

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND



Initial Ministerial Education Years 4-7/IME Phase 2 in the Diocese in Europe

Guidelines for Curates and their Chaplains

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Part I: Initial Ministerial Education Years 4-7/IME Phase 2 in the Diocese in Europe

1. Introduction: Why Initial Ministerial Education Years 4-7?

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

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

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

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

The following points outline the basic structure of Initial Ministerial Education years 4-7:

1. Initial Ministerial Education years 4-7 is a partnership involving the newly ordained deacon or priest, the training chaplain and the people of the chaplaincy, and the bishop, who in practice delegates much of his authority to the Director of Training.
2. Participation in Initial Ministerial Education years 4-7 is a requirement for all clergy. Much of this training will take place in the chaplaincy. In addition, there will be two residential training events during each of the first three years of the curacy. In the fourth year it is expected that the curate will meet with a mentor on a regular basis to reflect on his or her ministry. Throughout the years of post-ordination training, curates will be asked to reflect on their training in writing as well as by participation in residential sessions. It is *essential* that curates are kept free of all parochial commitments and enabled to attend these events.
3. The curate and the training chaplain are required to draw up a Working Agreement (Section 9, page 24) and an Annual Training Plan (Section 10, page 31) within six weeks of ordination. A revised Working Agreement and Annual Training

Plan are required to be sent to the Bishop and the Diocesan Director of Training well in advance of the end of the diaconal year. The same applies to permanent deacons. Both documents should be revised annually thereafter.

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

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

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

2. Who's Who: contact details

(a) The Diocesan Ministry Team:

The Ministry Team is chaired by the Rt Revd Dr. David Hamid, the Suffragan Bishop of the Diocese in Europe. It is made up of Bishop Robert, Bishop David, the Revd Deacon Frances Hiller (Bishop David's Chaplain and PA), the Revd Canon William Gulliford, the Diocesan Director of Ordinands (DDO), the Revd Canon Ulla Monberg, the Diocesan Director of Training and Debbie Cunningham, the 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 Training*, who is responsible for overseeing Initial Ministerial Education Phase 2 (Years 4-7) and for advising on Continuing Ministerial Development for clergy.

The Diocesan Bishop

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The Ministry Team Administrator

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The *Advisor for Women's Ministry*, the Revd Hilary Jones, is appointed to support women clergy of the diocese through prayer, counsel, advocacy and other appropriate ways. Her contact details are as follows:

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3. Training in the Diocese

Stipendiary ministers are *required* to participate in the Initial Ministerial Education Years 4-7 (also called IME Phase 2) events which have been organised for them. The phrase 'Initial Ministerial Education Phase 2' replaces the former term Post-Ordination Training. The Church of England adopted this usage to reflect the understanding that education for ministry takes place not only during pre-ordination theological education but also during a person's title post. The duration of the first phase of training varies in length from two to three years. The House of Bishops' policy on the length of title posts states that normally these should last for three to four years and it is during this time, years 4-7, that education for ministry is completed.

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

It is recognised that NSMs may not be able to attend these events on a regular basis. Every effort will be made, however, to work towards making them as fully accessible as possible.

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

4. Training in the Chaplaincy

(a) The Training Chaplain and the Curate

Copies of the Initial Ministerial Education Years 4-7/IME Phase 2 Handbook will be sent to the training chaplain and the prospective curate prior to ordination and they are advised to become familiar with its content.

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

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

(b) Planning Training in the Chaplaincy

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

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

In all cases the new curate and training chaplain together are asked to complete the drawing up of a Working Agreement and a Training Plan (see sections 6, 9 and 10).

- **The Working Agreement**

Before or within six weeks following ordination the new deacon and training chaplain should together draw up the Working Agreement. This will apply in principle to the whole of the curacy, although it will need subsequent modification, by agreement, in the light of experience. It should be reviewed by the chaplain and curate annually, along with the Annual Training Plan.

The Ministry Division guidelines for drawing up the Working Agreement are given in Section 6 of this Handbook together with the forms which the chaplain and curate are required to complete together, to copy for their own records and to send to the Director of Training (sections 9 and 10).

The first Working Agreement is crucial because it sets out clear mutual expectations. Lack of clarity about expectations is often a major source of problems. The document covers matters of housing and maintenance, days off, holidays, study time, retreats, the priority of training commitments, attendance at daily worship, frequency of preaching and preaching reviews, staff meetings, supervision sessions between the curate and chaplain, specific responsibilities within and beyond the chaplaincy, relationships with the chaplaincy council, expenses and allowances.

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

- **The Annual Training Plan**

The last page of the Working Agreement is the Annual Training Plan. This outlines the specific areas of training to be covered in the chaplaincy in the forthcoming year on which the curate and chaplain are asked formally to agree. This plan requires especially careful preparation, since it contains the substance of the work to be delivered by both parties in the training relationship, and, along with the rest of the Working Agreement, amounts to a professional contract signed by both. It must be drawn up after close consideration of the following:

- The material covered during initial training with a theological college or course, together with experience gained prior to initial training. These should both suggest particular areas for further development.
- The Ministry Division's 'Worklist for Training' as adapted for use in the Diocese in Europe (see section 7, page 14). 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 also in highlighting personal priorities. Some of the points may not be relevant to the curate's or chaplaincy's particular situation. It is offered as a tool to help reflection and planning. It should not be submitted as part of the Annual Training Plan.

The Annual Training Plan is effectively a personalised version of the 'Worklist for Training', relevant to the coming year and reflecting the local context and the curate's previous experience. It is an important part of the Working Agreement and requires very serious joint consideration.

Deadlines for Submission and Annual Review

The Working Agreement and Annual Training Plan should be submitted to the Director of Training within six weeks of ordination to the diaconate.

Towards the end of the diaconal year the chaplain and curate are asked to review the first year of training. This review should include a review of the Working Agreement and the Annual Training Plan. Both the curate and the training chaplain should submit a reflection on the first diaconal year to the Bishop (with a copy to the Director of Training) at least two months before ordination to the priesthood or, for continuing deacons, 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 Training within six weeks after ordination to the priesthood; for continuing deacons within six weeks of the anniversary of their ordination.

The same process, reviewing the Working Agreement and drawing up the Annual Training Plan, is repeated in years two and three. Towards the end of year three or in the course of year four there will be a general assessment of the priest or deacon's curacy in the form of an End of Curacy Review. This will be conducted either by the Chairman of the Ministry Team, the Director of Training or a senior diocesan officer designated by the Chairman of the Ministry Team.

(c) Regular Supervision Sessions between Curate and Chaplain

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

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

- to listen
- to own one's own feelings
- to be open to different personal circumstances and ways of working
- to be able to enter into the feelings and thoughts of others

- to create a supporting relationship
- to ask open questions, and to be genuinely interested
- to be sensitive to where the other is 'at'
- to be patient
- to recognise the significance of resistance
- to acknowledge and use the process going on in supervision
- to see the positive value in making mistakes.

Supervision during a Vacancy

Particular difficulties arise when a training chaplain 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 Director of Training, in consultation with the Chairman of the Ministry Team and the Archdeacon, to seek to ensure that this happens.

Part II: Useful Tools

5. Agreed Expectations for Clergy

There are well-established 'agreed expectations' for newly ordained clergy. These expectations offer a useful guide for curates and training chaplains; they underpin not only initial ministerial formation but also ongoing formation. These expectations may help curates and training chaplains reflect on the aims of the training process and form the beginnings of 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 and the exercise of power

6. Guidelines for drawing up a Training Agreement

To help you draw up a Working Agreement and Annual Training Plan, the following sets out the Ministry Division's Guidelines (slightly amended for local use) and the Diocese in Europe's 'Worklist for Training'. 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 chaplains, but should be read by NSMs and their chaplains and adapted as appropriate. Further particular guidance for NSMs is given at the end of section 6.

Mutual Expectations

The relationship between chaplain 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, 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 the chaplain and curate can be played off against each other.

Housing

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

Use of Time

Basic understanding about the extent of the working day and the working week needs to be reached. The norm for time off is one day off per week plus six weeks' holiday. It should be clearly understood that 'one day off per week' does not mean that the curate is expected to work continuously the other six days.

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. It should be remembered that for some this will be the first time they are living on their own.

Worship

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

There should be a regular opportunity to share in the design and leading of worship and in preaching. Agreement needs to be reached regarding the frequency of preaching (initially once a month is suggested) and it is desirable that the curate's sermons should be reviewed with the chaplain and with other colleagues, lay and ordained, if appropriate. A suggested feedback form is included at Section 8 (page 21) of this Handbook.

Personal Growth and Development

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

Professional Development

The bulk of Initial Ministerial Education Years 4-7 is done in the chaplaincy. As a complement to this, the Diocese organises two four-day residential courses during each of the first three years following ordination. The subjects covered are as follows:

1. Mission, Stewardship and Ecclesiastical Law
2. Making Peace with Conflict in the Church (Conflict Resolution)
3. Breaking Open the Word: Preaching for Today's World
4. The Spiritual Living of Our Ordination Vows (Prayer and Spirituality)
5. Issues in Personal and Public Ministry
6. Liturgy (Common Worship)

This programme of central training is intended to complement the training within the chaplaincy and offer the opportunity for further formation in the company of other recently ordained clergy. It is important that chaplaincy commitments are organised to take diocesan courses into account and the training chaplain should ensure that curates are able to attend. In addition to the residential courses, the curate should be given regular opportunities for theological study and reflection. This study period is separate from sermon preparation.

A curate may express a desire to undertake a formal course of study leading to an additional qualification such as a diploma, a degree or a further degree. Any such course of study during the curacy would need to be carefully negotiated with the chaplain and with the Diocesan Director of Training. The only assistance from the Diocese is likely to consist of a very modest amount of CME 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 chaplain and the likely implications carefully examined.

Besides the time spent outside the chaplaincy on IME 4-7, there may be other learning programmes / training events / conferences that the curate wishes to attend

or that the chaplain 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 Training may be consulted. Other extra-parochial interests and commitments (other than those that coincide with time off) will need to be declared by the curate and agreed with the chaplain.

Staff Support

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

Supervision sessions must not be confused with staff meetings and should, if possible, be held at least once a month. The Diocesan Director of Training will be in regular contact with the curate and chaplain throughout the curacy.

Training chaplains should be aware of the sexual and power dynamics that may occur in working relationships, whether with curates of the same or opposite sex. They should understand that interactions may be on more than one level, possibly leading to a potential confusion of roles; that sexual attraction or repulsion may affect what is inevitably a close working relationship, and that supervision or oversight roles can possibly be sexually exploitative or personally abusive.

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 people 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 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, 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 Curates in Non-Stipendiary (Self-Supporting) Ministry

The nature of Non-Stipendiary Ministry

There is a spectrum of ministry within the NSM ambit ranging from clergy who are in secular employment to those whose ministry is wholly based in the chaplaincy. Whatever the emphasis of an NSM's ministry, it is important that the Diocese should recognise, affirm and support it. It is important that 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 NSMs and their colleagues can agree upon appropriate areas of ministerial responsibility. This applies both to duties in the chaplaincy and the training expectations of the Diocese. Naturally it is hoped that the NSM curate will take the maximum advantage of the training opportunities offered at diocesan level, and every effort will be made to offer these at the most convenient times. Even so, it is recognised that it may simply not be possible for curates in other employment to combine full participation in Initial Ministerial Education Years 4-7 with their obligations to work, family, chaplaincy and personal study and recreation.

Drawing up the Working Agreement

Ordained ministry is based on mutual understanding, inter-dependence and collegiality, rather than upon concepts of employment and duty. It is not possible to set out in detail what individual people should or should not do. What matters most is that due recognition is given, where appropriate, to the limitations for people in secular employment, that they should not be overburdened with parochial responsibilities. With this in mind, NSM curates and chaplains are asked, in consultation with the Diocesan Director of Training, to complete the elements of a Working Agreement and Annual Training Plan on as realistic a basis as possible, and to recognise that re-negotiation may prove necessary, possibly within the year.

Clergy from Other Dioceses and Provinces of the Anglican Communion

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

7. Worklist for Training

Under the title 'Worklist for Training', the Ministry Division offers a model for assessing prior learning and identifying skills which may need to be acquired during the first years of ministry. This Worklist has been adapted slightly to recognise the particular context of the Diocese in Europe, such as preaching in the local language and knowledge of local law pertaining to marriages and funerals. As suggested in the section on the Annual Training Plan (page 6), 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' (Section 5).

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	
<i>Personal Development</i>			
Spirituality and prayer life		
Daily Office / Prayer Time		
Meditation / Quiet Time		
Retreat (annual or more frequent)		
Different prayer styles		
Spiritual Director/ Confessor / Soul Friend		
Biblical Studies		
Reflection on role(s) and work		
Reflection on life journey		
Theological reflection / connections		
Development of appropriate working rhythm		
Awareness of sexual dynamics in working 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

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Any other points?

Conduct of Worship

Requirements of Canon Law regarding worship

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1662 Holy Communion

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1662 Morning / Evening Prayer (sung)

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Common Worship – Order 1

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Common Worship – Order 2

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Common Worship – Morning / Evening Prayer

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Baptisms in different contexts

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Thanksgiving for birth of a child

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Weddings: Common Worship / BCP / with
Eucharist / multilingual

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Blessing after Civil Marriage

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Funerals / Funeral Requiem

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Holy Week in various contexts

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All-age worship

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Planning special services

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Planning and leading bi-lingual services

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Planning and leading ecumenical services

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Choosing music and liaison with musicians

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Reading and speaking in church

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Liturgical singing and intoning / leading
congregational singing

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Preparing the church for worship

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Preparing / cleansing communion vessels

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Proper use / care of reserved sacraments

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Use of oils in initiation / ministry to the sick

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Practical awareness of other traditions

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Choreography of worship

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Any other points?

Knowledge of how adults learn						
Teaching about prayer						
Home Group leadership						
Organisation of chaplaincy days / weekends						
Training for Chaplaincy Council and Officers						
Baptism preparation (in team? as individual?)						
Sunday School						
School chaplaincy / assemblies						
Preparing children to receive communion						
Confirmation preparation: young people						
Confirmation preparation: adults						
Involvement in church youth group						
Marriage preparation						
Marriage requests from e.g. divorced people or those already living together						
Knowledge of local legal situation and procedures regarding weddings						
Knowledge of banns / special licence / Archbishop's licence in England						
Awareness of sources of information for those wishing to marry elsewhere						
Pastoral visiting						
Visiting the sick at home						
Visiting the sick in hospital						
Healing services						
Accompanying the dying						
Anointing the sick and dying						
Sudden death (e.g. accident, suicide, murder)						
Emergency baptism in hospital						
Death of babies (including stillbirth, abortion, miscarriage)						
Funeral visiting						
Knowledge of local funeral practices						
Care and support for the bereaved						
Care and support for those experiencing trauma at a distance (e.g. with relatives dying 'at home' / far away)						

Supporting new arrivals

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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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Confession and absolution (formal and informal)

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Working with pastoral care groups

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Ministry in an institutional setting (old people's 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

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Presentation skills

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Communication skills

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Managing chaplaincy finances, fees, expenses

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Simple accounting and budgeting

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Legalities of lay officers, Chaplaincy Council, etc.

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Church registers

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Keeping other records

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Local data protection legislation

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Chaplaincy publicity

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Writing magazine articles

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Working with the media

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Goal / objective setting and evaluation

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Long term planning and development

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Safeguarding legislation

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Any other points?

Additional Skills

Blessing of objects, homes, people

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Dealing with conflict

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Local incident emergency plans

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Any other points?
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Areas of Expertise

People with mental illness

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People with disabilities of various kinds

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Work amongst deaf people

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Enabling laity in church life

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Supporting laity in secular life

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Community development

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Interfaith dialogue

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Effective teaching of Christian faith within a changing culture

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Equal opportunities

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Media skills

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Writing skills

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

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Tourism and use of church buildings

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Rural ministry

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Urban and inner city ministry

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Suburban ministry

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Ministry to asylum seekers and refugees

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Spiritual direction / counselling

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Any other points?

Links with the wider Church

Awareness of Diocesan structures and resources

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Knowledge of structures of Church of England / Anglican Communion

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Knowledge of national church structures

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Knowledge of relevant ecumenical agreements

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Local ecumenical contacts

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Attendance at Chapter / Archdeaconry Synod

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Any other points?

Ministry in the Workplace (NSM)

Ability to balance work, chaplaincy, family commitments

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

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Interpretation of the Gospel for work

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Application of theology to work situation

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Ministry to colleagues

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Any other points?

Section 8:

Diocese in Europe Preaching Report Form

The Context

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

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

The Congregation

Numbers:	Age range:	Gender distribution:
Social background:		

How appropriate was the sermon to this kind of congregation?

Relationship with the congregation

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

Preaching

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

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

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

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

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

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

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

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

Signed: _____ **Date:** _____

Part III: Papers to Copy, Complete and Return

9. Diocese in Europe Working Agreement

To be agreed/amended and signed by curate and chaplain

Curate:

Chaplain:.....

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

Spiritual Life

1. Stipendiary curates are normally expected to say the daily office/pray with their chaplain most days of the week. NSMs 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 or personal consultant. What time is to be allowed for meetings and consultation?

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

Staff meetings and staff relationships

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

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

Ministry

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

Already done:

Still to do:

2. Visiting. Which kinds of visiting are expected (the sick; new arrivals: preparation and follow-up visits in connection with funerals, weddings, baptisms; mission and outreach visiting; general contact-visiting with parishioners; leavers). How often? Is

record-keeping expected? If yes: what training will be given in data protection issues? (NSMs: What degree of involvement is expected here?)

3. The Sunday services which the curate is expected to attend are (NSMs should ideally have a minimum of one Sunday per month off duty):

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

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

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

Administration and professional conduct

1. What expectations are there about standards of dress and clerical uniform (including not only liturgical dress but e.g. wearing of clerical collar)?
2. What expectations are there about availability (e.g. attendance at office hours, use of answer-phone etc)?
3. What standards of punctuality, loyalty and confidentiality have you agreed?
4. What have you agreed about good practice in administration (e.g. dealing with correspondence and enquiries with efficiency and courtesy)?

Chaplaincy Council

1. Which meetings of the Chaplaincy Council and its subgroups, committees or working parties is the curate expected to attend?
2. What agreement has been made about the curate's working expenses? (e.g. km rate; office costs; telephone costs; computer depreciation).

3. (Stipendiaries) 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, study days, retreats or time allowed for spiritual consultation). The NSM'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 for stipendiaries is 6 weeks. As far as we can currently plan ahead, we envisage the curate to take his/her main holiday between the following dates:

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

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

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

3. To what extent will the curate be able to take part in Post Ordination Training offered in the Diocese?

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 NSM. How will this be done?

Other Areas

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

Signed

Curate:

Chaplain:.....

Date:.....

This Working Agreement should be photocopied, completed and sent with the Annual Training Plan to the Diocesan Director of Training with a copy to the Bishop within six weeks of ordination. Both signatories should also keep copies.

10. Annual Training Plan

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

Signed
Curate:
Chaplain:.....
Date:.....

The Annual Training Plan should be photocopied, completed and sent with the Working Agreement to the Diocesan Director of Training with a copy to the Bishop within six weeks of ordination. Both signatories should also keep copies

Part IV: If Something Goes Wrong

11. Grievance Procedure

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

1 Problems with the relationship between the Curate and the Training Chaplain

- a) In the first place, any difficulties on the curate's part should be discussed with the training chaplain. Likewise, any difficulties on the training chaplain's part should be discussed with the curate.
- b) If no resolution can be found the Diocesan Director of Training 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 Training will present the case to the Suffragan Bishop, in whose hands the process rests thereafter.

2 Problems with the relationship between either the Curate and the Director of Training or the Training Chaplain and the Director of Training, and vice versa.

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

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

4 Both the Diocesan Director of Training and the Suffragan Bishop are understood to be acting as the Diocesan Bishop's delegated officers.

5 Any clergyperson seeking advice about his/her legal position should consult the Diocesan Registrar.

The process outlined above has been prepared with due consideration of the recommendations of *Under Authority: Report on Clergy Discipline*.¹ *Under Authority* stresses the paramount desirability of settling disputes informally on a one-to-one basis, and emphasises that formal complaints procedures should be a last resort.

¹ *Under Authority: Report on Clergy Discipline* (Church House Publishing: London, 1996).

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,' as *Under Authority* suggests, a more graduated approach should be adopted; but one that retains the Diocesan Bishop's ultimate authority.