



IME 2
Handbook
Diocese
of
NEWCASTLE
2022-23

The Handbook has been prepared by the Director of IME Phase 2 for the Dioceses of Newcastle and Durham, the Revd Canon Dr Jennifer Cooper

If you have any questions about IME Phase 2 events, Working Agreements, Learning Plans, or the other areas covered in this Handbook, please contact me:

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SECTION 1

Context, Policy and Process: what is a curacy for and how does it work in the Diocese of Newcastle?

What is a curate?

What is a curate? And what are curates meant to become?

The answers to these questions are not obvious and there is considerable diversity within ordained ministry. Stipendiary ministry (SM, full and part-time) exists alongside a range of self-supporting ministries, which themselves vary: Self-Supporting Ministers (SSM) with a parish focus, Ministers in Secular Employment (MSE), in which the focus of ministry is in the workplace, and Ordained Local Ministry (OLM; even here, what “local” means in practice varies).

Clergy inhabit a wide range of roles and carry out a range of tasks. Our understanding of the pastoral and missiological task of the clergy is being worked out in the face of rapid change in society, very testing economic realities, a decline in stipendiary clergy numbers, and a healthy theological questioning of the nature of the church, of mission, and of ministry within all this. So, the shape, content and character of the work of the ordained is under ongoing scrutiny. We are a changing church in rapidly changing times; this is the context within which the development of ministers within their curacy and beyond it is taking place.

Ongoing learning and reflection:

One implication of this is that ordained ministry in the Church of England now clearly demands a commitment to lifelong learning and training: ministerial formation is never complete. Work done in IME Phase 2 therefore seeks to enable clergy not only to learn and develop in certain necessary tasks and skills, to become *effective* practitioners, but also to grow as *reflective* practitioners. That is, clergy need to be able and willing to learn and develop not only for the three to four years of their curacy, but then throughout their ministry. The nature of ministry, the demands upon us, and the opportunities open to us will all go on changing. One constant of the future will be change and therefore we need to develop habits of reflection, and expect to continue to learn.

This commitment to ongoing learning is a basic premise upon which the IME Phase 2 programme and the supervision of curates in their parishes is based. Furthermore, the model of learning here is centred around reflection on experience. While all training events will include substantive theological, pastoral and practical input, the main aim is to enable us to reflect together upon the new experiences we are having in public ministry, and how people may be experiencing us as ministers, and to learn from this. IME 2 is about learning from ministerial experience in order to grow in our self-awareness, knowledge and skills as public ministers and to imbed that form of learning for the future.

Learning for particular roles:

Another premise is this: the roles that clergy take after curacies are not all the same, so every curacy should be planned between the curate and training incumbent with the end in mind. That is, if someone expects or hopes at the end of his or her curacy to move into a post of responsibility (incumbency or similar), as is usually the case for a Stipendiary Minister, then the training planned over the time of the curacy needs to be suitable for this goal and this almost always entails a fulltime commitment to the curacy. If a continuing supporting role is expected (usually the case for OLMs, and most SSMs and MSEs), then the often limited time available to gain experience and training should focus on the areas and skills most relevant for future tasks in this capacity.

The IME Phase 2 programme is designed to support this training, but all individuals vary in past experience, future expectations and learning needs, hence the emphasis in our process on the very careful planning of training between the curate and incumbent, expressed in the Learning Plans that form part of each annual Working Agreement. Only you two together can plan in the detail and depth necessary to tailor the curacy appropriately for the learning the curate needs and will benefit from; we strive to make the framework and process for this as clear as possible, but the detailed planning and execution of the curacy has to fall to you two, working together.

A clearer vision of the learning to be done:

The considerations above help to shape both the IME Phase 2 training events and the whole process within which curates and incumbents work together. This process, and what is expected of both curate and incumbent within it, is set out in summary form in the following pages. Please read them carefully, and hold them consciously in mind when drawing up your Working Agreement and Learning Plan.

1.2 Curates and Training Incumbents: A Summary of the Diocese of Newcastle's IME Phase 2 Policy and Process

For a curacy to be rewarding and beneficial, everyone involved needs to be clear about what is expected of them. The following points are therefore set out to summarise the process of training as a curate – and working as a Training Incumbent – in this diocese. More detailed explanation of some areas follows in the relevant subsequent sections of the Handbook.

1. A Training Partnership

There is clearly a partnership involved in a curacy, under the care and oversight of the Bishops, between:

- the newly ordained minister him/herself,
- the training incumbent,
- the training parish,
- the Director for IME Phase 2, and
- fellow curates in both Newcastle and Durham.

For a curacy to be the rewarding, enriching, learning experience that it should be, this partnership needs to be recognised and respected by all involved.

2. The Working Agreement and Learning Plan

To ensure that expectations are understood mutually, and to plan work and training appropriately, the training incumbent and curate enter into a Working Agreement, and review and revise this annually. An annual Learning Plan is made as part of the agreement *each year*, and copies of the completed Working Agreement, including the Learning Plan, need to be e-mailed to Ruth O'Hagan (R.O'Hagan@newcastle.anglican.org) by September 1st each year. These will then be reviewed by the Sponsoring Bishop and the Director of IME2.

Further details about the Working Agreement follow (see Section 2). The form for this is provided in this handbook (Appendices 2 and 3), as are important documents that should be used in formulating the agreement and Learning Plan. The form can also be sent to you electronically, for ease of use. If this would be helpful please contact Ruth O'Hagan to request an electronic form.

Please note in particular here the need to work with the Church of England's 'Formation Criteria for Ordained Ministry', (Appendix 1). The Formation Criteria need to be used consciously by the curate and incumbent to understand the training that needs to take place over the curacy as a whole and in shaping the Learning Plan each year. The intention is that by the end of the three to four years of the curacy, the criteria relevant for either a continuing supporting role or for moving on into a position of responsibility will have been achieved. It is up to you, as the curate and incumbent together, to plot the course of training within the curacy specifically to achieve this end. This involves some significant discussion and planning, especially at the outset of the curacy, and it is vital to take the time necessary to do this well.

3. IME Phase 2 Training Events

IME 2 events complement the training and support offered locally under the supervision of the training incumbent. Gathering at these times for peer support and learning is a vital part of ongoing ministerial formation, and constitutes a significant element of the training involved in a curacy.

It is therefore a firm expectation of the Bishops that all curates attend IME Phase 2 events, and that these be given priority over any other possible commitments, both because of the importance of learning together, and to enable curates to develop mutually supportive relationships with one another. SM curates are expected to attend all the relevant IME Phase 2 events for their year group. SSM curates are expected to attend all sessions that do not conflict with commitments of employment.

To put this as plainly as possible: please don't ask to miss IME events because they conflict with meetings in the parish or any other pastoral commitments. Please be clear from the outset that you are not available at the times when IME 2 events are taking place. This is the Bishops' policy and direction.

If you (curates) think that you will have difficulty in attending a specific event, please:

- (1) signal this in advance in the relevant section of the Learning Plan, and
- (2) send the Director of IME 2 an e-mail noting these dates, so that we can discuss this.

Where, for good reasons and by arrangement, a curate misses an IME Phase 2 event, s/he should plan to attend the corresponding event the following year.

Please be aware the Director of IME 2 submits reports on each curate's participation in the IME Phase 2 programme as part of the final reporting and assessment process, so attendance is taken very seriously.

4. Year Groups in IME 2: "IME 4, 5, 6 and 7"

Please note that while we now call the curacy years "IME 2" rather than the previous term, "IME 4-7", it is still helpful to use the older terminology for the year groups, so:

IME 4 = the first year of curacy, those in the deacons' year.

IME 5 = the second year group, in which most members have just been ordained priest.

IME 6 = the third year, which is for many the last full year of curacy, leading up formal Assessment at the End of Curacy (AEC).

IME 7 = those in their fourth year since ordination to the diaconate, whether still serving a curacy or having moved on.

5. Ongoing Training and Study, the Resources Centre, and Grants

Time needs to be made available for participation in the IME Phase 2 programme, as part of an agreed amount of time for explicit study/training activities overall. It is reasonable, for curates and TIs to discuss having up to one day a week for study/training, including both the time occupied by IME Phase 2 events and personal study. This time available for study needs to be agreed as part of the Working Agreement/Learning Plan. The focus for any private study should be agreed, and should obviously relate to areas of learning identified in the training plan. SSMs should also have a clear agreement with their incumbents about time for ongoing study/training activities. The time agreed for study and how it will be used should be set out clearly in the relevant section of the Working Agreement.

If curates wish to take part in other training events, Modest grants are available towards these costs; curates should seek the advice of the Director for IME .

Can accredited studies / further degrees be pursued during the curacy years? Our policy is that new courses of accredited study (e.g. MAs) should *not* be pursued during the first year of curacy. Accredited courses may be embarked upon from the second of year of curacy onwards, by agreement with both the incumbent and the Director of IME 2. It must be clear how the proposed course of study fits with identified learning needs of the curate and how this course of study will enrich their ongoing formation as deacons and priests serving the church

The IME Phase 2 budget does not include funds for any course fees.

The Resources Centre: to support ongoing study, all clergy in the diocese are members of the North East Religious Learning Resources Centre. The Resources Centre provides numerous resources for parish and schools work, and a good theological library, including many journals. It operates on two sites, in Durham (Cuthbert House, Stonebridge, Durham, DH1 3RY; Tel: 0191 375 0586) and in North Shields (Church House, St. John's Terrace, Percy Main, North Shields, NE29 6HS; Tel: 0191 270 4161). The Resource Centre web-site is <http://www.resourcescentreonline.co.uk/>

6. Training for Training Incumbents and Training Incumbent Meetings

The diocese provides opportunities for all TIs to develop their experience of, and skill in, supervision: it is a firm expectation, communicated in the application process for taking on this role, that training incumbents will take part in the Training Incumbent's Training Course, This is a two day residential course offered annually in March/April.

TIs are asked to attend a meeting each year with the Director of IME2 and the Sponsoring Bishop for communication, dialogue, the raising of relevant issues and the sharing of good practice. There are always some specific issues for discussion, and the opportunity for incumbents to raise questions about the process and about good practice. These meetings are held either at Cuthbert House or at Church House, North Shields. Dates for 2022-23 tbc.

TIs are also at times invited to attend some of the curates' training events along with the curates. Dates for these events are included in the IME Programme.

The diocese recognises that the task now being asked of training incumbents is significant,

time-consuming and skilled. It is obviously important that training incumbents are fully aware of the expectations involved in this role, especially as the process for working with a curate has changed, and continues to do so. A summary of these expectations is found in Appendix 6; see also Appendix 5 for national guidelines.

7. Supervision

One clear expectation upon TIs is a commitment to regular, structured supervision meetings with their curate. The arrangements for supervision should be part of the Working Agreement agreed by the curate and training incumbent. So please note carefully the detailed section on supervision below, (Section 3), and use this as a mutual point of reference in establishing a clear, agreed pattern of supervision, and determining whether this is working as it should, especially in the early stages of the curacy.

It is important to stress the following firm expectations about supervision:

- TIs should meet with their curate for supervision regularly;
- supervision is understood to be for the purposes of planning the learning in the curacy and monitoring progress; reflection, discussion, and feed-back; support of the curate; any necessary airing of concerns or difficulties, especially between the curate and TI; and the consideration of reports;
- this person-focussed work must be clearly distinguished from the task-focussed business of a staff meeting;
- written notes of supervision meetings must be made, agreed and kept;
- any concerns about the regularity of supervision or whether it is working must be addressed early, and clearly, with support from the Director for IME Phase 2 if necessary.

8. Spiritual Direction

The Bishop expects all newly-ordained clergy to have a Spiritual Director.

9. Reports

Prior to their ordination to the priesthood, all deacons' incumbents will be asked by the Bishop to submit a report on their colleague's progress and development. Guidelines are given to the incumbent. The report should be discussed with the curate before it is sent to the Bishop, and should be signed off mutually. The Bishop will write to ask for this report at some point after Easter, to be completed in May. However, it is important that, if the incumbent thinks that there are any significant issues, these are raised and discussed with the curate well in advance, while there is time to address them.

It is therefore suggested that a draft report is begun early in the new year and discussed in supervision. If there are any issues which need attention, or where progress needs to be made, these need to be raised clearly by the training incumbent with the curate at this time, with clear targets for development set.

Reports will also be asked for from TIs at the end of Year 5 and Year 6. The final report is normally written at IME 6 will be part of the Assessment at the End of Curacy (see below).

Reports should never contain surprises. Any critique of practice and or performance should never appear in writing unless the matter has first been discussed with a curate in supervision, with the curate having been given the opportunity to develop his/her practice in response to the issues raised. It is also important that reports refer clearly to the learning goals agreed in the annual Learning Plan, and use the Formation Criteria as their reference point.

10. The Written Reflection

Curates in the first two years are asked to produce a Written Reflection on their learning over the year. The reflection should refer directly to the aims set out in the Learning Plan and the experience gained in work agreed and carried out. It is good practice for the draft of the Reflection to be shared and discussed with the Training Incumbent.

Copies of the reflection are circulated to the incumbent, Director of IME2 and the Sponsoring Bishop. (Guidelines for the Reflection are set out in Section 5).

In Year 6 the Written Reflection is normally replaced by a Self-Report, which contributes to the Assessment at the End of Curacy process. Specific guidelines for this report, including the deadline for its completion, are sent during Year 6.

Both the training incumbent's report and the curate's Written Self- Reflection will naturally inform the annual review of the Working Agreement and Learning Plan; thorough shared discussion of the report and reflection in the early summer should inform the formulation of a new Working Agreement/Learning Plan later in the summer directly.

11. Assessment at the End of the Curacy:

In 2011, the Diocese, in common with all Church of England dioceses, adopted a formal Assessment at the End of Curacy (AEC) process. AEC is intended to provide a fair and transparent system for determining whether the formation and training which a curacy is intended to enable has been successfully completed. Detailed information on the process and the documents required is sent to both the curate and incumbent during Year 6, but the outline of the process is as follows:

Towards the end of Year 6, evidence is gathered from:

- ❖ The Training Incumbent – a Year 6 Report
- ❖ The Curate – the Self-Report (replacing the Written Reflection)
- ❖ The Director for IME Phase 2 – a brief report about engagement with the IME Phase 2 programme
- ❖ A Lay Reporter, who may be a Church Warden or other suitable person

All reports are sent to a Reviewer, appointed and trained by the Diocese for the task, who, on the basis of the evidence, makes a report to the Bishop, advising either:

- a positive recommendation that the curate has met the national standard (for incumbency or a continuing assistant role), or

- a conditional recommendation, dependent on certain issues or areas of experience being addressed, or
- we anticipate only very rarely, that the curate cannot be recommended for a future post.

The whole system is designed to avoid the last case arising. If learning is planned well, supervision is regular, and reports are thorough, any significant issues will be identified during the curacy, with ample opportunity to address them. This means that – if the process of planning and supervision set out in this Handbook is followed – a Reviewer should only be able to advise a non-recommendation if specific, identified targets for change, development or learning, which had been clearly indicated to the curate during the curacy, had not then been acted upon and addressed.

The Reviewer's recommendation is made to the Bishop, for his/her guidance (a Bishop *may* exercise his/her discretion in challenging this recommendation). The Bishop then contacts the curate to communicate the result of the assessment.

Our AEC process has been worked out in careful conjunction with the adoption of Clergy Terms and Conditions of Service (Common Tenure), which came into force early in 2011. The whole legal framework which this brings to tenure makes it essential – in the interests of both individual curates and the diocese – that we have a transparent and fair process for AEC, based upon the evidence of work and learning in the curacy. The AEC process is recognised nationally as indicating the successful completion of IME training.

Full details of the AEC process, with forms and guidelines for completing them, are sent out in Year 6.

12. The Duration of a Curacy

The Diocese of Newcastle has a policy that stipendiary curacies last for a maximum of four years; the usual minimum for curacies will be just short of three years, with the AEC process usually taking place around Easter of "Year 6" (the third year of the curacy). A successful AEC is necessary for a curate to then continue in a supporting role (SSMs) or (for SMs) to seek a future post of responsibility. The sponsoring bishop meets each curate to discuss the report and the next step.

The Diocese cannot guarantee any individual stipendiary minister an incumbent-level post, but will obviously seek to help all who successfully complete their initial training to find the right post, within or beyond the Diocese.

SSM curacies will usually be completed on a similar timescale to that of stipendiaries, though it may be agreed that a longer IME Phase 2 and curacy is appropriate. Once training is seen to have been completed satisfactorily, the next steps in ministry (whether in the same or a different location) can be discussed. (see Appendix 8 for the process for the end of curacy for SSMs/MSEs/OLMs).

With the implementation of Clergy Terms and Conditions of Service, all curate's posts are held

on the basis of Qualified Common Tenure. That is, they are subject to the rights and accountabilities of all licensed clergy under the provisions of Common Tenure, with the proviso that the curacy post is time-limited for training purposes (a minimum of three to a maximum to four years, in line with the current national and diocesan policy).

(NB These notes on duration of curacy/tenure are issued for guidance only. For precise terms of tenure, curates should refer to the papers about their post issued to them by the diocese and to the relevant Diocesan Clergy Handbook).

13. Review of Curacy and Ongoing Improvement

There may be a review of each curacy at its end, to enable all involved to learn from the experience: there may be areas for the curate to reflect on; there may be ways in which the training incumbent can develop her/his skills. There may also be feedback to offer the Director of IME Phase 2 about training events, support systems, and the diocesan approach to IME Phase 2 in general: we welcome the considered reflection of both curates and training incumbents on the overall process and on individual elements of the programme. Our aspiration is to continually improve all aspects of training in the Diocese of Newcastle, through such feedback and dialogue.

14. Good Practice, and Good Working Relationships

The policy here is designed to help enable a curacy to be a positive, creative and stimulating experience for the curate, the TI and the parish. However, the framework set out here also reflects a realistic recognition that there can be difficulties, and a determination to address these in a healthy way where they do occur. A curate and TI work together closely, care greatly about the work they do, and hold strong beliefs about it. For these and other reasons, relationships can at times become strained, and some tension and conflict can arise. A good working and training relationship in a curacy is possible, but it is not automatic, hence our emphasis on good practice, including: understanding mutual expectations well, crafting an accurate annual Working Agreement and well-considered Learning Plan, and meeting for regular supervision, with honest and purposeful feedback and reflection.

Experience shows that good curacies are founded upon such good practice, and that significant problems can arise where it is not followed. We firmly believe that working within the framework set out here maximises the likelihood of a curacy being the positive experience that it should be for everyone involved, minimises the instances of problems arising within curacies, and provides the robust structure necessary for enabling colleagues to resolve any difficulties when they do arise.

It is the responsibility of the TI to ensure that Working Agreements and Learning Plans are made and then used as the basis of regular, reflective, supportive supervision meetings. However, the curate also has the responsibility of actively cooperating in this work, and registering any concerns s/he may have with the incumbent, and respectfully requesting that difficulties are discussed and addressed. If either party has concerns about the working relationship, it is essential to address these at an early stage. The Director for IME Phase 2 is always available to both curates and incumbents to discuss any issues or problems, on the understanding that issues that need attention will then be addressed by curates and

incumbents.

SECTION 2:

The Working Agreement and Learning Plan

2.1 The Working Agreement and the Purpose of the Curacy

Together curate and training incumbent work together to draw up a Working Agreement, including a Learning Plan identifying specific areas and objectives. This document needs to be reviewed and revised annually.

The first Working Agreement is crucial, because it sets out mutual expectations about work to be done, attendance at parish meetings, practical arrangements, days off, etc. Experience shows that lack of clarity about these matters can allow conflicting assumptions and expectations to persist – and these can later become a source of significant difficulties. At the beginning of the training relationship there is obviously a mutual reluctance to anticipate problems, and an assumption that they can be handled as they arise. However, while good will and sincerity on both sides are necessary, experience has proven that they are not sufficient alone to ensure that a curacy will be positive: for any difficulties that do arise to be addressed well, clear parameters and expectations need to have been agreed from the outset. So, please give time early on in the curacy to discussing and agreeing this document. This will take time, but it really is important.

Drawing up a good Working Agreement / Learning Plan calls for:

1) a clear understanding of what the curacy as a whole is meant to *do*, to achieve. The key reference point here needs to be Church of England's national criteria for the development of those newly ordained, the Formation Criteria for Ordained Ministry (Appendix 1). The Formation Criteria specify the dispositions, understanding and skills to be developed over the course of a curacy, and so provide a map for planning and reviewing progress; the Working Agreement and Learning Plan for each year need to be framed in conscious dialogue with them.

2) a recognition of the experience and strengths of the curate to date, and of the areas where further experience and development need to take place during the curacy, in order to meet the Formation Criteria. The Final College/Course report must also be a reference point here.

3) clarity about what kind of ministry the curate is likely to go on to in the future: training for a continuing supporting role is not identical to training for incumbency (the Formation Criteria differentiate by adding additional criteria for those training for incumbent status).

4) the careful structuring and planning of training over the three to four years of the curacy in this light.

In summary, the work undertaken in a curacy needs careful planning, with the goal of training

always held in mind. Drawing up the Working Agreement/Learning Plan will involve discussing these issues in some depth.

2.2 The Learning Plan

Much of the learning and experience within a curacy does of course happen along the way, during the normal pattern of parish life, and often informally. However, behind this there needs to be a plan for when certain areas of work and development will be focussed on formally and explicitly. These are then specified each year in the Learning Plan.

Some areas of work will fall naturally into certain stages of the curacy: for example, for many, some training in funerals will need to come very early; involvement in weddings should probably begin during the diaconal year, in preparation for being able to conduct them early in the second year; all deacons will also need to spend some time in the spring with their incumbent working on preparing to preside at communion, prior to their ordination to the priesthood, etc. It is also important to look ahead and decide when work may best be done in different areas, in your particular context.

You need to sketch out together an overall plan for areas of training to be addressed over the first three years the curacy, in order to be clear about the foci within each year; adjustments will need to be made, and plans may need to change, but having this overview from the start really helps with planning year by year. Each annual Learning Plan then needs to outline specific areas of training to be covered in the coming year, on which the curate and TI agree formally.

There may also be areas of training or experience that are not going to be readily available within your parish, or through diocesan IME events; it may be that specific training courses are then sought out, or that some experience in another context during the curacy would be useful. Curates and incumbents need to agree any such placement, and should also discuss it with the Director of IME Phase 2. The Director of IME Phase 2 and the Sponsoring Bishop strongly support the use of such placements to gain a variety of experience within the curacy. Please be open to this possibility, to enable as rich an experience in the curacy as possible.

The Learning Plan should also include areas of study that will be pursued, which should connect with practical experience and training. How much time overall will be allocated to study needs to be agreed.

The plan, then, will provide a focus for training work undertaken with the help of the incumbent, and will have a major influence on areas of study and any additional training courses that will be pursued. A sample of what a first year Learning Plan might look like is included in Appendix 3.

2.3 Documents to use in drawing up the Working Agreement / Learning Plan

Given the nature of the Working Agreement and Learning Plan, as explained above, the following documents are important resources:

1. The Working Agreement and Learning Plan proforma itself, Appendix 2. This should be worked on and agreed between the incumbent and curate, and signed. A copy should then be kept by each, and a copy sent to Ruth O'Hagan (R.O'Hagan@newcastle.anglican.org) **by the September 1st each year.**
2. The national Formation Criteria for Ordained Ministry, Appendix 1.
3. The curate's Final college/course report.
4. The sample Learning Plan provided in Appendix 3.
5. The Diocesan Clergy Handbook, which explains the terms and conditions applying to all licensed clergy; the Working Agreement must be agreed within the framework set out here (see the next section).

2.4 Common Tenure and the Ministerial Agreement; Guidelines for the Professional Conduct of the Clergy

A curate's terms and conditions of service have to be understood within the wider framework of Common Tenure. Curates should therefore download and familiarise themselves with the Diocesan Clergy Handbook, found on the Diocesan website.

This explains these terms and conditions in detail. The curate's Working Agreement needs to be drawn up within the framework of these terms and conditions, and obviously must not contradict what is set out there and is summarised in the curate's Statement of Particulars.

Under the terms of Common Tenure all licensed clergy have a Statement of Particulars (generally similar, summarising terms and conditions) and a Role Description, setting out the specific tasks and priorities of their unique post. Please note that for curates the Working Agreement functions as the Role Description.

Curates should also be fully aware of the recently revised national ***Guidelines for the Professional Conduct of the Clergy***.

These guidelines should also inform training, and the planning of training.

SECTION 3:

Supervision

3.1 The Importance of Supervision

An aspect of the curacy process which needs to be emphasised in particular is supervision. Supervision meetings in which the curate is supported, enabled to reflect, in which learning is planned and monitored, and in which honest discussions about the working relationship can take place, are vital. Where supervision fails, or is not regular, or is confused with other kinds of work, curacies often lose their focus, and learning is hampered; furthermore, if supervision stops, the appropriate forum for handling any difficulties sensitively, clearly, and within safe boundaries is lost. A consistent feature of unhappy curacies is some breakdown of the kind of supervision that training incumbents are asked here to provide. So, this section of the IME 2 Handbook and this aspect of your work together are particularly important.

3.2 The Purpose of Supervision

Approaches to supervision vary in different professions, so we need to be clear about exactly what is expected of supervision *in curacies*. We understand supervision as follows:

The supervision of a curate is a structured process which enables the work, learning and support of the curate, and which helps to create and sustain a good working and training relationship between a training incumbent and curate.

Supervision provides:

- ❖ the framework within which all aspects of work, learning and the working relationship itself are negotiated, **managed** and reviewed;
- ❖ the focussed time for reflection, to enable **learning** throughout the curacy; it should be a safe space within which praise, encouragement and feedback can be offered and received;
- ❖ the main opportunity for the curate to receive the training incumbent's **support** for his/her work and learning, and in carrying the burdens encountered in ministry;
- ❖ the bounded, **safe space** within which any differences, disagreements and causes of friction between the curate and incumbent can be dealt with healthily;
- ❖ the space within which fair, evidence-based **reports** are discussed and agreed.

There is a general agreement, across a wide range of professions, that supervision has **three core functions**, which are in practice closely related:

- **learning**,
- **management** and
- **support**

This is helpful in understanding supervision within a curacy:

1) Learning – *enabling the learning of the curate in this training post:*

The core of supervision should be reflection on the curate's work, so that the curate is enabled to consider what has gone well, or not so well, and why, and the TI can offer carefully considered feedback, involving praise and constructive criticism, within a safe space. Critique here should be understood mutually to be for the purpose of learning and development. Supervision should enable theological reflection to take place, fostering growth in understanding of the pastoral and missiological challenges that ordained ministry presents.

2) Management – *planning, monitoring, managing, reporting:*

Supervision provides the space in which the curate's learning and development can be planned, monitored, and reviewed, and in which draft reports and written reflections can be discussed. The curate and TI can share perceptions about progress being made, both in general and in relation to goals agreed in the annual Learning Plan. The Working Agreement, and the Learning Plan within it, will be formed, reviewed and revised in supervision, and provide the reference point for discussions in future supervision meetings about progress.

It is the incumbent's responsibility to try to ensure that the curate's time is well spent and that the quality of her/his work is appropriate. If issues here need to be addressed, or if the incumbent needs to ask the curate to change approaches, emphases or behaviour in areas of work in certain ways, supervision is the place for this kind of discussion.

There should also be the chance in supervision for the curate to air any concerns or dissatisfaction, as well as for the incumbent to raise issues that s/he is concerned about. Supervision is intended to be the clearly-boundaried, safe space in which difficult discussions can be appropriately raised and conducted. It is the safety valve for the curate-incumbent relationship, rather than difficult discussions taking place in a wider staff meeting, or occurring unplanned in front of others. (If frustrations are vented in the wrong place and in the wrong way, it can be seriously damaging for the curate-incumbent relationship, and for the work of the church.) Supervision should be the time to address any difficulties or problems, and to ensure that the working and training relationship is in good order.

3) Support – *helping the curate with the pressures and emotional challenges of ministry:*

Obviously, there are real pressures involved in public ministry at times, and often the work carries emotional weight. Some curates will be experiencing the pain and anxiety of people among whom they minister at a much deeper and more intense level than before. Public ministry also invites expectations and projections of all kinds, which again can be burdensome and perplexing. It is important that the training incumbent supports the curate and helps him/her to process and understand his/her own feelings in the midst of all this; it is also particularly important that this supportive work is part of a pattern of regular pattern of meeting, not something that the curate has to ask for.

Areas of work relating to these functions can be expressed in the following table, as a way of trying to summarise the task of supervision in a curacy:

	Eleven categories of work involved in supervising a curate related to three core functions
	<i>Supervision should provide a regular space:</i>	
1	To discuss and agree work, learning goals and boundaries that are fundamental for the curacy, and review these annually	Management
2	For the curate to reflect upon his/her work , seeking to develop understanding and skills	Learning
3	For the curate to receive feedback and other perspectives from the TI, seeking to develop her/his understanding and skills	Learning
4	For theological reflection , the curate integrating experience and learning with his/her understanding of the gospel and ministry:	Learning / support
5	For the curate to be supported and encouraged , being affirmed for his/her work, enabled to express and explore distress or difficulty, and given opportunity to share problems or projections experienced in ministry	Support
6	To enable the curate to plan and use her/his time and skills well	Management / learning
7	To ensure the quality of the curate's work	Management / learning
8	To monitor progress in learning , and review and revise Training Plans as necessary	Management / learning
9	To help the curate to discern future priorities or possibilities in ministry	Support
10	For handling issues or tensions between curate and TI	Management / support
11	To discuss and agree reports and other documents within the assessment process	Management / learning

(based on p. 12 of Rick Simpson, "*Supervising a Curate*", Grove Books, 2011; originally drawing on work by Hawkins and Shoet, *Supervision in the Helping Professions*)

The supervision of a curate, then, is person-related rather than task-related; supervision sessions between the curate and the incumbent should therefore not be confused with staff or business meetings (nor fused with them!). Staff meetings focus on the church's business; supervision focuses on the curate's well-being and development. It needs to be mutually understood that this time is for the management, learning and support of the curate.

3.3 The Practice of Supervision

For this to work, supervision must be **regular**, and happen with appropriate **frequency**. For a SM, supervision should initially be weekly, though a less frequent pattern may be agreed later (it is suggested that it should remain fortnightly). For SSM/MSE/OLMs the pattern will depend on available time, but again it must be regular, and should initially be no less frequent than monthly.

To achieve the purpose of supervision, it does need to be **clearly distinguished** from the task-related activity of a staff meeting, or a session focussed on diaries and rotas. Of course, sometimes the boundaries here will overlap, but supervision needs to maintain its focus on the curate's learning, support and management). To help maintain the clear purpose of supervision for the curate's development, some practical steps often prove to be important:

if at all possible, the supervision meeting should be arranged at a separate time to the staff meeting. If one follows from the other, because of practical time constraints, it is helpful still to signal the difference clearly of one meeting with one set of purposes from another with different purposes (e.g., by having a break between the two).

Where should supervision take place? This needs to be agreed. It must not be a place where the meeting will be interrupted or overheard, and not a public room: the vicar's or curate's kitchen or sitting room, if spouses or children are going to be coming in and out, is utterly inappropriate; this will not enable the appropriate mutual attention, confidentiality or safety necessary for this meeting. Should it be the curate's home turf, to signal that this time is primarily for his/her learning? Or the vicar's, suggesting that it is primarily the incumbent's responsibility to ensure supervision takes place? Or should it alternate, signalling that both share responsibility for this working well? Should it be on church premises, to indicate that this is about professional learning? There is no right answer for everyone, but this needs to be thought about, discussed and agreed.

For **how long**? It is suggested that supervision meetings should last between an hour and 90 minutes.

An **agenda** for the meeting should be agreed. The incumbent needs to have overall responsibility for this, and there may be key tasks – revising the Working Agreement, discussing a draft report – etc. that need to be done. S/he should ensure that the meeting regularly involves reflection on experience. However, the curate should actively contribute to the agenda, and may want to concentrate on a particular focus for reflection.

There should be space allowed within the agenda and the meeting for both curate and incumbent to raise any **issues or concerns** they have. It should be clearly understood that this is the space in which such concerns can appropriately be raised, with an unembarrassed recognition that within the close working of curate and incumbent there will inevitably be times of tension, and that such discussions will at times need to happen. If differences are not acknowledged and potential conflicts are not addressed, serious problems can and do develop. *Supervision is the safe space in which to handle difficult issues well.*

Some **notes** must be made of the meeting, especially of any actions decided (something either the curate or incumbent will do, a goal or target for personal development, something the curate has been asked to do differently, etc.). It needs to be agreed at the start of a meeting who will draft the notes; many colleagues now choose to alternate the drafting of notes, and this usually works well. The note should be checked by both and agreed, to make sure there is clear mutual understanding of issues or action points, and copies should be kept by both. These notes are essential to both in the writing of annual reports and reflections, especially at the end of the third year, when preparing final reports for Assessment at the End of Curacy process. Notes of supervision meetings provide evidence, should it ever be needed, that good training has been provided, that learning has taken place, of agreed resolutions to difficulties or disagreements, etc. Both TI and Curate need to be confident, therefore, that this record is being made and kept.

Planned dates for supervision should be honoured: supervision should only be rearranged in the most pressing of circumstances: as supervision is for the curate and his/her development, repeated rearrangement inevitably gives a negative message about this being a low priority.

Experience suggests that frequent rearrangement of supervision often leads to a pattern of deferral, failure to meet, and that this becomes a source of serious tension.

Supervision is also *not* a task that should be delegated by the training incumbent to anyone else, unless there is good reason, explicit mutual agreement, and the interim supervisor has been trained in the skills for the task.

3.4 Supervision Skills for Supervisors ... and Supervisees

Obviously, for supervision to be positive, significant demands are made on the incumbent: s/he needs to listen; to be patient; to recognise that mistakes are learning opportunities rather than 'failures'; to care greatly about the curate's well-being and development; to praise and to encourage; to try to understand problems; to be ready to challenge, while aware of the possible power dynamics involved, and being careful not to bully; and to be ready to learn him/herself.

Supervision has to be a safe place, or being open may seem too risky for a curate, and learning will not happen. It also has to be an honest place, where issues that need addressing are aired.

The skills and aptitudes here are complex, and this is why supervision is the main area discussed in the Training Incumbents Training Course each year.

However, just as there are great skills involved in supervising well, *being supervised* well also demands much from curates. Curates, as supervisees, need to be open, ready to reflect, learn and change; they need to be able to hear criticism as well as to seek affirmation. Defensiveness, and unwillingness to receive feedback, reflect or be challenged (or indeed to be held accountable), on the part of a curate will make it very hard for the supervisor to do his/her job well, and inhibit the value of supervision greatly.

3.5 Support and Help

Clearly, much is asked of both curate and incumbent to make supervision fruitful; furthermore, supervision of this kind may be a new experience for one or both. There should be no pretence that this is an easy or simple task.

A good resource, recommended to both curates and incumbents, is *Supporting New Ministers in the Local Church* by Keith Lamdin and David Tilley (SPCK, 2007). An essential resource is Rick Simpson's Grove Booklet, *Supervising A Curate* (2011).

A curate and incumbent may need some support in establishing a fruitful pattern and process for supervision, and this is nothing to be embarrassed about. The Director for IME Phase 2 is available to offer help or to try to find someone local who might do so.

Some curates and incumbents have found it very helpful to meet with a third party to review the work and training planned six months into the year (December/January) with a work consultant who understands the curacy process, and to hear from one another in a focussed way what is working well, and any concerns. Again, the Director of IME Phase 2 is willing to

be involved in this, within the limits of available time, or suggest others who might help.

A curate and incumbent really do need to be ready to discuss supervision with one another if either is unhappy with its regularity or dynamics. It is the responsibility of the incumbent to ensure that the agreed pattern of supervision is held to, and to try to follow good practice; it is also a responsibility of the curate to seek to address this if s/he thinks there are problems. If resolution of difficulties is not easily achieved, or if the problems are not recognised by one or other party, it really is essential that help is sought. The Director of IME Phase 2 is available to both curates and incumbents to discuss this. But please do not leave problems here unaddressed.

3.6 Supervision During a Vacancy

If a training incumbent leaves the parish during the curate's training, interim arrangements have to be made. The diocese tries hard to avoid this happening, and incumbents are asked to commit to stay to train a curate when applying for this role. However, should this occur, it is important to ensure that continuing support is arranged. In these cases, the Sponsoring Bishop and the Director of IME Phase 2 will work together to arrange suitable interim supervision.

SECTION 4:

The IME 2 Programme: Events and Meetings

4.1 The IME Phase 2 Programme and Participation

The bulk of training at the IME Phase 2 stage takes place in the parish, under the guidance of the TI. Observation, practice and constructive reflection with the TI are the main 'content' of a curate's training. This is supplemented by the IME Phase 2 programme: *Participating in God's Mission – Engaged with the world*. This programme provides opportunities for learning and training in some specific areas. Each session includes theological and practical input as well as shared theological reflection upon our ministerial practice. It is designed to supplement the ongoing work at parish level and takes its structure from the Ordinal. Together with our Durham colleagues, we learn through our shared theological reflection on practice together.

The majority of IME 2 events are held on weekdays with some events scheduled regularly as evening sessions. All SM curates are required to attend all sessions, and all SSM curates are encouraged to participate in as many sessions possible, recognising that some sessions might conflict with other employment commitments. Each SSM curate should work out a pattern of attendance at IME sessions with their TI and include this in their Working Agreement / Learning Plan annually. Attendance at weekend sessions is a requirement for all curates.

It is important to emphasize that participation in the IME Phase 2 training events expected is understood to be **part of the work entailed in a curacy in the Diocese of Newcastle**, as explained in the paperwork inviting curates to take up a title post here. To support the involvement of curates in the programme, we ask, please, that incumbents keep curates free from parochial work on the occasions when training events are held, and that curates understand the IME Phase 2 events listed in this Handbook to be firm prior commitments.

There are, of course, some particular circumstances that give good cause for absence: for example, if annual holiday conflicts with an event. However, events should not be missed, because of avoidable diary conflicts, pressure of work in a particular week, or routine parish business (including, taking a funeral, attending PCC, or covering a midweek service if the incumbent is away – other cover should be arranged in such situations). Similarly, if a curate has particular experience in an area of ministry which is the subject of an IME event, this is not to be seen as a reason for non-attendance. Our primary approach is reflective and interactive and therefore those with greater experience are in these instances a resource to the group, and commitment to one another in the cohort should be seen as important. We also do have to ask that where events will clash with your usual day off, that you plan ahead, please, to take a different day off, to enable your participation.

We endeavour to make this expectation of the priority of IME Phase 2 events reasonable and workable by limiting their number (and there is much less contact time than in many other dioceses) and issuing all dates for the coming year in advance. If you think that you will have difficulty in attending a specific event, please (1) contact The Director of IME 2 as soon as you are aware of this to discuss this, and – where appropriate – to agree absence, and (2) record this in your Working Agreement. Please do not in normal circumstances leave it until shortly

before the event to first request absence, nor ask to miss events because of routine parish work. Curates should also discuss any potential absence from IME Phase 2 events with your TI, please. Please also be aware that I have to submit a report on each curate's attendance at IME Phase 2 events each year as part of the reporting/assessment process.

Where, for good reasons and by arrangement, a curate misses an IME Phase 2 event, please plan to attend the corresponding event the following year (most events are repeated on an annual cycle). Please again note these sessions in the Working Agreement.

There should always be a reminder e-mail about an IME session, but **please always assume that an advertised event is taking place unless you are told otherwise**. To avoid huge expenses in postage, all communication about IME Phase 2 events is electronic; however, e-mails can go astray, so please never assume that a programmed event is cancelled unless I have told you this; if in doubt, please be in touch. (And if you change your e-mail address, or stop hearing about events, please let us know).

The pages below gives details of events. Please look at the list of events for your year group, and **put the dates into your diary now**. Ordinarily we will alternate our meetings between Cuthbert House, Stonebridge, Durham and Church House, Percy Main, North Shields in the Diocese of Newcastle, with a few exceptions noted in the Programme. Evening meetings will be held on Zoom

4.2 Events for Year 4 Curates (ordained deacon 2022):

IME 4

- | | |
|------------------|--|
| Session 1 | Diaconate: word and event
Tuesday September 20 th
The Revd Canon Dr Jennifer Cooper
10-1 at Church House Newcastle |
| Session 2 | Liturgy: proclaiming our faith
Tuesday October 18 th
The Revd Canon Dr David Kennedy
10-1 at Cuthbert House Durham |
| Session 3 | Baptism: newness of life
Tuesday November 22 nd
The Revd David Glover
10-1 at Church House Newcastle |
| Session 4 | In life and death: accounting for hope
Tuesday December 13 th
Jennifer Cooper
10-1 at Church House Newcastle |
| Session 5 | Ministry at the margins: acting justly
Tuesday January 17 th
Revd Sarah Parkinson
10-4 at HMP Low Newton (arrivals from 9.30) |

- Session 6** **Ministry at the margins: walking humbly**
 Tuesday February 14th
 The Revd Canon Peter Dobson
 10-1 at Newcastle Cathedral
- Session 7** **Collaborative Ministry & Leadership I**
 Tuesday March 14th
 The Ven Rachel Wood & the Revd Peter Sinclair
 10-1 at Church House Newcastle
- Session 8** **Church Growth**
 Tuesday May 16th
 The Revd Mark Miller & Ali Bianchi
 10-1 at Cuthbert House Durham
- Session 9** **Eucharistic Presidency: deacons into priests
 For curates and training incumbents**
 Tuesday June 13th
 The Revd Canon David Kennedy
 7-9pm at St Ninian Harlow Green Gateshead

4.3 Events for Year 5 Curates (ordained deacon 2021):

IME 5

- Session 1** **Priesthood: word and event**
 Wednesday September 21st
 The Revd Canon Dr Jennifer Cooper
 10-1 at Church House Newcastle
- Session 2** **Reconciliation and healing: embodying mercy
 For curates and training incumbents**
 Wednesday October 19th
 Revd Canon Dr Sarah Hills
 10-1 at Cuthbert House Durham
- Session 3** **Eucharist: profession of faith**
 Wednesday November 23rd
 The Revd Canon Michael Hampel
 10-1 at Durham Cathedral
- Session 4** **Canon Law I: worship, canons and archdeacons**
 Wednesday December 14th
 The Revd Dr Philip Murray
 7-9pm on Zoom
- Session 5** **Canon Law II: marriage, covenant and contract**
 Wednesday January 18th
 The Revd Dr Philip Murray
 7-9pm on Zoom

- Session 6 A younger church**
 Wednesday February 15th
 Andy Harris & Sharon Pritchard
 10-4 at Cuthbert House Durham
- Session 7 Church Growth**
 Wednesday March 15th
 The Revd Mark Miller & Ali Bianchi
 10-1 at Church House Newcastle
- Session 8 Collaborative Ministry & Leadership II**
 Wednesday May 17th
 The Ven Rachel Wood & the Revd Peter Sinclair
 10-1 at Church House Newcastle
- Session 9 Vocation, baptism and all God's people**
 Wednesday June 14th
 The Ven Libby Wilkinson
 10-1 at Church House Newcastle

4.4 Events for Year 6 Curates (ordained deacon 2020):

IME 6

- Session 1 Priests and deacons: diversity, charisms and contexts**
 Thursday September 22nd
 The Revd Canon Dr Jennifer Cooper
 10-1 at Church House Newcastle
- Session 2 Church Growth**
 Thursday October 20th
 The Revd Mark Miller & Ali Bianchi
 10-1 at Cuthbert House Durham
- Session 3 Collaborative Ministry & Leadership III**
 Thursday November 24th
 The Ven Rachel Wood & the Revd Peter Sinclair
 10-1 at Cuthbert House Durham
- Session 4 Managing time: sustainable ministry**
 Thursday December 15th
 The Revd Canon Alan Bartlett
 10-1 at Cuthbert House Durham
- Session 5 Stewardship I: Generous giving – in God's image**
 Thursday January 19th
 The Revd Dr Jennifer Cooper
 10-1 at Church House Newcastle
- Session 6 Stewardship II: Generous giving – practical generosity**

Thursday February 16th
Generous Giving Team Newcastle
10-1 at Cuthbert House Durham

Session 7 Stewardship III: Place matters – buildings and churchyards

Thursday March 16th
Lucy Burfield and Dan Spraggon
10-1 at Church House Newcastle

Session 8 Common Tenure

Thursday May 18th
The Venerable Bob Cooper
7-9pm on Zoom

Session 9 Canon Law II: Governance

Thursday June 15th
The Venerable Catherine Sourbut Groves
7-9pm on Zoom

4.5 Additional Sessions

Residential weekends:

Theme

'Eat Pray Love'

A reflection on prayer as a fundamental expression of human life

All Newcastle curates IME 4-6

with Bishop Mark and Jennifer Cooper
at Minster Acres Retreat Centre

Friday September 23rd from 6pm until after lunch on Sunday September 25th

Optional Session

IME 6 & 7 Curates in Collaboration with CMD

Finding the next post: applications, presentations, interviews

November 1st 10-4 on Zoom

Individual 'pathways':

All curates IME 5-6

Ministry with children

Ministry with young people

Schools

Outreach

Chaplaincy

Contextual placements

4.6 Safeguarding Training

All curates **must** have completed C1 and C2 Safeguarding training. You may have done this in IME Phase 1. If not, you must attend diocesan Safeguarding training as soon as practically

possible. Our Safeguarding Officer, Carol Butler runs regular training sessions throughout the year for the Diocese; curates who have not completed C1 and C2 need to book directly to do so.

It is essential for all clergy to familiarise themselves with the diocesan Safeguarding Handbook, *Towards a Safer Church*.

4.7 Sessions for Training Incumbents and curates

IME Sessions for Curates and Training Incumbents together:

IME 4

Insights Discovery Programme

‘Understanding ourselves and understanding others to make the most of the relationships that affect our ministry’

October - dates and venue tbc

Gavin Wakefield

Eucharistic Presidency: deacons into priests

Tuesday June 13th

The Revd Canon Dr David Kennedy

7-9pm at St Ninian Harlow Green Gateshead

IME 5

Reconciliation and healing: embodying mercy

Wednesday October 19th

The Revd Canon Dr Sarah Hills

10-1 Cuthbert House Durham

4.8 Meetings and training for Training Incumbents

IME sessions for Training Incumbents:

IME4

Preparing for ordination to priesthood

With Bishop Mark and Jennifer Cooper

February 2023

Details tbc

IME6

Preparing for the end of curacy and next steps

With Bishop Mark and Jennifer Cooper

February 2023

Details tbc

4.9 Addresses/Directions to the Venues

Church House (Newcastle), St. John’s Terrace, Percy Main, North Shields, NE29 6HS

Directions by car: Church House is a mile from the north entrance to the Tyne Tunnel, easily accessed from the A19. Coming from the direction of the Tunnel / A 19, you need to find Howdon Road and be travelling east along it; St. John's Terrace is a turning off to the left, shortly before reaching the large roundabout which includes the exit to Royal Quays retail area. (If coming from the coast and going west, double back at the next roundabout.) Having turned into St. John's Terrace, take the first entrance on your right into Church House; there is ample parking. Public transport: Percy Main Metro is in easy walking distance.

Cuthbert House, Stonebridge, Durham, DH1 3RY

Directions by car: get to the lights at Neville's Cross on the A167, just west of Durham, and there turn west, away from Durham, on the A690, down the hill. At the roundabout at the bottom of the hill, go straight on, but immediately turn left (by the Stonegate pub). The road bears you back to the right, and Cuthbert House is on your right. Public Transport: this is a long walk from Durham Station, but buses from Durham Bus Station heading west (to Crook) stop very close to Cuthbert House.

Minsteracres retreat Centre Consett NE9 6QD

'Easily accessible by car just off the A68 and there are frequent train and bus services to the nearest train station in Riding Mill village. By car we are 40 minutes from Newcastle and 40 minutes from Durham. Consett DH8 9RT'

St Ninian's Ivy Lane, Harlow Green, Gateshead, NE9 6QD

4.10 Travelling Expenses to IME Events

If parishes are able to pay your travelling expenses to IME 2 Phase events (or part of them) as a contribution towards training costs, it will be greatly appreciated – the diocesan budgets for training are, of course, under great pressure. However, the following travel expenses for IME events that are in this programme are reclaim-able directly from the Diocese: reimbursement of public transport costs, or car mileage at 45p per mile.

Please send your IME2 expenses to Ruth O'Hagan (R.O'Hagan@newcastle.anglican.org). An expenses claim form can be found at Appendix of this Handbook.

Mileage: date, event, miles travelled.

Public transport: date, event, fares, with tickets/receipts where possible.

For reasons of both economy and ecology, please do always consider public transport options, when viable, and whenever possible please try to plan ahead to share lifts in cars with others; lift-sharing can save the Diocese substantial amounts of money over the year.

Please note that if placements are agreed there cannot be an automatic assumption that all travel expenses will be met by the Diocese; this should be discussed when arranging the placement.

Notes on *parish* travelling expenses for curates who do not live within their parish:

It is diocesan policy that SSM/MSE curates who are licensed to parishes in which they do not live may claim travelling expenses from their home to the parish boundary from the diocese; parishes are responsible for expenses within the parish boundaries.

Similarly, stipendiary curates may not be living within the parish; they may claim travelling expenses from their home to the parish boundary from the diocese; parishes are responsible for expenses within the parish boundaries.

SECTION 5:

The Written Reflection / Self-Report

At the end of Years 4 and 5 (for Year 6, see below), all curates write a reflection on their learning and development over the year. Please use this as a constructive task to review and monitor your own learning and development, and to help in planning the next stage of your learning. It is essential that you use your Learning Plan as a point of reference, and discuss the learning that has taken place, and relate this to the Formation Criteria for Ordained Ministry (Appendix 1).

It is not strictly necessary for the Reflection to be signed off by your Training Incumbent, but it is important that you share your ideas with your incumbent in supervision meetings, and it is good practice to share a draft of the Reflection with your incumbent before finalising it (just as s/he shares drafts of your Report with you).

The Reflection should be between 3,000 and 3,500 words long, though fulfilling the guidance below is more important than the relative length or brevity of the piece.

The Written Reflection should:

- take as its starting point your Annual Learning Plan, so that you reflect on what has happened, and what may not have happened, in line with your agreed and stated goals in training over the year;
- where possible, be cross-referenced with the Church of England Agreed Formation Criteria for Ordained Ministry ; this gives you an opportunity to demonstrate your development in terms of the skills, knowledge and experience that Initial Ministerial Education is meant to foster, and to present relevant evidence of this;
- offer a clear indication of (1) what in the Plan has been forwarded, with some reflection upon this learning; (2) what else – perhaps unanticipated – has been learned (where else has there been growth/development) over the year; (3) what has not been forwarded as planned, why that might be, and when this work will now happen;
- include reflection on what you have learned. So, as well as listing areas of learning, please reflect theologically: how has experience developed your understanding of ministry or the gospel? What further questions do you now have about ministerial practice? Do you have reflections on leadership, mission, etc.? Please also reflect personally: what have you learned about your own strengths, weaknesses, needs, gifts, need for growth, etc.?
- be completed, with your name and Year Group marked on it clearly, and copies sent to the Director of IME2 and the Sponsoring Bishop.

The dates for submission of Reflections will be communicated during the year, but these are likely to be in May for deacons and during in July for those in their second year of curacy.

Work on the Reflection should fit in well with and grow out of reviewing the year and then formulating a new Annual Learning Plan with your Training Incumbent for the coming year.

The Reflection is not assessed academically, but it is an important document: this gives you an opportunity to capture your learning over the year, and reflect upon it. Most curates do find it helpful to summarise in writing their learning over the year in this way, and often find that new insights are gained in the process. In some other dioceses – and this would be the alternative to our system – curates are required to fill in exhaustive portfolios, with multiple sub-sections. We prefer this lighter-touch, potentially more creative approach.

In Year 6 the Reflection is replaced by a Self-Report, contributing to the Assessment of Curacy process (AEC).

APPENDICES:

Appendix 1:

FORMATION CRITERIA for ORDAINED MINISTRY: IME Phase 2 within the Church of England

Structure of the formation criteria

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 **bold**] 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.

NOTE: Particular criteria for those preparing for incumbency / a post of responsibility are found at the end of each section, and are clearly referenced as such.

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 curates** – to provide a framework for reflection on their development in ministry against the Church's expectations through the curacy training process.
2. **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.
3. **by bishops** – as a framework to enable them to confirm candidates' readiness to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN FAITH, TRADITION AND LIFE

A1. Ordained ministers sustain their public ministry and personal faith in Christ through 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. (A1.1)
- 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. (A1.2)
- are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings. (A1.3)

A2. Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...

- are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities. (A2.1)
- 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. (A2.2)

A3 [Inc]. Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...

- are able to exercise theological leadership for the church in mission. (A3.1)

B. MISSION, EVANGELISM AND DISCIPLESHIP

B1. 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 ...

- 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. (B1.1)
- are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches. (B1.2)
- are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church. (B1.3)
- are able to lead and inspire others in mission and evangelism in the local church. (B1.4)

B2. Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...

- are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation. (B2.1)
- 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. (B2.2)

B3 [Inc]. Incumbents ...

- lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility. (B3.1)
- enable others to articulate the gospel and participate in its proclamation. (B3.2)
- are able to foster and lead mission-shaped churches. (B3.3)

C. SPIRITUALITY AND WORSHIP

C1. 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. (C1.1)

C2. 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. (C2.1)

C3. 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 ...

- 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. (C3.1)

C4. Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...

- are able to help others discern God's presence and activity in their relationships and in the wider world. (C4.1)

C5 [Inc]. Incumbents are sustained in the strains and joys of leadership by a life of prayer.

D. PERSONALITY AND CHARACTER

D1. 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. (D1.1)

D2. 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. (D2.1)
- 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. (D2.2)

D3 [Inc]. Incumbents ...

- encourage and enable colleagues to balance appropriate care of self with care of others. (D3.1)

D4 [Inc]. 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. (D4.1)

E. RELATIONSHIPS

E1. Ordained ministers ...

- are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church. (E1.1)
- are able to handle and help resolve conflicts and disagreements, enabling growth through them. (E1.2)
- understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts. (E1.3)
- demonstrate good reflective practice in a wide range of pastoral and professional relationships. (E1.4)

E2. Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...

- are able to live within the House of Bishops' Guidelines: *Issues in Human Sexuality* and engage positively with those with whom they differ. (E2.1)
- are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives. (E2.2)
- understand policies and best practice in safeguarding and their application in a variety of contexts. (E2.3)

E3 [Inc.] Incumbents ...

- show skill and sensitivity in resolving issues of conflict within the church community. (E3.1)
- are able to supervise others in the conduct of pastoral relationships. (E3.2)

F. LEADERSHIP, COLLABORATION AND COMMUNITY

F1. Ordained ministers seek to model their servant leadership on the person of Christ. They ...

- are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power. (F1.1)
- are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person. (F1.2)

F2. Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...

- are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community. (F2.1)
- are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry. (F2.2)

F3 [Inc.] Incumbents ...

- show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity. (F3.1)
- are able to lead teams collaboratively in a variety of settings, including multi-parish benefices. (F3.2)
- are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach. (F3.3)
- are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice. (F3.4)

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

G1. 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 ...

- are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England. (G1.1)
- 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. (G1.2)

G2. Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...

- are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders. (G2.1)

G3. Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...

- understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church. (G3.1)
- show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment. (G3.2)

G4 [Inc]. Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...

- take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders. (G4.1)

G5 [Inc]. Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...

- know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility. (G5.1)
- show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice. (G5.2)

Appendix 2:

DIOCESE OF NEWCASTLE

WORKING AGREEMENT and LEARNING PLAN FORM [2022]

Curate: Year (4, 5, 6 or 7)

Incumbent:

Parish:

This form is in five parts:

1. Expectations (most important in year 4, though this should be reviewed)
2. Areas relating to NSMs/OLMs (NSM/OLM only)
3. Particulars of Work
4. Support and Supervision
5. Working Conditions

This form needs to be discussed by the Curate and Training Incumbent and completed **EACH YEAR** of the curacy. It should then be signed by both parties. A copy should be sent **by the 1st of September**, to Ruth O'Hagan (R.O'Hagan@newcastle.anglican.org) who will send copies to the sponsoring bishop and the Director for IME Phase 2.

The form should be reviewed annually as part of the review of the curate's work (on the basis of which the Training Incumbent writes a report and the Curate a Written Reflection, as detailed in the Handbook). A new agreement should then be made, with new training priorities identified and a copy sent to Ruth O'Hagan (R.O'Hagan@newcastle.anglican.org) who will send copies to the sponsoring bishop and the Director for IME Phase 2.

In identifying priorities for training, careful use should be made of the Formation Criteria for Ordained Ministry (Appendix 1). The Criteria offer a map of the development that IME needs to enable, and are the basis on which Assessment at the End of Curacy takes place at the end of Year 6. A sample Learning Plan is included in the Handbook (Appendix 3), which may help in preparing your Learning Plan.

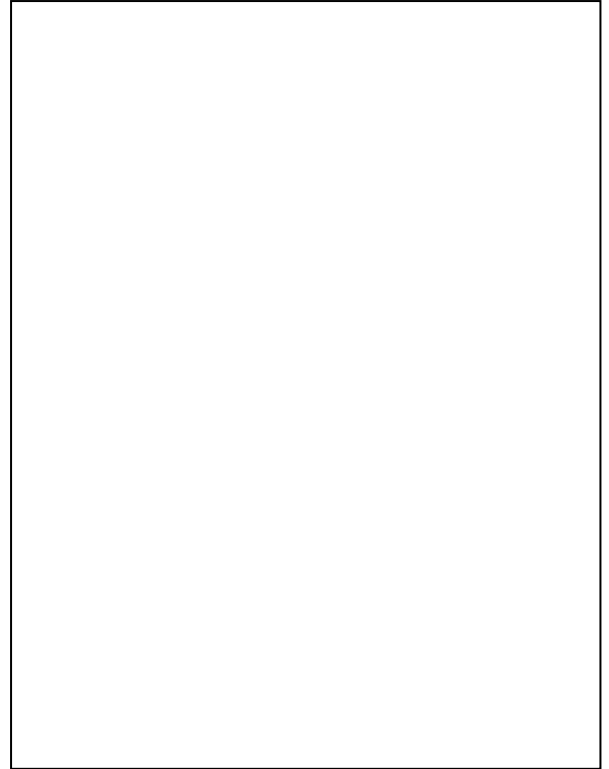
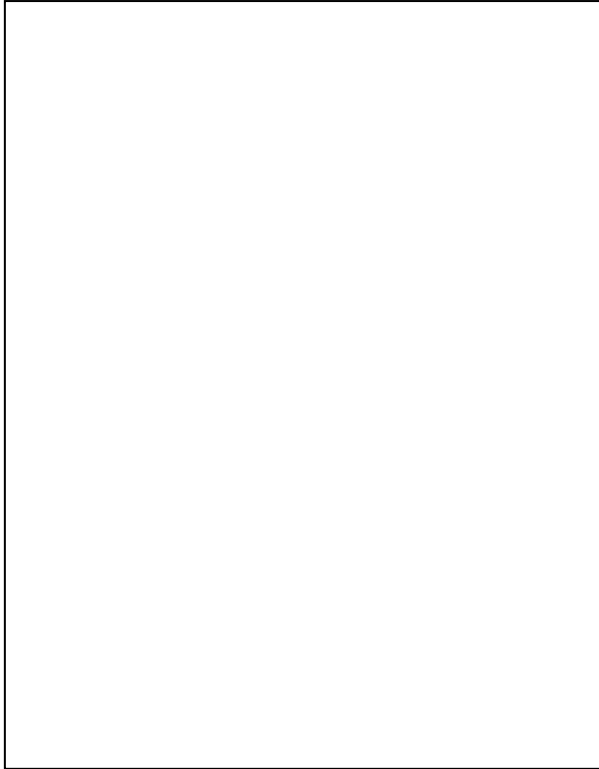
Electronic copies of this form are available from Ruth O'Hagan
(R.O'Hagan@newcastle.anglican.org)

1 EXPECTATIONS

Curate

Incumbent

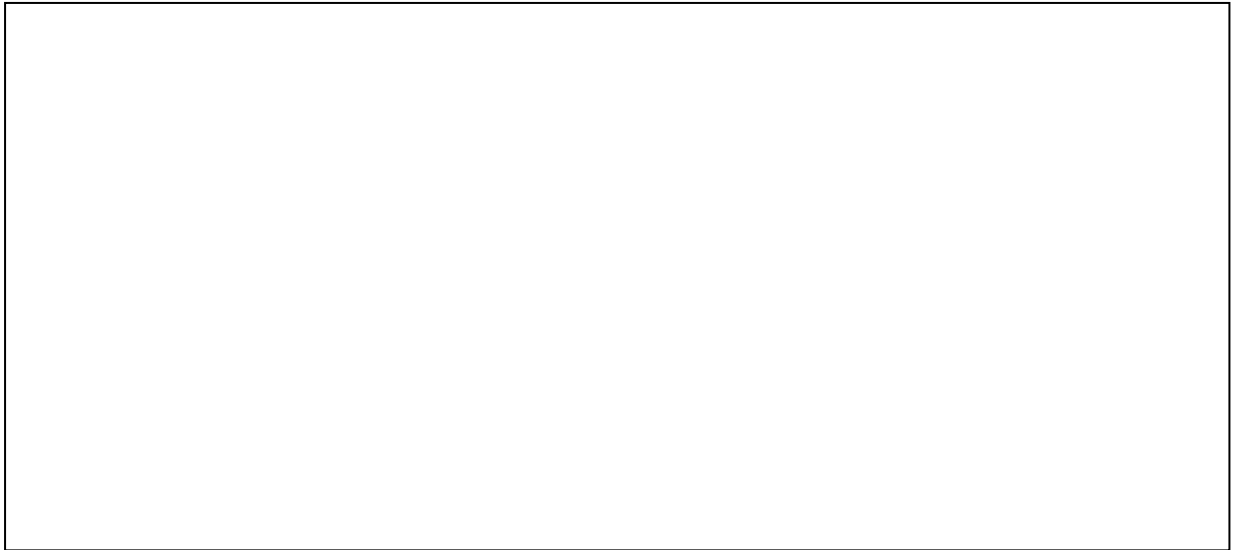
a) Please both say something about your hopes for this first experience of ordained ministry for the curate (please each write your own hopes, and then compare and discuss them; please also note that these boxes are expandable – use whatever space you need):



b) What are your hopes for the working relationship between you as curate and incumbent (please discuss and agree this, again, using as much space as you need);



c) What hopes or plans do the incumbent and PCC have for the parish and patterns of ministry in it during the coming year, and how might this affect the curate's work and training (please discuss and agree this)?



d) What kind of ministry do you think this curacy is intended to prepare the curate for:

- a continuing supporting role, or
- a future role of responsibility?

(This should affect plans made about training considerably, so please try to be clear about this.)

e) What expectations are there about standards of dress / clerical uniform? What expectations are there about availability (e.g. attendance at parish office hours, use of answerphone, departure time after Sunday services, etc.)?

f) What areas of past experience and expertise will the curate bring into ordained ministry?

g) Either:

- (1) For married curates: what are the expectations and needs of the curate's spouse / family (where appropriate)? There can also be issues about the family's privacy and/or the possible difficulty of the curate having space to work well at home that need careful discussion.

Or:

- (2) For single curates: what needs will the curate have for time with friends, family and other supporters? How will this work with the restrictions of a single day off / what provisions need to be made to enable the curate to be in good touch with family, friends and support networks?

2. AREAS RELATING TO NSMs/OLMs

1. What is the focus of the curate's ministry: a ministry exercised in a place of secular employment, or a parish focus? If both, where does the emphasis lie?

How will this ministry be expressed, affirmed and communicated in the parish?

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

3. What weekday involvement is expected in the regular ministry of the parish, including Staff meetings, PCC etc?

3 ANNUAL LEARNING PLAN, AND PARTICULARS OF WORK

3.1 Annual Learning Plan

In completing this plan, please refer to the sample Learning Plan (Appendix 3) for guidance about what is expected here.

3.1.1 Overall planning:

Bearing in mind both various areas of work (e.g. occasional offices, education and nurture, liturgical and homiletical skills, chaplaincy work, etc.) and various skills and aptitudes specified in the Formation Criteria for Ordained Ministry, what overall shape do you envisage training taking over the first three years of the curacy? What do you anticipate the emphases to be in each year? (This may change, but starting with an overall plan is important in order to be clear about an annual plan. This question needs to be considered carefully in Year 4, and revised in Years 5 and 6):

Expected emphases in Year 4:

Expected emphases in Year 5:

Expected emphases in Year 6:

3.1.2 Annual Learning Plan:

- What *specific* training needs / objectives are to be identified this year? Please be as clear and detailed as you can here, and, where possible, cross-reference these objectives with the Formation Criteria. Again, see the sample Learning Plan.
- In years 5, 6 and 7, careful review of the previous annual Learning Plan – what anticipated progress was, and what was not, made? – should inform this year’s plan.
- In section 5 of this form you are asked how much time is allocated for study / training events. How will this be used? (What will be studied? What areas of training will be explored?)

3.2 IME Phase 2 Events

Please confirm that the IME Phase 2 Events for your year group for 2022-2023 are written into the curate’s diary:

Are there any of these events that the curate anticipates difficulty in attending because of annual holiday or other unavoidable reasons that are known about at this stage? Please state which (if any) below:

Which (if any) of the IME Events did you miss last year?

Please plan to attend the corresponding event with the year group below this year. Which events other than you own year group’s will you therefore be planning to come to? – please list below:

4 PARTICULARS OF WORK

4.1) Attendance and participation:

Worship (please be clear here how often the curate is expected to attend, to lead or to preach):

Daily Offices:

Sunday services:

Other services:

How often will the curate be expected to preach (care should be taken that this is not too frequent, and certainly not weekly, in Year 4):

Occasional Offices:

Funerals:

Baptisms:

Weddings (Year 4 deacons should not officiate at weddings, except by special arrangement agreed with the Diocesan Bishop in particular circumstances):

Pastoral Work:

Visiting at home:

Hospitals:

Care Homes:

Other:

Education, Nurture and Outreach:

Children's Groups:

Schools:

Youth Work:

Home group / prayer group / confirmation group / Emmaus / Alpha:

Adult Education:

Structures:

PCC:

Parish Committees:

Chapter/Deanery Synod:

Churches Together/Fraternal:

Community involvement:

Schools:

Community Groups:

Other:

4.2) Are there any areas where the curate will have **special responsibilities** this year (which should reflect areas in the Learning Plan):

5 SUPPORT AND SUPERVISION

a) What are your arrangements for:

Supervision meetings. These must be for curate and incumbent only, and be distinct from staff meetings; see the section in the Handbook on this. Please be specific about the regularity/frequency of meeting that you agree, where and when you will meet, how agendas will be set, and how a written record of supervision meetings will be made and agreed:

Staff meetings.

Will there be work-related meetings for incumbent and curate only? How often / what will the arrangements be?

Will there be meetings for wider staff? How often / what will the arrangements be?

b) When will you review the Working Agreement and Learning Plan? (Please set a date / timetable. It makes sense to do this as part of or in the light of the writing of the Training Incumbent's Report and the Curate's Written Reflection in May/June.)

c) All curates should have a spiritual director. Have arrangements been made, and is the incumbent aware of them?

d) What are the mutual expectations about the curate having the opportunity for an annual retreat (provisions should be made)? When do you expect this to be?

6 WORKING CONDITIONS

a) Expenses – please specify the basis for these areas, how claims should be made, and how often (recommended monthly):

- Telephone:
- Car:
- Stationery:
- Retreat:
- Other:

b) Time off, study, etc.:

Study time and IME Phase 2 events (for Stipendiaries, national guidelines recommend that an average of one day per week throughout the year, including IME Phase 2 events, should be allowed for explicit study and specific training events). What time will be available for study, and how will this be used (a regular day/morning?)?

Day Off: Stipendiary clergy should have a day off per week (not including IME Phase 2 days, study days, retreats or time allowed for spiritual consultation). The NSM's day off should equally be closely guarded. It is accepted that at certain times of the year, flexibility will be necessary regarding days off. The curate's day off will usually be:

The provision of one day off does not mean that every moment of the other six days and evenings should be spent working! What is your understanding about the provision of some period of rest within working days, when it is and is not acceptable to call (and how flexibly or firmly this is understood), etc.? These boundary issues are important in maintaining good working relationships; expectations can vary here – it is important to discuss this.

Holidays: The annual holiday entitlement for stipendiaries is 36 days (to include a maximum of 4 Sundays). Details of annual leave are set out in the Diocesan Clergy Handbook. Is it clear how holiday time will be arranged between curate and incumbent?

c) Are there any arrangements about House and Garden that need to be specified (including detailing costs and responsibilities to be born by parish and those by the individual):

Signature of Curate date

Signature of Incumbent date

Appendix 3:

Sample Learning Plan

What follows has been devised to try to demonstrate what a Learning Plan might look like. It is definitely on the detailed side – there is probably too much for a single year – but this is deliberate, in order to demonstrate some of the range of areas that might be addressed.

The Plan includes:

- the setting of some priorities for each year in advance,
- detailed planning of learning for the coming Year (4), and
- explicit links between the work and learning to be done and the Formation Criteria.

4.1 Annual Learning Plan

4.1.1 Overall planning:

Bearing in mind both various areas of work (e.g. occasional offices, education and nurture, liturgical and homiletical skills, chaplaincy work, etc.) and various skills and aptitudes specified in the Formation Criteria for Ordained (Appendix 2) what overall shape do you envisage training taking over the first three years of the curacy? What do you anticipate the emphases to be in each year? (This may change, but starting with an overall plan is important in order to be clear about an annual plan. This question needs to be considered carefully in Year 4, and revised in Years 5 and 6):

Expected emphases in Year 4:

Adjusting to regular leading and preaching in church services and developing skills
Baptism ministry / services
Funeral ministry / services
Preparing for presiding at communion
Work on time-management
Review small / prayer groups in parishes; work on small-group leading / training
Some initial work on patterns of collaboration of leadership (mainly observation and reflection)
Initiate Ecocongregation group in parish
Disciplined reflection on all areas of ministry

Expected emphases in Year 5:

Parish mission strategy
Involvement in schools
Learning to preside and developing own style
Learning to preside in a range of settings
Developing skills in training small group leaders
A special focus to be chosen
Disciplined reflection on all areas of ministry

Expected emphases in Year 6:

Reflection on different styles of leadership

A placement to provide one significant experience of ministry not available in these parishes (possibly UPA or rural parish)

Chairing meetings

Supervising others

Parish administration

Disciplined reflection on all areas of ministry

3.1.2 Annual Learning Plan:

- What *specific* training needs / objectives are to be identified this year? Please be as clear and detailed as you can here, and, where possible, cross-reference these objectives with the Formation Criteria
- In years 5, 6 and 7, careful review of the previous annual Learning Plan – what anticipated progress was, and what was not, made? – should inform this year's plan.
- In section 5 of this form you are asked how much time is allocated for study / training events. How will this be used? (What will be studied? What areas of training will be explored?)

IME Year 4

A. Christian Faith, Tradition and Life

Aims: to maintain some disciplined study, and integrate insights from this with the experience of ministry that I am gaining.

Elements:

Programme a half-day of study for each week one month in advance, on themes relevant to agreed foci of work:

- eco-theology
- preaching at occasional offices and other mission opportunities
- pastoral care of bereaved
- small group leading, and training of small group leaders
- also, some focused study of book of Ephesians (to sustain some disciplined biblical study) (A1, A2, A3)

Use the IME Written Reflection (in May) as an opportunity to thoroughly review my learning and reflect on it (A1, A2, A3).

B. Mission, Evangelism, and Discipleship

Aims: to be involved in the mission opportunities provided by being an ordained team member in the parishes, and develop my communication skills for this work (B1-3)

Elements:

Specifically, to develop the church's awareness of and participation in issues of justice and care for creation through initiating Eco-congregation work (B1.1).

Participate in mission opportunities provided by Sunday worship, occasional offices of baptism and funerals, and schools work. Develop preaching skills for occasional offices, observe and begin to share in school assemblies (new area for me – scary!). Participate in feedback and reflection on my communication in all these settings (B1.2, 1.3; B 2.1, 2.2).

Lead a review of small groups / prayer groups, and consider use of an apologetics and evangelism training course (B2.1, B3.2, 3.3).

C. Spirituality and Worship

Aims: to build on my current experience of prayer to develop a stronger and more sustaining pattern of prayer (C1, C3, C5); to grow in my experience and skills in leading worship and preaching, on Sundays and at occasional offices (C4).

Elements:

Attend Morning Prayer with incumbent and others daily on Monday, Tuesday, Wednesday, Friday, and to continue and develop a disciplined pattern of personal daily morning and evening prayer; to attend all Sunday services at St Matthew and others as possible at St Mark. (C1).

Explore one form of prayer that I am unfamiliar with (Ignatian retreat or other – to be agreed; C1, C3).

Be involved in the full range of worship in the church, observing, leading, preaching, and working with teams on planning special services. This to include learning to conduct funerals (with appropriate pastoral care) and baptisms (with appropriate preparation) well, with both sensitivity to family needs and with integrity in relation to the belief and liturgy of the church; to become proficient in the design of funeral liturgies appropriate to each occasion ; to prepare for learning to preside at communion (C2).

Reflect in detail with my incumbent on my approaches to preaching over the year, being clear about my aims, intended message and strategies in preaching for specific occasions, and reflecting on the effectiveness of sermons in the light of that (C2).

Reflect, alone and with my incumbent, on times when I find ministry burdensome or if I feel resentful (C1, C4, C5).

D. Personality and character

Aims: to develop self-awareness and become more disciplined in a pattern of regular recreative time away from work (D1, D2).

Elements:

Read one good book on time management to help develop my capacity, and therefore my ability to work under pressure (D1).

Reflect openly with incumbent prior to draft pre-priesting report (January or February) on strengths and weaknesses (in particular, my ability to receive both praise and criticism), in the light of the first six months of the curacy (D2.2).

Thursday day off to be sacred, or swapped for another clear day; ensure, as a single person, that I maintain good contact with friends outside the parish (D1.1, 2.1; E2.2).

(Note: work on leadership in this area – D3, D4 – is likely to be a focus of Year 6.)

E. Relationships

Aims: to consciously develop good working relationships with ordained colleagues and lay people (E1.1), do some work on handling conflict (E1.2), and reflect carefully on the relationships I build and observe in ministry (E1.3, 2.2). Fully understand diocesan/parish Safeguarding policy and procedures (E2.3).

Elements:

Be open, straightforward and transparent in my relationships, especially with my training incumbent, and willing to reflect on and discuss this and other key working relationships. (E1.1, 1.2, 1.3)

Reflect on PCC and other meetings with incumbent in supervision, seeking a better understanding of myself and others, especially in situations of tension or disagreement, to learn better how to handle these situations lovingly and professionally (E1.2, E1.4, E3.1).

(Note: will pursue some formal conflict training in year 6).

F. Leadership, Collaboration and Community

Aims: to grow in understanding of collaborative patterns of ministry and leadership (F1-3).

Elements:

Reflect on styles of leadership that I see and exercise, and seek to identify what enables (or disables) the ministry of all, and helps to make ministry genuinely shared (F1.2, 2). This will include observation of SMDT meetings.

Possibly lead Ecocongregation group and reflect on this (F1.2).

Hopefully, begin to lead cross-benefice apologetics/evangelism group, and help to discern together new approaches to mission within the parish (F1.2; 2.1; 3.2; 3.3, 3.4).

G. Vocation and Ministry within the Church of England

Aims: to continue to reflect on God's calling on my life and to develop my understanding of ministry, and my skills and confidence in a range of areas of ministry. (G1, 2 3, 5)

Elements:

Read one book on priesthood and discuss this with my incumbent. (G1.1, 1.2)

Share in involvement in local Churches Together work, and – particularly – seek to get to know at least some of the local church leaders (G2.1).

Seek to understand legal, canonical and administrative aspects of ministry as they arise. (G3.1, 5.1)

Make myself genuinely accountable for my work and use of time in supervision, being willing to receive feedback and reflect. (G3.2; 5.2)

(Note: focused work on legal and canonical, and administrative areas – G32.1, 5.1 – will take place in Years 6 and 7)

3.2 IME 4-7 Events

Please confirm that the IME 4-7 Events for your year group for 2010-2011 are in the curate's diary: Yes – in the diary

Are there any of these events that the curate anticipates difficulty in attending because of annual holiday or other unavoidable reasons that are known about at this stage? Please state which (if any) events below:

I'm on holiday in early December, so I will be away for:

Tuesday 8th Dec. 2018, 6.45 - 9.15 pm – Reflecting on Funerals
Church House, North Shields, NE29 6HS

Which (if any) of the IME Events did you miss last year?

N/a, as I'm Year 4

Appendix 4:

National Criteria for the Selection of Training Incumbents

from the

Report on Good Practice in the Selection and Training of Training incumbents (2014)

The latest guide to Church of England understanding and practice is set out in this report, published in February 2014.

Undergirding all the criteria set out below is the necessity for the training incumbent, as an experienced parish priest, to be committed to a life of prayer as the basis of all ministry, both personally and in the ministry that is shared with the curate who is being trained.

A training incumbent:

1. Is settled in her/his parish, will make a commitment to stay for the curate's diaconate, and expects to be there for the majority of the four year training period.
2. Has a genuine willingness to train a curate, as distinct from merely wanting an assistant, and is engaged in her/his own continuing ministerial education and development making use of review to support their ministry development.
3. Has a well established pattern of personal prayer, reflection and reading, and, is committed to life long learning including Ministerial Development Review.
4. Has a mature degree of self-awareness and understanding of his/her own:
 - a. Strengths and weaknesses in ministry and personality
 - b. Ability to work closely and collaboratively with a colleague
5. Has a theological and spiritual stance which is clear but open and so is:
 - a. Able to articulate his/her own theological position
 - b. Willing to work with a colleague of a different theological and spiritual stance
6. Is prepared for a curate to develop in ways different from her/his own with regard to:
 - a. The deployment of special gifts of ministry
 - b. Specific delegated responsibilities
 - c. Preferred styles of worship, mission and pastoral ministry
7. Can work in a collegial rather than hierarchical style, maintaining a healthy professional, spiritual and social relationship with the curate, sharing both the joys and sorrows of ministry while at the same time establishing and respecting clear boundaries.
8. Has an understanding of learning styles and cycles in adult learning.

9. Is willing and able to embrace a degree of creativity and flexibility in training.

10. Can hold on to the tradition ministerial role of servant and shepherd while responding to a developing training culture in a changing church.

In particular, the training incumbent will:

- Undertake regular prayer with the curate; normally daily (days off excepted) with full time curates and at least weekly with others.
- Draw up with the curate a learning agreement (see below) and review it regularly.
- Value the curate's experience from previous employment and responsibilities.
- Complete all reports required by the diocese and attend meetings for training incumbents.
- Work with the curate in the ongoing discernment of her/his vocation and ministry development.
- Plan the curate's training and mobilise the necessary resources, some of which may lie outside the parish.
- Work with the curate to ensure s/he meets the House of Bishops' Formation Criteria
- Hold regular staff meetings (weekly with stipendiaries) and regular supervision sessions.
- Engage with the curate in theological reflection on experience.
- Give priority to the diocesan IMEPhase 2 programme ensuring the curate attends conferences and groups meetings and submits the required written work.
- Undertake further training to develop her/his expertise as a training incumbent.

Appendix 5:

Summary of Expectations for Training Incumbents in Newcastle Diocese

What is involved in “training a curate”?

The answer to the question is obviously important to both a curate and a training incumbent, and indeed to the diocese as well. As a curacy begins, it is important that the expectations of all match! Taking on the commitment to train a new colleague in his/her title post involves a substantial commitment by the training incumbent, and clarity about what is really being asked in this role is vital. This document tries to set out what I understand is being expected of training incumbents in Newcastle Diocese. Some of this may seem very obvious; if so, please excuse that. However, avoiding misunderstandings here is essential if we are to ensure that the newly ordained in our diocese receive good training and thrive.

Training incumbents in Newcastle Diocese are asked:

1. to take part in appropriate **training**, definitely including our own **Training Incumbent Training Course** (even if a Supervision Skills course has been undertaken before, this or some suitable and training in supervision should be participated in regularly: training in this area is a matter of ongoing learning). Other training opportunities will also be offered.
2. to attend **meetings for training incumbents** for training, support, communication and sharing good practice (1-2 a year; all dates published in advance); incumbents may occasionally be asked to attend some training events with the curates.
3. to formulate a **Working Agreement** with agreed expectations, patterns of work, supervision, and a **Learning Plan** with specific areas for development in the coming year; to review and revise this agreement and Learning Plan **annually**; and to send a copy of this to the Formational Tutor for IME Phase 2 by the end of September each year;
4. to ensure that curates supply a **written reflection** on their development over the year at the end of June each year;
5. in shaping and reviewing this agreement and Learning Plan, to work consciously with the Church of England’s Formation Criteria **for Ordained Ministry**.
6. to meet regularly with the curate for **supervision**, understood as time when the agenda is not the work of the parish, rotas, etc., but reflection on the work of the curate, his/her learning, growth and development, and a chance mutually to raise any concerns or problemsetc. For a SM, this should be initially weekly or fortnightly, perhaps less in time; for an NSM, as possible but *regular*.
7. to ensure colleagues attend the **Diocesan IME Phase 2 programme** as part of their ongoing training, and that adequate study time is agreed and used. (*STF* argues for 15% of a SM’s time (= a day a week) for explicit study/training.) A practical issue here is that IME Phase 2 events need to be given precedence over other possible commitments; all dates are given a year ahead in the handbook.

8. not to **move during the title post** (and certainly not for the first two years): in being approached about taking a curate, incumbents will have been asked if they have intentions of moving on during the time of a curate's title post. (Otherwise, the notion that we are selecting a particular trainer to do a specific training job that lasts a known length of time dissolves).
9. to **provide reports as requested by the Bishop**.
10. to **read the IME Phase 2 Handbook**, and note relevant dates and policies.
11. to engage in a suitable **review of the curacy and of their work as a trainer** at the end of the curacy, which could indicate areas for the trainer's future training and development as well as the curate's.

Appendix 6:

Professional Conduct, and Handling Difficulties

Professional Conduct

This handbook is intended to give clear guidelines of what the Diocese of Newcastle understands to be good practice in the conduct of curacies. It is our firm belief that working within the framework of the diocesan policy outlined here will minimise the instances of problems within curacies, and provide robust structures for enabling colleagues to resolve any difficulties they do experience.

As well as the policy and practice outlines in this handbook, curates and incumbents are referred to the 2015 Ministry Division document “Guidelines for the Professional Conduct of the Clergy”. This report offers clear guidelines on appropriate conduct, and on the ways in which we treat one another within ministry.

The report is downloadable free of charge from the Church of England web-site. The following link should lead to it directly, or search on the site using the report name:

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

This is a revised version of the original 2003 document, and now includes guidance in the specific area of the use of **social media**, something which all in public ministry now need to consider carefully. Clergy need to be mindful not only of the possible benefits of using social media in communication, but also of potential difficulties. As those who are ordained, different decisions may now need to be made about what one would post and why/not.

Handling Difficulties

Obviously, we wish to anticipate possible areas of misunderstanding or conflict, and thereby to avoid them ever occurring, hence the attempt in this Handbook to be clear about expectations (which a detailed Working Agreement will help to achieve) and upon good practice in supervision and other elements of the training relationship.

Nevertheless, problems can arise between curates and incumbents. When this is the case, it must be emphasised that it is always far better to settle disagreements informally, wherever possible; formal procedures – with the disruption to relationships that reaching this stage brings – should be a last resort. The need to address issues at an early stage, and not to allow problems to grow, cannot be stressed too highly: the one thing not to do is to allow disagreement, uncertainty or a sense of grievance to continue indefinitely.

Sometimes it may be necessary to address difficulties more formally, or you may need some help to resolve problems. If so, the points set out below should be noted, and the outlined procedures should be followed:

a) In the first place, any difficulties on the curate's part should be discussed with the

training incumbent honestly. Likewise, any difficulties on the training incumbent's part should be discussed with the curate. There can be a temptation to avoid potentially awkward discussions, but matters of concern need to be addressed: try to do this gently, humbly, but clearly. If resolution cannot be found, however, you must, please, seek further advice:

- b) The Director for IME Phase 2 is available to curates and incumbents equally for advice. Please understand that concerns discussed with the Director for IME Phase 2 are raised on the assumption that they will be addressed: some action may then be necessary (for reasons of professionalism and an appropriate duty of care); we would obviously try to agree how to proceed, but it may not be possible to do nothing. Sometimes it may be in order for the Director for IME Phase 2 to offer one or other party advice on how the working relationship might be improved, or to remind him/her of the practice recommended in this Handbook.
- c) If no resolution can be found through initial informal discussions, the Director for IME Phase 2 may need to discuss the matter with an appropriate member of the senior staff, and arrangements will then be made to enable discussion between both parties.

In all instances where there is unhappiness it is vital that those concerned can be specific about issues, events and concerns; generalities cannot be discussed fruitfully or fairly, either informally or formally: it is essential to be clear about issues and instances of what is perceived to be unfair, unsatisfactory or problematic.

Please also note that with the introduction of Clergy Terms and Conditions of Service from early 2011, guidelines for formal Grievance Procedures are now set out; these can be accessed at:

<http://www.common tenure.org/>

Appendix 7:

Diocese of Newcastle Curates and training Incumbents, 2021-2022

Contact details for curates and incumbents can be found in the Church of England CMS database online. If your details do not appear here, or are wrong, please contact Ruth O'Hagan at the Church House about this (tel. 0191 270 4100, email r.o'hagan@newcastle.anglican.org)

Year Four (Ordained Deacon 2022)		
Curate	Training Incumbent	Parish(es)
Nathanael Hayler (SM)	Alison Hardy	Embleton w Rennington & Rock
Brogan Hume (SM)	Ben Doolan	Newcastle St Thomas
Linda Hunter (SSM)	David Kennedy	Corbridge w. Halton and Newton Hall
Paul Knox (SM)	Louise Taylor-Kenyon	Bamburgh, Belford & Lucker
Ryan McKeon (SM)	James McGowan	Fenham St James & St Basil
Rosemary New (SSM)	Steve Dixon	Tynemouth Holy Saviour
Ruth Stradling (SM)	Catherine Macpherson	Blyth St Mary
Helen Young (SM)	Lee Cleminson	Percy St John & Balkwell

Year Five (Ordained Deacon 2021)		
Curate	Training Incumbent	Parish(es)
Lynn Dean (SSM)	Tom Birch	Wylam
Henry Hope (SM)	David Glover	Hexham
Sion Hughes-Carew (SM)	Ian Flintoft	Newsham
Miriam Jones (SM)	Andrew Shipton	Gosforth All Saints
Ali McCarthy (SM)	Tim Sanderson	Holy Trinity Jesmond
Adam Smith (SM)	Ben Doolan	Newcastle St Thomas

Year Six (ordained Deacon 2020)		
Curate	Training Incumbent	Parish(es)
Phyl Carruthers (SSM)	Louise Taylor-Kenyon	Bamburgh
Yvette Daniel (SM)	Robert Lawrance	St Francis High Heaton
Ollie Dempsey (SM)	Alan Paterson	St Peter Cowgate & St Wilfrid Newbiggin Hall
Rosemary Harrison (SSM)	Paul Allinson	Ponteland
Sam Lockhead (SM)	David Kennedy	Corbridge with Halton & Newton Hall
Sam Quilty (SSM)	Sarah Hills	Lindisfarne
Paul Rusby (SM)	Simon White	Morpeth
Tom Sample (SM)	Dennis Handley	Berwick Holy Trinity & St Mary
John Storey (SSM)	John Sinclair	Upper Coquetdale
Kim Wears (SSM)	Sue McCormack	Willington
Alan White (SSM)	Jonathan Lawson	St Gabriel's Heaton

Year Seven (<i>ordained Deacon 2019</i>)		
Curate	Training Incumbent	Parish(es)
Derek Avery (SSM)	Brian Hurst	Newcastle St George & St Hilda
Lynn Caudwell (SM)		Corbridge with Halton & Newton Hall
Benjamin Jarvis (SM)		Monkseaton St Mary
Malcolm Railton (SSM)		Tynemouth Priory Holy Saviour
Margaret Sentamu (SSM)		
Emily Watson (SSM)		Willington Team

PERSONAL WORKING EXPENSES

NAME _____
 ADDRESS _____

I CLAIM THE FOLLOWING EXPENSES INCURRED IN
 MY CAPACITY AS _____
 FOR THE PERIOD _____ TO _____

DESCRIPTION & REASON
 (PLEASE GIVE DETAILS AND ATTACH ALL RECEIPTS)

EMAIL _____

TRAVEL (PLEASE GIVE DETAILS ON REVERSE OF FORM)	AMOUNT
PUBLIC TRANSPORT	_____
ROAD	_____
Total road mileage from April 1st (current Tax year) _____ (INCLUDING THIS CLAIM)	_____
BICYCLE	_____
OTHER & PARKING	_____
OTHER EXPENSES -Please give details on reverse of form	_____
SUBSISTANCE & ACCOMMODATION	_____
TELEPHONE: BUSINESS CALLS incl VAT	_____
POSTAGE	_____
PRINTING & STATIONERY	_____
ENTERTAINING (Consider tax implications) Please give details on reverse	_____
CONFERENCE FEES/IN SERVICE TRAINING	_____
WORK CONSULTANCY	_____
OTHER - additional space on reverse of form for details	_____
TOTAL CLAIMED	=====

If you have not already done so, please give your bank details or any changes so that we can make payment directly to your bank

Bank Name _____ Branch _____
 Sort Code _____ Account No _____
 Account Name _____

Signed (as authorisation to make this and future payments based on these details)

	DATE
SIGNED BY CLAIMANT	_____
BUDGET HOLDER/SUPERVISOR	_____
AUTHORISATION	_____
FINAL AUTHORISATION	_____
FINANCE AUTHORISATION	_____

PLEASE RETURN COMPLETED FORMS TO : finance@newcastle.anglican.org

TRAVEL - PUBLIC TRANSPORT

As part of our aim to become a carbon neutral diocese we encourage staff to consider travel by public transport.

DATE	DEPARTURE POINT, DESTINATION & PURPOSE	BUS/METRO/TRAIN /OTHER	AMOUNT
TOTAL			

TRAVEL - ROAD (including BICYCLE)

DATE	DEPARTURE POINT, DESTINATION & PURPOSE PLEASE INCLUDE POST CODES	ELECTRIC/PETROL DIESEL /BICYCLE /OTHER	MILES	RATE	AMOUNT
TOTAL					

OTHER

DATE	DETAILS	AMOUNT
TOTAL		