

Curacy Handbook



2026-2027

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Key abbreviations:

IME: Initial Ministerial Education	SSM: Self Supporting Ministers
MSE: Ministers in Secular Employment	TI: Training Incumbent
TR: Theological Reflector	WLA: Working and Learning Agreement
ILP: Individual Learning Plan (not as in academic settings - <i>Independent Learning Project</i>)	

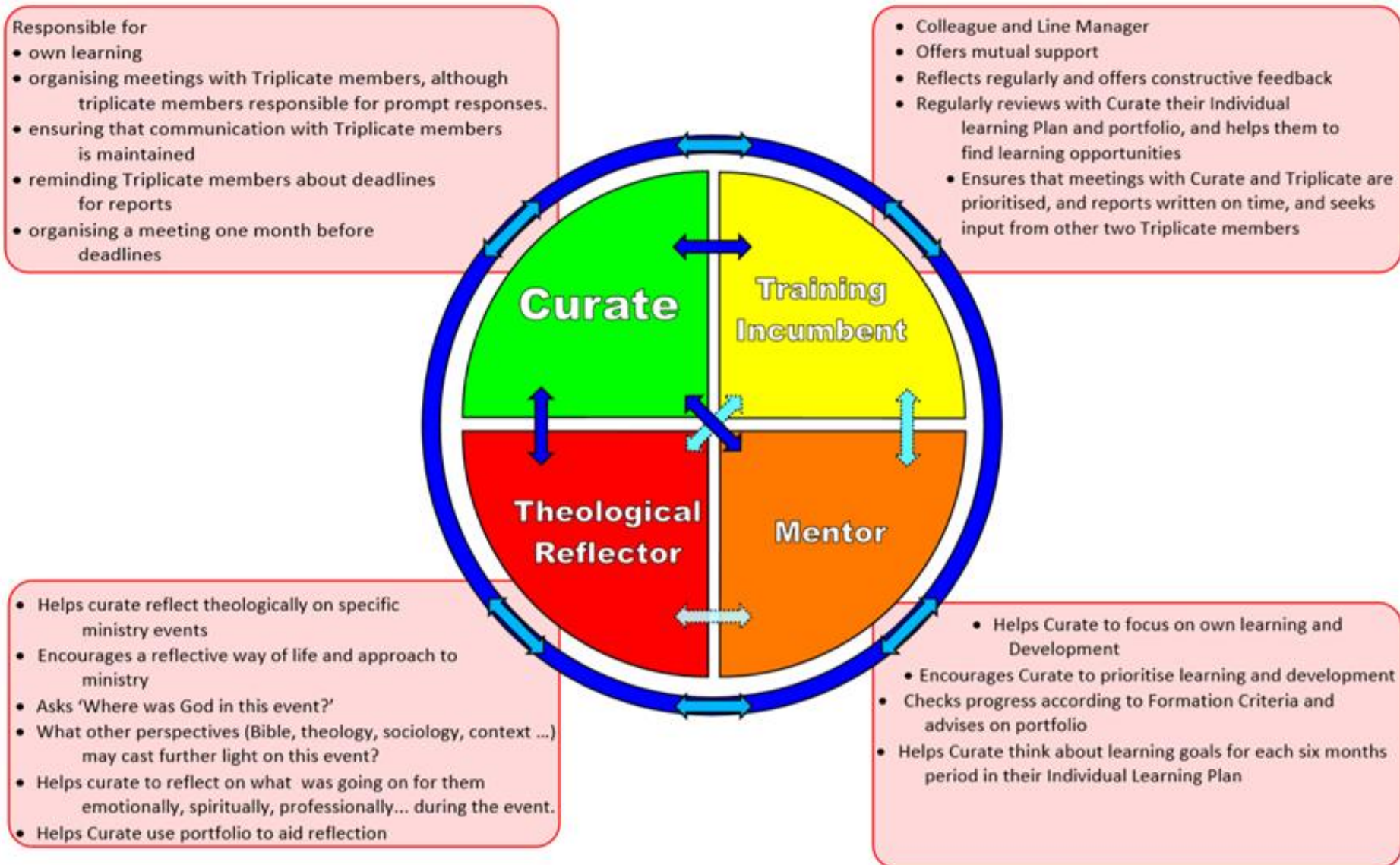
Welcome and Introduction

Welcome to the Curacy Handbook. This handbook is aimed to help curates, Training Incumbents (TIs), Theological Reflectors (TRs) and Mentors to understand the structure and requirements of training in Initial Ministerial Education (IME) part 2 in the Diocese of Lincoln.

Key dates to remember:

First Year	Second Year	Third Year
<u>On arrival:</u> Early conversations can begin about the Working and Learning Agreement in advance of its completion together with the ILP.		
<u>9th July:</u> Working and Learning Together Day for TIs and Curates <u>31st July:</u> Triplicate members' names and contact details confirmed by end of July	<u>September:</u> Meeting between curate and IME2 Officer to discuss report and progress.	<u>Late September:</u> Triplicate Meeting to review portfolios and plan reporting process
<u>1st August:</u> Completed Working and Learning Agreement to IME2 Officer	<u>October:</u> Triplicate Meeting to review portfolio, WLA and ILP	<u>Mid-October:</u> IME2 Officer meetings with curate and TI
<u>29th September:</u> First Triplicate meetings for Stipendiary & SSM curates to discuss confidentiality how to work together and review WLA and ILP	<u>15th November:</u> Portfolios due into IME 2 Officer for checking	<u>Friday 24th October:</u> Portfolios due to IME2 Officer for checking
<u>20th January:</u> Portfolios due to IME2 Officer for checking	<u>November/December:</u> IME2 Officer meetings with curate and TI	<u>1st December:</u> Reports due in from triplicates
<u>February:</u> IME2 Officer meetings with curates and TIs		<u>15th March:</u> SUBMISSION of Portfolios
<u>March:</u> Triplicate meeting to prepare report		<u>11th May:</u> Sign Off Panels
<u>15th May:</u> Reports due in from triplicates		<u>June:</u> Sign Off Letter & recommendations expected

Training Triplicates for Curates in the Diocese of Lincoln



Introduction to the Tripartite curate training system

Lincoln diocese operates a system of training triplicates for the supervision and support of curates. Curates who have gone through their curacy with a training triplicate have found that it is helpful to have an 'outside voice' in their training, in addition to the 'on the ground' support offered by their Training Incumbent.

First year curates, with the guidance and advice of their TIs and IME 2 Officer are invited to submit suggestions, after careful thought, about who might act as Mentor and Theological Reflector. Guidance is given below about what these roles involve and some of the qualities to look for. We aim to have a balance of genders and church traditions in the triplicate team; suitable candidates for Mentors and TRs may be lay and ordained. Curates and TIs are asked to submit suggestions to the IME 2 Officer **by the end of June**. After consultation and invitations, the IME 2 Officer will confirm the appointment of the Theological Reflectors and Mentors.

The Training Incumbent

The Training Incumbent is the traditional provider of training for curates and is the role which is most familiar to vicars and curates. In the tripartite system, the Training Incumbent remains the day-to-day line manager and principal provider of training experiences. He or she is responsible for having an oversight of the training needs of the curate, supervising and giving feedback on the curate's work, and should be aware of his or her wellbeing and personal needs (including family needs).

The tripartite system should not take away from the role of the Training Incumbent; who will still provide supervision and theological reflection, as well as day-to-day management. Instead, it adds in other voices and provides alternative perspectives to supplement and enhance the supervision of the curate provided by the TI.

The TI should get to know the curate in the early weeks of working together and understand the talents and experiences that he or she brings to ministry, to work out how together they may build on these and help the curate to develop in other areas. Curates will vary immensely in many ways, and a good TI is sensitive to the needs of his or her curate and offers a supportive environment to help him or her to flourish and grow.

The curate and TI will need to discuss their expectations of one another and the working relationship early on the curacy and should together populate the **Working and Learning Agreement** (see appendix 4 below), which contains an **Individual Learning Plan** (ILP). The

curate should send the initial DRAFT **WLA** to the IME 2 Officer by **1st August** after ordination as deacon for review.

The process of agreeing the **WLA** is an opportunity for expectations of the curacy relationship, patterns of working, meetings and time spent on various activities to be made clear. It is good practice that the **WLA**, including the **ILP**, should be reviewed when the training triplicate meets all together after the first training day (which is usually offered in September), and thereafter at least annually by the curate and training triplicate and submitted to the IME 2 Officer to ensure that it is fit for purpose as the curacy develops. When the reviewed **WLA/ILP** is signed off by the IME2 Officer the curate should include any revised versions in their Developmental Portfolio (see below).

Curacies are a time primarily for learning and growth, and the priority is always development in ministry for the curate, rather than 'getting things done'. **Full time curates should be given a full study day a week for study and reflection**, such days also include attending IME sessions (see annual programme published separately on the IME2 page of the diocesan website). Part time curates should be given an equivalent proportion (at least 15%) of time for study and reflection as well. **Attendance at IME days is compulsory for all curates, and curates should not organise holidays or make commitments to parish duties on these days.** In the case of curates in secular employment, a discussion will need to be had before the start of the curacy with the IME 2 Officer about how attendance at IME days can be managed.

In the case of SSM curates, Training Incumbents and curates should regularly review the time commitments which curates are able to give to work in the church. Expectations from the congregation can be difficult for self-supporting curates to manage, as many do not understand that they have commitments outside of church life. The TI needs to support their curate in managing these expectations, and to help him or her to keep to a realistic timetable for work in the parish.

For SSM curates in full or part time employment (MSE), it is important that Training Incumbents help curates to get the right balance of work in the church, in their paid employment, and time for family, friends and self, as well as for prayer, reflection and study. **Remember that ministry takes place in every part of life, including in paid employment**, and it will be helpful for each member of the training triplicate to offer support and reflection on what it means to be a deacon or a priest in secular employment, as well as in the parish, and how these compliment or compete with one another.

It is normally expected that curates who can give less than two days a week to parish ministry will take up to 5 years to complete their curacy. If this applies to you, please have a conversation with the IME 2 Officer to plan accordingly.

TIs will need to think carefully about the right level of supervision for their curate; different curates will come with different levels of previous experience, and some may need closer supervision in the early days than others do. However, it is important that curates are neither left to 'get on with it', nor micromanaged in a way which stifles development and personal expression in their developing ministry. As a rule, with a new ministerial experience, for example preaching, taking a funeral, baptism, wedding or family service, a curate should have the opportunity to watch one or more ministers lead at least one of these, and be given the opportunity to reflect on their observations afterwards. Then the first time they lead one for themselves this should be done with the TI or another minister present to observe, support if needed, and give feedback on how it went. After that the curate should be trusted to lead this type of event in future but should feel able to ask for further support and feedback as needed and may need extra help for a particularly difficult ministry event, such as the funeral of a child.

It is particularly helpful for curates and their TIs to be open about the levels of independent ministry they feel it is appropriate for curates to exercise as the curacy progresses. This will increase over time, and TIs need to be willing to give curates enough space to exercise an area of ministry independently, with their support and supervision as needed. This involves a level of sacrifice in giving up close control over an area of church life, and TIs will need to be willing to entrust aspects of ministry into the hands of their curates when they are ready, although they always maintain oversight. Curates need to understand that their ministry is exercised under the authority of the incumbent, and that the activities they set up or are involved in will continue after they have left the parish and should be sustainable in the longer term where possible and appropriate.

The curate will need open and honest feedback on their ministry, both on specific aspects (such as on a sermon, funeral or leading worship) and on how they are doing overall. This is done formally in the training triplicate reports (see below), but the contents of this should not be a surprise; any problems should be raised informally with the curate at the earliest point possible. Positive feedback is also important, and TIs need to balance being encouraging, spotting and appreciating the curate's strengths and areas of growth, with careful and constructive criticism and the identification of areas in need of further work.

Creating positive and open channels of communication is key, and time needs to be put into building these channels in the early days of the curacy. Training Incumbents of stipendiary curates should aim to include their curate in a staff meeting on a weekly (or possibly fortnightly) basis, to co-ordinate with the ministry team in the parish/benefice, to plan diaries, rotas and practical matters, but also to discuss issues of vision and direction, so that ministry of all team members is pulling in the same direction, and each member of the team feels valued.

In addition to this, **Training Incumbents and curates are required to arrange regular supervision meetings.** This should not be to address practical issues or co-ordinate diaries but should be specifically concerned with the training needs of the curate. It could be an opportunity to reflect on a ministry experience, to ask for help or guidance, or to discuss areas of ministry in which the curate needs more experience. The Formation Qualities (**Appendix 1** Priest: p.24-37; Distinctive Deacon: p.38-50) should be consulted regularly in these supervision meetings as a guide to ensure that the curate is progressing in all areas. In addition, they should use the checklist of experiences (appendix 2) annually to ensure that the curate experiences a good range of aspects of ministry over the course of his or her curacy. Supervision meetings should **take place weekly** in most cases. For SSM curates with less time to offer and for curates in their third years, these meetings may be fortnightly. **Curates and TIs will need to agree upon and fill in an Agreed Record (appendix 3.2) at the end of a supervision meeting,** or at least once a month if every time feels too much. This should only take a few minutes but is a way of recording key topics discussed, and any concerns raised or further action needed. These Agreed Records should be available to all triplicate members to see - best practice is to deposit these in shared drive such as google drive, so that all triplicate members can access them. This helps to keep triplicate members stay 'in the loop' about the key topics discussed and saves time repeating topics unnecessarily. These should be agreed by both people in the meeting, but do not need to be signed as this creates unnecessary extra work.

Appendix 7 has a variety of resources which can be used or adapted as is helpful for your learning style. This includes a format for making a record of a supervision meeting (7.1, which can be used instead of 3.2 if desired), a format to help curates reflect on a ministry experience (7.2, which could be used by the curate in journaling, record keeping or as part of their Learning and Development Portfolio), and forms which can be used to ask for feedback on sermons (7.3) and worship leading (7.4).

Mentors and Theological Reflectors

Each curate will also have two other people involved regularly in their learning, the Mentor and the Theological Reflector (TR). These people may be **lay or ordained** who can with both insight and maturity help curates to reflect on their learning and development, and to reflect theologically on their experiences, throughout the curacy. They should provide an 'outside voice' and **so should not be directly involved in the parish in which the curate is placed.**

Curates and their TIs are invited to submit suggestions to the IME2 Officer of those who may be asked to be part of the triplicate prior to ordination to the diaconate. The following guidance will help in framing the working relationship between the curate, Theological Reflectors and Mentors.

Mentors and TRs should aim to meet with curates at least every three months, and are advised to do so more often, preferably twice a term. The triplicate will also need to meet with the curate at least once a year to review the curate's Portfolio, to discuss his/her progress towards meeting the formation criteria (appendix 1) and to review the WLA and ILP (appendix 4). The timetable on page 3 gives expected timings for these meetings – September and March of the first year, November of the second year, and September of the third year. Please see page 12 for suggested agendas for these meetings.

Mentors and TRs, along with Training Incumbent, should be aware of the wellbeing of the curate. It is helpful for the team to develop lines of communication with one another so that they can raise any concerns before they develop into major problems. The Agreed Record of triplicate meetings in **Appendix 3.2** has a box to note any concerns raised, and welfare concerns can be noted here, and shared within the triplicate team so that all are aware that this issue should be kept an eye upon. In most instances, this should be enough to address any issues before they become a problem, but if the issue does need further help, please see **Appendix 6** for a framework of suitable people to whom welfare concerns may be referred. This should be done at the earliest possible opportunity. It is good practice to refer any concerns to the IME 2 Officer (as well as any others, as appropriate, such as the Rural Dean, Archdeacon, Adviser in Women's Ministry, Safeguarding team etc., where appropriate). If any concerns are raised which relate to the IME 2 Officer, the matter may be taken to others in this framework, including the Sponsoring Bishop. The people in the Framework may be consulted by the curate him/herself, the triplicate or any member of the triplicate, or the IME 2 Officer, should the need arise.

Mentors are there to help curates to assess whether they are progressing satisfactorily towards achieving the nationally agreed **Formation Qualities for Priests** (Appendix 1 p.24ff) and for **Permanent Deacons** (Appendix 1A p.36ff). Evidence for those being formed for Assistant level responsibility is denoted in *italics* in the places where it differs from Incumbent level responsibility. Curates who are currently SSM but who believe there is a possibility that they may wish in future to apply to change to stipendiary ministry may want to provide evidence for both Assistant and stipendiary categories.

(Curates who are interested in Pioneer Ministry may wish to complete section H of the Formation Criteria. Curates who expect to remain within traditional ministerial parish or chaplaincy settings do not need to meet the criteria in section H.)

It will be a helpful exercise, in the first few meetings between the mentor and the curate, to go through the criteria and to think for each section, what experience does the curate bring already in this aspect of ministry or how has he or she already developed these competencies? What experiences or qualities does she/he need to work on to develop further in this area, and how might he/she go about this? **Appendix 1** can be adapted for this purpose.

As the curacy progresses, this can be reviewed periodically to see how the curate is progressing towards being ready for 'sign off' in their third year. Another tool which can be used in the 'checklist of experiences' which lists a wide range of ministry experiences, to assess whether there are any areas in which more experience is needed. The checklist can be found in appendix 2. It should be reviewed at least once, ideally twice annually, with dates of changes noted. These are not required experiences, all areas do not need to be rated highly, but it can be used as a tool to spot any gaps.

The Mentor should also advise curates as they build up their Learning and Development Portfolio (see below), by which they will be assessed at the end of their curacy. They may add comments on any of the pieces of evidence/reflections in the portfolio (these should be done in a contrasting colour, with the Mentor's name and date of the comment).

They should also help the curate to reflect on their **WLA** (see appendix 4) at the end of each year, to identify any areas which are in need to review, which can then be raised with the TI. The Mentor should discuss the **ILP** with the curate and help them to evaluate what areas to focus on as the curacy progresses. The Mentor should also expect to contribute to the annual report (see below, and appendix 3.1), which is written together with the other members of the training triplicate.

The desired qualities and experience of a Mentor:

1. The capacity to listen and help reflect with the curate on what has happened in all specific ministerial experiences already gained and evaluate with the curate levels of competence and confidence in those aspects of ministry;
2. The capacity to assist the curate to identify the next set of training needs and to set timed targets for these to be met and to properly challenge when they might be unrealistic;
3. To help the curate name the learning outcomes desired from each ministerial experience identified;
4. The ability to encourage the curate to take responsibility for taking the identified needs to the Training Incumbent and seeing that they are met;
5. The time to spare for meeting with the curate and other triplicate members, and to attend annual training days.

Theological Reflectors are there to challenge curates to reflect critically and carefully on their ministerial experiences and to learn from them, discussing the ups and downs of ministry, reflecting on where God is in their experiences and the theological questions these experiences raise. They should encourage the curate to consider what changes they will make to their future ministry because of their reflections. They should also encourage the curate to reflect on how they as a person, their vocation as a deacon or priest, their relationship with God and their relationships with others, are changing because of what they are learning. The curate is likely to be familiar with many different models of theological reflection from IME phase 1, and these could form the basis of the discussions if both parties find this helpful.

Appendix 7.2 contains a format to help curates to reflect on and learn from a ministry event, and these questions could be used to stimulate discussion. However, models of theological reflection should only be used as far as they are helpful, and you will probably find, as time goes on, that discussions become more organic and less bound by a specific format.

Curates and their TRs should aim to meet at least every 3 months. In addition, the TR will need to meet with the rest of the triplicate team once a year, to review the **WLA** and **ILP** and to plan the writing of the annual report (see pages 7-8 below for details of these triplicate meetings).

Theological Reflectors should also expect to contribute to the writing of the annual report (see below and appendix 3), should see the portfolio regularly and help the curate to reflect on the learning that completing the portfolio is enabling, and may add comments on any of the pieces of evidence/reflections in the portfolio (these should be done in a contrasting colour, with the TR's name and date of the comment).

The desired qualities and experience of a Theological Reflector:

1. Good listening skills;
2. The ability to help the curate in the process of integrating his/her theological studies with ministerial experience.
3. The capacity to 'reflect back' to the curate what he/she has heard from the ministry experience;
4. The ability to help the curate locate the presence of God in the ministerial experience and look for appropriate ways of sharing that in the context of that pastoral engagement;
5. A creative way of helping the curate analyse the situation in hand by utilising the tools of scripture, tradition, reason and experience in assessing the ministerial experience;
6. The time to spare for meeting with the curate and other triplicate members, and to attend annual training days

All three members of the tripartite model must;

1. Respect the confidentiality of the curate and any pastoral situations which he or she discusses in a supervision session (see appendix 3.2).
2. Have a genuine desire to be part of the tripartite model of training and a clear understanding of their role in it and where it fits with the others.
3. Encourage the curate to maintain their Learning and Development Portfolio. **They are asked to make comments on the entries in the portfolio, which they should do clearly in another colour, with their initials and date of the comments.**
4. Contribute to the writing of the report on the curate's progress in first and third years.
5. Meet once a year (twice in first year) with the other two members and the curate to evaluate the practical workings of the process and agree any changes to the WLA and the ILP. ***If it is felt that the curate would benefit from including the IME 2 officer in some of these meetings, please be in touch to arrange this.***

Triplicate Meetings and meetings with IME 2 Officer:

Triplicates should expect to meet with the curate annually, in the March of the first year (to plan the first-year report), October of the second year, and September of the third year (to plan final report). In addition, there will be an initial Training and Orientation Day for triplicate members and curates with the IME 2 Officer in the September of the first year, followed by the first meeting of the triplicate with the curate in October of the first year.

The recommended agenda of this first meeting (October of first year), comprising curate and all triplicate members is as follows:

- Up to 30 mins: Arranging or confirming pattern of meetings with TI, TR, Mentor & as full Triplicate for year ahead
- Up to 30 mins: Review WLA and ILP
- Up to 1 hour: Agree confidentiality agreement, review curate's prior experience, WLA and ILP and to get to know each other

The agenda of the annual triplicate meeting in March of the first year and September of the third year, where a report is due in (**May** of first year and **December** of third year) should be as follows:

- 30 minutes: Triplicate meet without curate to go through report format (appendix 3.1) and verbally agree perceived areas of strength and development
- 30 minutes: Curate with triplicate. Share agreed points for report and allow curate to comment and add to this
- 30 minutes: Curate and triplicate. Review Portfolio, checklist of experiences and WLA, especially the ILP. Discuss how the curate is doing and any concerns raised (welfare, progress, areas for development). Review boxes 2 and 3 from Agreed Records of Meetings (appendix 3.2) from triplicate meetings and ensure all concerns and actions have been followed up
- Following the meeting, one member of the triplicate, usually the TI, will write the report based on the discussions, and send it to the other two members for comment, additions or amendments. The report should then be sent to the curate, who may suggest changes, before sending the final version to the IME 2 Officer before the deadline (see page 3)

The agenda for the annual triplicate meeting in November of the second year, with the curate and 3 triplicate members present, should be as follows:

- Review Portfolio
- Review checklist of experiences
- Review WLA, especially ILP
- Discuss how the curate is doing and any concerns raised (welfare, progress, areas for development)
- Review boxes 2 and 3 from Agreed Records of Meetings (appendix 3.2) from triplicate meetings and ensure all concerns and actions have been followed up

In addition, the IME 2 officer will schedule a visit or meeting with the curate and TIs in the month following the Portfolios being handed in (see table on page 3) to give feedback on the portfolio and discuss wellbeing and progress.

Reports

Curates should receive a report from their training triplicate by the following dates in the year:

First years: 15th May

Third years: 1st December

The format for these reports is in **Appendix 3.1** and **must** be followed. The reports should be around 2 to 3 sides of A4 in length. Following the triplicate meeting in the month before the due date, at which key areas for each of the qualities are agreed verbally between the triplicate and with the curate, the TI (or other triplicate member if agreed) should write this up into a report and circulate it around the other triplicate members for comment/amendment. Once they are satisfied, the report should be sent to the curate for comment/correction of factual errors/amendment.

All four (curate and triplicate) should be able to sign the report (doing so electronically is fine and electronic signatures should be created if necessary). ***If consensus cannot be reached then separate signed comments can be included, which should be clearly indicated with their name and the date of the comments.*** These reports will form part of the final assessment of curates before signing off, and should be placed in the Portfolio, as well as emailed to the IME 2 Officer.

Please note that all curates, whether stipendiary or self-supporting and whether training for a post of responsibility (e.g. as an incumbent) or for permanent assistant status, need to have provided sufficient evidence of inhabiting the Formation Qualities (Appendix 1 – Priests & Appendix 1.1 – Distinctive Deacons) by the time of their reports in the third year. Those selected for Assistant status need to also demonstrate that they have met the qualities printed in *italics* by this time. Please use the Formation Qualities as a guide when writing reports.

IME Days and Accredited Study

IME training days are a requirement for all curates, and **should be given priority over parish duties, and holidays should be arranged not to clash with these dates**. The IME 2 Officer will endeavour to get these dates out as early as possible, aiming to give at least 6 months' notice of IME days. The programme for the coming academic year can be found on the IME2 page of the diocesan website [IME Programme 2026-2027](#) . If you are unable to attend an IME session, for example because of illness or bereavement, please discuss with the IME 2 Officer as soon as possible to give your reasons and decide how to catch up from this, and to receive agreement for absence. Absences that have not been approved will be recorded as such.

The IME 2 Officer will send out information in advance of the upcoming IME sessions. Occasionally there will be things to think about, bring or do to prepare for sessions. Please come prepared to reflect deeply on each aspect of ministry, and to apply what you learn to your ministry setting. Pioneer and planting curates will need to consider how these aspects of ministry will look in a pioneering setting and will want to make this kind of reflection part of their topics of conversation with their training triplicate. For MSE curates who have limited time for IME and for parish work, please speak to the IME 2 Officer about planning for attendance at IME days which works for your circumstances, to ensure that learning is not missed out and is manageable with your work commitments.

Curates are required to attend Reflective Practice Days They should prepare a presentation of up to 10mins and lead a discussion of up to 20mins. The IME 2 Officer will communicate with curates before each of the Reflective Practice Days. There is no formal feedback on these sessions, it should be a safe space to share ideas and concerns, although as always if there are any concerns raised that anyone is in danger or a Safeguarding concern is raised, then this must be shared with the appropriate person.

Curates and their TIs and staff teams in their parish/benefices are strongly encouraged to make a regular slot for curates to give a short presentation about their learning at IME days at the next staff meeting after each IME session, outlining what they have learned and what they think the parish could think about in response to their learning. The team (or just the curate and TI where appropriate) can then discuss that topic and use this as an opportunity to reflect on this topic in their own context, and to think about any changes that they may make in practice in the light of this learning.

In addition to the IME days, **Curates must ensure that your C2 Safeguarding Leadership Module training is up to date**. Dates for the training days can be found on the diocesan website at: [C2 Leadership Training](#)

FAILURE TO COMPLETE C2 TRAINING WILL RESULT IN A DELAY TO YOUR ORDINATION AS PRIEST OR SIGN OFF AT THE END OF CURACY, so please be in touch with the IME 2 Officer as soon as possible if you have any problems completing this.

Accredited Learning with St Hild

Curates who begin their curacy with a recent Diploma in Theology, Ministry and Mission may use their IME study, with some extra teaching days, to gain 120 credits at level 6 on the Durham Common Awards with St Hild, Lincoln to gain a BA (Hons) in Theology, Ministry and Mission (V604).

Curates who begin their curacy with at least an upper second class bachelor's degree in theology, or a 2:1 or above in any subject plus a Diploma in Theology, may study 180 credits at level 7 on the Durham Common Awards with St Hild, Lincoln to gain an MA in Theology, Ministry and Mission (V60407).

Modules offered will vary slightly from year to year, and all curates wishing to pursue such accredited study should liaise with The Revd Canon Dr Sarah Lawrence about the modules being offered. The following are examples of modules that have been offered:

BA modules in:

- Further Biblical Studies (20 credits, level 6)
- Reflective Practice: Relationships and Emotional Management in Ministry (20 credits, level 6)
- Individual Learning Project (20 credits, level 6)

MA modules in:

- Advanced Biblical Studies (Level 7, 20 credits)
- Reflective Practice: Relationships and Emotional Management in Ministry (20 credits, level 7)
- Research and Reflection: Resources and Methods (20 credits, level 7)

Additionally, any MA students having already completed 120 credits at level 7, you will be offered support and supervision in the writing of your dissertation, completing your MA with 60 credits at level 7.

Work produced as assessment for these modules will fulfil most of the requirements for the Portfolio, which all curates need to produce over the course of their curacy. All curates wishing to pursue such accredited study should liaise with the IME2 Officer after consultation with Dr Lawrence.

Learning and Development Portfolio

Curacy is a time to establish habits of reflective practice and continual improvement, to stand you in good stead throughout your ministry. This is a unique opportunity to focus on your own learning and growth in ministry. The Learning and Development Portfolio is designed to help you in this reflective process, to assess your progress, celebrate your strengths, to identify areas in need of further growth and any learning opportunities which you may need. You need to get into a habit of regular reflection, using reflective processes such as journaling and regular reflective discussions with your training triplicate, to acknowledge areas in which you excel, to learn from mistakes, to be thoughtful and proactive in your plans for how you may shape your future ministry, both as a curate and beyond. Throughout your ministry you need to be striving for continual growth and learning, and the habits of this begin in curacy.

The portfolio is a document which you can add to continually as you develop in your ministry. It allows you to demonstrate your growth in the competencies outlined in the formation qualities, to celebrate your areas of strength and to show how you are working to improve areas of weakness. You should start working on the portfolio early on in your curacy. The IME 2 Officer will look through your folder once a year to offer feedback and help as you develop it, this is not marking or a formal assessment, but an opportunity for support. The following guidance explains what to include in your portfolio. Curates studying with St Hild for accreditation on a BA or MA can use their assignments in place of some of the reflections indicated for each of the qualities.

- ❖ For each section, one of the written pieces can be replaced with artwork, poetry, mind map or another creative piece, if explanatory notes are included which show links to qualities. This could be increased to two pieces with the agreement of IME 2 officer that qualities are sufficiently demonstrated
- ❖ Non-accredited curates should expect to have completed at least 1 reflection for each of the 7 Qualities (from Love for God to Trustworthiness inclusive) or 2 full sections, for example all of Love for God, Wisdom, or Fruitfulness) by the hand in date in January of the first year
- ❖ Non-accredited curates should expect to have completed 2-3 pieces for each section (or 4-5 full sections) by the hand in date in second year (at the IME day in November of second year)
- ❖ Curates should expect to have completed all the sections by the hand in date for the third year Portfolio Check – 24th October
- ❖ Word counts are indicative rather than prescriptive
- ❖ Each piece comes with a suggestion of which criteria this reflection/piece of evidence may relate to. Your work may differ, if it makes sense to combine two reflections into one, for example, that is fine.

Notes on theological reflections

- Theological reflections should usually be on specific ministry events but may also sometimes be about wider topics (such as ministry context, your development as a deacon or priest, or usual church practice)
- Please be sure to **anonymise any details involving other people**, for example using pseudonyms or initials, and make it clear that you have done this
- Theological reflections should show in depth engagement with the situation reflected upon, your own feelings and place within the situation, the background and context of the situation, your own theological understanding of themes underpinning this situation and your theological reading, both at IME 1 and on your study days during curacy
- **You should expect to reference between one and three books/articles/resources/poetry or literature, for each reflection**, and engage with these in your reflection to show how your theological reading has impacted upon your engagement with ministry contexts, and vice versa. These may be theological or spiritual books but could also reflect wider reading on other topics (such as sociology, psychology, philosophy etc). You should also expect to regularly make references to scripture in your reflections
- You may find the questions in **Appendix 7.2** helpful as a starting point for your reflections, and can use this instead of a written piece if desired

IME2 Theological Reflections mapped to Formation Framework

Domain	IME 2 Theological Reflections relating to this Quality across all 4 domains	OR for curates studying for the BA or MA, these reflections can be replaced with the assignments from one of the following or similar modules.
Love for God	• A theological reflection on leading worship at a particular service in the first year of curacy - 1000 -1200 words, and supply feedback sheets from a member of the ministry team and at least one congregation member. • A theological reflection on a regular spiritual practice (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplicates) exploring the accountability and challenge experienced in such relationships, 1000 -1200 words. ★ • Liturgy or order of service in third year of curacy which you have written/developed, with description of context, rationale and theological reflection, 1000 -1200 words for reflection, plus liturgy, supply feedback sheets from a member of the ministry team and at least one congregation member.	• TMM3561 L6 Worship • TMM3661/43620 Reflective Practice: Inhabiting Public Ministry
Call to Ministry	• A theological reflection on managing the expectations and pressures of public ministry in relation to your personal/family life, including evidence of setting boundaries and time management, 1000 -1200 words. • A theological reflection on your own sense of development of calling as a permanent deacon or priest, 1000 -1200 words. • A theological reflection on a situation in which you represented the church in public life, ecumenical or interfaith settings 1000 -1200 words.	• TMM3661/43620 Reflective Practice: Inhabiting Public Ministry • TMM3581/43320 Leadership and Collaboration • TMM3951/47320 Leadership and the Future Church

Love for People	• A theological reflection on the potential for use and abuse of power in your context in the light of the servant leadership of Christ and building a safe church for everyone, 1000 -1200 words. • A theological reflection on a situation in which you worked with someone else to release, equip, enable and empower them to fulfil their calling to mission and ministry, 1000 -1200 words. • A theological reflection on your strengths, weaknesses, failures, gifts, and your sense of God's calling and work in and through your ministry, 1000 -1200 words.	• TMM3711/ 44120 Relationships and Emotional Management • TMM3581/43320 Leadership and Collaboration • TMM3701/44020 Rural Mission and Ministry
Wisdom	• A theological reflection on a situation of conflict (non-attributable with all identifying references removed), 1000 -1200 words. • A theological reflection on a particular instance of pastoral care (non-attributable with all identifying references removed), 1000 -1200 words. • 3 x sermons (one from each year of curacy) from a variety of contexts eg: one Sunday morning, one All Age, one civic occasion or occasional office, each with a theological reflection, 1000 -1200 words, at least one sermon to have a feedback sheet from a member of the ministry team and one from a congregation member.	• TMM3711/ 44120 Relationships and Emotional Management • TMM3581/43320 Leadership and Collaboration
Fruitfulness	• A reflection on your context of preaching and how engagement with scripture and Christian beliefs relate to discipleship of people in your context, and your own journey as a preacher, 1000 -1200 words. • A theological reflection on your engagement with schools, nurseries or universities in your context, 1000 -1200 words.	• TMM3701/44020 Rural Mission and Ministry • TMM3951/47320 Leadership and the Future Church

	An outline of material developed by you (possibly with the assistance of a team) for a small group study, Christian basics/enquirers course, faith development course, baptism/confirmation preparation or similar with a reflection giving rationale and theological reflection, 1000 -1200 words.	
Potential	- A theological reflection on your context and mission and evangelism in your parish (and/or workplace), 1000 -1200 words. - A theological reflection on how you have managed to work with others in your team, including how you have been able to help them to reflect on and develop their own leadership, ministry and self-awareness (non-attributable and remove all identifying references). This may be an in-depth reflection on a particular event, or a more general reflection, 1000 -1200 words. - A theological reflection on an intentional and strategic Fresh Expression or Evangelistic project, 1000 -1200 words.	- TMM3711/ 44120 Relationships and Emotional Management - TMM3951/47320 Leadership and the Future Church - TMM3701/44020 Rural Mission and Ministry
Trustworthiness	- A theological reflection on a situation with Safeguarding implications or on safeguarding policy in your setting (non-attributable and remove all identifying references), 1000 -1200 words. - A theological reflection on engagement with legal and canonical responsibilities of church leadership, 1000 -1200 words. - A theological reflection on a situation in which you exercised leadership of a team and worked collaboratively with others on a project to bring about positive change, 1000 -1200 words.	- TMM3711/ 44120 Relationships and Emotional Management - TMM3581/43320 Leadership and Collaboration

Notes for curates putting together your portfolio from modules taken for credit from St Hild Lincoln:

- The four or five modules you take for your BA or MA can be used to demonstrate **all seven domains**, if at least one from each box is completed.
- You must have completed at least one module whose assignment includes the following elements:
 - A script for and reflection upon a sermon (e.g. Inhabiting Public Ministry)
 - Reflection on an act of worship you have led (e.g. Worship)
 - Reflection on a situation of conflict (e.g. Relationships module).
 - Reflection on engaging with mission and evangelism (e.g. Rural Mission and Ministry module)
- **NB: If none of your assignments contain one or more of the elements above, then please complete the relevant theological reflection marked with an * in addition to the module assignments.**

H: Ordained Pioneer Ministry (this section only needs completing by planting curates and those who may be interested in a Pioneering role)

- A theological reflection on a project which you led involving a fresh expression of church (roughly 1000 words) H1, H1*, H2, H2*, H5
- A theological reflection on a situation in which you took a risk to do something new with a team, and how you helped yourself and others to learn from the success or failure of this (roughly 1000 words) H3, H4, H6, H7*, H8
- A theological reflection on how you see traditional church and fresh expressions of church or pioneer ministry working together to communicate the gospel to people in your context(s) (roughly 1000 words) H5, H6, H8

Other things to include in your portfolio:

At the front of the portfolio, please include:

- **Cover Sheet (appendix 8)**

At the Back of the portfolio, please include:

- **Your report from your TEI (college or training institution)**
- **Your Bishop's Advisory Panel report**
- **Two training triplicate reports**
- **A list of further training undertaken during curacy**
- **The final version of your Working and Learning Agreement, containing your Individual Learning Plan**
- **The final version of your checklist of experiences (appendix 2)**

- **A selection of Agreed Records of Meetings with your Training Triplicate Members (appendix 3.2) in chronological order (perhaps about 10)**

Dos and Don'ts:

- DO feel free to edit your portfolio as you go along.
- DO number each piece of evidence/reflection to make them easier to refer to
- **DO date each piece of evidence/reflection** (season/month and year is fine; it doesn't need to be exact)
- DON'T feel that you can only include evidence of your strengths. Everyone has weaknesses and a demonstration that you are aware of yours and are working to improve or mitigate these, or that you have learned from mistakes, is a helpful thing to include.
- **DO share your portfolio regularly with members of your training triplicate and encourage them to make comments on any entries they would like to. Comments should be signed and dated, and in a different colour.**
- **DON'T include the names or identifying details of other people, these should be suitably anonymised for their privacy.**

Those who see this document will be limited and will be instructed to keep the contents confidential. Those who see the portfolio will include: your training triplicate, the IME 2 officer and bishop's assessors (please see 'signing off process' below). Portfolios can, on request from the Bishops or your Archdeacon, also be viewed by them. Please bear this in mind in what you include and seek advice if you are worried about this.

Please bring your portfolio in to the residential in January for first years, to the IME day in November for second years, and to the IME day in October for third years. The IME 2 Officer will check through and give feedback when she comes to visit in the month or two following this (see table on page 3).

You need to have completed your final version of your portfolio by the December in the third year of your curacy. **It needs to be handed in to the IME 2 officer by 15th December of that year. Delays in this will delay your sign off and cause considerable disruption to the assessment process.**

Signing off process

After handing in your portfolio on 15th Min your third year (this may be in your fourth or fifth year for curates with limited time to spend in the parish, as agreed in advance with the IME 2 Officer), your portfolio will be sent to a team of Bishop's assessors. The team comprises four experienced ordained and lay persons, one of whom chairs the Panel meeting with the curate. The process prior to and following the Panel meeting is supported by the IME2 Officer, as the designated Officer, who will be present during the Panel but does not contribute to it.

Each curate in this year will be given an appointment with the Bishop's assessors for an interview, which should last around an hour, **normally during the first two weeks of May of their third year.**

The Bishop's Assessors will consider the following questions and will write a report for the Bishop on their findings:

1. How well has the curate met the competencies outlined in the Formation Criteria (appendix 1)?
2. How well has the curate been able to show evidence that they have been able to reflect on and learn from the experiences of ministry provided in the curacy?
3. What are the areas of strength that might be developed in the next stage of ministry?
4. What are the weaker areas that might warrant ongoing attention?
5. How is the curate able to maintain their own ministerial and personal well-being?
6. What evidence is there of the curate's competency in handling Safeguarding concerns?
7. Is it your recommendation that the curate is ready for a position of first responsibility, either for permanent assistant status (in the case of those selected for this) or for incumbent status? If not, what further work needs to be done for the curate to be signed off?

The reports from the Bishop's Assessors should be completed in end of May and sent to the Sponsoring Bishop who then will decide whether or not to Sign Off the Curate, based on the recommendation of the Sign Off Panel, which assesses whether the curate has sufficiently evidenced their ability to inhabit the Formation Qualities, and is ready for a position, whether stipendiary or self-supporting, under permanent common tenure. Curates should be informed of the decision as soon as possible, we aim for by the end of June if possible.

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IME2 Formation Qualities

Priest	Christ [1]	Church [2]	World [3]	Self [4]
Love for God [LG] <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life- transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
Call to Ministry [CM] <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
Love for People [LP] <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
Wisdom [W] <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
Fruitfulness [F] <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina

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Potential [P] <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
Trustworthiness [T] <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self awareness

Priest IME 2 Incumbent	Christ [LG 1]	Church [LG 2]	World [LG 3]	Self [LG 4]
Love for God [LG] The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	1. Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life 2. Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience	1. Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care 2. Has led a variety of services of worship with authority, confidence and imagination	1. Can articulate God's saving purpose for creation and humanity in the context of major issues facing the world and local community 2. Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world	1. Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships 2. Engages with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts.

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	3. Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) 4. Can describe how their faith is maturing through their curacy	3. Can apply the Bible and tradition of faith to specific issues in the contemporary church and society critically and reflectively	3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology 4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of watching for the signs of God's kingdom 5. Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation	3. Is committed to the Daily Office or other forms of public daily prayer 4. Is committed to independent study of scripture and theology as a resource for their ministry and personal growth 5. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition
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Priest IME 2 Incumbent	Christ [CM 1]	Church [CM 2]	World [CM 3]	Self [CM 4]
Call to Ministry [CM] The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	1. Is committed to their own growth as a disciple and to forming new disciples	1. Can articulate the shape of their ministry and the way they have been formed as a priest during their curacy	1. Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range of public settings	1. Continues to discern the call on their life and on what being open to God will entail in the future

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	2.Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy and describe its impact in daily decision-making	2.Deeply inhabits the practices of their own tradition within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different 3. Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God <i>3. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of a commitment to the whole people of God</i>	2. Evidences skills to communicate the hope of the gospel afresh to a wide audience 3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries	2. Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard 3. Has explored different forms and contexts of ministry and is open to discerning their future in the light of the needs of the church <i>3. Has explored forms and contexts of ministry appropriate to their level of responsibility and is open to discerning their future in the light of the needs of the church</i> 4. Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it. 5. Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry
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Priest IME 2 Incumbent	Christ [LP 1]	Church [LP 2]	World [LP 3]	Self [LP 4]
Love for People [LP] The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	1. Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people 2. Builds healthy pastoral relationships in their curacy context which respect boundaries and go beyond the superficial 3. Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults in their curacy context 4. Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world	1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers 2. Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning 3. Evidences good reflective practice and learning from a wide range of pastoral and professional relationships from their IME 2 contexts 4. Has enabled others to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others <i>cont.</i>	1. Evidences an ability to put others at their ease in a range of settings demonstrating compassion and curiosity about the life experiences of others 2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have led others to engage in thought, prayer and action <i>2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have enabled others to engage in thought, prayer and action</i> 3. Is committed to and inspires others to work for peace and reconciliation in the world	1. Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness 2. Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life 3. Is aware of how others see them and has been able to manage expectations appropriately 4. Evidences work with others in voluntary and professional settings, showing that they understand their own working style and can engage with others who work differently

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		4. Has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring 5. Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all		
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Priest IME 2 Incumbent	Christ [W 1]	Church [W 2]	World [W 3]	Self [W 4]
Wisdom [W] The curate...	Is inquisitive, curious and open to new and lifelong learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	1. Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours	1. Demonstrates appropriate and authentic leadership within the church setting with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context	1.. Can discern God's mission in the setting in which they serve by reflective discernment through God's Spirit and by responding in ways reflecting the 5 marks of mission	1. Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity

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	2.Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, and including engagement with the insights of others who are different from them and marginalised voices	2.Can make creative and critical use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England	2.Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions	2.Can accept fair criticism with maturity and respond appropriately, with humility and good grace
	3.Demonstrates a capacity to live with unanswered questions and open-ended situations 4. Has demonstrated learning in a new and different context which has been outside their comfort zone 5. Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings <i>5. Demonstrates skills in enabling both children and adults to learn, in either informal or formal settings</i>	3. Demonstrates how they have enabled and developed the leadership of others within a Christian community <i>3. Demonstrates how they have enabled the leadership of others within a Christian community</i> 4. Has demonstrated ability to see the bigger picture and develop a strategy for growth which takes people with them <i>4. Has worked with others to develop a strategy for growth</i> 5. Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams 6. Can describe situations in which	3.Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to 4. Can evidence where they have taken well-judged initiatives in their leadership <i>4. Can evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous</i>	3.Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions within a new context 4. Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom they have pastoral responsibility

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		they have been involved in transforming conflict and can reflect on their learning 7. Can demonstrate an area where they have led the church or part of the church community through change, articulate vision, ensuring execution and taking people with them <i>7. Can demonstrate an area where they have worked with others in the church community to manage and implement change</i> 8. Can reflect critically on their own and others use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility		
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Priest IME 2 Incumbent	Christ [F 1]	Church [F 2]	World [F 3]	Self [F 4]
Fruitfulness [F] The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina

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	1.Demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position 2.Gives evidence of practical engagement with those of a world faith community other than Christianity <i>2. Gives evidence of a deepening awareness of the lives and culture of a world faith community other than Christianity</i> 3. Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture	1.Regularly plans and presides over liturgies which are inspiring, ordered and which lead others into worship 2.Preaches in ways which are effective in teaching the faith and encouraging growth in discipleship 3. Communicates faith and practice in a variety of ways, with sensitivity to their audience 4. Can evidence an engagement with both traditional and new Christian communities showing an appreciation of how both can play a role in the mission of God	1.Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship. 2.Shows how they have nurtured others in their everyday faith, in the school, workplace or family 3. Is able to listen attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit 4. Has led others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God <i>4. Has enabled others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</i>	1.Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context 2. Understands their own conscious and unconscious bias and has strategies to mitigate them 3. Has shown a capacity to bounce back after disappointment 4. Evidences the ability to prioritise under pressure and, where appropriate, to delegate tasks to others
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			5. is an articulate apologist and interpreter of the faith in the public arena (for example in preaching at civic events, blogging, or speaking at enquirers or other open events such as pub theology) <i>5. is an effective communicator of faith in the public arena</i> 6. Has prepared children and adults for rites of initiation	
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Priest IME 2 Incumbent	Christ [P 1]	Church [P 2]	World [P 3]	Self [P 4]
Potential [P] The curate has potential to...	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	1. Serve the church in an uncertain and unknown future 2. Inspire others to grow in faith and discipleship	1. Live with contingency, adapting to change in the church and leading others as a non-anxious presence 2. Lead a church in growth with a capacity to evaluate risk and to act with courage <i>2. Work with others to lead a church in growth with a capacity to evaluate risk and to act with courage</i> 3. Chair a PCC meeting	1. Lead a church in mission 2. Plant a church of Fresh Expression, enabling others to lead and sustain its ministry 2. Recognise the opportunities to be involved in planting a church or Fresh Expression	1. Grow in self-awareness as a reflective practitioner with a capacity to change their mind in the light of experience and practice 2. Face the challenges of ministry including its disappointments, with equanimity

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		3. Not needed at assistant level		
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Priest IME 2 Incumbent	Christ [T 1]	Church [T 2]	World [T 3]	Self [T 4]
Trustworthiness [T] The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
	1.Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these, 2.Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training.	1.Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it 2.Can show capacity to manage relationships 3.Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly 4. Demonstrates understanding of the Guidelines for the Professional Conduct of Clergy	1.Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place 2.Has ability to evaluate risk and know when a risky venture is justified and appropriate 3.Has sufficient knowledge of taking care when using social Media 4. Has skills to chair a charity 4. Not needed at assistant level	1.Can speak of the joys and challenges off ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ 2.Has accountability mechanisms in place 3.Demonstrates the ability to manage confidentiality 4. Able to live within the House of Bishops guidelines on Human sexuality 5.Able to live within the 5 Guiding Principles

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		5.Can understand articulate the importance of Safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like 6.Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility 7.Engages with the vision and values of the Diocese		6.Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry
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<i>Distinctive Deacon</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
<i>Love for God</i> <i>The candidate...</i>	Is reliant on God and lives out an infectious, life-transforming world-focussed faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
<i>Call to Ministry</i> <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained diaconal ministry	Is committed to being a public and representative person of the Church in the forgotten corners of the world	Articulates an inner sense of call grounded in diaconal service
<i>Love for People</i> <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects and has a special care for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion and care in the world in multifaceted contexts and with social agencies	Has empathy and is aware of how others receive them
<i>Wisdom</i> <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning that connects church and world	Shows instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	Is robust and courageous and prepared to take risks in reflecting the world to the Church and the Church to the world	Is a mature and integrated person of stability and integrity
<i>Fruitfulness</i> <i>The candidate...</i>	Embraces the different and animates others to be witnesses and servants	Shows the capacity to exercise diaconal sacramental and liturgical ministry and effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	Has resilience and stamina
<i>Potential</i> <i>The candidate has potential to...</i>	Grow in faith and to be open to navigating the future in the company of Christ	See the big picture in their context and within it, enable a Christian community to serve	See where God is working in the world and to read the signs of the times	Be adaptable and agile

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<i>Trustworthiness</i> <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self awareness
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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming world-focussed faith	Is rooted in scripture, the worship of the Church, and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	1. Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life in the midst of the world 2. Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience 3. Has a well-developed pattern of life shaped on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) 4. Can describe how their faith is maturing through their curacy	1. Shows a love for scripture and can make responsible use of it to explore issues of faith especially in their preaching and community work 2. Can understand and engage with the history, practice and theology of the diaconate as they have developed across a range of contexts to enable them to interpret that tradition today 3. Has experience of the diaconal role in the liturgy, and has made connections between their church community and the history of liturgical belief and practice 4. Demonstrates the ability to apply the critically and reflectively Bible and the tradition of faith to	1. Possesses skills in drawing on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world 2. Can articulate responsibly God's saving purpose for creation and humanity in the context of major issues facing the world and the local community 3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology 4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of being attentive to God's world by	1. Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships 2. Is committed to the Daily Office or other forms of public daily prayer and prays with a particular passion for the world 3. Can engage with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church 4. Is committed to the study of scripture and theology and draws on the biblical theme of

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		specific issues in the contemporary church and society 5. Demonstrates evidence of shaping their life in response to the church's tradition of faith in specific ways	watching for the signs of God's kingdom 5. Is actively engaged with and has inspired others to be engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely <i>5. Is actively engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely</i> 6. Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love	servanthood as a resource for their ministry 5. Is able to show how the study of scripture has deepened their personal engagement with the Bible and the growth of their faith 6. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition <i>6. Has taught others how to pray, or to deepen their prayer lives</i>
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained diaconal ministry	Is committed to being a public and representative person of the Church in	Articulates an inner sense of call grounded in service

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			the forgotten corners of the world	
	1. Is committed to their own growth as a disciple and to forming new disciples 2. Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy, and describe its impact in daily decision-making	1. Understands the practices of their own tradition within the Church of England and is able to engage generously and respectfully with those whose tradition and practice are different 2. Can engage with the living tradition and breadth of ministries in the church and articulate the theological underpinnings of these ministries especially how the diaconal ministry reflects the diaconal character of the whole church 3. Can articulate the emerging and distinctive shape of their diaconal ministry and the way they are being formed as a deacon during their curacy 4. Evidences that they have discerned and fostered the gifts of God's people as part of a diaconal commitment to the whole people of God <i>4. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of</i>	1. Has developed an informed appreciation of the representative role of a diaconal minister in the Church of England and has had experience of practising this across a wide range of public settings 2. Evidences skills to communicate the hope of the gospel afresh to a wide audience especially to those on the margins of society 3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry	1. Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard 2. Continues to discern the call of God on their life and to develop an understanding of what being a deacon will entail in the future 3. Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support they can expect as they face it 4. Is engaging with the wider diaconal network within the Church of England as a place of support

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		<i>a diaconal commitment to the whole people of God</i> 5. Evidences awareness that they are part of the worldwide Anglican Communion and evidences learning from their diaconal sisters and brothers around the world in order to develop and strengthen their own faith understanding and their engagement with the ongoing conversation around the history, diversity and contemporary challenges of the Church of England.		
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Love for People The curate...	Welcomes Christ in others, listens, values and respects; and has a special care for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion and care in the world in multi-faceted contexts and with social agencies	Has empathy and is aware of how others receive them
	1. Demonstrates empathy and wisdom in pastoral relationships especially those outside the church and knows in practice what it means to be a bridge for Christ's love to others 2. Builds healthy pastoral relationships in their curacy which go beyond the superficial whilst respecting boundaries	1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers 2. Has built professional and trusting relationships with colleagues within curacy contexts that enable mutual respect, flourishing and learning	1. Evidences the ability to engage compassionately with people in the wider world that shows an ability to put people at their ease 2. Has built partnership relationships based on mutual trust with social agencies which are based on common	1. Is aware of how others see them and of the need to manage expectations appropriately in ministry 2. Is growing in self-awareness and an ability to reflect on their strengths and vulnerabilities with honesty and openness

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			commitments to justice and human dignity	
	3. Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like 4. Demonstrates skills in engaging with those in poverty and who are marginalised and shows the disposition to resist evil, support the weak, defend the poor and intercede for the world	3. Evidences good reflective practice and shows how their diaconal calling learns from and contributes to a range of pastoral and professional relationships 4. Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all 5. Has enabled other to assume roles of responsibility, in drawing together teams of volunteers, and in mentoring and supervising others <i>5. Has developed skills in enabling others to assume roles of responsibility, in drawing together teams of volunteers, which may include limited mentoring</i>	3. Has shared their faith in a specific act of missional engagement, and articulate how they have led others to engage in mission in thought, prayer and action <i>3. Has shared their faith is shared in specific acts of missional engagement, and has enabled others to engage in thought, prayer and action</i> 4. Evidences the desire and ability to work for peace, justice and reconciliation in the world especially in their local context	3. Shows maturity and resilience in balancing the demands of formation, family and friends, and draws on healthy relationships to support them in the joys and challenges of life 4. Has developed the capacity to work with others in voluntary and professional settings, showing that they understand their own diaconal working style and can engage with others who work differently

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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Wisdom The curate...	Is inquisitive, curious and open to new and lifelong learning that connects church and world	Shows instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	Is robust and courageous in reflecting the world to the Church and the Church to the world	Is a mature and integrated person of stability and integrity
	1.Is able to reflect alone - and with others - on their experiences in diaconal ministry, to articulate what they have learnt and to demonstrate its impact in changed behaviours 2.Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development	1.Can make creative use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation of the church as a bridge-builder in making connections across different contexts and cultures 2.Has developed visionary servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and demonstrate flexibility in adapting a leadership style to the context <i>2.Has developed servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and</i>	1.Has understood the character (economic, social, cultural) of the curacy context in which they have been placed and has drawn the attention of the Church to their impact on the <i>missio Dei</i> and the five marks of mission 2.Demonstrates a love and desire for the community outside the church and an ability and courage to act as an ambassador between the church and the community, building community cohesion	1.Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity, openness and honesty 2.Can accept fair criticism with maturity and respond appropriately, with humility and good grace

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	3.Demonstrates a capacity to live with unanswered questions and open-ended situations 4. Has demonstrated learning in a new and different context which has been outside their comfort zone particularly relating learning to the needs of the world 5. Has developed skills in enabling others to learn and gain in confidence in both informal and formal settings and enabling them to connect the church to the world	<i>demonstrate flexibility in adapting a leadership style to the context</i> 3. Has shown initiative, drive and creativity in developing the capacity to encourage, enable and develop the bridge-building leadership of others <i>3. Has shown evidence to encourage, enable and develop the bridge-building leadership of others</i> 4. Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams 5.Is developing the capacity to learn from difficult conversations and to make any necessary changes to their behaviour as leader or member of a group 6. Is developing the ability to read and respond to power relationships in a group and to be	3.Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions 4. Is able to articulate their own diaconal stance on issues facing society, and to articulate that this is formed by their understanding of Christian faith 5 Is developing qualities of leadership such that they can defend unpopular decisions if necessary 6. Can evidence where they have taken well-judged initiatives in their leadership, evaluating wisely	3.Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions 4. Is aware of the way their diaconal vocation grounds and inspires them 5. Has been able to demonstrate that, with episcopally delegated authority, responsibility lies with them, even whilst leading from the middle. <i>5 Not needed for assistant ministry</i>
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		developing understanding and strategies for conflict transformation 7. Has demonstrated ability to see the bigger picture and developed a strategy which takes people with them in enabling the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia <i>7. Has demonstrated the ability to work with others to develop a strategy which enables the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia</i>	the risks involved while being appropriately courageous <i>6. Can evidence where they have shared with others in well-judged initiatives in their leadership, evaluating wisely the risks involved while being appropriately courageous</i> 7. Is developing capacity to be faced and challenged by questions about God and the Christian faith voiced by those outside the church and to respond with hospitality and humility	
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<i>Distinctive Deacon Oversight IME 2</i>	<i>Christ</i>	<i>Church</i>	<i>World</i>	<i>Self</i>
Fruitfulness The curate...	Embraces the different and animates others to be witnesses and servants	Shows the capacity to exercise diaconal sacramental and liturgical ministry and effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	Has resilience and stamina
	1. Is demonstrating humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position 2. Gives evidence of deepening awareness of the lives and culture of a world faith community other than Christianity 3. Has enabled growth in others' faith especially those on the margins to be servants and witnesses	1. Has made creative use of scripture and theology to resource and plan acts of worship, especially diaconal sacramental worship, in its various forms across the breadth of the Church 2. Understands how liturgy is received by those outside the church and has led a variety of services and liturgies which are nurturing, and can lead worship with confidence across a range of services and contexts 3. Has developed gifts in preaching drawing on the resources of scripture and theology, and growing in effectiveness in teaching the faith and discipleship 4. Has developed aptitude in communicating the faith to children and adults and enabling children and adults to grow in faith	1. Can tell the story of God's love creatively and speak with confidence and infectious enthusiasm about their own journey of faith and discipleship 2. Is able to listen attentively to individuals and the community so that they can discern the presence and activity of the Holy Spirit 3. Shows how their curacy training is preparing them to encourage others to live out their calling in the world of their everyday faith, in the school, workplace or family 4. Has had experience of leading evangelism and mission and can reflect on lessons learned for future leadership, both from	1. Is working on a rhythm of life that has space for rest and re-creation 2. Understands their own conscious and unconscious biases and has strategies to mitigate them 3. Can tell a story of their capacity to recover back after disappointment 4. Can manage their time, showing the ability to prioritise under pressure

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			activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God <i>4. Has had experience of enabling others in evangelism and mission and can reflect on lessons learned, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God</i>	
		5. Has developed capacity to understand the needs of the world in their communicating of faith and practice in a new setting and with sensitivity to their audience	5. Has prepared children and adults for rites of initiation	
		6. Support both traditional and new Christian communities, showing an appreciation of the role that each can play in the mission of God	6. Evidences being an articulate apologist for and interpreter of the faith in the public arena <i>6. is an effective communicator of faith in the public arena</i>	

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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Potential The curate has potential to...	Grow in faith and be open to navigating the future in the company of Christ	See the big picture in their context and within it, enable a Christian community to serve	See where God is working in the world and to read the signs of the times	Be adaptable and agile
	1. Serve the church in an unknown and uncertain future 2. Enable and inspire others to grow in the adventure of faith and discipleship	1. Manage their own and others' use of authority, responding wisely to the dynamics operating within their place of ministry 2. Live with contingency, adapting to change in the church and leading others as a non-anxious presence in their communities 3. Lead a church in growth in community impact by identifying where there needs to be change in the life of a church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively 3. <i>Can share in leading a church in growth in community impact by identifying where there needs to be change in the life of a church community and reflect on the implications for themselves and to</i>	1. Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love 2. Enable and lead the church's mission and evangelism in contexts where it has little presence	1. Grow in self-awareness as a reflective practitioner, able to change their mind in the light of experience and practice 2. Face the challenges of ministry, including its disappointments, with equanimity 3. Be clear about the diaconal trajectory of their ministry and of its God-given potential

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		have the negotiation skills to manage change effectively		
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Distinctive Deacon Oversight IME 2	Christ	Church	World	Self
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
	1.Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) 2.Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ 3.Has demonstrated personal, ministerial and scholarly integrity in fulfilling the requirements of their training	1.Can show that they are ready to accept and administer the discipline of the Church, and respect authority duly exercised within it 2.Is developing the skills to manage relationships appropriately and sensitively 3.Demonstrates a concern for, and the ability to create, safe environments in which sensitive issues and concerns can be raised honestly and openly	1.Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place 2.Has the ability and courage to evaluate risk and judge when a risky venture is justified and appropriate 3. Takes appropriate care when using social media, displaying an awareness of the risks involved	1.Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard 2.Has accountability mechanisms in place 3.Demonstrates the ability to respect confidentiality

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		4. Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy 5. Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like especially in responding well to survivors 6. Has an awareness of the knowledge and skills that are required to fulfil the legal and administrative responsibilities of an ordained diaconal minister 7. Has a willingness to engage with the vision and values of the diocese in which they will be placed 8. Demonstrates the capacity to be a charity trustee		4.Demonstrates the ability to live within the House of Bishops guidelines on Human sexuality 5.Demonstrates the willingness to honour the five Guiding Principles 6.Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry
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Appendix 2: Checklist of experiences

Please put in a letter 'A' for your level of experience when you begin your curacy for each item. In second year, please review the checklist and place a 'B', and in third year a 'C' to indicate your level of experience. Not all items must be at a high level by the end of the curacy, but aim to have a good level of experience of most of these things over the 3 years. Please review with your TI and Mentor to consider where a low level of experience needs addressing. Please enter a priority rating for experiences which you will seek to gain more of for each year.

	Experience level: A – 1st year B –2nd Year C- 3rd Year					Priority rating to seek further experience		
	Low				High	1st	2 nd	3rd
Prayer and Personal Development								
Daily Office / Quiet Time								
Different Prayer Styles								
Personal Spiritual disciplines such as having a spiritual director								
Personal Bible Study								
Development of appropriate working rhythm including days off/retreat time								
Development of understanding of partnership in ministry								
Development of support networks								
Hobbies and non-church interests								
Understanding of confidentiality								
Exercising a leadership role/awareness of own leadership style								
Worship								
Requirements of Canon Law regarding worship								
1662 Holy Communion								
1662 Morning or Evening Prayer (said or sung)								
Common Worship – Order 1								
Common Worship – Order 2								
Common Worship Daily Office								
Baptisms								
Baptisms – Alternative texts, accessible language								
Weddings								
Blessing after civil marriage								
Funerals								
Holy week services								
All-age worship								
Services of the word								

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	Low				High	1 st	2 nd	3 rd
Practical awareness of traditions other than own (e.g. use of vestments, incense, worship bands, more or less liturgical worship etc)								
Preaching...								
...at Parish Eucharist								
...at all-age worship								
...at youth services								
...at a service for non-regular churchgoers (e.g. civic occasions, remembrance)								
...at weddings								
...at funerals								
Other public speaking								
Mission and Evangelism								
Awareness of local context, in particular the social profile of the parish								
Developed theology, understanding and practice of mission								
Ability to present the Gospel message to those with little or no church background								
Experience of using one of the evangelism resources, e.g. Alpha, Emmaus, Credo etc.								
Evangelism among children								
Evangelism among adolescents								
Fresh expressions of church in traditional parish settings (e.g. café church, messy church...)								
Fresh expressions of church outside of traditional parish settings								
Engagement with the local community outside of church-based activities								

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	Low				High	1 st	2 nd	3rd
Pastoral, teaching and educational:								
Knowledge of how adults learn								
Awareness of current issues in society, e.g. racial, gender, sexuality, etc.								
Baptism preparation: individual or group								
Sunday School/Junior Church/Messy Church								
School Assemblies in non-church schools								
Collective worship in church schools								
Leading assemblies in secondary schools								
Other work with secondary schools								
Confirmation preparation - children and young people								
Confirmation preparation - adults								
Church or local youth group								
Marriage requests, e.g. from divorced people								
Marriage preparation								
Banns								
Special licences/Archbishop's Licence								
Funeral visiting								
Teaching about prayer								
Home Group leadership								
Bible study leadership								
Pastoral visiting								
Visiting the sick at home								
Visiting the sick in hospital								
Ministry to the sick and dying: in hospital and at home								
Healing services/anointing of the sick								
Ministry in an institutional setting e.g. prison, old people's home								
Working with volunteers & pastoral management								

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	Low				High	1 st	2 nd	3 rd
Offering pastoral care								
developing listening skills								
awareness of own limitations in pastoral care								
Emergency baptism in hospital								
Thanksgiving for birth of a child								
Death of babies - including stillbirths, abortion, miscarriage								
Sudden death e.g. accident, suicide, major incident								
Dealing with conflict								
Leadership and organisational skills:								
Attending PCC meetings								
Chairing PCC meetings								
Attending APCM								
Chairing APCM								
Team Leadership								
Discerning gifts in others								
Delegation								
Conflict Management								
Supervision skills								
Writing job descriptions/work agreements								
Conducting annual reviews								
Team building								
Parish Organisation Skills								
Preparation for & chairing of meetings								
Legalities of lay officers, PCC & APCM								
Paper management								
Time management								
Presentation skills & parish publicity								
Managing parish finances, fees & expenses								
Church registers								
Churchyards, DAC & Faculties								

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	Low				High	1st	2 nd	3 rd
Communication, responsiveness to emails, phone messages etc								
Legalities of worship, including interfaith & ecumenical worship								
The keeping of records								
Simple accounting & budgeting								
Long term planning & development								
Mission Action Planning								
Involvement in local chapter								
Awareness of national church structures								
Other ministry:								
Writing magazine articles								
Working with the media								
Legal requirements for youth workers								
Personal safety awareness								
Local incident emergency plans								
Blessing of objects, homes & people								
Encountering the mentally ill								
Anointing the sick								
Schools - primary and secondary e.g. school governor								
Working with people with disabilities of various kinds								
Work amongst deaf people								
Supporting laity in church life								
Supporting laity in secular life - work and community involvement								
Community development								
Interfaith dialogue								
Effective teaching of the Christian faith within a changing culture								
Equal opportunities								

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	Low				High	1 st	2 nd	3 rd
Media skills								
Chaplaincy work - industrial, hospital, school, prison, community groups								
Tourism and use of church buildings								
Rural ministry								
Urban and inner city ministry								
Suburban ministry								
Spiritual direction								
Links with the wider Church								
Awareness of diocesan resources and strategy for mission								
Awareness of world-wide Church								
Familiarity with newly authorised forms of worship eg Common Worship: Times and Seasons, New Patterns for Worship etc.								
Preparing alternative worship liturgies (e.g. Taize, Celtic, seasonal services etc)								
Writing and planning special services								
Leading informal or alternative services (e.g. café style etc)								
Choosing music & liaison with musicians								
Leading intercessions								
Preparing the communion vessels								

Appendix 3.1: Training Triplicate's annual report

Training triplicates are requested to comment upon the following in relation to the curate. This feedback, along with other evidence, will help the bishop to decide if the candidate is suitable to be ordained Priest in first year and to occupy a position of more responsibility after their curacy in third year. This report will be seen by the curate, the IME 2 Officer, the Bishop's assessors, and the bishops (and may be seen on request by the Archdeacon), and will form part of the evidence on which the curate is assessed at the end of his or her curacy.

Please see the Formation Criteria in Appendix 1 as guidance for the qualities expected of curates at the different levels. Curates who have been selected for permanent assistant status should have met the competencies in the first column. Curates selected for training for an Incumbent status post should have met the competencies in both columns by the end of his or her curacy. You are asked to have the level of training in view as you make your comments. You are encouraged to seek the views of members of the congregation in writing the report.

The report should aim to be around 2-3 sides of A4 and should be agreed by each member of the triplicate if possible. It may be written by one and commented on and signed by others if necessary. Where any member of the group disagrees, it is possible for comments to be added separately. Curates should be given the chance to see and sign the report and can add comments if they feel they need to.

Introduction

Please include an overview of the curate's strengths and weaknesses, including development since the last review, and any outstanding areas in which the curate needs to develop in the future; a summary of the curate's learning engaged in this year in both formal (IME or other) study and personal development

Love for God [LG]

To include evidence of the following:

- Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith
- Is rooted in Scripture, the worship of the Church and the living traditions of faith
- Whole-heartedly, generously and attractively engages with God's world
- Is prayerful and studies the Bible
- *Areas for development*

Call to Ministry [CM]

To include evidence of the following:

- Responds to the call of Christ to be a disciple
- Understands the distinctive nature of ordained priestly ministry
- Is committed to being a public and representative person
- Articulates an inner sense of call grounded in priestly service
- *Areas for development*

Love for People [LP]

To include evidence of the following:

- Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised
- Builds relationships which are collaborative and enabling
- Shows God's compassion for the world
- Has empathy and is aware of how others receive them

Areas for development

Wisdom [W]

To include evidence of the following:

- Is inquisitive, curious and open to new learning
- Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission
- Is robust and courageous and prepared to take risks
- Is a mature and integrated person of stability and integrity

Areas for development

Fruitfulness [F]

To include evidence of the following:

- Embraces the different and enables others to be witnesses and servants
- Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry
- Shares faith in Christ and can accompany others in their faith
- Has resilience and stamina

Areas for development

Potential [P]

To include evidence of the following:

- Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit
- Manage change, and see the big picture
- See where God is working in the world and respond with missionary imagination
- Be adaptable and agile

Areas for development

Trustworthiness [T]

To include evidence of the following:

- Follows Christ in every part of their life
- Leads maturely which promotes safe and harmonious Christian communities
- Lives out their life as a representative of God's people
- Has a high degree of self-awareness

Areas for development

B. Questions:

1. Is the curate on track to meet the agreed church-wide standard as set out in the formation criteria by the end of their curacy?
2. Is the curate on track to move to a post with permanent common tenure, either as an incumbent or as an assistant priest/distinctive deacon by the end of their curacy?
3. Are there any issues that need to be addressed before the curate moves to a post with permanent common tenure (please see Agreed Records of meetings with triplicate members, Appendix 3.2, section 3, and mention any issues which are outstanding at this stage and need further growth and development)?
4. Is there anything else about the curate and his/her circumstances that the bishop needs to know?
5. In the light of the report above are there any particular training or development needs for the next phase of development?

Appendix 3.2 Agreed Record of Meeting between a Curate and Training Triplicate Member

This form should be used at every meeting between a curate and their Theological Reflector (about 4 times a year) and between the curate and their Mentor (about 4 times a year). It should also be used about once a month for an in-depth supervision with their Training Incumbent (at least 10 times a year). It should only take 5 minutes at the end of the meeting and aims to provide a record of the topics discussed and any actions identified. **The training triplicate members should only act on information gained at a supervision session if it is recorded here, all else discussed remains confidential** (within the usual safeguarding caveats, although safeguarding actions should always be noted here too). No third-party names should be recorded here, and only as much detail as the curate is happy to share should be included here. The record should be agreed between both parties. This record should be shared with the Training Incumbent in the first instance, and may be seen by any training triplicate member, the IME 2 Officer, Bishops/Archdeacons, if necessary (this would not usually be expected to be necessary), and it should be placed in the curate's portfolio, so will also be seen by the Bishop's assessors at the end of curacy.

Name of Curate	
Name and role of TI/TR/Mentor	
Date of Meeting	
Duration of Meeting	
Number/number of intended meetings in this year of curacy, e.g. 1/4	

- 1. Main topics discussed including notes of any follow up actions from previous supervisions**
Please do not identify third persons here.

APPENDIX 3

2.	Any concerns identified (including welfare concerns, fitness to practice or safeguarding concerns) and any actions to be taken. Please always complete this section, even if to say none at present.
3.	Any matters for referral to a third party or requiring action including any relating to training needs, support needed, or concerns raised. <i>Please indicate who will take the action/make the referral and by when</i>

Confirm date, time and place of the next meeting(s)		
Signed (triplicate member)		Date
Space for comment by the curate if needed (use additional sheets if necessary)		
Signed (curate)	Signed (triplicate member)	Date



Appendix 4: Working and Learning Agreement

Guidelines for completing the WLA:

Where the text is in red: please fill in relevant details

black text can be left intact, altered or added to; please indicate any changes in blue

Date: _____

Introduction

- 1.1 This Working and Learning Agreement is not intended to be a legally binding agreement, but it ensures that the curate and their Training Incumbent (TI), along with the IME 2 officer, have discussed, understood, and accepted the expectations of the training post.
- 1.2 The agreement is between:
The **Curate**: title and name as Assistant Curate/Team Curate etc
of parish/benefice
The **Supervisors**:
 - a) The TI: title and name
 - b) The IME 2 Officer: Revd. David McCormick

2. Basis of agreement

- 2.1 The title post forms the focus of the learning opportunities in a curacy (IME phase 2). The curate should expect to play a full part in the life of the parish. In much of this they share in ministry with the TI and other ministers but it must be remembered that the learning needs of the curate are the first priority in this special phase of ministry, and this will involve extra time allotted for study and training days, and may involve seeking ministry experiences outside the parish, including visits and in some cases placements. **The curate, as the learner, should take responsibility for their own training and development needs, for arranging meetings with their training triplicate, completing their portfolio and inviting members of the training triplicate to comment on the portfolio, and seeking experiences to develop their training needs. This should be done in consultation, first and foremost, with their TI, and also with the advice of their other training triplicate members and the IME 2 Officer.**
- 2.2 The essence of a good curacy is an honest, committed and open relationship, based on mutual loyalty and encouragement. The curate understands that he/she works

under the direction of the TI and according to the structures put in place by the PCC. The TI respects the previous experience which the curate brings and the need for the curate to have enough time for family/friends, study and relaxation. **Working patterns and opportunities for learning should be discussed and agreed together, rather than directed solely by the TI or the curate.** Any differences or disagreements need to be talked about early on, as soon as they arise, so that a compromise can be reached.

curate may seek in the parish (where this is in keeping with the needs of the parish)

- 2.3 **In addition each curate will have a Theological Reflector (TR) and a Mentor.** The roles and recommendations for frequency of meetings for each of these are outlined in the Handbook. These provide the curate with an 'outside voice', helping them to look from another angle on their ministry experiences, and their own progress in learning. These two, along with the TI, form the training triplicate. They may also make recommendations to the curate and TI about learning experiences which the or elsewhere. **Any concerns about the welfare of the curate can be raised by any member of this triplicate, the curate him/herself or the IME 2 officer, and such concerns should be addressed according to the 'A Framework for Ensuring the Well-being of Curates' found in the Handbook.**

3. Duration, review and assessment

- 3.1 The Agreement applies for the duration of the curacy. However, it should be reviewed at least annually (and section 7 will need to be reviewed once the other triplicate members are appointed in the first year) and updated as the training needs of the curate develop.
- 3.2 A curacy normally lasts for 3 years, and stipendiary curates should seek their next post to begin after they have been 'signed off' in April of the third year. Where SSM curates are able to offer fewer than 2 days a week to parish ministry, curacies will usually last up to 5 years. Please note here the expected duration of the curacy, after discussion with the IME 2 Officer for SSM curates.

4. Working at mutual expectations

- 4.1 The curate and TI should discuss the nature of ministry in the parish or benefice and how the TI sees his/her role in relation to the congregation and community. Within this context notes are made about:

(see page 47 for suggestions of things you may wish to include here, which can be used and adapted for your situation)

What the incumbent can expect of the curate

What the curate can expect of the incumbent

- 4.2 It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with the TI and IME 2 Officer; to attend IME training days and to keep the portfolio up to date.
- 4.3 It is the responsibility of the TI to help the curate with identifying opportunities for training in the parish and elsewhere. Also, to meet regularly with the curate and at least annually with the training triplicate and also with the IME 2 officer. They need to support the curate in the development of the portfolio, and may add comments to this where appropriate. They also need, with the training triplicate, to write an annual report on the curate.
- 4.4 The IME 2 Officer is responsible for providing details of the IME programme, for ensuring review & assessment take place, for writing a report on the curate annually and for meeting at least annually with the curate and TI to review how things are going, and the training needs for the coming year.

5. Supervisory and Working Arrangements

- 5.1 **TIs of stipendiary curates should aim to include their curate in a staff meeting on a weekly basis**, even in cases where the TI and curate are the only team members needing to meet. These meetings are for co-ordination of ministry, diary and rota planning and practical matters, but also to discuss issues of vision and direction, so that ministry of all team members is pulling in the same direction, and each member of the team feels valued. This may be slightly less often in the case of SSM curates, if mutually agreeable, but should not be less often than monthly. **Frequency of staff meetings and details of how meetings will be arranged/regular time slot.....**
- 5.2 In addition, **TIs and curates need to arrange regular appointments for supervision meetings**. This should not be to address practical issues or co-ordinate diaries, but should be specifically concerned with the training needs of the curate. It could be an opportunity to reflect on a ministry experience, to ask for help or guidance, to give the curate feedback on ministry undertaken, or to discuss areas of ministry in which the curate needs more experience. The formation criteria (found in the handbook) and the curate's progress in the portfolio should be reviewed periodically in these meetings. Initially this may need to be weekly or fortnightly. It may be slightly less frequent for SSM curates with limited time to offer, and for curates in their second and third years, but **should in no cases be less often than monthly**. **Frequency of supervision meetings between curate and TI and details of how meetings will be arranged/regular time slot.....**
- 5.2 It is the responsibility of the curate to keep appropriate records of the on-going supervision sessions, along with a list of any agreed action points, cross referenced with the formation criteria. These should help in developing the portfolio.
- 5.3 **It is the responsibility of the curate and/or the TI to inform the IME 2 officer if regular supervision sessions are not taking place or if they are not fulfilling their objective.**

6. Allocation of time and expenses

- 6.1 For stipendiary curates, allocation of time, rest days and study days should be discussed. As for all clergy, according to the provisions of Common Tenure, full time stipendiary curates must take a complete 24 hour rest period each week. **State rest day here.....** For SSM curates, the amount of time they are able to give to parish duties will vary based on their other commitments, such as family and paid employment. **State here how many days or sessions per week the SSM curate is able to give to parish duties, and their normal pattern of parish work**

- 6.2 For stipendiary curates, according to the provision of Common Tenure, the curate is entitled to 36 days annual leave. In addition, they are entitled to take up to a week's retreat. SSM curates should have at least equivalent to this, and can negotiate more holidays and time off as needed. **State here the procedure for agreeing holidays and retreat times, and any restrictions or times to avoid as holidays.....**
- 6.3 In addition, because of the training focus of their role, **stipendiary curates should allocate one day each week for reading, study, reflection and working on their portfolio. IME days count as part of this study time allocation. SSM curates should aim to give an equivalent proportion of their time to study as stipendiary curates, that is 15% of the time allocated to parish ministry. State here the days/hours which will be regularly set aside for study on weeks when there are no IME training days**
- 6.4 It is the responsibility of the TI to ensure the curate knows how and on what basis to claim expenses; this applies to both stipendiary and SSM curates. **Travel to IME days should be claimed from the parish in the usual way.**
- 6.5 Attendance at IME training days is obligatory and must be given priority over parish duties and holidays. The IME 2 officer will aim to have the next academic year's programme published by Christmas of the year before to allow time for planning holidays.
- 6.6 **State here any regular expectations which the curate and TI agree upon for attendance at other events, such as morning and evening prayer, frequency of attendance at worship etc.....**
- 6.7 **State here expectations for frequency of regular activities, such as how many times per month the curate will be expected to preach, lead worship, celebrate the Eucharist (in the case of Priests), take baptisms, funerals and (after the first year) weddings, lead bible studies, make pastoral visits, attend or lead bible study or prayer meetings etc.... This will need to be reviewed on a six-monthly basis. Leading in most aspects of ministry should be expected to be much less frequent in the first and second six month periods and become more often in the second and third years of curacy. In the first year of curacy care will need to be taken to introduce the curate at an appropriate pace to preaching, leading worship, leading occasional offices etc., and these should be supported by the TI or another colleague and feedback given. In second and third years, curates may begin to lead these more independently, but feedback should still be offered periodically.**

7. Individual learning plans (ILPs):

- 7.1 Review the final report from IME 1: Curates should show their IME phase 1 report to their Training Incumbent and discuss any issues arising from it.

Note here that this has been done, and any actions, areas to work, areas of interest or strengths, on arising from the report, or from the curate's experiences in IME 1.

- 7.2 Each curate will come to the curacy with different experiences and knowledge, as well as individual gifts and callings. When first getting to know one another, you will need to take time to find out what these are.

Note here skills, knowledge and experiences which the curate has from previous employment and study and from IME phase 1. This may include practical abilities and transferrable skills, as well as theological or other study which is relevant.....

- 7.3 Curacy is first and foremost a time of training, learning and growth. There will be many practical things to learn, skills to develop and personal qualities which need nurturing. This may include areas which the curate feels weak in, things they have not had much experience of before, and any particular areas of ministry which they would like to develop or to which they feel called.

Note here any skills, knowledge or experience which the curate needs or wants to work on developing over the course of their curacy....

- 7.4 Each curate should develop an ILP, in consultation with their TI, Theological Reflector and Mentor. This will vary for each curate, depending on a combination of the curates' strengths and previous experiences and knowledge, their weaknesses and key areas which they want or need to develop, the Formation Criteria (see handbook) and key skills which all ordained ministers need to learn. **As the Theological Reflector and Mentor will not be selected yet in the first few months of the curacy, the ILP should be reviewed at the first triplicate meeting in the September of the first year.** Thereafter, the ILP should be reviewed at annually at the meeting between the curate and their training triplicate. Page 48-50 shows an example of a typical ILP, which may give you ideas, but each ILP will be particular to that curate and their learning needs.

APPENDIX 4

Time period	Key areas of learning	Learning experiences and opportunities to develop these areas	Any books/other reading, IME days or other training which are relevant to these learning objectives	Formation Criteria
July – December of first year of curacy				
January – June of first year of curacy				
July – December of second year of curacy				

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January – June of second year of curacy				
July – December of third year of curacy				
January – June of third year of curacy				

8. Commitments

First commitment

We confirm that at our meeting on (date)

We committed ourselves to striving for a productive, trustful and honest working relationship, aiming for readiness for a first post of responsibility, or assistant curate post for SSMs.

We reached agreement on our roles and responsibilities as learner and supervisors.

This agreement should be discussed either before or within two months of the curate's ordination and completed by the end of August.

..... **Curate** **Incumbent**

Once signed, a copy of the agreement should be kept for reference by each party.

Second commitment

The PCC has agreed to full reimbursement of authorised expenses for your duties under this agreement. The system for payment of these has been agreed between the PCC, the Training Incumbent and the curate.

..... **Curate** **Incumbent**

Third commitment

The Curate has agreed to participate in the IME programme according to the details outlined in the Handbook and the TI will ensure that this is prioritised over parish events and will him/herself endeavour to attend relevant training sessions for TIs.

..... **Curate** **Incumbent**

Examples of things you may wish to consider putting in your WLA and ILP:

Section 4.1

What the incumbent can expect of the curate, e.g. ...

- honesty, support, loyalty
- desire to share in ministry
- working with the TI's vision for the development of ministry in the church(es) and accepting their leadership in ministry done within the parish(es)
- confidentiality and its limits
- willingness to offer gentle challenge in a spirit of support, and to ask questions of the TI in private whilst being fully supportive in public
- willingness to raise issues early on before they become more major problems
- Please discuss how complaints about / against incumbent might be dealt with

What the curate can expect of the incumbent, e.g. ...

- honesty, support, loyalty
- an understanding of and respect for the strengths and prior learning and experiences which the curate brings to ministry in this setting
- willingness to share their ministry with a colleague, and give up some aspects of ministry to provide learning opportunities for the curate
- honouring their commitment to time for meeting, both to discuss ministry and practicalities and to reflect with and supervise the learning needs of the curate
- concern for the welfare of the curate, and to discuss any problems which arise
- encouragement and support
- honest and constructive feedback
- providing 'top cover' to allow the curate to take risks
- public support of the curate
- including the curate, and other team members, in the setting of vision and strategy for the parish(es)
- Recognising the time commitments the curate needs to give to IME training, study and development, as well as care of self and family commitments **and adapting expectations for SSM curates in line with the time commitment they are able to make**
- awareness of differing responsibilities, time commitments etc. due to role, interests and calling, and because the curate is a learner
- attending to their own training and learning
- Please discuss how complaints about / against the curate might be dealt with

Time period	Key areas of learning <i>Please replace or add to these examples as appropriate for this curate</i>	Learning experiences and opportunities to develop these areas	Any books/other reading, IME days or other training which are relevant to these learning objectives	Formation Criteria
July – December of first year of curacy	Getting used to ordained life Observing patterns of ministry Beginning to preach and lead worship, with feedback Observing funerals and baptisms Participating in leading aspects of funerals and baptisms 			CM4₍₂₎, F1₍₁₎, F4₍₁₎, W2₍₅₎, CM4, LG4 LG1, LG3, CM1, CM3
January – June of first year of curacy	Leading services, funerals and baptisms independently, with feedback Preaching somewhat more regularly, with feedback Observing collective worship at schools Beginning to lead collective worship at schools Preparing to celebrate the Eucharist (for those due to be ordained Priest) Observing weddings 			F1 and F2 W3 CM1, CM3 LG1, LG3

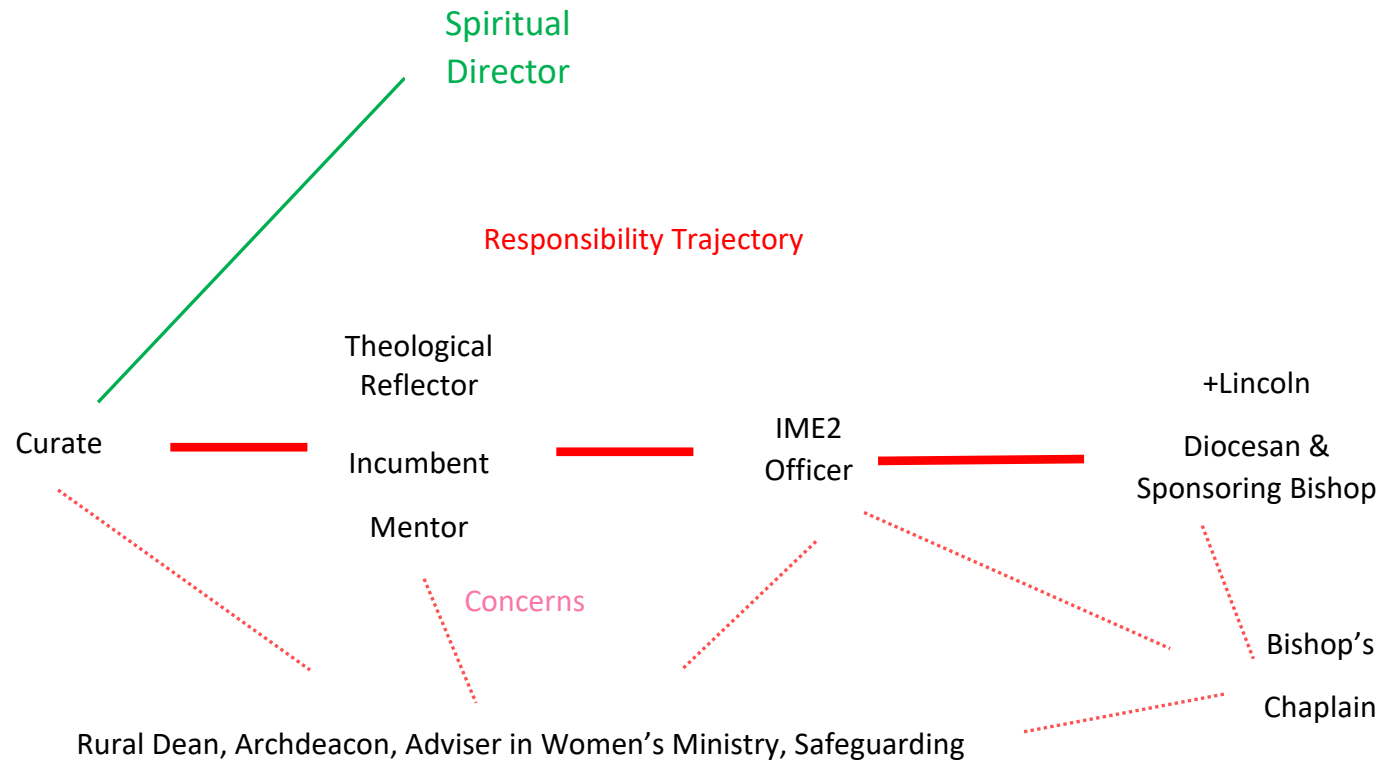
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July – December of second year of curacy	Adapting to ordained life as a Priest (where applicable) Celebrating the Eucharist (for Priests), with feedback Beginning to participate in taking weddings Preaching regularly, occasional feedback Planning special services, preparing liturgy Developing special interest areas in ministry..... Planning Evangelistic projects 			CM4⁽²⁾, F1⁽¹⁾, CM3, F1 CM2, W2, F2 CM3 LG3
January – June of second year of curacy	Taking weddings independently, feedback given where needed Attending governance meetings, such as PCC and deanery synod. Leading aspects of PCC and other meetings Other special interest areas..... Engagement in local community through school or other chaplaincy, civic services, visits to workplaces etc..... 			CM1, CM3 P2, T2 LG3 W2
July – December of third year of curacy	Developing projects begun during curacy and beginning to plan for contingency if these are anticipated to continue with other leaders after they leave Placement in a parish or chaplaincy location, or a school, according to needs of curate, or taking responsibility for an area of ministry or one church within benefice Developing awareness of key administrative aspects of running a parish, such as care for building or working with			P2 P4, T2, W2, LG2, P2

APPENDIX 4

	the treasurer, awareness of burials, record keeping, safeguarding policy and paperwork for church.			
January – June of third year of curacy	Helping lay leaders or other team members to take on projects in preparation for handover Ensuring any final areas in need of development are met			LG3

Appendix 5: A Framework for Ensuring the Well-being of Curates, Incumbents and all involved in IME2



1. The above diagram sets out the structure of relationships and responsibilities that will be in force during the training year September 2024 to July 2025.
2. The solid red line indicates the key relationship that exists between the Curate, the Incumbent (TI), the IME2 officer and the Sponsoring Bishop.

3. The ministerial formation which takes place in any training context is outlined in a Learning and Working Agreement between the Curate and the Incumbent and the process is overseen by the IME2 Officer on behalf of the Sponsoring Bishop.
4. During the course of the year, the curate will also work locally with Mentor and Theological Reflector, each of whom has defined roles.
5. It is expected that the Incumbent, Theological Reflector and Mentor will meet to discuss the progress of the curacy, sometimes with the Curate, sometimes without. The beginning of any public ministry involves multiple transitions (for the curate, for the incumbent and other ministers involved, for the parishes and benefice and for the diocese). As these transitions are negotiated, new learning needs may emerge, and on occasion concerns may arise. All of these different issues will be addressed first within the local context, in close consultation and collaboration with the IME 2 Officer and the Sponsoring Bishop.
6. It is expected that every curate will have a Spiritual Director or equivalent, who sits entirely outside the diocesan framework, and who can provide focused support for the curate.
7. Everyone in the training framework is also able to call upon the involvement of Rural Deans, Archdeacons, the Adviser in Women's Ministry and the Safeguarding Team, each of whom contributes in different ways to the well-being of individuals and of the whole.

Appendix 6: Resources for curates and Training Incumbents

6.1 Diocese of Lincoln IME 2

Record of supervision

This form is designed for the curate and Training Incumbent to record their regular supervision meetings, and should be completed together at the end of the session. Please feel free to adapt and customise the form to suit your particular needs and preferences. Using the template will help the supervision become more focused and purposeful.

Curate		Training Incumbent	
Date of supervision:			
Main topics covered during this session:			
Review of significant learning experiences since the previous supervision:			
What is going well at the moment?			

What does the curate need more help with, or what areas does he/she need to work on in the coming month?
Record of decisions taken
Actions / agenda for next supervision meeting

6.2 Diocese of Lincoln IME 2

Reflecting on a Ministry Event

This form is designed to help you reflect systematically on your experience of ministry in order to help integrate learning and practice. It can be printed and used as it is, used as a template on your computer, or adapted to your own needs. Not all the questions will be relevant for every situation. You may wish to use a few of these as a basis of your reflections in your Learning and Development Portfolio. These questions may form the basis of a discussion with your Theological Reflector.

This template is based on the model of 'Progressive Theological Reflection' outlined in Judith Thompson, SCM Guide to Theological Reflection (SCM 2008, p 55-56).

Date / time:		Place:	
The event:			
Date / time:		Location:	
Nature of event:			
Describe briefly what happened:			
Describe your own role:			
How did you feel about the event / your role within it?			
What were the main issues / questions which this event raised for you?			
Building a richer understanding of what happened:			
Eg understanding about the context; Understanding from the perspective of others involved or affected; understanding using various disciplines or bodies of knowledge (eg social sciences, psychology)			
Any feedback or evidence of impact on others from this event?			
Did you get any formal or informal feedback on this ministry event, or how do you feel it impacted on those present?			

Building a theological understanding
What insights from the faith tradition (eg from scripture, theological writing, historic tradition) help to build a theological understanding on what happened? How might God see this event? What difference does it make to see from a faith perspective?
Now return to the original situation
How do these perspectives change your initial understanding of the situation?
Finally ..
What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now?
Any other questions to note or follow up?
Books / resources to note
This relates to the following Learning Outcomes:

6.3. Diocese of Lincoln. IME 2
Sermon Assessment Form

Name of Curate.....

Name of Church.....

Type of service (e.g. Eucharist/ Service of the Word/ All age/ Parade etc.)

.....

Date and day in church calendar.....

Thank you for taking time to fill in this form. It is always helpful for preachers to know how their sermons are received. It will be most useful if you can fill in this review form as soon after hearing the sermon as possible. We know you will fill it in with the best interest of the curate and their future congregations in mind. The Curate will work with the Training Incumbent on the comments you give, so do not be afraid of saying if you feel some things could be improved!

How well did the sermon fit in with the service as a whole?

How did the sermon relate to the Bible readings?

What sort of language did the preacher use:

- was it clear?
- were academic/jargon words used?
- was it inclusive?

Was there a train of thought in the sermon?

if so how clear was it?

Was the sermon too long? Too short? Right length?

Did the preacher use parables and/or stories?

If so did they work?

Did the preacher use humour?

If so, did it work?

How did the preacher use her or his:

- voice (e.g. could you hear easily? did they shout/ did they sound enthusiastic or bored? etc.)
- body language (e.g. did they walk around or use hands and arm movements that helped or distracted?)
- eye contact? (E.g. did they look at their notes all the time /did they look at the people from time to time?)

Did you feel the preacher was personally involved in what he or she was saying?

Did the sermon make you think or stir you up to do something?

What were the main things that you took away from the sermon today?

If you have any other comments please add them here or on a separate sheet of paper.

It would be helpful if you signed this sheet:

Please return this form to the curate or the person who gave it to you.

6.4 Diocese of Lincoln. IME 2

Worship Leading Feedback Form

The aspects of the service on which we ask you to comment are things that can be noticed and can be a matter for development. The feedback is not an assessment of the worship itself, or of your own experience of worship, and we recognise that what is happening inwardly to those participating in the worship, or responding to the work of the Holy Spirit through fellowship, can never be quantified or assessed. This is an opportunity to offer encouragement for those leading worship in their ministerial development.

Date:

Name of curate leading worship:

Type of service being led:

Encouragement

What was particularly helpful or good in the way the service was planned or conducted

Level of preparation

Did the service reflect careful preparation? Was any choice of optional material appropriate? And was it faithful to the form being used?

Flow and rhythm

How were the different elements linked and in what way was the congregation helped to both hear and respond to God? Was there a flow and conversation with God or was it a dialogue with the service leader?

Level and appropriateness of introductions

Did what was said contribute to the flow of the service or become intrusive and prevent involvement in worship?

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Use of voice and manner

Was the approach authoritative, friendly, warm, off-putting, confident, diffident etc? Are there any helpful pointers that can be given to improve voice and manner?

Appearance

Did anything distract from the focus on God – eg over casual, messy or inappropriate clothing, mannerisms, approach?

Timing

Did the service start and finish on time? Was it rushed or did the choice and execution of the content fit well into the time available?

Format

Comment on the shape of the service and its content if freedom was given for creating the liturgy.

Other comments

Please return this form to the curate or the person who gave it to you

Appendix 7: Cover sheet for Portfolio

Full name:

Parish/benefice:

Full time or part time in curacy (if part time number of days per week in parish):

If MSE, other employment during curacy:

Training Incumbent:

Mentor/Supervisor:

Theological Reflector:

Theological college attended:

Previous Career:

Education (levels and subjects):

Family (married/single, do you have children, if so what age?):