Diocese of Coventry Handbook for Curates 2018

Contents

IMD in the Diocese of Coventry

Naomi Nixon

Ministerial Development Adviser which is essentially all training post-ordination: Initial Ministerial Development phase 2 (IMD) and Continuing Ministerial Development (CMD). She has previously been a Chaplain in Further Education and a tutor in Youth Work. She is also Associate Minister at St Mary Magdalene's Lillington.

naomi.nixon@covcofe.org
02476521304

Naomi is supported by the IMD team: **Kathryn Fleming** and **Yvonne Warren** are IMD module tutors, **Personal Advisers** are provided for confidential support, and there is a team of **End of Title Assessors**.

Sarah Palmer

Training Partnership Administrator and the friendly voice at the end of the phone or on email. You can contact her between 9am and 5pm on weekdays (except Friday) at the Diocesan Offices.

sarah.palmer@covcofe.org
024 7652 1316

Pastoral Support: The IMD Adviser is a curate's first port of call in the Diocesan structures. As well as all the planned support you will receive from the Diocese through the IMD Adviser she is always happy to help with questions or worries you have.

There may be **practical matters** when you are unsure what is expected of you or at times of transition – say towards a more independent ministry. Or there may be other, more difficult concerns, in your relationship with your training minister or another person, for example, or dealing with stresses and anxieties. Alongside your own support networks, including the personal adviser the diocese offers you, the IMD adviser is always available for conversation, practical advice or support or as a mediator in difficult situations.

Meetings: The IMD Adviser, Training Minister and Curate will meet initially in the first few weeks and

curacy and annually thereafter to review progress and highlight issues which need follow up.

Additionally local needs might dictate one to one **interim visits** as well.

Introduction to portfolio: materials, group meeting, one to one support as needed.

Reports: The IMD Adviser will write a report for curates' portfolios in the first and third years. This will be based on conversations and observations throughout the meetings and modules of the year.

Modules: The IMD adviser will usually present and/or run the IMD modules along with the IMD tutors.

Training Ministers: can expect an initial residential to induct them into the role of training minister. There will also be annual training days for curates and training ministers together. Also group meetings of training ministers with the IMD adviser.

This year we plan to pilot the provision of mediated conversations for Training Ministers and Curates. More information will be available about this in due course.

IMD Introduction

Initial Ministerial Development (phase 2) in Coventry diocese is a three-year programme of supported learning and assessment intended to build on pre-ordination training to prepare Christian ministers for posts of responsibility role within the church.

IMD phase 2 is not an optional extra tacked on to a curacy. It sets the curacy into the church's need for thoughtful, reflective, passionate and engaged ministry now and in the future. The expectations of the IMD programme should therefore be seen as the first priority when arranging other work or holidays.

IMD includes **assessment** and ongoing **training.** Where we use the term 'title' we mean the formally assessed part of the curacy, this is about 2 ¾ years of the total time in the post. The overarching term is 'curacy' by which we mean the post in which a curate serves their title and continues to work until they move to a new post or re licensing as an Associate Minister.

Overview of Title Assessment

All of the assessment elements are gathered into a Portfolio. There is substantially more information about the portfolio later in the handbook. However, as an overview the portfolio will be a collection of materials handed in periodically through the title period. A briefcase bag, folder and other materials will be provided to contain the portfolio. The portfolio is how we show the learning that the curate has done.

The portfolio will include:
A Learning Plan showing how the curate plans to tackle the national formation criteria. A pro forma is provided.

Annual reports from Training Incumbents, community reps, lay people and the IMD Adviser – pro formas are provided for these.
Evidence of learning – see guidance
Reflections from the curate on their learning – these may be one per criteria or a collection of criteria threaded together thematically. They may be separate to or connected into other evidence of learning. However reflections must be clearly linked to the criteria they seek to meet.

Overview of IMD Training

Year	Term	Formation Area	Event type	Topic
1	One evening post ordination 3 in Autumn	Introduction to curacy	Weekday evenings	1. Introduction to portfolio and to presentations about context. 2. Curate presentations 3. Curate Presentations 4. Curate Presentations
2	Autumn	Character	Saturday and one weekday evening	Transference, boundaries, family dynamics, supervision.
3	Autumn	Mission and Evangelism	Weekday evenings	1. Church of England, NCD and Mission 2. Church of England, NCD and Mission 3. Church of England, NCD and Mission 4. Presentations
Rolling programme 1, 2 or 3	Autumn	Christian Tradition, Faith and Life	Mon-Friday Residential Or Weekend Conference	Berlin Cross of Nails Communities Trip Or Theological reflection/Pastoral Care Or Bible
All	Autumn	Relationships	Saturday	Curates and training ministers working together
All	Spring	Portfolio Surgery	Saturday	Drop in for help with portfolio work

Rolling programme 1, 2 or 3	Spring	Relationships	Weekend Conference	Conflict Or Boundaries Or Power
Rolling Programme 1 or 2	Spring	Ministry in the Church of England	Saturday Morning	Wedding Legalities and CDM Or Faculties
Rolling Programme 1 or 2	Spring	Mission and Evangelism	Weekday	Prison Visit Or Diocesan Board of Education day
3	Spring	Moving on	Weekday	Application and Interview preparation
Curate's discretion	Curate's discretion	Spirituality and Worship	Visit to another church	Training Minister and Curate observe a Baptism and a Funeral at a church or churches in another tradition and make time to reflect upon learning from them.
1	Summer	Vocation	Weekday evenings	1. Sharing vocational stories 2. The poetry of priesthood 3. Absolution 4. Fostering vocations in others
1	Summer	Spirituality and Worship	Saturday	The practice of presiding and Eucharist and the people of God
2	Summer	Leadership and Collaboration	Weekday evenings	1. The theology of leadership 2. Chairing meetings 3. Financial leadership

				4. Leading a team

Training Ministers

The Role of the Training Minister

It is a privilege to be given the opportunity of working with someone in the first few months and years of ordained ministry, but it is also an awesome responsibility. Being a good and experienced parish priest is one thing; having the ability to pass on what has been learned and the wisdom that has been gained is another matter. So experience alone is not enough to make someone a good training minister. The statements below are the latest attempt to pin down what makes a good training incumbent.

A training incumbent should be someone who:
- Models strategic, reflective, theological thinking in parish leadership
- Engages regularly in in-service training and takes time for reading and reflection
- Takes time for prayer and reflection. (Daily Office, Retreats)
- Is self-aware, secure but not defended, vulnerable but not fragile
- Has demonstrated a collaborative approach in discussion, planning and action in the parish
- Has been able to let go of responsibility to others, after appropriate training and supervision
- Has shared ministry, including difficulties and disappointments, with colleagues
- Has a personal theological and spiritual position which is creative and flexible so as to be able to engage and work constructively with different theological and spiritual positions
- Has a record of allowing colleagues to develop in ways different from their own
- Has an ability to interpret the social dynamics of the parish and to develop a strategy for mission and the implementation of change
- Has a genuine desire to be part of the training team rather than wanting an assistant and is therefore willing to agree to enable training experience that makes use of prior experience
- Has the ability to help the curate in the process of integrating his/her theological studies with ministerial experience.

The Training Relationships

The primary relationship is that between the curate and the training minister. While the relationship is essentially that of colleagues sharing responsibility for leadership in a local Christian community, it will inevitably change over time as the curate's experience and confidence grows. However as the title suggests, the Training Minister also carries responsibility for ensuring that her/his curate develops in character and skill, gains the necessary competence to carry out the work of an ordained minister to which s/he may be called, and shares responsibility for assessing this growth in character, skill and competence over at least a three year period. Because the commitment of the training minister to the IMD process is vital, they are asked to make a formal commitment to work within, and support, the programme before being finally matched with a curate.

There are three pieces of written material which contain the three-way "contract" between curate, training minister and diocese.
1) **The Working Agreement.**
2) **The Learning Plan**
3) **The Annual Training Minister Reports**

Working agreements often express the laudable desire that curate and incumbent should be colleagues. This word can carry some hidden problems. In the world in general it simply means those who work together, often in a management structure (I am my boss's colleague). But in the church it often seems to be taken to imply an equality of relationship. Most incumbents like to think that they and their curates are on an equal footing, but a moment's reflection shows that this is not the case. This is a training relationship, and while it may move towards equality it is never equal and it is misleading to pretend that it is. From the beginning it is important to be clear about the role of power in the relationship between you. Power is held between an incumbent and curate asymmetrically, which is to say that the incumbent is more powerful than the curate. Negotiating a working agreement at the early stage of a curacy is a hard thing to do, because (unless you are an OLM and incumbent who have been working together for a long time) you are unknown quantities to each other. This makes it all the more imperative that the incumbent spends time making sure that the curate is happy not just with what is agreed, but that they understand why it has been agreed, as a means of safeguarding the curate's interests.

Checklist for Curates in supervision

A. Basic Needs
1. Do I know what is expected?
2. Do I have the resources I need to do the task right?
3. When do I have the opportunity to do what I do best?

B. Support

4. Have I received recognition and praise for my ministry recently?
5. Does my vicar, or my other colleagues, seem to care about me as a person?
6. Is there someone who cares about my development as a minister?

C. Team Work (belonging)

7. Do my opinions count in our church?
8. Does the mission/purpose of the church make me feel my contribution is important?
9. Are the other members of the team committed to the same quality of work as me?
10. Do I have a best friend at church?

D. Individual Growth

11. In the last six months, has someone talked about my development in ministry with me?
12. In the last year, what opportunities have I had to learn and grow for myself?

The Parish/Context

Although Christian ministry takes place in a wide variety of settings, the parish – a geographical area containing one or more places of worship – remains the common focus of activity, and the training opportunities for most curates will be focused here. For some – pioneer ministers and ministers in secular employment in particular – this will be balanced by concerns for work communities or other networks. For all, the relationship between Christian gatherings and other social groups will raise fundamental questions of ministry and mission.

Although the primary relationship for a curate will be with their training minister, curacy also involves relationships with many other people, learning from a wide range of perspectives, and offering oneself to the sometimes intense scrutiny of eyes, ears and expectations. It is through these relationships – some within the Christian gathering, many others outside it – that we recreate in ourselves a Christian form of life, understand afresh the impact (for good or ill) of Christian language and behaviour and discover anew the shape of the promise of God's kingdom for a particular time and place. And because ministry models the Christian form of life, a crucial part of the development of ministerial character is concentrated on the disciplines of obedience and humility: discipleship is seen and practised in a spirit-filled life of service. Curacy is a time for learning sometimes hard lessons about obedience and service: the parish is not the only context where this is learned and practised but it is a significant one.

It is in this context that a community of Christians, in a parish or similar setting, have a role in the development and assessment of those in the first years of ordained ministry. Opportunities for learning and for critique can emerge in many different places. The training minister's task is not least to provide and mediate these opportunities, through liturgical practice, pastoral care, occasional offices, community links and so on.

Assessment

National Formation Criteria Framework

Since the introduction of Common Tenure the assessment of curacies has a far more formal form to it than in days gone by. The formation criteria are the national church's estimation of what a curacy should include. Curates need to prove that they are fit to practice as clergy whether they are paid to do so or not. It holds them accountable to a minimum standard not only of professional competence but also of personal character and thus is a means if showing the fulfilment of ordination vows made in anticipation of ministry.

Every curacy remains unique and it is still recognised that God has called people to specialisms as well as placed particular gifts in each ordained minister. The formation criteria are not therefore a lowest common denominator, but rather a set of principles which need to be interpreted locally.

There are two steps of formation criteria for curacy, the first is for all curates (those who will be assistant ministers and those who will be incumbents or equivalent) and a further set for those training for an incumbency or equivalent post. Equivalent might mean a lead chaplain role, for example.

Formation Criteria

The national formation criteria are essentially The House of Bishops' assessment of what a title post should be and they are compulsory for all curates. There are two categories of curacy from the point of view of assessment; those training for assistant ministry and those training for potential incumbency or equivalent. The categories of Stipendiary and Non Stipendiary are no longer used.

The potential incumbents not only have more criteria but the contents of those criteria are also more stretching, especially with regards to their exercise of oversight. These criteria can be broadly interpreted across all varieties of title posts but the achievement of them has to be evidenced so that it is possible for external assessment of what has happened in the title post to take place. The primary reason for having standardised training is of course the quality of training for ministry with which we honour God's calling in each curate. The more prosaic side of it is that the assessment forms the legal basis of the Bishops' recommendations to each other about a clergy person being 'safe to receive' and would be a diocese's defence in competency proceedings if a clergy person claimed that their training had not properly prepared them for future ministry.

More information and the criteria themselves are at the end of the handbook.

The Portfolio

The portfolio is the collection of material which evidences the learning in the curacy.

Included in the portfolio:

A Learning Plan showing how the curate plans to tackle the national criteria and diocesan expectations regarding occasional offices. A pro forma is provided.

Reports annually from Training Incumbents, lay people also at least one from a schools partner and the parish safeguarding officer– pro formas are provided for these.

Reflections from the curate on their learning – these may be one per criteria or a collection of criteria threaded together thematically but clearly linking to the wording of each outcome. They may be separate to or connected into other evidence of learning.

Evidence of learning – see guidance

During the curacy the Ministerial Development Adviser will ask to see sections of completed work from time to time to monitor progress and offer feedback.

The Learning Plan

This document enables you and your training minister to keep track of the learning you are doing in your curacy and the evidence you are going to collect to demonstrate it.

At the end of the curacy it should provide a complete overview of what evidence of learning the portfolio includes and where in the portfolio it can be found.

The learning plan is a table, including the criteria and expectations about occasional offices, which is a working document throughout the curacy. It can be found on the IMD page of the diocesan website http://www.dioceseofcoventry.org/IMD

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...			
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.				
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.				
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.				
2.	Ordained ministers work with and value the breadth and diversity of belief and				

As the curacy progresses and the learning takes place, evidence and reflections will be generated to show that the criteria have been met. This will be collated into a folder or 'Portfolio', along with a series of reports (by Training Minister, IMD adviser, Lay person, Schools and Parish Safeguarding Officer). This will form the basis for the end of curacy assessment.

Curates and training ministers should agree how often they will meet to make decisions about the learning plan, this should be annual as a minimum but it may be helpful to make this more frequent. At each learning plan meeting curates will decide which criteria to work towards over the next few months. They can be accomplished in any order and it is not envisioned that all the criteria will be planned for in one go. You will probably find that the first few criteria seem quite daunting to plan but you will quickly see overlap of the planned actions for the curacy.

The plan will evolve over time, from time to time different actions will take place or different evidence will be generated.

Evidence

It is absolutely vital to say that the learning in a title post happens in the parish or context where the curate is based. The learning does not happen merely on paper. Therefore, although there are boxes, this is not about just ticking them! The criteria point to the lived experience of the curacy and the evidence shows that the learning has happened.

The principle is that the evidence points to the learning that has happened in the curacy, it seems wise, therefore, to consider evidence which naturally springs from ministry to be brought in to the assessment process. For

example, if the criteria asks for an account of vocation and such an account has been published in the parish magazine, why write it again?

Evidence could include: sermons, minutes, photos, letters or project work, really anything that demonstrates the criteria you are wishing to evidence.

Beware! The portfolio is not a scrap book; it is not just a collection of memories. This is a learning portfolio and evidence must be of, or point to, learning, not just what you did.

Additional Evidence

It may be that you want to reflect on learning which connects to some paperwork, photos, music etc and you would like the assessor to have the option to see this material. To avoid clogging up your folder with stuff which is less sharply focussed on your learning, please feel free to add extra material to the portfolio on data stick, or in an extra separate folder. Reference how to find it in your reflection and your assessor will have the option of taking a look.

Reflection *" a generic term for those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to a new understanding and appreciation" Boud, D. Keogh, R. Walker, D. (1985) Reflection: Turning experience into learning. London: Kogan*

In many ways this is the most important thing in your portfolio. There must be a reflection in your own words on every criteria – though they may be grouped together. The wording of the criteria must be clearly referenced in your reflection.

Reflection should include **theological** reflection (about God), **personal** reflection (about you) and **practical** reflection (about the event or context).

Some of these questions might help you get started if you are stuck on reflection:

How did it feel?

How did I learn?

What is God doing?

Where is God in this?

Why did I fail?

How have I changed?

What am I ready for?

Where am I vulnerable?

What and why would I do differently?

End of title assessment

In the third year of curacy the timeline for end of title assessment will be as follows:

January – Hand in portfolio

February – IMD Adviser and End of title assessor read the portfolio

Late February – End of title assessment interview

March – Assessors final report is sent to the curate and the Bishop. This will make a recommendation as to whether the curate is ready for a permanent post of common tenure.

1st May at the latest – Bishop's letter to curate conveying his or her decision.

The 'title' is the assessed part of the curacy. In the spring term of year 3 end of title assessments will be done, and if the curate passes the assessment, the Bishop will write to the curate in May of year 3 to confirm that the title is served. The 'curacy' will continue until a new post or re- licensing as an associate minister whichever applies.

End of title assessors are in some ways like the BAP selectors; they review the evidence provided to them in your portfolio and they make a recommendation to the Bishop. They will have your portfolio and will have read it in detail. You will then meet with them for an end of title interview. This interview and their report become part of the evidence of your learning. If they felt there were areas where the portfolio missed the criteria, they may ask questions which will help to show the learning you have done.

Although this interview is a serious encounter, like a Phd viva, you will almost certainly find it a rewarding experience as this is your learning in your curacy and you are therefore the expert and will enjoy talking about it. It should also be said that you have all the same information that they have. Therefore, although it is possible to fail end of title assessment it is extremely unlikely that you would go into that meeting without knowing that your portfolio did not demonstrate all the formation criteria.

From time to time curates will not have completed the criteria by the end of title assessment. In this case, there is still a year or so left in the curacy for criteria to be revisited and a second assessment to be made.

Portfolio FAQs

How much time should I be spending on my Portfolio?

This is a really hard question to answer as people have such different ways and rates of working. Some people will want to spend half an hour a fortnight keeping track of where they are and then have a blitz of a couple of days to draw it together once a year. Others will thread it into their ministry and supervision so that writing reflective pieces for example is an activity of a couple of hours a week and naturally forms a basis for discussion in supervision. If it was taking more than 2 hours a week on average it would be sensible to talk to the IMD adviser as you may be doing too much.

Why are there reports as well as my own portfolio work?

The reports make your job easier! They ensure the evidence from these people is included in the portfolio and they are cross referenced so that you can see where they contribute to the evidence you are gathering.

Can I combine Criteria together?

Yes, we all work differently and some people would rather have all the criteria evidenced and reflected on separately. At the other extreme there might be just 3 big projects and each linked up together in 3 big pieces of reflective writing crossed referenced to the outcomes. For most people somewhere in between would make sense. This would probably mean gathering evidence in areas that link up and writing a reflection on your learning on a group of 3 or 6 criteria. For example you might collect evidence about a holiday club you set up and when you write reflectively about it ensure you reflect on all sorts of aspects of that event, from admin to mission.

Could a retired clergy person fill in the lay person report?

Yes that's fine, it might equally say 'member of the congregation report' it is just a bit of a long title!

Are all criteria equal?

No, not really, and which carry more weight depends on your calling, your context and what your previous expertise is. The learning plan should help you to identify for yourself where the big areas of emphasis are and which you need to just ensure are included. If the end of title assessor asks why you have emphasised some and not others you have the chance in that meeting to explain. A good example would be criteria about other faiths are going to carry different weight for a convert to Christianity from Islam working in Foleshilll and a cradle Christian working in Old Milverton.

What is reflection?

" a generic term for those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to a new understanding and appreciation"

Boud, D. Keogh, R. Walker, D. (1985) Reflection: Turning experience into learning. London: Kogan

Not just what happened, but why? How did it change you? What was the progression for people and ministers through this event? Where is God in it? What biblical resources do you draw on as you reflect? What was it about this criteria that struck you to start with and what do you think about it now? Etc…

How confidential is my portfolio?

The people who will see your portfolio under normal circumstances are:
1. IMD Adviser
2. IMD Tutors
3. End of Title Assessors
4. External moderators (IMD Officers from other dioceses)
5. DTP staff
6. The Bishop – although in practice he will not see all portfolios himself
7. Training Minister

People who might see it
8. Senior staff
9. Future curates who want to see what a portfolio looks like – only if you give permission

To ensure you have the chance for greater confidentiality there are two additional options.
If you print something on red paper only 1-6 will see it, not the senior staff or training minister. This means that if you wish to reflect on something which your training minister might feel sensitive about you can do it confident of confidentiality. ***We will never use your work as an example without your permission.***

Leadership Projects

Introduction

Over the last few years in Coventry Diocese we have developed our curacies to include 'leadership projects' as a cornerstone of training for potential incumbents. The purpose of this is to better prepare our curates for the day after the curacy ends and incumbency begins. Research has shown that many curates in the past experienced the transition as 'falling off a cliff' in terms of comparative experience. Essentially traditional curacies only *ensured* that curates were trained to be curates, not to be incumbents. The leadership project can be undertaken outside of the parish on an extended placement. However, we also want to place curates in parishes which can offer the scope to take on an enhanced leadership role within the parish itself.

This project needs to be something which the church are prepared to back, but not something which they will do next year whether a curate comes or not. In other words both authority and responsibility need to sit mainly with the curate, rather than just the responsibility to fulfil the remit of the vicar and PCC. It needs to genuinely extend the ministry of the church for the duration of the curacy, due consideration should be given to sustainability. However, there is no requirement that the project continues after the curacy. Neither does the project have to be, in worldly terms, 'a success'. The curate simply needs to have, with God and the congregation's help, tried their best.

In the profile before the curacy begins there must be an outline of a project or a choice of project. If the discernment of all is that the Spirit is moving in a different direction by the time the project is due to begin this will, of course, be accommodated.

- Is the project idea one which you would actually be doing anyway?

- Is the project genuinely stretching the curate out of their previous experience so that they can grow in something new?

- If the project 'fails' will you need to come in and run it or can it really be walked away from?

- How do you feel about delegating authority in this area? What are the limits of what the curate can do? (Within the limits of the rules which usually apply to incumbents)

- Can this project take about 2 days per week in year 2 and 3 of curacy?

- Will this project give an experience the curate can talk about enough at an interview to persuade a parish that they have genuine incumbent level experience?

- Is this project something that the church would be wholeheartedly supportive of, including giving some additional time/funds to?

Extended Placements

Extended placements are simply a type of leadership project. In these cases the curate remains licensed at their curacy church but is sent on placement elsewhere to undertake a ministerial opportunity which

Why might an extended placement be the right thing?

- Because the curate is ready for more responsibility than the curacy can offer.
- Because the curate was training for assistant ministry and wants to explore transferring to potential incumbency.
- Because there is a specific calling to a type of ministry the placement can best offer.

Extended placements are usually for one or two years although they can in some cases be longer. The most common time to begin exploring the idea is the autumn after priesting.

We NEVER 'send' someone on extended placement. The only thing which triggers discussion of this type of project is an indication from the curate that it is something they wish to explore.

Every extended placement is unique and an agreement about all the factors has to be drawn up in each case.

End of Curacy

Moving On

The purpose of this section is to outline the process and timing for the end of title posts and the reasoning behind it. Ministry Division's criteria for curates are compulsory for all curates ordained deacon since Petertide 2011. The timeline is built around the assessment process developed for curates in the diocese of Coventry to enable the curates to reach the national standards.

If the criteria are not sufficiently evidenced the curate will not be free to move to a new appointment or to an assistant minister's licence, in short it is possible to fail the curacy though we hope that would be a very rare event. The assessment scheme for the Diocese of Coventry's curates is designed to enable the curate to be very clear about their progress throughout the curacy and to ensure that any potential problems are picked up quickly. What happens if a curate fails to meet the criteria is discussed further below.

On arrival in the title post (or earlier in the case of internal candidates) curates will be given a learning plan to complete with their training minister. This plan will enable them to gear the title towards the learning that they need to do and to see their own progress towards the criteria in their own context. A portfolio of evidence will point to the learning that has happened during the title post.

Reports from training ministers, IMD adviser, a lay person, a staff member from a school and the parish safeguarding officer will be included with the portfolio and sent to an end of title assessor. The curate will then meet with the end of curacy assessor for a substantial interview in which the outcomes which can best be evidenced in person may be assessed and the whole portfolio discussed. The curate should know if the learning plan has not been completed at this stage and therefore it should be rare if not impossible for the outcome of the interview to be a surprise.

After considering all the evidence the end of title assessor will send a recommendation to the Bishop about whether the curacy is complete from a training point of view. If the recommendation is positive and the Bishop is happy to endorse it, the process is completed by the Bishop writing a letter informing the curate that they are free to look for a post or to explore obtaining a licence as an Assistant Minister. This should happen by the beginning of May. After the formal training has been completed curates would continue to have a final pastoral meeting with the Bishop as is current practice.

The assessment scheme has to allow enough time for all outcomes to be accomplished, yet assessment must also take place early enough in the curacy for additional work to be undertaken to make up for any shortfall. It is also a practical and pastoral imperative that stipendiary curates have ample time to look for their next post. Therefore assessment is scheduled to take place in the Spring term of the third year of curacy. This means two and a half years to complete the portfolio and up to a year to look for another post or undertake additional learning required.

Additionally it is desirable that when creative and exciting opportunities arise for how curates might go on and serve God in the diocese after their curacy, the system is flexible enough to accommodate such plans. At the same time it is important that all curates feel that the system is fair and transparent to all. Therefore in exceptional cases if there is strong reason for moving a curate before Easter it would need to be an internal

appointment so that any incomplete criteria can be taken on into that post. However the assessment interview must have taken place before any curate can be interviewed for a next post so that the Bishop has that information at his disposal in an appointments process.

Any curate who has not completed the criteria before the final assessment will have the opportunity to work on a development plan with the training minister and IMD adviser and a second end of curacy assessment interview will be scheduled in line with this plan during the next year. Current practice is that only one extension to a full time stipendiary curacy will be offered and these will consistently be only until the end of April in the 4th year of curacy. Part time stipendiary curacies will have similar restrictions placed upon them, details will be agreed on a case by case basis. Self Supporting part time curates can, at the Bishops discretion, have more flexibility about the length of curacy. If criteria have not been achieved by the end of the agreed period the curacy would end without the Bishop's endorsement for full common tenure.

September-Dec (yr 3)	Final criteria should be completed during this term.
1st January- 20th February (yr 3)	Portfolios are handed in.
20th January -1st March (yr 3)	Final assessment interviews with assessors
31st January (yr 3)	Earliest point to start looking at INTERNAL posts, ie closing dates of 31st Jan and later.
March/April (yr 3)	Final meeting with the Bishop for a review of the curacy
31st March (yr 3)	Earliest possible leaving point this is internal and in exceptional circumstances only NB completion of assessments and meeting with the Bishop must still take place before leaving.
By 1st May (yr 3)	The Bishop will inform the curate in writing of the result of their final assessment. If the assessment is completed successfully curates are free to start looking for posts and assistant ministers staying locally will begin to look towards re licensing
September (yr 3)	Curates seeking an extension are to write to the IMD adviser making this request.
October (yr 4)	DTP make recommendations to Bishop about any extensions to curacies on the advice of Ministerial Development Adviser and Training Minister.
Christmas (yr 4)	End date of normal curacies. The licence issued at ordination as deacon expires.
30th April (yr 4)	End date of extended curacies

If a second end of curacy interview is required it will be scheduled within the licence period.
SSMs may be able to negotiate a longer title period.

End of Licence Procedures

Curates' Licences are normally issued for 3 ½ years, and there is no guarantee that a further post can be offered in this diocese. This information is contained in the letter from the Bishop, confirming the offer of a title post. You are deemed to have completed your title after Easter of your third year assuming all assessment is completed. For stipendiary curates a request for an extension of licence can be made to the IMD Adviser who will make a recommendation to the Trio (Archdeacons and Diocesan Secretary).

If an extension is approved it will be until April of the fourth year of curacy. Stipends and Housing will not be provided after this time. The only exceptions to this are arrangements made in conjunction with maternity leave or long term sickness.

SSM curates will also normally follow the same pattern but if a curate is part time there may be good reasons for planning a longer curacy. This will be discussed between Training Minister, IMD Adviser and Curate and a recommendation made to the Trio.

Curacy extensions must be applied for in writing to the IMD adviser by the end of September in year 3. The criteria for extension must be either that the curate needs more time to complete their training and/or that they have been unsuccessful in their applications for new posts. If the curate has not made real efforts to finish their portfolio or they have not applied for a new post yet it is unlikely that the application for extension will be viewed favourably.

Interview preparation

As IMD Adviser, I'm always happy to work on interview technique, discuss parish profiles and help with CVs. That's what we're here for! We will also be running IMD sessions to support with the discernment for the next post.

Here are a further few pieces of useful information about moving on in case you are curious…

The Archbishop's Adviser for Clergy Appointments

All sorts of useful information can be found on the web page for the Clergy Appointments Adviser, the post is currently in vacancy.
http://www.cofe-ministry.org.uk/

The CPAS Patronage Secretary

The Revd John Fisher
patronage@cpas.org.uk

CPAS is a broadly evangelical agency which handles the patronage of about a quarter of the parishes in England. They are based locally in Westwood Business Park, and happy to advise both formally and informally on appointments procedures whether you think you're an evangelical or not!

http://www.cpas.org.uk/uploaded_media/web_upload/Moving%20on%20from%20curacy%20to%20next%20post-1276598729.pdf

HR Guidance

DIOCESE OF COVENTRY
INITIAL MINISTERIAL DEVELOPMENT (Phase 2)

Working Agreement

The initial working agreement is to be drawn up within one month of the beginning of the curacy and will be discussed at a three way meeting. The working agreement should be revisited at least once each year. Any significant changes at any other time should be communicated to the IMD adviser.

The purpose of a Working Agreement is to help colleagues work together in a Christ-centred relationship and under God in harmony. It is not a legally enforceable document or contract, but a voluntary code of practice which sets out boundaries and expectations and establishes ground-rules for the training and development of curate colleagues. Working Agreements stand alongside the Statements of Particulars document, they do not replace them.

A Working Agreement should be established at an early stage in a new ministry and be reviewed regularly. It should be made as a shared enterprise in which expectations, hopes and fears begin to be addressed and a strong working relationship begins to be established. The process of making a Working Agreement together can:

a) Clarify assumptions. Tensions between colleagues usually arise because of different assumptions about sometimes minor matters, e.g. the amount of time to spend in church before a service, hours per day or week worked, etc. It's helpful to review the agreement after some weeks of working together, when it may have become clear which assumptions need to be clarified. In this way expectations can be matched and misunderstandings avoided. 'Never make assumptions!'

b) Cover aspects of the new minister's work (and leisure) where some disciplines might be overlooked: e.g. in including time for study, or time off for employed SSMs.

c) Set out the shape and direction of training over the first few years, with particular reference to skills and expertise the new minister may want in particular to work on.

d) Broaden the context of ministerial training. The new minister's previous experience and gifts need to be taken into account. So do the skills of all the members of the ministerial team, since training is a collaborative enterprise. The new minister will learn much from the lives of the supervisor and others in the training context, not only about ministry skills, but also about how to develop a balanced and sustainable pattern of life.

e) Provide an objective way of addressing problems in the working relationship. E.g., if there is friction about punctuality, the discussion can focus on what has been agreed in writing, rather than different interpretations of a conversation.

Working Agreements need to be as realistic and specific as possible. Thus "N will have four hours' study a week" rather than "N will have time for study".

Working Agreements need to be flexible, but should cover the following points:

1) Introduction setting out the prime focus of ministry (in which parish, or other context); and for Pioneer Ministers, MSEs, SSMs or OLMs, a description of their secular work or other responsibilities.

2) Pattern of shared worship and prayer: the daily or weekly meeting together to pray. For Pioneer Ministers, MSEs, SSMs and OLMs, what will be their involvement on how many Sundays per month and at which services?

3) Frequency of preaching, and expectations about sermon evaluation.

4) Expectations about punctuality, including worship, meetings and correspondence.

5) Pattern of work, including particular areas of ministry and particular responsibilities, and which meetings are to be attended. For Pioneer Ministers, MSEs, SSMs and OLMs, an indication of what their weekly commitment to ministerial work will be (in days, sessions or hours).

6) Provision for a regular staff meeting, together with colleagues as applicable; who the colleagues are in a working team. New ministers should attend staff meetings, and (as applicable) PCC, Deanery Chapter and/or Deanery Synod as part of training. Where time is limited for those with secular work or extra-parochial responsibilities, attendance on a pro rata basis may be necessary.

7) Arrangements for regular supervision on a one-to-one basis with the supervisor to discuss progress and reflect on the developing ministry, more frequently at the beginning of training. This is different in purpose from staff meeting time.

8) Parish policy about the sharing of occasional offices among the staff.

9) Expectations concerning pastoral and sick visiting; ministry to local schools and other institutions; ecumenical and community involvement.

10) Time off, including holidays and daily expectations, and the degree of flexibility over days off. Holiday and time off entitlements should be clearly demarcated. For stipendiary ministers, these are:

   ▪ Six working weeks (36 days) plus 2 days, including no more than six Sundays.

   ▪ a clear day off in each working week, beginning the evening before plus an extra day off once a month. There may need for flexibility when friends and family live at some distance. Taking 48 hours off once a month is a helpful pattern for all ministers. Time needed for an annual retreat should not be counted as holiday.

   Pioneer Ministers, MSEs, SSMs and OLMs should also specify holiday arrangements, particularly where these differ from diocesan norms. The way in which holiday dates are to be agreed may also need stating.

11) Retreats, spiritual direction, cell groups and other forms of support network, and the funding of these.

12) Submission of expenses claims and the keeping of accounts; housing expectations and management, where applicable*.*

   Where SSMs are deployed to serve their title in a parish other than that where they reside or habitually worship, an agreement and budget for the payment of travel expenses should be written into the Working Agreement.

13) Arrangements for accepting ministerial engagements outside the parish.

14) Time for study and involvement in the IMD programme, and policy about additional in-service training and the provision for financial support for books and travel costs. The expectation is that

new ministers in their first three years should be free to attend IMD events arranged for them. The guidance on study time is 15% of working time weekly. Plans for further academic study, including the completion of dissertations from college and so on must be agreed with Training Minister and IMD adviser before a commitment is made. Such study cannot be in place of IMD assessment and training.

15) Provision for review of the Working Agreement, the expected length of the training post, and the procedure to be followed in the event of a breakdown in relationships. All licensed ministers have access to their archdeacon and bishops should any problems arise in ministry. However, regarding problems in the training relationship, the IMD adviser should normally be the person approached by the supervisor and / or new minister in the first instance.

The Working Agreement should be agreed with the IMD adviser within eight weeks of the start of a new ministry. We recommend revisiting it after about six months and it in any case reviewed at beginning of each year.

Attached is an Outline for making a Working Agreement, following these points.

Benefice of ………………………………………

WORKING AGREEMENT
for

………………………………………..

1. Introduction.

The prime focus of work and accountability is in the parish(es) of …………………………….

or in the following areas of ministry within the benefice ………………………………………………

A commitment to ……… Sunday services per week *I* month *I* quarter *I* year is envisaged

and the equivalent of up to ……………. days per week *I* month in other ministry.

1.1   Staff Meeting arrangements

1.2   Supervision arrangements

1.3   Assessment arrangements (see IME Handbook)

1.4   Agreement about email/phone/social media boundaries

1.5   Any other regular commitments / activities.

2. Mutual Expectations

The learner and supervisors have discussed the purpose of ministry in the parish/benefice and how the incumbent sees her or his role in relation to the congregation and community. As part of this discussion we agree:

a. What the incumbent can expect of the curate

b. What the curate can expect of the incumbent

c. The parameters of authority and confidentiality

26

3. <u>Liturgical</u>

    3.1.   Involvement on ………..Sundays per month at ……………………………..

                preaching ……………. times a month.

    3.2.   Ministerial involvement at ………………………………………………….

    3.3.   Attendance at morning office / evening office etc.

    3.4.   Occasional Offices.

4. <u>Pastoral</u>.

    4.1.   Pastoral / sick visiting.

    4.2.   House visiting / communions.

    4.3.   School visits / assemblies.

    4.4.   House group or other church involvement.

5. <u>Study.</u>

    5.1   Regular Study time

    5.2   IMD attendance

    5.3   Other extra-parochial training or placement

    5.4   Any on-going academic work?

6. <u>General</u>.

    6.1.   Holidays / day off.

    6.2.   Allowable travel and other expenses to be paid by ……………………..parish.

    6.3.   Membership of ……………………………. P.C.C. and its committees.

    6.4.   Membership of ……………………………… ministry team.

    6.5   Understanding with the Vicar / Rector about outside ministerial commitments.

    6.6   Other

7. This working agreement to be reviewed in ………………………   time.

Signed: ………………………….. Incumbent.   ………………………………………….…Curate.

Date. …………………………….

Claiming Expenses

The booklet *The Parochial Expenses of the Clergy – a guide to their reimbursement* is issued by the Central Stipends Authority and available online at http://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx

You are strongly advised to print a copy and read it carefully. Expenses can only be claimed from a PCC if they have been agreed and authorised in advance, so it is important to be clear, for example, what the annual budget is for hospitality or books.

Non-stipendiary and OLM clergy should claim expenses in exactly the same way as their stipendiary colleagues, and their expenses are not subject to tax.

The relevant allowable expenses for curates are as follows:
- Postage
- Stationery
- Telephone (including mobile phone calls)
- Computer equipment (where it is used for work-related purposes)
- Maintenance of robes (including cleaning and repair)
- Hospitality
- Travelling

Some other items may qualify as allowable expenses for tax purposes:
- Books
- Office furniture
- Training

Clergy do not have a right to the reimbursement of expenses, though the church does have a moral obligation to make sure that legitimate costs are not met from the minister's own pocket. However, the level of expense claims must be monitored carefully and records kept.

Notes
1. All expenses necessarily incurred in connection with parochial duties should be claimed. Any expenses incurred in connection with other duties, such as chaplaincies or on behalf of the deanery or diocese, may also be included if no provision is made for them by any other authority. The cost of heating, lighting and cleaning the parsonage and of garden upkeep should not be included. In any case of doubt, the diocesan office should be consulted.
2. The cleric and the Parochial Church Council concerned should discuss regularly the likely level of claims under any of the headings shown.
3. If the telephone is in the cleric's name, s/he should claim as shown above. If s/he is to make reimbursement for personal calls made on the PCC's telephone, s/he should deduct the cost of these calls from his/her total expenditure (see entry for personal items) before making his/her net claim.
4. These should be at the rate recommended by the diocese.
5. A copy of this form should be retained by the cleric for use in connection with his/her annual return to the diocese and any claim s/he may make to the Inland Revenue for tax relief on any proportion of expenses claimed but not reimbursed.

Sickness Absence Reporting for clergy

In his 2010 message 'Pastoring the Pastors', Bishop Christopher set out the shared responsibilities of clergy, Bishop and lay people and leaders to ensure the health and welfare of clergy.   At a practical level, and apart from medical intervention, an overview can be enabled by the simple reporting of health-related absence from duty of an office holder; ultimately it is one of the responsibilities of the Archdeacons to provide help and support as appropriate to clergy and their families.

For their part, both stipendiary and non-stipendiary clergy are expected to use all reasonable endeavours to make arrangements for the duties of their office to be performed by another person (this can often be discharged by informing an appropriate person of the absence). In the case of curates this of course means informing the training minister.

The Statutory Sick Pay (SSP) scheme is a government scheme to which all stipendiary clergy are entitled by virtue of the payment of national insurance contributions.   The payment of full stipend will include the entitlement to SSP.

Entitlement is dependent on following the reporting procedures detailed below in order to account for payment of SSP.

[Note: These procedures are common to all in work who are paid under the PAYE scheme.]

Policy and Procedure

Our Diocesan policy is:

- That sickness absence is reported to the person who can best support the individual in the first instance and ensure that arrangements are made to cover the duties of office,

- That national Statutory Sick Pay regulations are complied with and

- That possible problems can be highlighted in the Archdeacons' office.

The reporting procedure for licence holders is that all absence is reported:

- Either to the Area Dean - in the case of Incumbents and Team Rectors

- Or to the Incumbent or Team Rector -in the case of Assistant Curates, Associate Ministers (both stipendiary and non-stipendiary), and Team Vicars.

In addition:

- In the case of absence due to sickness of one day or longer, the absence should be reported by phone or email to the PA to the Archdeacons (Yvette.McDonald@covcofe.org) , who will bring it to the attention of the Archdeacons; and

- In the case of absence due to sickness of 7 days or longer, a medical certificate signed by the patient's General Practitioner or hospital should be sent to the PA to the Archdeacons (Mrs Yvette McDonald, Coventry Diocesan Office, 1 Hill Top, Coventry CV1 5AB), who will bring it to the attention of the Archdeacons.

Maternity / Shared Parental Leave and Long Term Sickness

Please note that at the time of printing this document maternity and shared parental leave policies are under review, please refer to the diocesan website or to Stephen Davenport in the diocesan office directly.

Policy relating specifically to curacy

This policy has been agreed to ensure that, when taking Maternity or Long-Term Sick Leave during their curacy, Curates are not disadvantaged and have the opportunity to complete their curacy within an agreed time extension period.
Reasons for this provision include:
- Equal opportunity to prepare for their end of title assessment
- Extended flexible time at the end of their curacy for either repeating their assessment or seeking their next post
- Not disadvantaging curates by insisting they stay longer in curacy if they can demonstrate completion of their title outcomes
- Within the 3½ year Curacy term, an 8 month flexible period of time is already in place which allows for additional study time if required with an opportunity of an extension if agreed. This policy allows for those who take Maternity or Long-Term Sick Leave during their curacy an automatic entitlement to this extension if required.

Curacy Extension Options:
Curates who have been on a single maternity leave during the title period (the first 2.5 years of curacy) or who have been on long term sick leave in the same period will automatically have the option to:

A) Extend the period prior to end of title assessment for up to the length of time of their agreed leave. For example 8 months maternity leave would trigger the option for end of title assessment to happen in August rather than January of the third year.

and if requested;

B) Have the four month extension which is usually discretionary (December to April of the fourth year) as an automatic extension if they choose to do so.

This policy was adopted by the BSCT at the meeting on Thursday 13th June 2013

Additional Maternity Leave during a Curacy

The provision following a second maternity leave varies, depending on whether it falls during the pre-assessment title period (ordination to end of title assessment, which takes place in the spring of year three) or in the remainder of the licensed period.
A second maternity leave during the pre-assessment title period would trigger a second four month extension to the license, stipend and housing, which the curate may or may not make use of. Their end of title assessment will be re-scheduled in discussion with the curate, their training minister and the IMD adviser as part of an action plan for completion of the learning outcomes.
If the leave falls during the post-assessment license period, (having successfully completed the learning outcomes), then maternity provision would follow the same pattern as a woman with permanent common tenure (with no further extension to the license period).

Grievance procedures

The following links provide information about the Church of England official grievance procedure. The information here underlines the desire we all share to resolve differences informally but also offers the way forward if formal proceedings are appropriate. You should always feel free to raise issues informally with the IMD Adviser or Archdeacon Pastor.

http://www.churchofengland.org/media/56747/grievanceprocedure%20cop.pdf
http://www.churchofengland.org/media/56749/grievanceprocadvice%20SA.pdf

Assessment Documents

FORMATION CRITERIA with mapped Selection Criteria

for ORDAINED MINISTRY in the CHURCH OF ENGLAND

December 2014

STRUCTURE OF THE FORMATION CRITERIA

Dispositions, understanding and skills

The Formation Criteria are organised under seven headings:

A. Christian faith, tradition and life

B. Mission, evangelism and discipleship

C. Spirituality and worship

D. Relationships

E. Personality and character

F. Leadership, collaboration and community

G. Vocation and ministry within the Church of England

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

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

will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

Progression

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

Selection Criteria

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

IME Phase 1 and Phase 2

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

Ordained Pioneer Ministry

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

IME Phase 1

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

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

IME Phase 2

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

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

USING THE FORMATION CRITERIA

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

1. **by ordinands and curates** – to provide a framework for reflection on their development in ministry against the Church's expectations at different points through the training process.

2. **by tutors** – to enable them to discern ordinands' progress in the academic, formational and competency aspects of their development during IME Phase 1, which, in turn forms the basis for reporting to bishops concerning the candidates' readiness for ordination.

3. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.

4. **by bishops** – as a framework to enable them to confirm candidates' readiness for ordination at the end of IME Phase 1 and to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN TRADITION, FAITH AND LIFE

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

B. MISSION, EVANGELISM AND DISCIPLESHIP

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

faith context.

2.

Ordinands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...	Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...
understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and confirmation.	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.
	understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.

C. SPIRITUALITY AND WORSHIP

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

3.	Candidates' spirituality should be developing	Ordinands are growing in the love of God and in Christ-likeness as members of the body of Christ through the grace of the Holy Spirit in their lives and ministries. They …	Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They …
		understand historical and contemporary Christian spirituality grounded in Scripture and tradition.	
		are able to relate spiritual traditions to corporate and individual practices that sustain their own prayer life and spirituality,	are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality,

D. PERSONALITY AND CHARACTER

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

E. RELATIONSHIPS

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

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

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

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

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

support in a fresh expression context within a mixed economy.

within a mixed economy, including belonging to a peer learning network.