England, ➢ *critical* understanding of contemporary perspectives on leadership and organisations, ➢ ability to affirm the gifts of self and others, ➢ empathy and ability to build relationships, ➢ effective communication skills,	➢ Understanding of the character of (economic, social, cultural) of the setting in which they are called to serve and can respond in ways corresponding to the five marks of mission, ➢ self-confidence based on accurate assessment of own strengths, ➢ conscientiousness (ability to be guided by their own values without criticism or competitiveness),	➢ Emotional awareness, ➢ accurate awareness of one's own strengths and weaknesses, ➢ appropriate self-confidence, ➢ high degree of personal organisation, ➢ (ability to manage conflict).

	➢ *skills of teaching both children and adults*	➢ practical wisdom in decision-making, ➢ ability to 'hold the space' to enable mutuality and the development of others, ➢ *skills of coaching and teambuilding* ➢ *ability to facilitate and lead change* ➢ *ability to manage conflict creatively and constructively* ➢ *ability accurately to read power relationships in a group* ➢ *ability to manage the exercise of power with wisdom and humility.*	➢ ability to spot and readiness to seize opportunities in line with goals.	
Evidence	➢ Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours ➢ Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development , and including engagement with the insights of others who are different from them and marginalised voices ➢ Demonstrates a capacity to live with unanswered questions and open-ended situations	➢ Demonstrates appropriate and authentic leadership within the church setting with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context ➢ Can make creative *and critical* use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England ➢ *Demonstrates how they have enabled and developed the leadership of others within a Christian community* ➢ Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams ➢ *Can describe situations in which they have been involved in transforming*	➢ *Can discern God's mission in the setting in which they serve by reflective discernment through God's Spirit and by responding in ways reflecting the 5 marks of mission* ➢ Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions ➢ Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to ➢ *Can evidence where they have taken well-judged initiatives in their leadership*	➢ *Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity* ➢ Can accept fair criticism with maturity and respond appropriately, with humility and good grace ➢ Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions within a new context ➢ *Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom*

	➢ Has demonstrated learning in a new and different context which has been outside their comfort zone ➢ *Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings*	*conflict and can reflect on their learning* ➢ *Can demonstrate an area where they have led the church or part of the church community through change, articulate vision, ensuring execution and taking people with them* ➢ *Can reflect critically on their own and others' use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility*		*they have pastoral responsibility*

Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
Pattern of Life	Consistently conducts relationships in a manner that promotes the growth and flourishing of others.	Exercises God-centred leadership in the gathered church with humility and integrity	Exercises leadership in the community in a manner that speaks of Christ and enables other Christians to live out their faith in the context of everyday life.	Consistently relies on God's strength and comfort in times of difficulty
Dispositions	➢ humility, ➢ values the gifts and uniqueness of others, ➢ commitment to personal views and values ➢ desire for wholeness and harmony in relationships.	➢ purity of heart (the desire to make God's will their first and over-riding priority), ➢ desire for the flourishing of the church, ➢ desire for the spiritual growth of themselves and others.	➢ desire for the coming of God's kingdom, ➢ desire to see others share faith in God, ➢ desire for the fruitfulness of the church, ➢ willingness to suffer persecution for Christ	➢ self-efficacy, ➢ willingness to face difficult situations, to be stretched and to go beyond their comfort zone when called upon, ➢ proper respect and care for self, ➢ willingness to work within God-given boundaries.
Knowledge and skills base	➢ understanding of the perspectives and practices of the wider Anglican community, other Christian churches and other faith communities and the nature of Christian mission in a multi-faith context, ➢ ability to apply and communicate personal position and values in a situation of difference ➢ *skills of mentoring and coaching.*	➢ understanding of the history of the theological basis for the Church's tradition of liturgy, ➢ *"is able to faithfully minister the doctrine and sacraments of Christ as the Church of England has received them, so that the people committed to their charge may be defended against error and flourish in the faith,"* ➢ *ability to conduct worship with reverence and in a variety of styles,* ➢ *skills of communication, especially in teaching and preaching,* ➢ *skills of adult education.*	➢ ability to discern the presence and activity of the Holy Spirit in the community beyond the church, ➢ skills of attentive listening to individuals and the community, ➢ *ability to communicate the gospel sensitively and appropriately using a variety of media, both inside and outside the church,* ➢ *ability to lead others in theological reflection,*	➢ self-confidence based on accurate assessment of their own gifts and capacity, ➢ self-control and adequate organisational skills, ➢ *ability to apply and communicate personal position and values in a situation of difference,* ➢ trustworthiness (ability to articulate and live faithfully to one's values) ➢ *ability to interpret setbacks in context (not as personal failure).*

			➢ skills in teaching both children and adults.	
Evidence	➢ Demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position ➢ *Gives evidence of practical engagement with those of a world faith community other than Christianity* ➢ *Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture*	➢ *Regularly plans and presides over liturgies which are inspiring, ordered and which lead others into worship* ➢ Preaches in ways which are effective in teaching the faith and encouraging growth in discipleship ➢ Communicates faith and practice in a variety of ways, with sensitivity to their audience ➢ *Can evidence an engagement with both traditional and new Christian communities*	➢ Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship. ➢ *Shows how they have nurtured others in their everyday faith, in the school, workplace or family* ➢ Is able to listen attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit ➢ *Has led others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God* ➢ *Is an articulate apologist and interpreter of the faith in the public arena (for example in preaching at civic events, blogging, or speaking at enquirers or other open events such as pub theology)* ➢ *Has prepared children and adults for rites of initiation*	➢ *Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context* ➢ Understands their own conscious and unconscious bias and has strategies to mitigate them ➢ Has shown a capacity to bounce back after disappointment ➢ Evidences the ability to prioritise under pressure and, where appropriate, to delegate tasks to others

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Call to Ministry *The curate...*	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
Pattern of Life	Relates every part of their life to their commitment to be a follower of Christ	Lives out of the call to build the church as a community of discipleship and mission	Consistently seeks to allow their outward behaviour to be guided by the responsibility of representing God's people in the wider community	Is guided by an inner sense of call grounded in priestly service
Dispositions	➢ poverty of spirit (recognition of their dependence on God's grace), ➢ love for Jesus and desire to serve him, ➢ willingness to sacrifice and suffer for his sake, ➢ motivated by the promise of future glory, ➢ committed to their own growth as a disciple, ➢ committed to "fashion their own life and that of their household according to the way of Christ, that they may be a pattern and example to Christ's people".	➢ "delighting in the beauty of the Church and rejoicing in its well-being," ➢ desire to serve and facilitate the mission of God.	➢ respect and love for the people of God and for the Anglican communion in particular, ➢ concern for the well-being of the wider community in which they are to exercise their ministry.	➢ willingness, "in the strength of the Holy Spirit, continually to stir up the gift of God that is in you, to make Christ known among all whom you serve?"

Knowledge and skills base	➢ understanding of the impact of a vocation to ordained ministry on every aspect of their life [and that of their family].	➢ Understands the 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, ➢ understands how Christian beliefs and practices shape the moral life of individual and communities ➢ *ability to discern and nurture the gifts of others*.	➢ knowledge of important aspects of the history, diversity and contemporary challenges of the Church of England and the Anglican Communion worldwide, ➢ skills in managing themselves and their family relationships in the context of the gifts and pressures of public ministry, ➢ understanding of a *range of ministerial contexts* and discernment of the work of the Spirit in *those contexts*, ➢ self-confidence, based on accurate assessment of one's strengths and weaknesses, ➢ *skills of empathetic communication,* ➢ commitment (ability to align the organisations' goals with one's own and orientation to a long-term perspective).	➢ understanding of the nature, joys and costs of priestly service, ➢ self-confidence, based on accurate assessment of one's strengths and weaknesses, ➢ *adaptability,* ➢ *skills of mentoring and coaching,* ➢ trustworthiness (ability to articulate and live faithfully to one's values).
Evidence	➢ Is committed to their own growth as a disciple and to forming new disciples ➢ *Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy and describe its impact in daily decision-making*	➢ *Can articulate the shape of their ministry and the way they have been formed as a priest during their curacy* ➢ *Deeply inhabits* the practices of their own tradition within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different ➢ *Evidences that they have discerned and fostered the gifts of God's people as part*	➢ *Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range of public settings* ➢ *Evidences skills* to communicate the hope of the gospel afresh to a wide audience ➢ Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries	➢ Continues to discern the call on their life and on what being open to God will entail in the future ➢ Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard ➢ *Has explored different forms and contexts of ministry and is open to*

		of a commitment to the whole people of God		➤ discerning their future in the light of the needs of the church ➤ Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it ➤ *Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry*

Potential *The curate has potential to…*	**Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit**	**Manage change, and see the big picture**	**See where God is working in the world and respond with missionary imagination**	**Be adaptable and agile**
Pattern of life	habitually seeks to discern the way their calling is developing in obedience to Christ	holds lightly to the present; sees the present shape of ministry as one possibility among many	habitually looks for the signs of God's presence and activity in the world	habitually identifies and responds with discernment to new challenges
Dispositions	➤ poverty of spirit (recognition of their dependence on God's grace), ➤ self-efficacy,	➤ desire for the flourishing of the church and the effectiveness of God's mission, ➤ *courage, based on accurate assessment of risk,*	➤ desire for the flourishing of the church and of God's mission, ➤ hunger and thirst for righteousness (the flourishing of God's Kingdom),	➤ readiness for growth and change, ➤ hunger and thirst for righteousness (the flourishing of God's kingdom),

	➤ desire for continuing growth and development, ➤ openness to feedback.	➤ willingness to 'be the change you want to see'.	➤ desire for harmony and well-being.	➤ willingness to face the costs of change and growth, ➤ (motivation to achieve challenging goals and to improve).
Knowledge and skills base	➤ accurate self-assessment, ➤ skills of life-long learning, ➤ ability to cope with change ➤ flexibility ➤ ability to spot and readiness to seize opportunities in line with goals ➤ *ability to manage the emotional tone of a group or gathering.*	➤ ability to manage appropriately issues of authority, responsibility, power and group dynamics in relation to leadership and communities, ➤ *ability to manage both the explicit and hidden elements of group dynamics,* ➤ *understanding of procedure,* ➤ *grasp of the requirements of healthy governance,* ➤ ability to discern the presence and activity of God in situations, ➤ ability to envision church communities for their future, and to discern what needs to change to grow into that vision, ➤ responsible initiative in seeing and grasping opportunities for mission, ➤ ability to evaluate risk and know when a risky venture is justified and appropriate, ➤ *ability accurately to read power dynamics of a situation, organizational culture and context.*	➤ ability to discern God's presence and activity within and beyond the church, ➤ skills in evangelism and apologetics in the public arena, ➤ *responsible initiative in seeing and grasping opportunities for mission,* ➤ *ability to evaluate risk and know when a risky venture is justified and appropriate,* ➤ *ability as a change catalyst, motivating and inspiring others,* ➤ *enable others in mission and evangelism in contexts where the church has little presence, and in contextually appropriate ways.*	➤ *ability to cope with and initiate change,* ➤ *skills of life-long learning,* ➤ *ability to maintain satisfactory integration between work and personal life*
Evidence	➤ *Serve the church in an uncertain and unknown future* ➤ *Inspire others to grow in faith and discipleship*	➤ *Live with contingency, adapting to change in the church and leading others as a non-anxious presence* ➤ *Lead a church in growth with a capacity to evaluate risk and to act with courage* ➤ *Chair a PCC meeting*	➤ *Lead a church in mission* ➤ *Plant a church or Fresh Expression, enabling others to lead and sustain its ministry*	➤ *Grow in self-awareness as a reflective practitioner with a capacity to change their mind in the light of experience and practice* ➤ *Face the challenges of ministry including its*

				disappointments, with equanimity

Trustworthiness *The curate...*	**Follows Christ in every part of their life**	**Leads maturely which promotes safe and harmonious Christian communities**	**Lives out their life as a representative of God's people**	**Has a high-degree of self-awareness**
Pattern of Life	Relates every part of their life to their commitment to be a follower of Christ	Leads the Christian community in a manner that promotes mature relationships and the flourishing of safe and harmonious community	Consistently seeks to allow their outward behaviour to be guided by the responsibility of representing God's people in the wider community	Exercises a high degree of reflexivity, enabling them to mitigate their vulnerabilities and manage strong emotional reactions
Dispositions	➢ poverty of spirit (recognition of their dependence on God's grace), ➢ love for Jesus and desire to serve him, ➢ committed to their own growth as a disciple, ➢ committed to "fashion their own life and that of their household according to the way of Christ, that they may be a pattern and example to Christ's people".	➢ places a high value on their own and others' integrity ➢ compassion for those in situations of need and suffering ➢ desire for the flourishing and wellbeing of others, ➢ hungers and thirsts for righteousness (the realization of God's kingdom), ➢ actively seeks for harmony and well-being.	➢ respect and love for the people of God and for the Anglican communion in particular, ➢ concern for the well-being of the wider community in which they are to exercise their ministry.	➢ purity of heart (desire to make love of God and serving God's Kingdom their first and overriding priority), ➢ self-discipline, ➢ self-discipline in relationships, including sexual relationships, ➢ desire to honour the discipline required to live with diversity.

Knowledge and skills base	➢ knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these, ➢ understanding of the impact of a vocation to ordained ministry on every aspect of their life [and that of their family].	➢ understanding of the legal and administrative responsibilities of an ordained minister, ➢ understanding of the Guidelines for the Professional Conduct of the Clergy ➢ *ability to create and maintain a framework of good practice in Safeguarding* ➢ empathy and ability to build relationships, ➢ effective communication skills, ➢ practical wisdom in decision-making, ➢ *ability to 'hold the space' to enable mutuality and the development of others,* ➢ *ability to recognise and mitigate situations of risk,* ➢ *ability accurately to read power relationships in a group.*	➢ ability to discern God's presence and activity within and beyond the church, ➢ skills in evangelism and apologetics in the public arena, ➢ *responsible initiative in seeing and grasping opportunities for mission,* ➢ *ability to evaluate risk and know when a risky venture is justified and appropriate.*	➢ Emotional awareness, ➢ accurate awareness of one's own strengths and weaknesses, ➢ appropriate self-confidence, ➢ high degree of personal organisation. ➢ understanding of the demands of confidentiality, ➢ understanding of the bishops' guidelines on human sexuality, ➢ understanding of the 5 guiding principles ➢ understanding of the Church's fitness to practice framework
Evidence (essential)	➢ Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these ➢ Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ ➢ Has demonstrated personal and scholarly integrity in fulfilling the	➢ Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it ➢ Can show capacity to manage relationships ➢ Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly ➢ Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy	➢ Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place ➢ Has ability to evaluate risk and know when a risky venture is justified and appropriate ➢ Has sufficient knowledge of taking care when using social media ➢ Has skills to chair a charity	➢ Can speak of the joys and challenges of ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ ➢ Has accountability mechanisms in place ➢ Demonstrates the ability to manage confidentiality ➢ Able to live within the House of Bishops guidelines on Human sexuality ➢ Able to live within the 5 Guiding Principles

	requirements of their training.	➢ Can understand and articulate the importance of Safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like ➢ Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities *required by incumbent level responsibility* ➢ Engages with the vision and values of the Diocese		➢ Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry

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' reflects 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 (IME Phase 1) varies in length from two to three years. The normal length of title posts in the Diocese in Europe is between three to four years.

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. The costs for curates ordained outside the Diocese in Europe are paid by the chaplaincy in which they serve their title post.

It is recognised that self-supporting (SSM) curates, as an exception, may 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.

The Diocesan Director of Ministerial Development will advise participants well in advance of training events, residential and online, to be held during each year.

The curacy is formally completed with an End-of-Curacy Review. The Report based on the End-of-Curacy Review is drawn up by the DDMD (IME 2 Officer) and is sent to the Diocesan Bishop, the Suffragan Bishop (Chair of the Ministry Team), the Curate, the Training Incumbent and the Diocesan Appointments Secretary. The Report is placed on the curate's permanent ministry file (blue file) and is a condition for a next appointment.

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.

A retrospective process for measuring the success of the curacy and the IME 2 Programme is being implemented, starting with curates completing IME 2 in 2023. This will be a formal process taking place approximately twelve months into the new post. The purpose is to assess the curate's preparation and readiness for their first post of responsibility/incumbency/lead a church in mission/next post and to ensure that the curacy training in the chaplaincy and the teaching and formation of the Diocesan IME 2 Programme have equipped the curate with the best skills and competencies for ministry following the completion of the curacy. This is also an opportunity to assess if the minister if the first new post has particular additional training needs.

5. Training in the Chaplaincy

a) Setting up the Curacy:

Training Incumbents for stipendiary curates are identified through consultations between the Diocesan Bishop, the Suffragan Bishop, the Archdeacon, the DDO, the IME 2 Officer (DDMD).

The financial circumstances of the chaplaincy, and equally important the chaplain's expertise as a training incumbent, as well as the ability of the chaplaincy to offer the training environment and variety of ministry required for a successful curacy are carefully considered when selecting a training incumbent and a training post.

A series of meetings initiate the setting up of the curacy, involving the DDO, the potential training incumbent, the ordinand, the DDMD (IME 2 Officer) and the Diocesan Secretary, whose involvement from an early stage is essential because the financial and legal circumstances of setting up curacies vary greatly in different countries on Continental Europe.

The *Terms and Conditions of Service* is introduced at this stage and will be referred to in detail later in the process of planning the curacy.

The prospective curate is invited to visit the chaplaincy, preferably more than once.

With the agreement for the curacy to go ahead the following procedure is followed.

(b) The Training Incumbent and the Curate

Planning the Curacy:

Copies of the *Formation Framework for IME2 Priestly 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.

A preliminary joint meeting of the new training incumbents and prospective assistant curates with the DDO and the DDMD takes place in October of the year prior to the Petertide ordinations.

At this meeting the *IME 2 Handbook* is introduced and the national and diocesan expectations of a curacy are outlined. Details of setting up the *Working Agreement* (Learning/Work Agreement) and the *Training Plan* are explained. The *Training Plan* has two interconnected aims, an annual training plan setting out specific training goals for each year of the curacy, and an all three-year training plan setting out the training goals to have been completed by the end of the curacy. Training incumbents and curates are referred to the IME 2 Handbook (*Formation Framework, Part 1, Section 3)* and will also, as a tool for reference, receive a *Training Plan Template/ example of a previous Training Plan* used in the IME2 Programme. Training expectations and the process of training on chaplaincy and diocesan levels are explained, such as the shape of the residential IME2 course and online training seminars, and the diocesan

requirement for experience of wider ecclesial ministry, particularly placements in other parishes or ministry contexts.

The Terms and Conditions of Service and the timing for completing this document will be explained.

Following the joint meeting, individual meetings between training incumbent, curate, the DDO and the DDMD take place over the next approximately six months as plans for the curacy are being finalised.

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.

(c) Planning Training in the Chaplaincy

Training:

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. To facilitate this continuation, the curate's final year IME Phase I Report will be shared with the training incumbent.

It is recognised that working conditions differ between stipendiary and SSM/non-stipendiary clergy and that SSM/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 training incumbents/chaplains.

(d) The Working Agreement

In all cases the new assistant curate and training incumbent should together, and in consultation with the DDMD, complete the drawing up of a *Working Agreement* and a *Training Plan* (Part III, Sections 9 and 10 in the IME2 Handbook).

The documents should be finalised and sent to the DDMD with copy to the Suffragan Bishop (Chair of the Ministry Team) no later than eight weeks before ordination. The documents could usefully be re-visited approximately six months into the curacy. Both documents should be revised and sent to the Suffragan Bishop (Chair of the Ministry Team) and the Diocesan Director of Ministerial Development well in advance of the end of the diaconal year, before ordination

to the priesthood. The same applies to continuing deacons completing their first year of ordained ministry.

The *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.

(e)   The Training Plan

The Training Plan forms the other part of the overall curacy learning and training plan, and the two documents, the *Working Agreement* and *the Training Plan*, are intricately connected. The *Training Plan* should be drawn up by the training incumbent and curate at the beginning of the diaconal year and revised annually to reflect the goals for training set out in the *Formation Framework* (Part I, Section 3). It should be signed by both training incumbent and curate and a copy should be sent to the DDMD.

The Training Plan outlines the specific areas of training and ministerial development to be covered in the chaplaincy in the forthcoming year as well as the training goals that must be fulfilled by the end of the curacy, goals on which the curate and training incumbent are asked formally to agree. *The Training Plan* requires careful preparation and long-term planning since it contains the substance of the work to be delivered and the training expectations that need to be fulfilled by both parties in the training relationship before a curate can be 'signed off' 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 shown in the *Formation Framework* (Part I, Section 3) The *Working Agreement* and *Training Plan* are crucial in shaping the entire curacy.

The *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 'Worklist for Training' (Part II Section 7). 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 *Training Plan*.

The Training Plan, like the *Working Agreement,* 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 both documents.

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 *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'* (both documents copied 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 *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 *Training Plan* takes place annually in the period of the curacy.

(f)   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 once every two weeks, more often if needed 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 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 supportive 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.

(g) 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 of the Ministry Team and the Archdeacon, to seek to ensure that this happens. Usually an Interim Training Incumbent will be appointed to guide and supervise the curate through the period of vacancy.

(h) End-of-Curacy Review

Towards the end of year three or in the course of year four there will be an overall assessment of the priest's or deacon's curacy measured against the Church of England's *Formation Framework for Ordained Ministry* (Part I, Section 3) 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 IME2, as set out in the *Formation Framework for Ordained Ministry in the Church of England* (Part I, Section 3).

The training incumbent is asked to write a report on the curacy, to accompany the completed forms for the *End-of-Curacy Review*, covering the ministry of the curate overall and make recommendations as to the direction and scope of the curate's future ministry. This is particularly important when curates are expected to move directly into a post of responsibility/incumbency/lead a church in mission.

The curate is also required to write a paper reflecting on her/his formational and ministerial development in the first three years of ordained ministry. The curate will also include a report on his/her placement in another context of ministry which will have taken place in the course of the curacy.

Stipendiary curates preparing for a post of responsibility/incumbency/lead a church in mission, the paper must specifically take into account what aspects of their curacy training will have prepared them for the next stage in ministry and how they envisage making use of skills learned when they move to a ministry of greater responsibility and greater autonomy.

Upon the successful completion of the *End-of-Curacy Review*, the DDMD writes a report 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 Diocesan Bishop, the Suffragan Bishop (Chair of the Ministry Team), the Curate, the Training Incumbent, the Diocesan Appointments Secretary, and is placed on the curate's permanent ministry file ("blue file").

(i) Follow Up Review

A retrospective process for measuring the success of the curacy and the IME2 Programme is being implemented for curates completing IME2 from 2023. The aim is a process for assessing the curate's preparation and readiness for their first incumbency/next post and how their training in the chaplaincy and their learning and formation in the Diocesan IME Phase 2 Programme have equipped them for ministry after curacy training.

Towards the end of the curacy, in the transition of taking up a post of greater responsibility and in the first period of the new appointment (this can vary in length), the former curate is linked up with a Mentor, an experienced priest whose ministry in some way resonates with that of the newly appointed priest. The mentoring process is one of mutual reflecting and the sharing of experience as well as advice and practical assistance relating to the particular context of the newly arrived priest's situation. This could be help in addressing particular and local situations, important in Europe as there are considerable local, regional and national variances in ministry.

It is envisaged that the formal arrangement of mentoring end after the first year of the new ministry and that a Panel be formed, consisting of the new incumbent, the Mentor, the DDMD and one or two persons appropriate to the incumbent's context, to discern together with the new incumbent if specific further training could helpfully have been part of the preparation for taking on the post of responsibility/lead a church in mission/incumbency. This process can ensure that a 'top up' of additional skills for ministry are made available for the new incumbent, if needed, while identifying possible additional areas of training that could be included in the IME 2 Programme.

Part II: Useful Tools

6.Agreed Expectations for Clergy

The headings of "dispositions, understanding and skills", emphasising the primacy and inseparability of character from understanding and skills, are set out in the *Formation Framework* (Part I, Section 3) and listed in seven points below. The curacy (and indeed the curate's future ministry) is shaped by how well the curate is able to understand and integrate the interconnecting aspects of ministry and life into one whole and effective ordained ministry such that a pattern of ministry open to life-long learning and formation can develop.

1. Love for God
2. Call to Ministry
3. Love for People
4. Wisdom
5. Fruitfulness
6. Potential
7. Trustworthiness

Interwoven with these headings are well-established '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, social and racial justice, caring for creation

- 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 and enabling others to flourish

- 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, unconscious bias, 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 *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 (Part II, Section 7).

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.).

Resources

It is essential that provisions are made for the curate to have IT and telephone access in connection with work in the chaplaincy.

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 (four Sundays and a Sunday off after Christmas and after Easter). 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, in person or online, 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 in the diaconate, twice a month after priesting) 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 Part II, Section 8 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/soul friend 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

Curates:

The main bulk of Initial Ministerial Development, IME Phase 2, is done in the chaplaincy. The diocesan IME 2 Programme 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.

The diocese organises two four-day residential training courses, usually in May and November, in the first three years following ordination. The topics 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 in the work for Racial Justice; the "Marks of Mission" of the Anglican Communion including "Caring for 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, media, 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; an introduction to the Sacrament of Reconciliation).

5. Issues in Personal and Public Ministry: Priorities in Ordained Ministry (Church Governance, Canon Law, including updating on Safeguarding training, training in Stewardship, good practice in ministry including Time Management and work on Power Dynamics).

6. Liturgy and Worship (building on pre-ordination training, expanding on the use and versatility of Common Worship).

Throughout the three years of the curacy, workshops and training seminars take place on Zoom. These include sessions such as *Unconscious Bias Training, Social Ethics, Caring for Creation, training in Neurodiversity.*

Written work: A written reflection on the IME 2 residential training sessions, including theological reflection and pastoral considerations of the theme covered, is to be sent to the DDMD no later than four weeks after the residential session.

Meetings: The curate, training incumbent and DDM meet in person in connection with the annual residential *Seminar for Training Incumbents and Curates* at which the *Working Agreement* and the *Training Plan* form the basis of a discussion of the development of the curacy. Follow up meetings take place on Zoom, approximately every six months of the curacy.

At each of the residential IME 2 sessions, the curate and the DDMD will meet individually and go through the *Working Agreement* and the *Training Plan,* noting any revisions or adjustments, and ensuring that training goals are being fulfilled, that the work of formational and ministerial development is ongoing, and that the curate flourishes in ministry. It is an opportunity to discuss any issues pertaining to the curacy that the curate wishes to bring up.

The DDMD updates the Bishop on the ministerial development of all curates and curacies every two-three months; more often if necessary.

Curates in the Diocese in Europe are expected to do one or more short placements, either in a parish in the UK or in another chaplaincy in the Diocese in Europe. The curate is asked to write a report on the placement, to be sent to the DDMD no later than four weeks after the completion of the placement (a report is also asked from the placement incumbent).

The curate is asked to write a Letter of Reflection on his/her first year of ordained ministry which is sent to the Bishop with copy to the DDMD, and is part of the discernment for ordination to the priesthood. For continuing deacons this forms

part of the discernment for the next stage of the curacy.

At the end of the curacy, and as part of the End-of-Curacy Review, the curate is asked to write a Paper of Reflection on the whole experience of the curacy, particularly on his/her formational journey and ministerial development in the course of the first years of ordained ministry. This is to be sent to the DDMD as part of the preparation for the End-of-Curacy meeting.

Upon entering the IME 2 Programme, curates are invited to join an online theological reflection group that meets once a month; the curates in turn facilitate this.

Curates should be given every opportunity to build on the skills that they already bring to the curacy, as well as being encouraged to explore and develop particular interest in areas of ministry encountered in the curacy (please see also Part II, Section 7, *'Worklist for Training').* The curate must be given regular opportunities for theological study and reflection, time which is separate from sermon preparation, and the training incumbent should help the curate to build this into the curate's working week.

Curates 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 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.

In the course of the curacy, usually in the Spring or Summer of the second year, the curate is expected 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 and to experience ministry in another context. 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 are also important as they offer the curate an opportunity to observe and learn from different styles of leadership in ministry. Furthermore, placements offer opportunities for curates to gain wider experience of the

Occasional Offices, since in some churches in Europe such opportunities are limited. Serious consideration is given to match curates to a placement that will be most rewarding for their ministerial development.

Curates and Training Incumbents:

A residential *24-hour Annual Seminar for Training Incumbents and Curates* takes place in connection with the Autumn IME Phase 2 residential session. The seminar provides an opportunity for training incumbents and curates to explore together themes of importance to their ministry. This is also a possibility for all of the training incumbents and curates of the Diocese to come together to pray, work and socialise.

On the first day, training incumbents and curates attend one of the *Seminars* in the three-year cycle, two of which are set topics: *Clergy Well-Being/Resilience Training* and *Cross-Cultural Working*. The topic for the third *Seminar* varies and is chosen taking into account issues of particular concern for clergy in Europe, e.g. the Seminar in 2022 having as its title *'Walking with the Traumatised'* (with particular focus on the ministry of the many chaplaincies in Europe who currently work with and support refugees, including those from the war in Ukraine). On the morning of the second day training incumbents and curates meet for a session on best practice in Supervision and Staff Meetings (and the distinction between the two), after which the Training Incumbents meet alone as a group with Diocesan Staff to discuss issues pertaining to curacy training.

Training Incumbents:

The Diocese is committed to support the work of training incumbents throughout the training period of their curates. This is facilitated by offering training online and in person, by maintaining a network of training incumbents in the Diocese, and through regular meetings between the training incumbent and the DDMD.

The process of setting up the curacy starts with meetings between the training incumbent, curate, DDO and DDMD, as explained earlier in this document. This process is usually completed no later than the late Winter/early Spring before the Petertide ordination.

In the Spring before the curate arrives, the training incumbent is invited to an online training session on the purpose of supervision and good practice in supervision, 'Supervision Skills' (in lockdown training included also how to supervise curates online, facilitated by 3-D Coaching).

Training incumbents are invited to join the online 'Surgeries for Training Incumbents', held quarterly on an afternoon or evening. These are informal gatherings for discussion, reflection and the sharing of information, and are

intended for the building up of a community of training incumbents in the Diocese.

Online sessions on a variety of topics are arranged specifically for training incumbents, including working with different supervision tools and training in Unconscious Bias.

The Diocesan Director of Ministerial Development will be in ongoing contact and meet regularly with the assistant curate and the training incumbent throughout the curacy, in person at the residential sessions and on Zoom, and is ready to assist in matters of training, discussions on policy as well as actual local issues that may emerge in the training relationship.

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 take place (in person or online) for stipendiary curates at least once every two weeks; for SSM curates supervision should take place once every two weeks for the first year of the curacy, moving to a three week pattern of supervision in the second and third year, if considered appropriate by the training incumbent and curate. The pattern and frequency of supervision may be discussed further with the DDMD.

Tenure of Office

A curacy is expected to last for a period of three to three and a half years (stipendiary curates) to four years (SSM curates). 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 (less frequent since almost all SSMs in the Diocese in Europe are in secular employment). 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 *Training Plan* on as realistic a basis as possible, and to recognise that re-negotiation may prove necessary, possibly within the year. It is also recognised that SSM curacies may extend slightly beyond the nominated time frame, in order for the SSM to complete the full requirements of the curacy.

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 IME 2, post ordination training 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 and most often the priest/deacon will be expected to attend the full IME 2 Programme. 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

Curates in the Diocese in Europe reflect the great diversity of culture, nationalities, ethnic background and languages that characterise the chaplaincies and worship centres of the Diocese. The curates bring their particular background as gifts to their ministry as well as special and often transferable skills.

Curates, training incumbents and congregations are encouraged to make best use of the skills that the curate brings into ministry, as well as enable the curate to develop the gifts that have been discerned in his or her process of training, and new gifts and particular interests in ministry that develop in the course of the curacy. This applies to both stipendiary and SSM curates. The curate who is a potential theological educator would be expected to make a special contribution to the teaching and leading of study and Bible groups in the chaplaincy, as well as being given the opportunity to develop initiatives pertaining to these areas of ministry. To complement ministry in the chaplaincy, the potential theological educator would occasionally be asked to contribute to Zoom IME 2 gatherings by sharing their area of expertise. Likewise, the curate who comes to ordained ministry with experience in mission and outreach would be expected to be given the opportunity to develop the expertise in the context of the curacy and would also be asked to share this expertise with fellow curates through Zoom gatherings. SSM curates in the Diocese in Europe represent a wide variety of expertise in different areas of secular work, often carrying a work load of considerable seniority. It is the responsibility of both the training chaplain, the chaplaincy and the IME 2 Officer (DDMD) to assist the curate in developing skills that particularly contribute to the SSM's Christian witness in the secular work place.

The *'Worklist for Training'* below, offers a model for assessing prior learning and identifying skills which may need to be acquired during the first years of ministry. This '*Worklist* includes areas of ministry particular to the context of the Diocese in Europe, such as preaching in the local language and knowledge of local law pertaining to marriages and funerals and the area of Safeguarding. As suggested in the section on the *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).

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.**

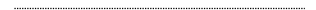|	level of experience to date		priority rating for development
	low	high	

Personal Development

Spirituality and prayer life

Daily Office / Prayer Time
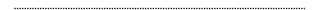
Meditation / Quiet Time
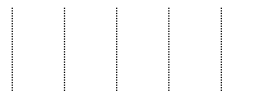
Retreat (annual or more frequent)

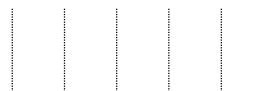Different prayer styles/using different media

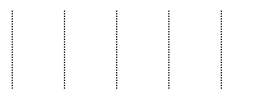Spiritual Director/ Confessor / Soul Friend

Biblical Studies

Reflection on role(s) and work

Reflection on life journey

Theological reflection / connections

Development of appropriate working rhythm

Awareness of sexual dynamics in working relationship

Development of creative support networks

Hobbies and non-church interests

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

1662 Holy Communion

1662 Morning / Evening Prayer (sung)

Common Worship – Order 1

Common Worship – Order 2

Common Worship – Morning / Evening Prayer

Baptisms in different contexts

Thanksgiving for birth of a child

Weddings: Common Worship / BCP / with
Eucharist / multilingual

Blessing after Civil Marriage

Funerals / Funeral Requiem

Holy Week in various contexts

All-age worship | | | | | |

Planning services using different forms of media (Zoom etc.) | | | | | |

Planning and leading bi-lingual services | | | | | |

Planning and leading ecumenical services | | | | | |

Choosing music and liaison with musicians | | | | | |

Reading and speaking in church | | | | | |

Liturgical singing and intoning / leading congregational singing | | | | | |

Preparing the church for worship | | | | | |

Preparing / cleansing communion vessels | | | | | |

Proper use / care of reserved sacraments | | | | | |

Use of oils in initiation / ministry to the sick | | | | | |

Practical awareness of other traditions | | | | | | _____   47

Choreography of worship | | | | | | _____

Any other points?

Preaching

Main service | | | | | | _____

Parish Eucharist | | | | | | _____

All-age worship | | | | | | _____

Preparation of audio / visual aids/Zoom | | | | | | _____

Youth services | | | | | | _____

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 AC's "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/Diocesan Lay Discipleship Course - Walking together in Faith

Any other points?

Pastoral and Educational

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

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

Knowledge of how adults learn

Teaching about prayer

Home Group leadership

Organisation of chaplaincy days / weekends

Training for Chaplaincy Council and Officers

Baptism preparation (in team? as individual?)

Sunday School

School chaplaincy / assemblies

Preparing children to receive communion

Confirmation preparation: young people

Confirmation preparation: adults

Involvement in church youth group

Marriage preparation

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

Knowledge of local legal situation and
procedures regarding weddings

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

Awareness of sources of information for those
wishing to marry elsewhere

Pastoral visiting

Visiting the sick at home

Visiting the sick in hospital

Healing services

Sacrament of Reconciliation

Accompanying the dying

Anointing the sick and dying

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

Emergency baptism in hospital

Death of children and infants (including stillbirth, abortion, miscarriage)

Funeral visiting

Knowledge of local funeral practices

Care and support for the bereaved

Care and support for those experiencing trauma

at a distance (e.g. with relatives dying 'at home/far away)

Supporting new arrivals

Supporting those preparing to leave

Counselling / listening skills and awareness of own limitations

Working with pastoral care groups

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

Any other points?

Organisational Skills

Preparation for meetings

Chairing meetings

Paper management

Time management

Presentation skills

Communication skills/Social Media

Managing chaplaincy finances, fees, expenses

Simple accounting and budgeting

Legalities of lay officers, Chaplaincy Council, etc.

Church registers

Keeping other records

Local data protection legislation

Chaplaincy publicity

Writing magazine articles

Working with the media

Goal / objective setting and evaluation

Long term planning and development

Safeguarding legislation

Any other points?

Additional Skills

Blessing of objects, homes, people

Dealing with conflict

Local incident emergency plans

Any other points?

Areas of Expertise

People with mental illness

People with disabilities

Work amongst deaf people

Enabling laity in church life

Supporting laity in secular life

Community development

Interfaith dialogue

Effective teaching of Christian faith within a changing culture

Equal opportunities and initiatives:

LLF, Unconscious Bias Training, Training in Racial Justice

Media/social Media skills

Writing skills

| | | | | |

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

| | | | | |

Tourism and use of church buildings

| | | | | |

Rural ministry

| | | | | |

Urban and inner city ministry

| | | | | |

Suburban ministry

| | | | | |

Ministry to asylum seekers and refugees

| | | | | |

Spiritual direction / counselling

| | | | | |

Any other points?

Links with the wider Church

Awareness of Diocesan structures and resources

Knowledge of structures of Church of England / Anglican Communion

Knowledge of national church structures

Knowledge of relevant ecumenical agreements

Local ecumenical contacts

Attendance at Chapter / Archdeaconry Synod

Any other points?

Ministry in the Workplace (SSM)

Ability to balance work, chaplaincy, family commitments

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

| | | | | |

Interpretation of the Gospel for work

| | | | | |

Application of theology to work situation

| | | | | |

Ministry to colleagues

| | | | | |

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: Background in terms of Diversity:		

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 narrative or prophetic or humorous or comforting?)

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, in person or online or a combination of both. 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 (not counted as holiday time). For stipendiary curates this should be a minimum of four weekdays with slightly greater flexibility for SSMs, taking into account secular work commitments.

We plan this to be (when and where):

Staff meetings, Staff relationships, Supervision

1. The regular staff meeting.

    Stipendiary curates should meet individually with their training incumbent on a weekly basis. If the curate is part of a larger staff team that meeting should be attended as well.

    SSM curates should meet individually with their training incumbent preferably every two weeks. If part of a larger staff team, the SSM curate may be expected to attend the wider staff team on a less frequent basis, to be agreed with her/his training incumbent.

    Staff meetings will take place on:

2. Supervision.

    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 every two weeks of at least an hour for the first two years of the curacy. A pattern of supervision session every two weeks for the last year of the curacy may be appropriate.

    For SSM curates the frequency may be less, such as once every two weeks in the first half of the curacy. In the second half of the curacy the supervision session may, if necessary, take place every three weeks. The length of the supervision sessions should then be no less than an hour.

    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:

1. Visiting. Issues around confidentiality and boundaries to be established at the outset of the curacy and before any visiting takes place.

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? Will contact take place both in person and on Zoom? Is record-keeping expected? If yes: what training will be given in data protection issues?   (SSMs: What degree of involvement is expected here?)

2. Curates are expected to attend the Sunday service (s). SSMs should ideally have the possibility on one Sunday a month to attend worship but not robe, preach or lead):

3. Her/his liturgical responsibilities as a deacon/priest at the Sunday services will be:

4. Her/his 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. travel expenses, such as 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 her/his 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 (particularly evening) 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 the residential IME Phase 2 Programme (post ordination training) and online training seminars and workshops 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 useful 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 *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. Training Plan - shaping the overall Training Plan for the whole of the curacy

Using the structure outlined in *Formation Framework for Ordained Ministry in the Church of England* (Part I, Section 3 in this Handbook) training incumbents and curates are asked to draw up *The Training Plan* together, in consultation with the DDMD.

The format shown in the *Formation Framework* section is to be used when drawing up the *Training Plan,* illustrating the progression of training, learning and understanding, from the beginning of the curate's ordained ministry to the completion of the curacy. This serves as a helpful tool to measure the curate's increasing skills and competencies as well as the curate's deepening understanding of ministry by the end of each year of curacy training, and at the end of the curacy demonstrates that the overall curacy training goals have been fulfilled. This will form part of the evidence that the curate is ready to move on to a post of greater autonomy and responsibility.

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 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.

PASTORAL SERVICES RECORD

Pastoral services are a very important 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 for opportunity to engage in this ministry. Some chaplaincies/churches 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 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/Marriage Blessings		
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 Handbook 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 the procedure below can be used.

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.

1. 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.

2. 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.

3. Both the Diocesan Director of Ministerial Development and the Suffragan Bishop are understood to be acting as the Diocesan Bishop's delegated officers.

4. 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.