

Guidelines for the Newly Ordained and their Incumbents

Ordinations 2017



DIOCESE OF
LICHFIELD



DISCOVERING
THE HEART OF GOD



GROWING
DISCIPLES



REACHING
NEW GENERATIONS



TRANSFORMING
COMMUNITIES



PRACTISING
GENEROSITY

The Church of England
around Staffordshire, northern
Shropshire and the Black Country

Welcome to ordained ministry in partnership with all God's people in Lichfield Diocese



'Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?' That is the question which you were or will be asked at your ordination both as deacon and priest, and your answer was or will be: 'By the help of God, I will'. The question and promise are a powerful reminder of the lifelong learning and formation that must underpin our ministry as deacons and priests. That commitment to education is particularly crucial in the years immediately following ordination, when the habits of lifetime of service of God and his people are being formed in us.

In the Diocese of Lichfield, we take that commitment very seriously, devoting a substantial resource of high calibre to it, through our own diocesan staff and through our partnership with the Queens Foundation. My expectation is that you in turn will make a correspondingly strong commitment, prioritising IME meetings and events, and entering fully into the shared learning which lies at their heart. The guidance we receive from the Holy Scriptures speaks to us with a fresh vigour and directness when we prayerfully integrate our studies with the everyday realities we are encountering in our ministerial service, and when we are opened up to insights from one another too. I am glad that IME phase II in this diocese is delivered through a framework that is biblical, contextual and ecclesial; my hope is that through your whole-hearted participation in this programme you will find your excitement is constantly in learning more and more of the mysteries of God's loving purposes in Christ. May what was said of the Jewish communities of Eastern Europe be said of the curates of Lichfield: 'They get drunk with the love of learning in the way that other people get drunk with the love of wine'.

Michael Lichfield



The Church of England around Staffordshire, northern Shropshire and the Black Country

Index

Contents

Ordinations 2017	1
Introduction	5
A Introducing the Guidelines	6
1. Who are these guidelines for?	6
2. What is IME Phase 2?.....	6
B The training framework for IME Phase 2	8
The Curate’s complementary learning and qualifications	8
1. The Curate, the Training Incumbent and the Diocese.	8
2. The Training Incumbent and the Training Community.....	8
3. The Training Incumbent/Curate relationship.....	9
C Formational groups	11
D The IME Phase 2 programme	12
Shape.....	12
1 New Deacons Day/Evening (Compulsory)	12
2 Residential training week-ends and training days/evenings	12
3 Diocesan training events and courses	13
Written requirements	13
E. Reporting, written work and assessment	14
Supervision	15
Year 1.....	15
Priesting Report.....	15
Permanent Diaconate.....	15
Written work	15
Year 2.....	16
Mid-term assessment.....	16
Written work	16
Year 3.....	16
Assessment.....	16
Written work	16
Interviews	16

F At the end of curacy – what next?.....17

For NSM and Stipendiary curates..... 17

For stipendiary curates and NSMs trained for Incumbent status posts:..... 17

For non-stipendiary curates trained for Assistant Minister posts 18

For OLM curates..... 18

G. Guidelines if problems arise for the newly ordained.....19

Appendix 1.....

Learning Agreement for a Training Post - June 2017 entrants

Appendix 2.....

Appendix 3.....

Accredited Programme for IME Phase 2.....

Appendix 4.....

IME Phase 2 - September 2017

Year 1.....

Year 2.....

Year 3.....

Introduction

I am delighted to welcome you as a newly ordained curate in this Diocese. I have responsibility for you, on behalf of the Bishop, for the next stage in your training in ordained ministry. This is the second part of your Initial Ministerial Education (IME Phase 2). During this time you will undertake training and assessment within the Diocese, as you engage in ministry under the supervision of your Training Incumbent and as part of a group of curates. The details of this are set out in these guidelines. I look forward to getting to know you.

You will also be in contact with Jodie Galley (for training) and Angela Bruno (for reports) in the Ministry Department. They will be able to answer many of the queries relating to the Diocesan provision for training and will be responsible for receiving and sending out material from you and to you.

We live in a time of change, in which we see God working in new ways through the church. Holding together traditional patterns of church life and exploring the new is exciting and, at times, a struggle. Enabling the culture of the church to change so that the ministry of all God's people is recognised and supported is at times a joy and at times hard work and sometimes both. We aim to support you in this as you work towards taking your place, in ordained ministry, as assistant ministers or in incumbent status roles.

2017 will be our sixth full year with the provisions of Common Tenure. We also continue our implementation of the recommendations of the General Synod report, 'Formation within a learning church' (usually known as the Hind Report) and its successor 'Shaping the Future'. We recognise that IME phase II is a training role, in continuation of IME phase I, this includes;

- Use of the House of Bishops' Formation Criteria, to plan ministerial experience in curacy
- A regular study day for those in full time ministry, pro rata at 15% of ministerial time for those in part time parish ministry
- A programme to promote theological reflection upon the practice of ministry, within an accredited programme for those in full time ministry
- Ongoing assessments of ministry itself, against the House of Bishops' Formation Criteria. Our aim has been to make those assessment formative in nature, so that assessment contributes to learning as well as giving the Bishop the evidence for his letter recommending your fitness for posts beyond initial training.

To further promote growth and development in curacy, our Training Incumbents are chosen for their ability to train our new ministers and are themselves required to attend a training course prior to the start of the curacy.

*The Rev'd Lesley Bentley
Director of Ministry
January 2017*

A Introducing the Guidelines

1. Who are these guidelines for?

These guidelines introduce the Initial Ministerial Educational programme (IME Phase 2), that is specially designed for those in the second phase of their training in ordained ministry. (The first phase, IME Phase 1 has brought them to the point of ordination as Deacon.)

They are issued to all newly ordained curates, their training incumbents and all those involved in the training and support programme.

Those exploring the possibility of a curacy in the diocese will also find these guidelines to contain a helpful summary of the training programme, its requirements and the vision that shapes it.

It would be helpful for church wardens in training parishes to have read these guidelines and to be clear about the expectations upon a curate in the initial training period. When there is the possibility of a vacancy or absence of training incumbent for a period for whatever reason, it becomes essential that church wardens are familiar with these policies and practice. During a vacancy curates in IME Phase 2 will also be provided with a mentor.

The IME programme itself is always open to adjustment and improvement, particularly at the present time following the recent changes in clergy terms of service. If necessary any further changes will be notified and incorporated into these guidelines. In 2013 we began a partnership with the Queens Foundation a local theological college so that the programme has, from Autumn 2013, become a validated programme for those preparing for Incumbent status ministry. This is also an option for those preparing for assistant status ministry, for whom a non-accredited programme is also available. Further details are set out in the appendices.

2. What is IME Phase 2?

Ordination and curacy are very significant times in ministry. A first curacy is a time of preparation for ministry with greater responsibility. For most NSMs and all OLMs this will be for responsibility within a parish team. For MSEs this will be for greater responsibility as ministers within the workplace as pastor and in a representative role. For stipendiary curates this will normally be for responsibility as an Incumbent or as a chaplain. Some NSMs will take similar responsibility if offering for 'house for duty' posts, although a change of status procedure is required for those NSMs wishing to move to a post with cure of souls, even if this is unpaid. All those engaged in ministry need to be people of God able to;

- reflect theologically on the culture around them
- bring the good news of the gospel to church and community
- work co-operatively with other Christians in the ministries to which God has called them, enabling them to exercise that ministry
- work collaboratively with others outside the church to promote the Kingdom of God
- be, themselves, competent pastors

- find the resources for their ministry and their own discipleship in their own relationship with God through Christ and through the empowering of the Holy Spirit.

In addition, those engaged in incumbent status need to be able to work flexibly to

- supervise the ministry of others
- exercise leadership within the parish setting
- exercise leadership within their community
- manage the work of the local church

This is set out in detail in the House of Bishops Formation Criteria Church of England website. The statements are reproduced in appendix 2.

<https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx>

B The training framework for IME Phase 2

The Curate's complementary learning and qualifications

Curates begin their ordained ministry with a range of knowledge and skills learned in a previous work place as well as life experiences, which have shaped their understanding and behaviour. These, together with their background in church life and lay ministry, are important components of future learning.

One of the priorities in the early meetings between the new curate and training incumbent must be to identify, using the House of Bishops' Formation Criteria, existing areas of ministry in which they are already capable. It is important that these are recognised, and their appropriate contribution valued alongside the development of new areas of ministry.

Fulltime curates are allocated a study day as part of their training (with the time pro rata for others). Where curates are expecting to have the need to continue academic work that has been started at college (e.g. finishing a dissertation) or on a course then a discussion must take place with the Director of Ministry at the earliest possible stage so that arrangements can be made to fit this in with the accredited IME Phase 2 programme

Three core relationships need to be working together to form an effective training framework.

1. The Curate, the Training Incumbent and the Diocese.

The Diocesan Bishop holds final responsibility for the training of the newly ordained for ministry within the Church of England. To enable this training to take place he has appointed the Director of Ministry to oversee the training programme. To enable him to provide a reference at the end of the training curacy for appointment as an assistant minister or an Incumbent status minister (whether in another parish as is usual for stipendiary candidates and some NSMs or in the same parish for other NSMs and OLMs) he will need to be satisfied that the candidate has fulfilled the House of Bishop's formation criteria and the required minimum period in ordained ministry. Ongoing assessment based on evidence provided by the curate, the training Incumbent and others will form the basis for this final reference. Attendance at IME events is therefore mandatory except in the case of family emergencies or illness. Completion of assignments is compulsory.

2. The Training Incumbent and the Training Community

An effective professional working relationship of a training incumbent and curate, within a recognition that God has called them both to ordained ministry, is vital to healthy ministerial development. The local church community also plays a key part in establishing and nurturing the new minister in those first years. Training is understood as a collaborative experience – the establishing of diaconal and priestly ministry as part of a serving priestly community.

Training Incumbents are carefully chosen and trained by the diocese for their perceived training ability, experience of ministry and the context in which they are ministering. They receive training supervision for all aspects of the training relationship. They have regular development days together to reflect on and strengthen their effectiveness and support them in this vital and formative role.

3. The Training Incumbent/Curate relationship

The following points are essential in forming a good relationship and are given high priority.

- a) **The interview process for prospective curates.** This should be as full as possible and expectations on both sides fully explored. (In the case of OLMs this process will already be underway).
- b) When a new curate arrives priority attention should be given to **formalising the Learning Agreement** to the satisfaction of both parties. This can be started before the curate arrives but should be completed within the first three months after ordination. The outline of this agreement is to be found at Appendix 1. Role descriptions and working agreements are not required in addition to this.
- c) Part of their ministry to one another and the parish is **regular worship and prayer together.** Patterns of prayer will vary within local teams and traditions.
- d) The **regular staff meeting** is essential and cannot be satisfactorily replaced by a short chat after the daily office. This should be weekly with fulltime staff and at convenient intervals for others, but never less than once per month. The meeting will include a review of the past week, forward planning for next week, exchange of pastoral information and detailed arrangements for coming events or responsibilities.
- e) A **regular study day** should be agreed. This will be essential for successful completion of the requirements of IME Phase 2. It should not be used for matters such as preparing sermons or housegroup material. For some parishes and curates a 5 day study week every 5 weeks serves this purpose better than individual study days. This is a matter for local agreement. Where study days are lost at time of pressure, these must be allocated at a later date eg study days lost in Advent could form a study week early in the new year.
- f) Regular time for the **supervision of ministry** must be allocated. This is a distinct process separate from the staff meeting agenda. Its purpose is training and its focus will be on reflecting theologically on ministry within the parish, reviewing aspects of the curate's ministry, and exploring areas of concern in his/her ministerial development. Some of this will be framed by an advance agreed agenda (e.g. check through the Formation Criteria or review the Learning Agreement). Space should be given for the curate to come with their own questions and reflections.
- A weekly supervision session is essential for those in full time ministry within the parish, particularly in the first year, reducing, in a manner appropriate to the local situation, to monthly by the end of the curacy. For those offering less time in fulltime ministry supervision sessions should be at least monthly. Where there are a number of curates it is important to ensure that individual supervision is available.
- g) One area where the curate may especially appreciate help is in **realistic planning of the daily and weekly programme.** The training incumbent should be prepared to share his or her experience (warts and all!) and enable their colleague to divide time realistically with reasonable space for reading, prayer and single/family life issues - as well as parish commitments. Formational groups are another context in which this issue may be shared.
- h) The curate will arrive having received a **Final Report** from the theological college or course. The training incumbent will be sent a copy of this report, by the DDO, and should use it, in consultation with the curate, to look at training needs.

i) Both training incumbent and curate will receive at the time of ordination a list of dates for **diocesan IME Phase 2 events**. They should check these together in their diaries along with advance dates arranged for the Formational Group by the group convenor. All these activities are regarded by the diocese as mandatory in the first three years. Absence should only be requested of the Director of Ministry in the case of family emergencies or illness. Permission is given by the Area Bishop to whom all but the most obvious cases will be referred. The fact that the event clashes with a customary day off or the need for service cover is not regarded as a legitimate reason.

j) **Home and family**. Entering ordained ministry demands considerable adjustments to home, family and social life. For married curates it is important to be sensitive to the adjustments of the family to new life in the parish. A sensitive consideration is the degree to which the curate and spouse feel called together to ministry in the parish. These hopes and expectations need talking through and reviewing through the curacy. A single curate will also be making very practical adjustments to their own patterns of social life and friendship that require support and understanding. It may be useful to a single curate to take 2 of their allocated days off together to facilitate travel to be with friends or family. The diocesan guidelines for those on Common Tenure indicate that all clergy should be able to take 2 days off together every month, thus adding an extra day off in that week.

k) **Support for the training relationship**. Even when it is good, the training relationship can be demanding and complex. There are two meetings each year for Training Incumbents. The Director of Ministry can be contacted where help is needed.

l) **Child and Vulnerable Adult Protection and Professional conduct of ministry**. It is essential that the curate is fully introduced to church policy and understanding of Child Protection legislation. A specialist advisor is available in the diocese. Regular training sessions and it is expected that **curates will attend one such session in their first year**. It is also important to share understanding of professional conduct and boundary in ministry. All clergy holding the Bishop's licence are expected to be familiar with the **Guidelines for the Professional Conduct of the Clergy**.

<https://www.churchofengland.org/about-us/structure/general-synod/about-general-synod/convocations/guidelines-for-the-professional-conduct-of-the-clergy.aspx>

C Formation groups

IME Phase 2 formation groups are meetings of curates in a locality (usually an Episcopal Area). The purpose of these meetings is to facilitate formation in ministry. The group will form a Christian community of ordained ministers, in which such formation can take place. The group is likely to reflect the breadth of understanding of ordained ministry within the Church of England. In this way it mirrors the Church into which the curate has been ordained. It is expected that curates will attend groups except when prevented from doing so by illness or family emergency.

To enable formation the groups will be a place apart from the work of ministry, in which reflection can take place. The core of reflection will be asking the questions of experience in ministry;

- How does this affect me?
- In what way is this experience forming me as a minister?
- Where is God in this situation?

The groups will therefore be responsible for their own agenda, although this will include on-going reference to the written requirements of IME Phase 2. The group convenor will facilitate this. The groups will be responsible for their own timetable which will take into account immovable engagements and holidays booked well in advance. The group takes precedence over parish events (including funerals) and chapter meetings. It will be expected to meet every six weeks to begin with, although this may be reduced to 6 times per year in years 2 and 3, according to the decision of the group.

To facilitate the formational role of the group the content of meetings will be confidential to the members of the group. However, Convenors will be free to share general issues that arise. Attendance at group meetings is compulsory for all curates. This will be recorded and used as part of the final assessment of curacy.

Group convenors are expected to attend twice yearly meetings where they will engage in peer supervision. In the event of a curate facing significant difficulties in their training parish the tutor will refer the curate, with their permission, to the Director of Ministry.

D The IME Phase 2 programme

Curates are trained in a parish setting on behalf of the Diocese and the wider church. The Diocese exercises care over the choice of Training Incumbents and Training Parishes and monitors the training given to curates. It retains overall responsibility for the delivery of that training which is delivered via the Training Incumbent and the provisions of IME Phase 2. The curate is responsible for his or her own ministerial development, by making sure that s/he receives any training that s/he requires in addition to the Diocesan programme.

The greatest amount of training time is spent in parish ministry, offering ministry within a Christian community, under the supervision of the Training Incumbent. The recommendation of the Hind report is that 15% of the training time is allotted to continuing study. This works out at a day per week for fulltime stipendiary curates and can be worked out pro rata for others. Time will also be spent in formational groups, described earlier in this document.

Shape

1 New Deacons Induction Day/Evening (Compulsory)

July 4, 2017 6.30pm – 9.30pm (including dinner), Shallowford House, for those offering less than half time to parish ministry

July 5, 2017, 9.30am – 4pm (including lunch), Shallowford House, for those offering half to full time in parish ministry.

A day for those taking part in the accredited programme has been arranged in the autumn at the Queens Foundation in Birmingham. **September 14th, 2017**, 9.30am – 4.00pm

An evening has been arranged for those taking part in the non-accredited programme, **September 14th, 2017**, 6.30pm – 9.30pm, Shallowford House, including dinner.

2 Residential training week-ends and training days/evenings

(Compulsory)

Every curate will attend six weekends spread over three years and a number of days or evenings. Weekends run from Friday evening to Sunday lunch with the assumption that Sunday evening will normally be kept free of parish involvement. In 2017 there is one weekend, **November 17 – 19, 2017**, at The Hayes, Swanwick. The following residential weekend will be at Shallowford, **January 26 – 28, 2018**,

3 Diocesan training events and courses

(Usually optional)

Lists of events and resources are published in the Ministry, Mission and Transforming Communities sections of the diocesan website.

Two regular diocesan events need mentioning here.

- a) The Bishop's Clergy Conference at Swanwick is programmed every two or three years. All stipendiary diocesan clergy are expected to attend this conference. All others are strongly encouraged to come if possible. Curates are funded, as far as possible, by the Ministry Department as part of their ministry development. The parish may be expected to find a small part of the cost and will be expected to fund travel to the venue. The next conference is **Monday 23rd – Thursday 26th April 2018**
- b) The annual Selwyn Lectures are given in the Cathedral at the invitation of the Bishop, normally in the autumn. All stipendiary diocesan clergy, including curates, are expected to attend as part of their ministry development. Other clergy are strongly encouraged to attend if at all possible.

Written requirements

As part of the assessment and reflection process in curacy, each curate will be expected to produce some written work each year, either as part of the academic programme or the internal programme. This will promote reflection on some key areas of ministry and provide evidence of good practice and reflection upon it, both theological and ministerial. Assignments are submitted anonymously for university marking. When this is completed curates will be requested to hand in their assignments to the Director of Ministry, as part of the evidence that they have met the learning outcomes. This will add a record of experience to the academic mark.

E. Reporting, written work and assessment

In a rapidly changing society and a changing church it is important that the church is able to assess whether people have the tools to exercise their particular area of ministry.

The old model of theological education, still around when many of today's clergy were trained was of a group of men (mainly) clustered around a wise priest(s). Formation in preparation for ordination took place, in the context of the development of discipleship, in ways appropriate to the new role. There are perhaps new approaches to this, but essentially this task remains the same, enabling growth into God's calling within the context of community. Theory, theological and practical, was taught which the ordained ministers then went out to practise, initially under supervision, in curacy. The model, in relation to ministerial practice, was essentially static and controlling. Ordinands and curates learnt what to do and how to do it. We are now in a very different world. Whilst some of this remains appropriate, the emphasis is much more on mission, on finding new ways of enabling people to respond to God, ways that are changing and will keep changing. We cannot teach people how to do this with a model that will last for the whole of their ministry, or even the whole of their time in one place. We can give people the tools to work out an appropriate response for themselves in each situation, tools primarily associated with reflection and discernment. Even the word 'tools' is too static, though. A trowel and spade are made in a particular way for a particular job, which does not change. (There are new weeds and new plants, but the task is essentially unchanged) The tools we need our new ministers to have must themselves be flexible and able to change as the task changes. The essential framework remains the same - enabling people to come into, and grow in, relationship with God, in community, in worship and God-given ministry. The means of doing this is changing quickly and dramatically. We not only have to deal with changes in society and church going but in the very way in which we think and the values associated with this. Our ministers need to develop as reflective practitioners, able to discern God's working in the world around them and to co-operate with that, and able to help the Christian communities of which they are a part to do the same.

All of this means that assessment cannot be built simply around, 'can s/he do this task'. Fair and just assessments of fitness to move on to the next 'stage' in public ministry need to be made. The assessment below looks at each area of ministry and discipleship and asks whether it has been demonstrated that the curate has the appropriate tools, formation, gifts and abilities to be effective in ministry in a new area and with more responsibility.

To enable the development of good practice in ministry the curate's work will be subject to ongoing assessment. The primary purposes of this are;

- i. to identify those areas of work where the curate will benefit from greater experience
- ii. identify areas where the curate has previous experience that can be seen to have contributed towards the fulfilment of the House of Bishops' formation criteria
- iii. identify particular areas of gifting and ability that will help in the discernment of future ministry
- iv. to identify areas where they experience weakness in ministry and find ways of addressing these
- v. to pro-actively identify areas of experience within parish ministry that will help the curate to meet the learning outcomes.

Supervision

The most important ongoing assessment will come during the process of supervision as Curate and Incumbent look together at aspects of the Curate's ministry, reflecting upon practice and identifying possible improvements. This will be an ongoing process during curacy. For those in full-time ministry this should be at least weekly to begin with, reducing to a minimum of monthly at the end of the curacy. For those offering part of the week to parish ministry the timing should be worked out pro rata, but should never be less than once per month. MSEs might like to discuss their ministry in the work place with their Incumbent or may like to find a mentor outside of the parish. This should be discussed with the training incumbent or the Director of Ministry.

Year 1

Priesting Report

This traditional report will be made by the Training Incumbent and Curate just before Easter in the Diaconal Year. A pro forma will be provided by the Diocese that will enable reporting to be made that reflects the ordinal but also the framework of the House of Bishop's Formation Criteria. Copies of the report are sent to the Director of Ministry and the Area Bishops, who will arrange to interview the deacons prior to the ordination.

Permanent Diaconate

Reports will be made as above and an interview with the Area Bishop will follow. A pro forma will be provided by the Diocese that will enable reporting to be made that reflects the ordinal and the House of Bishop's learning outcomes. Copies of the report are sent to the Director of Ministry and Area Bishops, who will arrange to interview the deacon before the summer.

Written work

All curates will be expected to provide written work in accordance with the Diocesan IME Phase 2 training scheme.

Year 2

Mid-term assessment

This assessment will again be against the House of Bishop's learning outcomes. It will include 360 degree reporting by members of the congregation and the Incumbent, with the findings of the congregational reporting being reflected back to the curate by a Bishop's Assessor. It will also include the presentation of written work, from IME phase II assignments, to the Assessor. The aim of this assessment is to monitor progress towards the House of Bishop's formation criteria at a time when there is time available for weaknesses to be addressed. The assessment takes place after Easter and before the end of June of year 2 of the curacy. The report on this assessment is made to the Director of Ministry and forwarded to the Diocesan Bishop and the Area Bishop. Following this assessment the Director of Ministry will meet with the curate and the incumbent to discuss continued training. NSMs and OLMs offering limited time to parish ministry may opt to delay this assessment by one or two years.

Written work

Work will continue according to the Diocesan scheme.

Year 3

Assessment

A final assessment will be made by the Training Incumbent against the House of Bishops' formation criteria in December of year 3. This will make particular note of progress in areas seen to be weaknesses and areas where experience was found to be lacking, in the second year assessment. For those who choose to delay their mid-term assessment this will be the December following the assessment.

Written work

Work will continue as above.

The reference that a curate is fit to practice will not be provided until all reports and written work have been received. In the rare event of the Bishop not being able to recommend that a curate moves onto a post of further responsibility, this will be fully discussed with the curate concerned and assistance will be given to discern the way forward.

Interviews

The Area Bishops will interview all stipendiary and other Incumbent status candidates in the first months of the new calendar year in year 3, to discuss his final recommendation and to talk about possibilities for future ministry. From this point on candidates are free to apply for posts and to seek an interview with the clergy appointments advisor, although no move is allowed before the Spring Bank holiday week (at the end of May). Permanent assistant staff will be seen by the Area Bishop or a senior member of his staff in the Spring or early Summer of Year 3, or a later year if the mid-term assessment is delayed.

F At the end of curacy – what next?

The following guidelines are in place to help this process.

For NSM and Stipendiary curates

1 In January of year 3, curates intending to move to an Incumbent status post will be invited to a meeting at which the procedures for moving to new posts will be explained. The purpose of this meeting is to **explain**, not to prompt action or raise premature anxiety. It will be made clear that **there should be no exploration of any new post** within or outside the diocese **before the interview with the Bishop sometime after Christmas of year 3**. Moves within the church require a Bishop's reference, giving an assurance of satisfactory completion of IME Phase 2. This will not be available before the meeting and depends upon the Bishop being satisfied that the curate is ready for a post of greater responsibility. The Area Bishop should **always** be informed and consulted about any personal initiatives or approaches from others regarding moving on. It is not expected that curates will be licensed to a new post before the end of three years of curacy (July of year 3) at the earliest. Moves are permitted from the May Spring bank holiday week onwards.

2. Reflection on the following questions may help to prepare for these meetings.

- what are my gifts and personal strengths in ministry?
- have I developed a specialist interest in some area of ministry during my first curacy?
- what family commitments may be relevant to a future move.

These reflections can be set alongside the possibilities for moving on. These would include;

For stipendiary curates and NSMs trained for Incumbent status posts:

- **a parish post** (incumbent, team vicar or in some cases - a second curacy)
What sort of parish? - urban, suburban, rural, etc.
- **a specialist post** (Chaplaincy in a hospital, prison, industry, university; teaching at a theological college or course; some other type of sector ministry.)
- **a period of ministry overseas** (this may be because of interest in a missionary society or contact with some part of the world.)
- Following the Meissen Agreement, there are openings for a 4th year in Germany before proceeding to a new post (relevant theological and linguistic skills would be necessary).

It is to be noted that a change in category from NSM to stipendiary ministry can only happen after a due process of discernment and with the permission of the Candidates Panel (who may require the candidate to undertake further training) and the agreement of the C of E Pensions Board.

For non-stipendiary curates trained for Assistant Minister posts

- Remaining in the present post, as Associate Minister or Priest, in which case this occasion should be marked with a special service or event so that the congregation understands that the curate is now a fully trained minister. The Learning Agreement will come to an end, a new statement of particulars will be issued and a new role description should be drawn up.
- Moving to a new parish as Associate Minister or Priest
- Moving to a 'house for duty' post in an assistant capacity.
- Changing category to stipendiary or incumbent status NSM ministry. This will only happen after a due process of discernment (which will probably require the candidate to undertake further training) and with the permission of the Candidates Panel and the agreement of the C of E Pensions Board.

For OLM curates.

It is important that the end of the training period is marked and that the parish understands that the curate is now recognised as a fully trained minister. It is recommended that there is a special service in the benefice to mark this event. Under Common Tenure the Learning Agreement will come to an end, a new statement of particulars will be issued and role description must be drawn up.

G. Guidelines if problems arise for the newly ordained

Occasionally problems arise in the working relationship between the curate, training incumbent and others – because we are all human. When such problems arise, it is a temptation to see it as a personal failure rather than as offering an opportunity for significant growth.

Examples of work related problems could be: perceived inappropriate use of authority, bullying, lack of training, personality clashes, unrealistic expectations, or communication breakdown. Sometimes it is just the 'chemistry'. This list is given as an illustration only and is not exhaustive. In all such situations there will be a concern to support and enable all concerned.

The following guidelines set out ways in which the issues may be constructively addressed.

- It is in everyone's interest that problems are addressed at as low a level as possible. Many minor issues of disagreement or misunderstanding will be sorted out at an informal meeting of the curate and his/her training incumbent.
- If this is not felt to be appropriate then the Director of Ministry can be contacted in confidence. He/she will be able to advise the Curate or Incumbent as to any appropriate future steps and provide support where necessary.
- A formal 'grievance procedure' is available for those occupying their office under Common Tenure, designed to provide a clear way in which clergy can seek fairly and quickly redress for any problem relating to his or her role. Details of where to access this are to be found in the curate's Statement of Particulars and the full text in the Diocesan guidelines (sent out at the time of appointment as a CD).
- The Lichfield Diocese also provides a confidential counselling support network which is available to all clergy, their spouses and their families. Details can be obtained from Jodie, Angela or Lesley or via the Diocesan website at <https://www.lichfield.anglican.org/listening-ear/>

Appendix 1

Diocese of Lichfield

Learning Agreement for a Training Post - June 2017 entrants

1 Introduction

1.1. This Learning Agreement is not intended to be a legally binding agreement but it ensures that the learner and their supervisors have discussed, understood, and accepted the expectations of the training post. Under the Clergy terms of service Measure the curate will also be given a statement of particulars.

1.2. The agreement is between:

The **learner**

[the Reverend or other title] [name], as Assistant Curate of [parish],

and the **supervisors**

the incumbent *[the Reverend or other title] [name], as the incumbent of [parish] ,*

and the diocesan supervisor The Rev'd Lesley Bentley, Director of Ministry, appointed by the Bishop of Lichfield.

2. Duration

2.1. The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The post is for a 4 year period (stipendiary) 5 year period (NSM/OLM). The learning agreement should be reviewed regularly and at least once a year. The agreement should specify the amount of time to be offered to parish ministry. For some this is designated as fulltime. For others it will be a proportion of the working week, expressed as a percentage or as a number of sessions per week. In the case of those offering a varied amount of time each week a monthly average should be given. (In rare cases, such as for those working in a secular occupation with periods of time away from home, the average may be given over a greater period.)

3. Mutual Expectations

3.1. The learner and supervisors have discussed the purpose of ministry in the parish/benefice and how the incumbent sees his or her role in relation to the congregation and community. A note of this discussion has been made and is attached to this agreement, it covers the following points:-

What the incumbent can expect of the curate:

What the curate can expect of the incumbent:

Parameters of authority and confidentiality.

3.2. It is agreed that there will be consideration of the learner's specific training needs relating to their personal development and IME Phase 2 and a pathway should be agreed.

3.3. It is the responsibility of the incumbent and learner to identify opportunities for training in the parish, in accordance with diocesan guidelines.

3.4. It is the responsibility of the learner to participate in identifying their personal training needs; to co-operate with the supervisors; to attend training programmes provided by the diocese; and to keep an appropriate record of their development according to diocesan guidelines over the period of the training post.

4. Supervisory and Working Arrangements

- 4.1. The Director of Ministry Development has explained the respective roles of themselves and the other member/s of the supervisory team
- 4.2. The supervisors and learner have agreed who is responsible for arranging formal meetings/contact and agree the agenda, if appropriate, for the regular formal contacts each year (at least once per week in the first year of the appointment for full time training posts, scaled down pro rata for other posts, but never less than once per month) between learner and supervisor or supervisory team. However additional meetings may be initiated if necessary.
- 4.3. It is the responsibility of the learner to make a record of the formal contact with their supervisors, along with a list of any agreed action points.
- 4.4. The supervisors will ensure that the learner is advised of appropriate diocesan policy and procedures. The student agrees to observe these requirements.
- 4.5. The supervisors will give guidance about the nature of work to be carried out and the standards expected.

5. Allocation of Time

- 5.1. A programme has been prepared, agreed between the learner and supervisors and attached to this agreement to show how the learner's time will be allocated appropriately to the following activities. It is not expected that every activity will be entered into every week or even every month. The number of sessions offered to parish ministry each week or the proportion of time to be spent in parish ministry should be noted. For those in full time ministry this should be noted just as FT. This programme also details any quality standards we have agreed will be maintained.

Worship

Time spent in attendance

Conduct of public worship

Developing, leading and creating liturgy

Time spent preaching

Spirituality and personal development

A regular pattern of private prayer and daily worship

Provision of spiritual direction/companionship and time off to receive

Annual Retreat (at least a minimum of 5 days for full-time posts in addition of annual leave allowance. For part-time posts it should be in proportion to their ministerial time commitment)

Spiritual reading and reflection

Structured learning and reflection

no less than 15 % of ministerial time each week, (for full-time posts this is the equivalent of one day per week – the study day should be specified, proportional for part-time posts).

As described in to the agreed IME Pathway

Team Working

Staff and Team meetings

PCC, Deanery, Deanery Synod and Chapter meetings

Pastoral Responsibilities

Supervision and development of Lay ministry

Conducting of occasional offices

Engaging in the community and relative institutions

Developing an area of pastoral ministry

Administration and Finance

Time/diary management

Organising the office

Correspondence

Managing parish finance – fees and expenses

Familiarisation with church law and regulations

Time off and annual leave

The weekly day off has been specified / For part-time the days available for ministry have been agreed

Clear and timely arrangements are agreed for cover during periods when the incumbent or other supervisors will be unavailable.

Arrangements for agreeing annual leave with the incumbent

The working week will not exceed 48 hours.

6. Progression and Monitoring

- 6.1. The supervisors will ensure that the student is aware of the requirements for progression including the procedures for supervision sessions, reviews of progress and the methods of assessment and in particular: the assessment for priesting or entry into the second year of the diaconate; and the final assessment at the end of training, both of which will be subject to assessment against an agreed national standard.
- 6.2. The learner and the supervisors will agree deadlines for the completion of tasks and submission of work.
- 6.3. The supervisors will outline the extent of assistance that will be given for the learner to prepare work and the responsibility the supervisors will have to report on the student's progress to the Bishop and Director of Ministry Development.
- 6.4. The supervisors will ensure that the student is made aware of any inadequacy in his/her progress or standards of work below that generally expected, confirming this in writing to the student and arranging any supportive action necessary.

6.5. Any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn should be brought to the attention of the supervisors.

7. 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 incumbent status / an assistant curate post / a pioneer minister post]*.

We reached agreement on our roles and responsibilities as learner and supervisors in accordance with the above summary.

Learner

Incumben

Director of Ministry

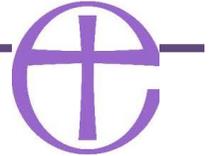
Once signed a copy of this agreement should be kept for reference by each party.

This agreement should be completed within three months of receipt

Appendix 2

Copied wholesale from CofE-Ministry.org.uk

<https://www.churchofengland.org/media/2139103/formation%20criteria%20for%20ordained%20ministry%20approved%20hofbps%20dec%202014.docx>



FORMATION CRITERIA with mapped Selection Criteria

for ORDAINED MINISTRY in the CHURCH OF ENGLAND

December 2014

STRUCTURE OF THE FORMATION CRITERIA	2
Dispositions, understanding and skills	2
Progression	3
Ordained Pioneer Ministry	3
USING THE FORMATION CRITERIA.....	4
A. CHRISTIAN TRADITION, FAITH AND LIFE	5
B. MISSION, EVANGELISM AND DISCIPLESHIP.....	6
C. SPIRITUALITY AND WORSHIP	8
D. PERSONALITY AND CHARACTER.....	10
E. RELATIONSHIPS.....	11
F. LEADERSHIP, COLLABORATION AND COMMUNITY.....	12
G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND	13
ORDAINED PIONEER MINISTRY	15

STRUCTURE OF THE FORMATION CRITERIA

Dispositions, understanding and skills

The Formation Criteria are organised under seven headings:

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

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

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

Progression

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

Selection Criteria

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

IME Phase 1 and Phase 2

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

Ordained Pioneer Ministry

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

IME Phase 1

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

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

IME Phase 2

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

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

• USING THE FORMATION CRITERIA

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

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

A. CHRISTIAN TRADITION, FAITH AND LIFE

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

B. MISSION, EVANGELISM AND DISCIPLESHIP

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

2.

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

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

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

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

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

C. SPIRITUALITY AND WORSHIP

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

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, and those of others of all ages and stages of life.	are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.
4.	Candidates' spirituality should be world-engaging.	Ordinands have a spirituality that informs their relationship with others and their engagement with the world. They ...	Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...
		are increasingly able to discern God's presence and activity in the lives of others and in the wider world.	are able to help others discern God's presence and activity in their relationships and in the wider world.

D. PERSONALITY AND CHARACTER

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

E. RELATIONSHIPS

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

F. LEADERSHIP, COLLABORATION AND COMMUNITY

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	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, <i>and for exercising creative team leadership [post of responsibility]</i> .	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.

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

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

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

ORDAINED PIONEER MINISTRY

AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
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 support in a fresh expression context within a mixed economy.	are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.	

Appendix 3

Accredited Programme for IME Phase 2

Diocese Of Lichfield And The Queens Foundation In Partnership

All curates entering IME phase II in the Diocese of Lichfield are required to enter into the training provided by the Diocese. This training facilitates theological reflection upon the practice of ministry. The Diocese provides this training in conjunction with the Queens Foundation, to enable us to deliver high quality training. For those working towards fulfilment of the House of Bishops Formation Criteria for Incumbent status ministry, this is the Queens Lichfield pathway. (Appendix 3) For those working towards the Assistant status criteria, this is the Lichfield pathway, (Appendix 4) although curates on this pathway may choose to undertake the Queens Lichfield pathway.

Criteria for the choice of pathway

The Queens Lichfield Pathway 2016

As a Diocese we are committed to the professional development of our clergy as well as their spiritual growth. We believe this system of accreditation will provide a framework and expectation for CMD beyond and during the IME phase II years which is in keeping with the aspirations of Common Tenure. The accredited pathways will improve the delivery of IME phase II by enabling curates to engage in more rigorous reflection upon their parish experience, thus better preparing them for posts of responsibility in the future. The modules all involve engagement with, and reflection upon, current practice. They are concerned less with the acquisition of knowledge than with the development of theological understanding, skills and formation within the context of ministry. Theological reflection is now widely taught in pre-ordination training and we shall expect curates to be able to use this learning in their ministry. There will be flexibility within this model to vary the modules to reflect the needs of a changing Church in the years to come. We will engage with areas such as future patterns of ministry, dealing with change and conflict, managing expectations, enabling the ministry of others and collaborative working.

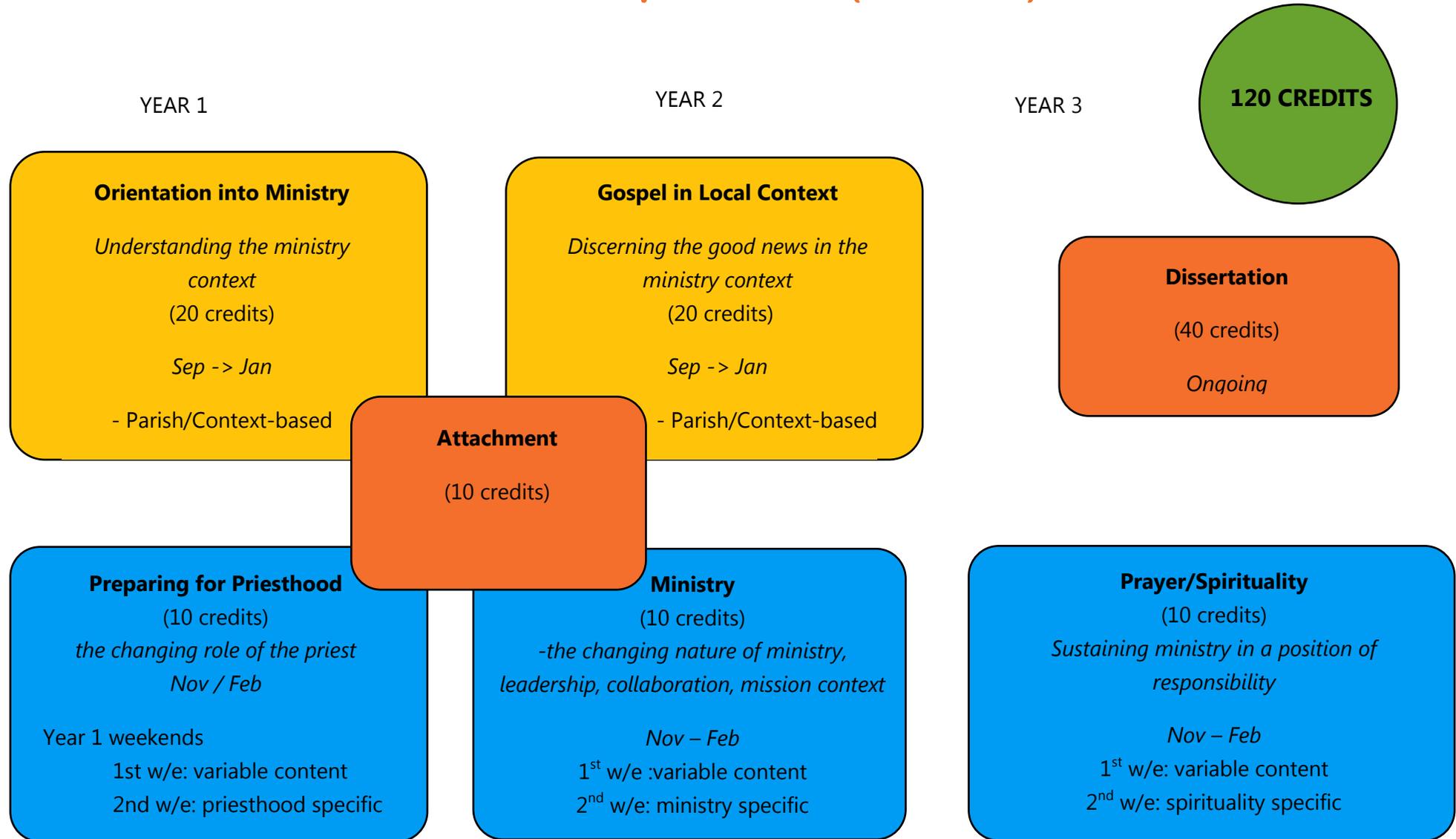
The programme will be available at both levels 6 and 7, enabling curates entering with an undergraduate diploma to complete a degree and others to gain a graduate or post-graduate diploma or even to work for an MA. Our aim is to enhance the delivery of IME phase II, so the existence of an equivalent or higher qualification will not mean that curates do not take part in the programme. All fulltime curates are expected to take a study day every week. Much of the raw material for the programme will come from the daily activity of ministry, so combined with the study day this should provide sufficient time for completion of the programme in 3 years of curacy. The programme will be open to all curates, some NSMs and OLMs may wish to study in their own time to enable them to do this. It will be required for any who are wishing to change category from assistant to incumbent status. Flexibility within the programme will enable those involved in full or part time secular work to achieve this.

Available awards (through Newman University); BA top-up, Graduate Diploma, Post-Grad diploma, MA

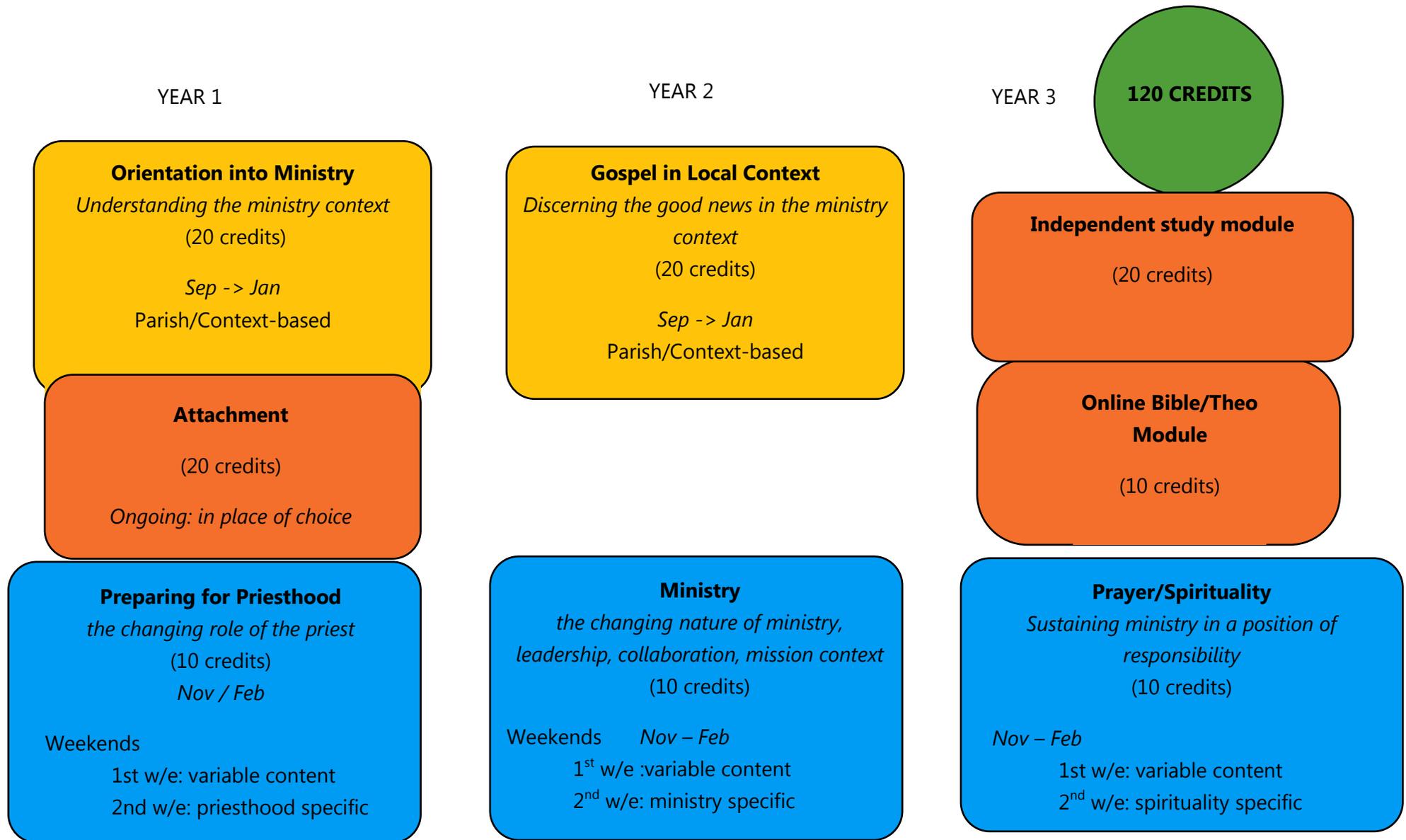
Which pathway should I choose?

- Most people will choose the next level up from their current level of study, eg those arriving with a first degree will choose the Post-grad dip. It is possible also to choose another level at which to work eg someone who has already attained an MA may choose to opt for the graduate diploma.
- It is possible to remain at the same level as you arrive for your study, as long as you have already reached a first degree.
- Please note that this year we are not able to offer Common Awards degrees. If you arrive with a Common Awards diploma at level 5, you will either need to opt for the BA pathway which will be with Newman University or exit the Common Awards programme with a diploma and undertake the BA top-up as 'not for credits'.
- There may be some special circumstances in which we agree that you will follow a not for credits pathway. This may be because of particular personal needs or because you have arrived halfway through completing a dissertation or PhD. If this is the case, we will expect some work in the area of the assignments set on the main pathway. This is because the areas of theological reflection defined in the assignments are those that we think are important for the development of your ministry. This will be agreed with Lesley Bentley, Director of Ministry, on behalf of the Diocese and Andrea Russell, on behalf of the Queens Foundation.

Route 1: Complete BA (Level 6)



Route 2: Graduate Diploma (Level 6)



Route 3: Pg Diploma (Level 7)

YEAR 1

YEAR 2

YEAR 3

120 CREDITS

MA Orientation into Ministry
Understanding the ministry context
 (30 credits)
 Sep -> Jan
 - Parish/Context-based

MA Action Learning Sets
In depth exploration of area of ministry
 (30 credits)
 Summer
 - Parish/Context-based

MA Leadership Module
 (30 credits)
 Sep -> Dec
 - Parish/Context-based

Preparing for Priesthood
the changing role of the priest
 (10 credits)
 Nov / Feb
 Weekends
 1st w/e: variable content
 2nd w/e: priesthood specific

Ministry in a mission context
 (10 credits)
 Nov – Feb
 Weekends
 1st w/e variable content#
 2nd w/e ministry

Prayer/Spirituality
Sustaining ministry in a position of responsibility (10 credits)
 Nov – Feb
 Weekends
 1st w/e: variable content
 2nd w/e: spirituality specific

Dissertation
 MA if desired

Appendix 4

Diocese of Lichfield

IME Phase 2 - September 2017

Programme for those preparing for assistant status ministry on a non-accredited route.

All curates entering IME phase II in the Diocese of Lichfield are required to enter into the training provided by the Diocese. This training facilitates theological reflection upon the practice of ministry. The Diocese provides this training in conjunction with the Queens Foundation, to enable us to deliver high quality training. For those working towards fulfilment of the House of Bishops Formation Criteria for Incumbent status ministry, this is the Queens Lichfield pathway. (Appendix 3) For those working towards the Assistant status criteria, this is the Lichfield pathway, (Appendix 4) although curates on this pathway may choose to undertake the Queens Lichfield pathway.

Year 1

1000 word analysis of one of your congregations or your place of work based ministry if you are an MSE. This analysis should be theologically reflective as well as descriptive. At least half of what you write should be theological reflection. You may find information that will help you in your parish profile or in section 11 documents if these are recent. Aim to use at least 3 books or articles in your preparation of this piece of work.

A journal with 3, five hundred word entries. Each of which should be a reaction to an event in your ministry with a theological reflection upon it. One of these reflections should relate in some way to priesthood. You should aim to have at least 5 books or articles in your bibliography. This should not be just a description. At least half of what you write should be your theological reflection.

Deadline for both pieces of work, **April 14th, 2017**

Year 2

1000 word analysis of 'what is the good news for this place'. This may refer to one of your churches, a group of churches or possibly your workplace if you are in work based ministry as an MSE. This analysis should be theologically reflective as well as descriptive. At least half of what you write should be theological reflection. You may find information that will help you in your parish profile or in section 11 documents if these are recent. Aim to use at least 3 books or articles in your preparation of this piece of work.

A portfolio, in which you reflect theologically on areas of your ministry that also demonstrate that you have met the learning outcomes not already demonstrated in other written work. The portfolio should be 1500 words in total, so will probably contain 3 – 4 reflections. At least half of each portfolio piece should be theological reflection. You would expect the portfolio to have at least 5 items.

Year 3

1000 word piece of work that reflects upon your personal and professional spiritual growth as a minister during the time of your curacy. You would expect to have 3 – 5 books or articles in your bibliography. These may be book/articles that have helped you on your journey through curacy. You are not expected to include deeply personal material. If you wish to touch on something of this nature then you may choose to record where you have taken the matter for discussion eg your spiritual director.

1500 piece of work that reflects upon your professional growth in ministry with particular reference to the development of particular gifts and the use of prior experience.