



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 Agreement) (Part III, Section 9) and a *Training Plan* (Part III, Section 10) based on the *Formation Criteria for Ordained 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 is being implemented, starting with curates completing IME 2 in 2023.

2. Who's Who: contact details

(a) The Diocesan Ministry Team

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

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

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

The Diocesan Bishop

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The Ministry Team Administrator

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(Monday, Tuesday, Wednesday)

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

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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:

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

STRUCTURE OF THE FORMATION CRITERIA

Dispositions, understanding and skills

The Formation Criteria are organised under seven headings:

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

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

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

Progression

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

Selection Criteria

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

IME Phase 1 and Phase 2

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

Ordained Pioneer Ministry

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

IME Phase 1

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

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

IME Phase 2

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

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

USING THE FORMATION CRITERIA

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

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

A. CHRISTIAN TRADITION, FAITH AND LIFE

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

B. MISSION, EVANGELISM AND DISCIPLESHIP

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

2.

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

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

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

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

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

C. SPIRITUALITY AND WORSHIP

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

C. SPIRITUALITY AND WORSHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a disciplined personal pattern of prayer.	<p>Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...</p> <p>understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.</p>	<p>Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...</p> <p>are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.</p>	Incumbents are sustained in the strains and joys of leadership by a life of prayer.
2.	Candidates should faithfully participate in corporate worship.	<p>Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...</p> <p>understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.</p>	<p>Ordained ministers ...</p> <p>are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.</p>	

D. PERSONALITY AND CHARACTER

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

E. RELATIONSHIPS

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

F. LEADERSHIP, COLLABORATION AND COMMUNITY

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

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

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

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

ORDAINED PIONEER MINISTRY

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

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.

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 Criteria for Ordained Ministry in the Church of England* and the *Diocese in Europe IME Phase 2 Handbook* will be sent to the training incumbent and the prospective assistant curate.

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 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 Criteria, Part 1, Section 3*) and will also, as a tool for reference, have received examples of previous *Training Plans* 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 IME 2 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 end of 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 IME 2 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 will need to 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 Criteria* (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 explained in the *Formation Criteria* (Part I, Section 3) identifying the inseparability of character from understanding and skills, and outlined in the 7 headings (A-G), of the *Formation Criteria*. The format for measuring the fulfilment of the specific areas of training should be used when drawing up the *Training Plan*, as laid out in the *Formation Criteria*. This provides a framework for measuring the curate's skills and competencies as these accumulate over the years of the curacy, as well as assessing the curate's deepening understanding of ministry and formational development. The *Working Agreement* and *Training Plan* are crucial in shaping the entire curacy.

Training incumbents and curates may find it helpful to look at the *Model Learning Plan* (Part III, Section 10,a) when drawing up the *Training Plan*.

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.

(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 Criteria 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 IME 2, as set out in the *Formation Criteria for Ordained Ministry in the Church of England* (Part I, Section 3. Please also refer to the preface to the 'Annual Training Plan, Part III, Section 10).

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. 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 IME 2 Programme is being implemented for curates completing IME 2 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 Criteria* (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 these 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.

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

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

Interpretation of Christian tradition for today

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

Formation of Church Life

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

Addressing situations in the world

- reflecting on the theory and practice of ministry, mission and evangelism, with specific reference to the roles of the local and the wider Church
- responding to cross-cultural issues
- developing ethical understanding, including issues of discrimination, 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.).

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*.

Written work: A written reflection on each of 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 meeting is followed up with the training incumbent and the Bishop, when appropriate.

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 be reached and not simply assumed. If necessary, the Diocesan Director of Ministerial Development may be consulted. Other extra-parochial interests and commitments (other than those that coincide with time off) will need to be agreed between the curate and the training incumbent/chaplain.

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* (usually delivered by St. Luke's) and *Cross-Cultural Working* (usually delivered by CMS). The topic for the third *Seminar* varies and is chosen taking into account issues of particular concern for clergy in Europe, e.g. the latest Seminar 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; this is usually 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, such as working with supervision tools like the 'Action learning model'; a training session on Unconscious Bias; exploring how lockdown affected ministry: 'What did we learn from the Pandemic'.

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.

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

Tenure of Office

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

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

The nature of Self-Supporting Ministry

There is a spectrum of ministry within the SSM ambit ranging from clergy who are in secular employment to those whose ministry is wholly based in the chaplaincy (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 normally be asked to contribute to the IME 2 Programme for talks and reflections on 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 this expertise in the context of the curacy and would be asked also to contribute to the IME 2 Programme. 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

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Daily Office / Prayer Time

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Meditation / Quiet Time

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Retreat (annual or more frequent)

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Different prayer styles

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Spiritual Director/ Confessor / Soul Friend

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Biblical Studies

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Reflection on role(s) and work

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Reflection on life journey

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Theological reflection / connections

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

Development of appropriate working rhythm

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Awareness of sexual dynamics in working

relationships

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 special services

Planning and leading bi-lingual services

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Planning and leading ecumenical services

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Choosing music and liaison with musicians

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Reading and speaking in church

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Liturgical singing and intoning / leading
congregational singing

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Preparing the church for worship

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Preparing / cleansing communion vessels

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Proper use / care of reserved sacraments

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Use of oils in initiation / ministry to the sick

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Practical awareness of other traditions

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Choreography of worship

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Any other points?

Preaching

Main service

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Parish Eucharist

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All-age worship

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Preparation of audio / visual aids

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Youth services

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Weddings/marriage blessings

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Funerals

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

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Reflection on how context affects preaching

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In another language than mother tongue

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Public speaking other than preaching

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Any other points?

Mission and Evangelism

Awareness of local context: social profile

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Awareness of local context: ecumenical profile

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

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Familiarity with AC's "Marks of Mission"

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Developed theology, understanding and practice
of mission in this context

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

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Experience of courses such as Alpha, Emmaus

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Any other points?

Pastoral and Educational

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

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

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Knowledge of how adults learn

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Teaching about prayer

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Home Group leadership

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Organisation of chaplaincy days / weekends

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Training for Chaplaincy Council and Officers

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Baptism preparation (in team? as individual?)

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Sunday School

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School chaplaincy / assemblies

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Preparing children to receive communion

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Confirmation preparation: young people

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Confirmation preparation: adults

--	--	--	--	--

Involvement in church youth group

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Marriage preparation

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

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Knowledge of local legal situation and
procedures regarding weddings

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

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Awareness of sources of information for those

wishing to marry elsewhere

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Pastoral visiting

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Visiting the sick at home

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Visiting the sick in hospital

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Healing services

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Sacrament of Reconciliation

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Accompanying the dying

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Anointing the sick and dying

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

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Emergency baptism in hospital

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Death of children and infants (including stillbirth,
abortion,

miscarriage)

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Funeral visiting

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Knowledge of local funeral practices

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Care and support for the bereaved

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

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Supporting new arrivals

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Supporting those preparing to leave

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Counselling / listening skills and awareness of own limitations

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Working with pastoral care groups

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

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Any other points?

Organisational Skills

Preparation for meetings

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Chairing meetings

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Paper management

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Time management

--	--	--	--	--

Presentation skills

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Communication skills/Social Media

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Managing chaplaincy finances, fees, expenses

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Simple accounting and budgeting

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Legalities of lay officers, Chaplaincy Council, etc.

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Church registers

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Keeping other records

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Local data protection legislation

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Chaplaincy publicity

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Writing magazine articles

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Working with the media

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Goal / objective setting and evaluation

--	--	--	--	--

Long term planning and development

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Safeguarding legislation

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Any other points?

Additional Skills

Blessing of objects, homes, people

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Dealing with conflict

--	--	--	--	--

Local incident emergency plans

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Any other points?

Areas of Expertise

People with mental illness

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People with disabilities

--	--	--	--	--

Work amongst deaf people

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Enabling laity in church life

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Supporting laity in secular life

--	--	--	--	--

Community development

--	--	--	--	--

Interfaith dialogue

--	--	--	--	--

Effective teaching of Christian faith within a
changing culture

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Equal opportunities and initiatives:

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LLF, Unconscious Bias Training, Training in Racial Justice

--	--	--	--	--

Media/social Media skills

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Writing skills

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

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Tourism and use of church buildings

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Rural ministry

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Urban and inner city ministry

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Suburban ministry

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Ministry to asylum seekers and refugees

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Spiritual direction / counselling

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Any other points?

Links with the wider Church

Awareness of Diocesan structures and resources

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Knowledge of structures of Church of England /
Anglican Communion

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Knowledge of national church structures

--	--	--	--

Knowledge of relevant ecumenical agreements

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Local ecumenical contacts

--	--	--	--

Attendance at Chapter / Archdeaconry Synod

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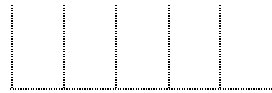
Any other points?

Ministry in the Workplace (SSM)

Ability to balance work, chaplaincy, family
commitments

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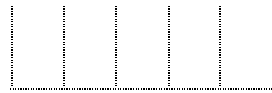
Reflection on being a priest at work: ministry to structures (policies, mission statements, etc)



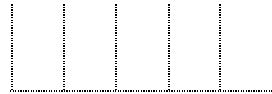
Interpretation of the Gospel for work



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:		

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?)

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

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

5. 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)?

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 Criteria 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 structure of the *Formation Criteria – dispositions, understanding and skills*, emphasising the inseparability of character from understanding and skills – are organised under seven headings (A-G) (please see Part I, Section 3). The format shown in the *Formation Criteria* 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.

a) Model Learning Plan

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...			
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement				

	with Old and New Testament texts and issues relating to their interpretation.				
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.				
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.				
2.	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...				
	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.				
	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.			

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise ?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ’s love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...	Incumbents ...			
	are able to discern God’s mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.	lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.			
	are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.				
	are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.	enable others to articulate the gospel and participate in its proclamation.			
	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.			

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

C. SPIRITUALITY AND WORSHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise ?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...	Incumbents are sustained in the strains and joys of leadership by a life of prayer.			
	are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.				
2.	Ordained ministers ...				
	are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.				

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

D. PERSONALITY AND CHARACTER

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...		
	are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	encourage and enable colleagues to balance appropriate care of self with care of others.		
2.	Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...	Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...		
	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.			
	are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.		

E. RELATIONSHIPS

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

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

F. LEADERSHIP, COLLABORATION AND COMMUNITY

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

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

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

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

(b) 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.