

# **A Handbook for Curates and Training Incumbents**



## **IME Phase 2 in the Diocese of Blackburn**

## INTRODUCTION

Welcome to the Handbook for Curates and Training Incumbents. For both of you this is a new relationship and a further step in your journey as a disciple of Christ and an Anglican minister. As you both settle into your roles, some questions may arise and we hope you will feel able to draw on the wider support and relationships available in the Diocese to help ensure that things progress smoothly.

This curacy is beginning at an exciting time for the Church, both locally and nationally. Nationally the Church is implementing the Reform and Renewal programme and initiatives such as 'Setting God's People Free'. In Blackburn Diocese, we are committed to enabling and equipping our curates for ministry in God's dynamic world. Vision 2026 invites us to continue to work towards being "Healthy Churches Transforming Communities" and its emphasis on Growing Leaders, Making Disciples and Being Witnesses is very much in tune with national initiatives.

Initial Ministerial Education is normally divided into two parts: IME Phase 1 is pre-ordination and takes place in the context of a course or college and IME Phase 2 which is the post ordination phase and takes place in curacy. This handbook is designed to guide you through the process of learning and assessment of IME Phase 2.

As part of the process of implementing Vision 2026 the Diocese of Blackburn has been looking at every aspect of its common life to ensure that we are equipped to make disciples for Jesus Christ, bear witness to Jesus Christ and grow leaders for Jesus Christ.

The role played by curates in this is essential. They bring energy, vitality and enthusiasm into the Diocese. They are our future incumbents and leaders. Part of the answer to the problem of maintaining adequate clergy numbers lies in attracting and supporting calibre curates who will then feel sufficiently committed to stay in the Diocese for incumbent-level posts.

The new outline for IME2 represents therefore a significant change in emphasis. We have moved away from the heavy structures for assessment and accreditation that came in with the Hind Report. Instead, we are introducing a programme that focuses more on the practical and which is more tailored to the demands of Vision 2026.

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# I. THE IME2 PROGRAMME

## THE AIMS OF IME2

The most important aspect of a curacy is the working relationship between the curate and the training incumbent. The majority of training will therefore inevitably be delivered by the TI both in formal supervision sessions and in the day-to-day business of sharing ministry and praying together.

IME2 plays a key role in enhancing this training relationship. In particular it aims to:

- Form clergy capable of implementing Vision 2026 to build healthy churches that transform communities
- Ensure that curates have the necessary skills, experiences and characteristics for the next stage of their ministry and can provide evidence for this
- Enhance and support the work of the training incumbent in forming new clergy
- Provide experiences for learning and reflection that cannot be provided within the Parish
- Allow for ongoing personal and spiritual formation for curates
- Enable fellowship, friendship and mutual support amongst curates
- Instil a love for and a loyalty to Lancashire and to the Diocese of Blackburn in order to maintain post-curacy rates of at least 80%.

## THE BROAD SHAPE

There will be two strands to the IME2 Programme.

**Strand 1** will be compulsory and unaccredited. It will focus on practical training which equips curates for leadership roles and supports their priestly formation. The programme will be agreed and delivered locally.

**Strand 2** is optional. It will allow for the handful of curates who would like a greater degree of academic input or who want to complete an award begun in IME1. There is no direct funding available but there is support for accessing funding and grant money towards an accredited course.

## THE ELEMENTS OF STRAND 1

### I. An Annual Theme

Each year IME 2 will focus on one of the three themes drawn from Vision 2026; Witness, Leadership, Discipleship, together with explicit attention each year to the fourth; Inspiring Children and Young People.

#### Discipleship

- The continuing development of the curate as a disciple of Jesus Christ and their own growth in holiness.
- Growing disciples in the local church
- Leading worship and teaching people to pray
- Preaching and teaching
- Spiritual Direction and Confession
- Developing children and young people as disciples

## Witness

- Mission and evangelism, church planting, church growth, Fresh Expressions etc
- Working with schools, children and young people
- Faith sharing
- Issues around the common good
- Understanding the mission context
- Occasional Offices
- Presence and Engagement Parishes
- Communications

## Leadership

- Growing as a leader and understanding leadership styles
- Fostering lay leaders in the local church
- Exploring the relationship between leadership and the historic three-fold order
- Leading ministry to children and young people and fostering young leaders
- Running a PCC, Church Administration, Finance and buildings
- Understanding the structures and canons of the Church of England

This content will be delivered in the following ways:

1. Two residentials per year, one in the Autumn term and one in the Spring term. During the year on Discipleship, there will also be a pilgrimage. Teaching will be delivered by external speakers, the Bishops and others from the Diocese.
2. Three full-day teaching events.
3. In addition, there will be a fourth day which will have a more legal and administrative focus whilst also drawing out the evangelistic dimension of these aspects of Church life. These will cover the following areas:
  - a. Marriage law
  - b. Church Representation Law, APCMs, PCCs etc
  - c. Funerals, churchyards etc

The Director of Ministry and the Start of Ministry Officers will work on devising the programme for each year, taking into account feedback from curates.

## 2. Three Practical Projects

In addition, curates will be expected to complete three practical tasks. These do not need to be completed within any one particular year but should be fitted in as convenient across the Curacy. The tasks are as follows:

- Discipleship
  - To lead on a project that will develop laypeople as disciples, eg a nurture course, a pilgrimage or a residential event. This will mean:
  - Identifying a need related to the Parish MAP or Vision 2026
  - Conceiving and developing a project
  - Building and preparing a team
  - Delivering the project
  - Reflecting on outcomes theologically and practically

- Witness
  - To lead on an evangelistic initiative such as a fresh expression, messy church, a mission weekend etc.

This will mean

- Identifying a target group
  - Conceiving and developing an appropriate evangelistic response
  - Building and preparing a team
  - Delivering the project
  - Reflecting on outcomes theologically and practically
  - another setting as agreed by the Start of Ministry Officers
- Leadership
    - To undertake a three-week placement in a different ministry context. This may be:
      - a parish serving a different demographic or of a different tradition.
      - a prison or hospital chaplaincy
      - a school chaplaincy

The setting of the placement is very important and it **must** be discussed with one of the Start of Ministry Officers before an agreement is made between the TI, the placement supervisor, and the curate. It could be done either in a block or over a period of time (for example in a prison setting it may be best to do one day a week for 21 weeks rather than a single three week block).

The Discipleship and Witness projects should also be agreed both with the TI and with the Start of Ministry Officers. They should be challenging and intended to make a real difference.

### 3. Additional Components

Additional days and activities will be put on from time to time or as requested by curates and TIs. These may include:

- A day for new curates and TIs on the Working Agreement
- A day for deacons on Blackburn Diocese's Vision 2026
- A day on priestly ministry towards the end of the Diaconal year
- Input for those preparing for first incumbency

### 4. Mentoring, Support and Supervision

Close supervision provided from within and without the Parish is essential. Early identification of problems is the key to speedy resolution and the avoidance of relationship breakdown. Mentoring, support and supervision will be provided as follows:

1. Supervision sessions between the TI and curate. These should take place on at least a monthly basis – but ideally every two or three weeks. It is vital that these are not confused with weekly diary or planning meetings (or social events!)
2. An external Pastoral Tutor might be offered in some cases by the Start of Ministry Officers. This will be an experienced priest whom the curate should meet once a term to discuss progress of the Curacy.
3. The Start of Ministry Officers who will stay in close contact with all curates and will make visits to Parishes.
4. The Bishop of Blackburn who has pastoral oversight of curates.

## **STRAND 2**

This will be arranged on a tailored basis for those curates who expressly wish it. It might comprise:

- Completing a BA which was commenced during IME1
- Completing another accredited course e.g., an MA offered by external providers

Curates wishing to take advantage of Strand 2 should contact the Start of Ministry Officers and their training incumbents before Ordination and complete the form online (also in Appendix Nine).

## **MINISTRY AGREEMENTS**

A Ministry Agreement between curate and TI is essential and should be finalised by mid-September, following ordination. A copy of the agreement should be sent to the Start of Ministry Officers. It should be reviewed every year by the TI and curate.

## **THE ROLE OF THE START OF MINISTRY OFFICERS**

While the incumbent-curate relationship is the primary context of training, the Start of Ministry Officers are here to oversee the IME2 programme and support both curates and training incumbents. If any difficulties arise, please make contact early on – it is always much easier to help sort a small problem than it is when it has been left to grow into a large problem.

## **END OF CURACY ASSESSMENT**

This will take place in the following way:

- I. A Portfolio kept by the curate and presented towards the end of Year 3. This should include:
  - a. An 800-1000 word reflection on each of the three annual themes
    - i. An outline of how the curate's theological understanding of the theme has developed
    - ii. An indication of how this has impacted on practice
  - b. An 800-1000 word reflection on two of the three practical projects (discipleship and witness). This should include:
    - i. A brief outline of the project
    - ii. An assessment of what went well
    - iii. Learning points for the future

- c. An 800-1000 word report on the Placement. This should include:
    - i. A brief description of the context
    - ii. A reflection on what the curate learnt about leadership during the course of the placement
  - d. A Sunday sermon
  - e. The outline of a children's or all age talk
  - f. A plan for a school assembly
  - g. A case study describing the preparation of a family for one of the occasional offices
2. Reports or references from the TI, the Placement Supervisor, and a lay leader.
  3. Curates may also include notes from meetings with their TI, notes from meetings with the Start of Ministry Officers, and a report from a community leader, if wished.

At the designated point in their third year, the curate will have a final assessment interview with two end of curacy assessors who will have had sight of all the above paperwork. They will make final recommendations to the Bishop of Blackburn.

There are nationally agreed standards of expectations for clergy and their behaviour which is outlined in the booklet *Guidelines for the Professional Conduct of the Clergy*. The booklet is one which incumbents and curates may, at various times, find issues to discuss together. (The text in pdf form may be accessed via [www.churchofengland.org](http://www.churchofengland.org)).

### **Expenses**

It is expected that working expenses of curates will be reimbursed in full by the parish. It should be stated how and on what basis expenses will be paid including:

- Travelling and transport costs
- Telephone
- Postage, stationery and other office expenses
- Hospitality
- Books/journals

### **Administrative support**

Where there is a parish office, staffed by a secretary or administrator, it is important for the curate to know what his/her relationship to this person should be. For example, if the secretary does administration or typing for the incumbent is it legitimate for the curate to expect this service as well? And when work peaks, who has priority of access? It is often in the detailed and mundane areas of life that pressures can surface if clear communication is not established and properly maintained.



## **Support structures**

Spiritual Support - The Bishop expects all clergy to establish their own support structure to nurture their spiritual and professional lives. At a minimum this will include having a Spiritual Director with whom they can talk in confidence about their ministry and their prayer. It is expected that a newly ordained curate will meet with someone to discuss his or her spiritual life from the outset.

**Appendix Ten** – provides signposts to various support organisations, including for curates of UKME heritage and / or those with disabilities or specific learning difficulties.

## **Concerns**

It is inevitable that concerns will arise over a host of issues, large or small. Incumbent and curate should agree that there must be an openness to share and raise such concerns as soon as they arise, rather than leaving them to grow into major problems. Additionally, the Start of Ministry Officers may be consulted by either curate or incumbent at any time.

# I. SUPERVISION RESOURCES

## SUPERVISION – SHAPED BY THE ARRRSS FORMULA!

- Active:** A two-way process. Supervision sessions need to be actively sought by the supervisee and organised by the supervisor. Both need *time* to prepare beforehand. The whole process needs to be the opposite of something that is ‘imposed’ upon either party.
- Regular:** Must happen regularly – agreement must be reached about **frequency**. Once agreed how often supervision happens, it becomes an absolute that this frequency is kept to. Length of **time** needs agreeing – how long will you meet for? **When** in the day/week will you meet? **Where** will you meet? ‘Home’ or ‘Away’ for the supervised colleague or a neutral venue for both?
- Review:** Ideally supervision should also include review of the supervision process, annually or more frequently. Review would be when both participants reflect and question, asking whether supervision was working how they wanted it to and how they felt it needed to. Possible questions would focus on what were the good aspects and the not so good aspects of supervision for them, as well asking whether there was anything not being addressed that should have been. Though it is necessary to be clear what will happen to the issues both parties may identify, because any issue raised needs addressing and hopefully resolving.
- Recorded:** Notes need to be made by the curate to record what was covered. These should be sent to the TI for their approval. These might include the following:
- a record of a conversation had, agreements reached, tasks to be undertaken, outstanding or on-going issues, training to be arranged etc
  - a record of things agreed for future supervision sessions
- Structured:** Finding a structure for each session, which helps *both* participants get what they want from the session, is important. Having a supervision structure that simply satisfies some academic ideal but which achieves nothing for the participants, will soon cease to happen. If people feel they are gaining nothing from the process of supervision they will abdicate and ‘take their bat home’, mentally if not physically.
- Separate:** Supervision sessions need to be kept separate from staff meetings, diary arranging meetings, team meetings etc. These more task focussed meetings are important for the supervised to have a place in, but they are not a substitute for the full supervision session.

## CURATES

Please note the following:

1. You are responsible for setting the agenda for supervision sessions. (Incumbents are also welcome to suggest things to be covered in supervision and there will also be an element of review from the previous sessions.)
2. You are responsible for ensuring that records of supervision are kept.
3. You should seek to keep in view your **recent experiences and development, ongoing reflection of general practice and specific areas of ordained ministry.**

### Examples

To identify an appropriate area from your recent experiences and development for supervision you might like to use these questions (and perhaps use them to do some brief journaling).

1. What have you found most affirming about your ministry recently?
2. What has been most challenging?
3. What experience or event has extended your sense of God's presence in the world? (You may want to reflect on this in light of previous assumptions or expectations).
4. Comment on what development you see in your skills for ministry, and how you used them. Is there any link to questions 1 & 2?

To identify areas related to your ongoing general practice, you might like to consider questions like these:

5. What are you discovering about your own style of collaborative ministry when working with other ministers and laity?
6. What do you notice as you reflect on the development of your devotional life both personal and in public?

Over the course of your curacy, you should also touch on specific areas such as these in supervision:

- The preparation for, and conduct of, a funeral both pastorally and theologically
- An experience of visiting in a situation of crisis
- A situation of conflict
- Leading a group
- The practice of prayer and what sustains that practice
- An experience of mission or evangelism
- A situation of 'failure'
- A placement in another ministerial context
- A significant event in the life of the benefice

## Example of a Supervision Record

<b>Before meeting</b>	Date, time & venue
	Topics to be raised
	Progress made since last meeting
	How are you feeling? (1-10)
<b>Actual meeting</b>	Reflections and insights
	Actions to take
	Date, time & venue of next meeting
	Signed by both

## **INCUMBENTS**

### **Structuring a Supervision Session**

Incumbents are responsible for overseeing the process of the supervision session. There are many ways in which supervision sessions can be structured. You may already have adopted an approach which you have found beneficial. Below are some key principles and questions you might like to consider when structuring supervision sessions.

#### **Contracting**

- What are you both hoping to achieve in this session?
- What time have you agreed to finish or when will that be?
- Have you already agreed the content of the session?
- Are there any matters, issues, events that should take priority to discuss?

#### **Reviewing**

- What has been happening since the last session?
- How has your colleague managed their time?
- What have been the recent successes and difficulties in their parish work?
- How have relationships developed – with parish, deanery and God?
- Have there been any unexpected issues? Anything neither of you anticipated.
- How did you each handle these? Did either of you feel you managed well or just coped?
- How is your colleague feeling, generally and specifically in terms of ministry?

#### **Understanding (as you engage with what the curate has brought to supervision)**

- What sense is your colleague making of this work?
- Is anything affecting either of you in a way that seems out of proportion?
- Is there anything you feel you need to challenge?
- Do either of you feel affirmation of people and/or of events is needed?
- Do you want time to share ideas, insights and reflections on how things fit together, team roles, theology etc? How is your colleague developing their sense of where they fit to God's purpose, how they fully practise as disciple and minister?

NB The hoped for outcome is that your colleague develops as a competent reflective practitioner in ministry.

#### **Looking Ahead**

- What is planned for the immediate, mid and long term?
- What action, what goal setting do you need to agree?
- What needs to happen next in your colleague's developing ministry and how do they feel about that?
- How do you think your colleague will approach what is coming up?
- What support, coaching, help, guidance do you feel your colleague, or both of you need?

#### **Ending**

- Is there anything else that either of you need to share?
- Are there issues of your relationship that need to be discussed?
- When are you meeting again?
- Do you need to agree the notes / recording of this meeting?
- Are there issues to be carried to your next meeting?
- Are there tasks / investigations / research that either of you need to do before you next meet?

## GIVING FEEDBACK

Giving feedback to colleagues can be very encouraging and life-giving, but at times it can be poorly received or unhelpful. Below is some guidance about giving feedback.

- CLEAR:** Try to be clear about what the feedback is that you want to give. Being vague and faltering will increase the anxiety in the receiver and will not be understood easily by them.
- OWNED:** The feedback you give is your own perspective and not an ultimate truth. It therefore says as much about you as it does about the person who receives it. It helps the receiver if this is stated or implied in the feedback. E.g. *"I find you..."* Rather than *"You are..."*
- REGULAR:** If the feedback is given regularly, it is more likely to be useful. If this does not happen there is a danger that grievances are saved until they are delivered in one large package. Try to give the feedback as close to the event as possible, and early enough for the person to do something about it, i.e. do *not* wait until someone is leaving to tell them how they could have done the job better!
- BALANCE:** It is good to balance negative and positive feedback and, if you find that the feedback you give to any individual is always either positive or negative, this probably means that your view is distorted in some way. This does not mean that each piece of critical feedback must always be accompanied by something positive, but rather that a balance should be created over time.
- SPECIFIC:** Generalised feedback is hard to learn from. Phrases like, *"you are irritating"* can only lead to hurt and anger. *"it irritates me when you forget to record the telephone messages"* gives the receiver some information which he or she can choose to use or ignore.

# Ministry Agreement 2023/2024

## For Training Incumbents and Curates

Curate .....

Category of ministry .....

Incumbent .....

Parish(es)/Benefice .....

### Note for Curates:

*This agreement is primarily to help you to establish a pattern for prayer and ministry that will see you grow in your priestly formation. It includes information about the training incumbents' responsibilities as a means of illustrating the extensive scope of parish ministry and to highlight areas where you may wish to gain experience as you progress through your curacy towards your first post of responsibility.*

### Note For Training Incumbents and Curates:

*It's important both parties remember this is a 'live' document that will need to be regularly re-visited during supervision sessions and amended as the curacy develops and takes shape. It should be reviewed formally on an annual basis.*

Ministry Framework	Curate	Incumbent
Usual expectations of ministry		
Day(s) off (free from parish, IME or other ministry commitments)		
Annual leave – how and when arranged		
Dedicated time for personal study		
Quiet Days, retreat		
Sundays and other worship	Curate	Incumbent
Leading services (frequency each month)		
Preaching (frequency each month)		
Attendance when without specific commitment		

Midweek worship		
<b>Prayer together</b>	<b>Curate with Incumbent</b>	
How and when will you get opportunities for prayer together?		
<b>Attendance at Meetings</b>	<b>Curate</b>	<b>Incumbent</b>
PCC/DCC Meetings		
Church Committees/Groups		
Chapter and Deanery Synod		
Churches Together, Interfaith groups or equivalent		
<b>Other</b>	<b>Curate</b>	<b>Incumbent</b>
Administration and finance		
Expenses of office		
Professional Development		
Spiritual Growth and Development		
IME Phase 2 programme ( <b>Curate</b> )		



Mutual Expectations (Optional)	
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**Curate's main areas of work and/or responsibility**

Ministry profile – key areas:

<b>Main areas of ministry and/or responsibility</b>			
<b>Children/youth</b>	<b>Growing Leaders</b>	<b>Making Disciples</b>	<b>Being Witnesses</b>
<b>Particular commitments or memberships within church or community</b>			
<b>Schools</b>	<b>Residential Homes</b>	<b>Community Outreach</b>	<b>Civic/Other</b>

**Supervisions (not less than 9x a year for full-time curates; not less than 6x a year for others)**

Pattern of meeting, frequency, time, venue and length

## Staff / Ministry Team Meetings (where applicable)

Pattern of meeting, frequency, time, venue and length

Signed: (Incumbent) (Curate)

Dated:

Signed: (Start of Ministry Officer)

## APPENDIX ONE

### Further Tips for Getting Started

The incumbent should assume responsibility for inducting the curate into the life of the parish.

### Documents File

It is useful if documents relating to the parish's Mission Action Plan and other policies and information (baptism, wedding, safeguarding, budget plan etc) are given to the curate. There should be time given to study them and for questions to be asked about them.

### Timetable

The weekly timetable should be agreed. Issues such as days off, staff meetings, times of offices and services, and other fixed points should have particular attention paid to them.

### Liturgical training

As a newly ordained deacon, the new curate will need to be introduced to the liturgical functions they will be expected to perform. This will include roles at the Holy Communion and other Sunday services.

### Daily Prayer

A rhythm of daily prayer is fundamental to the life of a parish and every Christian minister. Both training incumbent and curate should be committed to this. For example, in the case of those with a wholly parish focus, this will likely mean saying Morning and Evening Prayer together most days of the week.

**Supervision** These should take place on at least a monthly basis – but ideally every two or three weeks.

Time should be made at least once a month (ideally every two or three weeks) for incumbent and curate to meet formally, other than at a staff meeting, to engage in theological and personal reflection. It is anticipated that this will be a substantial amount of time, usually an hour and a half should be put aside in the diary. This meeting should be used to review the development of the curate's ministry, and to discuss particular issues as they arise. This time of supervision or reflective practice is integral to formation and learning. It is not to be confused with time needed for routine matters of organisation or for practical training.

### Church and Community

Meetings might need to be arranged with the churchwardens and any other staff members. Visits to key members of the congregation and leaders in the wider community should also be agreed.

Please consider what is needed in terms of church keys and tour round church buildings, including cupboards, the safe and other well-kept secrets!

### **Benefice**

An initial tour of the benefice – with the incumbent – is strongly recommended. The aim is to familiarise the new curate with its geography, visiting residential, commercial, industrial and retail areas. Such a tour will offer the opportunity to raise and discuss important issues relating to the benefice and the individual parishes within it. Visits to any institutions in the benefice might need to be arranged. (This may be particularly useful in the case of schools before the summer break.)

### **Administration and Professional Conduct**

There needs to be understanding of how the parish registers are kept and how other parish information is recorded. Time needs to be set aside to discuss how personal records are best kept in line with GDPR requirements.

## **APPENDIX TWO**

### **The role of the Training Incumbent**

The placing of deacons in their first post is based upon their need for ministerial formation, and value to the parish in terms of an additional member of staff is very much a secondary consideration only. Training incumbents have been chosen by the bishops and senior staff because they are people who:

- a) will be committed to giving dedicated time to a curate to assist the curate's ministerial formation, and to fulfilling all his/her parts in diocesan curacy processes;
- b) will be committed to working in partnership with the Start of Ministry Officers and other diocesan staff as necessary;
- c) is committed to welcoming, growing and supporting collegiate ministry with ordained and licensed colleagues and with other lay members of the church; attends Chapter and Deanery Synod regularly
- d) is committed to their own continued personal development, and growth in love and holiness and learning; undertakes CMD themselves; and participates in Ministry Development Review;
- e) is a person of prayer who can inspire others to pray;
- f) is a good listener and enabler;
- g) is able to act as guide, adviser and consultant rather than benevolent dictator or efficient delegator;
- h) is possessed of a mature degree of self-awareness and understanding of his/her own strengths and weaknesses in ministry;
- i) has a secure but not rigid faith and spirituality that can be shared with a curate who will not necessarily have the same views or traditions;

j) is theologically astute enough to be able to help the curate in the process of integrating theological study with ministerial experience;

k) is prepared to take into consideration a curate's experience in terms of previous employment and responsibilities;

l) is able to share ministry with a curate, including sharing difficulties as well as successes;

m) is capable of allowing a curate to develop in ways different from him/herself;

n) is able to effectively mobilise resources for training the curate over a three year period and prepared to allow others to be involved in that training;

o) will develop a pattern of staff meetings, supervision meetings, prayer and worship which is mutually convenient for the incumbent and the curate;

p) is aware of the importance of the diocesan IME Phase 2 programme and will ensure that the curate gives it priority;

q) will be committed to staying in the parish for at least the diaconal year of the assistant, and expects to be there for the greater part of the training period;

r) has good working relations with fellow clergy, lay leaders and officers in the parish, and those outside the church.

The role of the training incumbent is complex and demanding. It calls for gifts of sensitivity and generosity and the skill to identify and foster all the gifts and interests that their colleague brings. At the same time there is a need to encourage the curate not to specialise too early. Both incumbent and curate should be able to look beyond the needs of the immediate situation to the development of the curate's ministry throughout life.

It is within the parish context that the curate really learns the skills of ordained ministry and will develop their own style of ministry. The taking of services and the celebration of the occasional offices are obvious examples of this. Similarly, the learning of professional courtesies involved in visiting and working with others is developed..

However, the curacy time is not simply about the acquisition of skills; rather, it is essential that the process of Theological Reflection, begun in pre-ordination course or college, is continued and developed in the interactions between practice, prayer, conversation in **supervision**, and continued study of the scriptures. This is integral to formation in the ordained life and the training incumbent will be expected to enable regular sessions of supervision for their curate.

Agreement to become a training incumbent is, in fact, agreement to take on a significant training and assessment responsibility on behalf of the diocese and of the whole church. In particular they will have responsibility, with the curate, for formulating and working in line with a **Ministry Agreement**. They will also work with the curate to discern their growth and development.

# APPENDIX THREE

## The Role of the Parish in Training

The following **Guidelines for Parishes Receiving a Curate** might be helpful to PCCs receiving a curate.

### Introduction

The first few years following ordination are a crucial time in a person's life and ministry. The parishes to which curates are licensed share with the incumbent in the great privilege of helping someone in their formation and development through this significant period. These guidelines seek to ensure that a parish's expectations are in line with those of the bishops of the diocese, and the Church of England's Ministry Division, and indeed with the incumbent and curate themselves.

### Expectations

A person's initial training is not completed at the time of ordination. Rather, the full period of initial training is viewed as running from the time of entry into college or course until the completion of the curacy. At the end of the curacy all should be competent to continue in responsible priestly ministry. Many will progress to incumbency or equivalent responsibility posts, while others will continue to develop a priestly ministry in the work-place, with part-time parochial involvement. To that end, there is a clear expectation that personal growth, development and learning continue through the curacy time.

A parish and its PCC must therefore recognise that they are not being given a curate merely as an extra pair of hands to assist a busy incumbent. Rather they have been identified as a suitable training parish with a suitable training incumbent who will enable training and ministerial formation to continue. In fact, having a curate will, certainly initially, entail the incumbent making a significant extra time commitment to working with his/her curate in supervision meetings and other aspects of training.

### Criteria for Identifying Training Parishes

Your parish will have been identified as a suitable parish for a curate because:

- It can offer a suitably wide range of ministerial opportunities;
- It is willing to support the curate, and seek to help the curate in (a) the role transition from lay to ordained status; and (b) developing ministerial competence;
- It is willing to grant the curate, ungrudgingly, the time to take a full part in IME Phase 2;
- It is willing to pay the curate's working expenses.

### Initial Ministerial Education (IME) Phase 2

Diocesan IME Phase 2 is a priority for curates and attendance is to the core programme is expected of all stipendiary curates. For self-supporting curates, it is hoped that they are able to attend as much of the programme as possible. Parishes must aim to avoid facing a curate with a clash between IME and parish activities; and where such a clash occurs it should be expected that IME would take priority.

## APPENDIX FOUR

### The role of the Curate in Training

It is expected that all curates – stipendiary or not – will be committed to:

- sharing in the mission of the gospel through the local parish church and deanery;
- prayerful discernment of their own and other people's gifts, strengths and weaknesses;
- growing in self-awareness as individuals and as Christian ministers;
- an openness to appreciate the contribution of and ability to work with Christians of other traditions and people of different views from their own;
- sharing responsibility for their own learning and development;
- receiving, offering and responding to feedback from colleagues and church members;
- the policies and practice of leadership in the parish;
- all Diocesan requirements for IME Phase 2;

### **Agreement to receive ordination and serve as a curate involves agreement to set out on a training-based ministry.**

During the time of the curacy it is expected that you seek personal growth in a wide variety of areas, including:

- (a) experience and confidence in the variety of specific roles of the ordained minister, including liturgical, pastoral, teaching and evangelistic roles in relation to both adults and children;
- (b) competence in preaching through increasingly frequent and regular practice, with the assistance of others, including laity, in reflecting on the experience;
- (c) practical experience and reflection on mission and evangelism in the local area;
- (d) growing competence in the role of leader as well as community member, including the clear ability to work with others to seek the common good
- (e) development of a spiritual discipline of private and shared prayer;
- (f) continued systematic reading of and reflection on the Scriptures; and continued study of spirituality and theology;
- (g) the ability to handle the frequently isolated role of the ordained minister and to seek out and develop appropriate support networks including cells and chapters;
- (h) meeting regularly with a Spiritual Director. We are able to put you in contact with colleagues who can match you with a Spiritual Director if you do not have one locally.

# APPENDIX FIVE

## Learning and Practical Competencies – A Plan and Checklist

This document is a tool which some curates and training incumbents find helpful. The list below outlines skills and areas of expertise which might be addressed in the first few years of public ministry. Not all will be relevant to a particular curacy, but it may helpfully be used to review and plan for experience. e.g. the process below could be followed:

1. Together, the colleagues study and discuss the list and modify it to reflect previous relevant experience and the local context.
2. Against each subject indicate the level of experience that has been gained, marking the relevant point on the scale (low to high)
3. Look at those skills marked at the lower end of the scale.
4. For each agree and write in a priority rating for development.  
(9 = high, 0 = not a priority) and agree a short/long-term plan to address these.

Areas	Level of Experience					Priority Level	Plan	
	Lo				Hi		Short-term	Long-term
<b>Personal Development</b>								
Growing a sustainable rhythm of prayer and a deepening spirituality								
Bible Study								
Reflection on roles & work								
Reflection on life journey								
Awareness of own learning style								
Continuing theological reflection/ making connections								
Development of appropriate work/life balance								
Awareness of power & sexual dynamics in working relationship								
Development of understanding of partnership & collaboration in ministry								
Development of creative support networks								
Hobbies & non-church interests								
Exercising a leadership role/ awareness of personal leadership style								
<b>Conduct of Worship</b>								
Familiarity with content of BCP & CW								
Legal requirements regarding worship								
1662 Holy Communion								
1662 Morning / Evening Prayer								
CW Order One								
CW Order Two								
CW MP & EP (Sunday & Daily)								
Services of the Word								
Baptisms								
Weddings								
Blessings after Civil Marriage								
Funerals								

Holy Week (possibly in unfamiliar context)									
Informal / non-liturgical worship									
All-Age Worship									
Writing & planning special services									
Choosing music / liaison with Musicians									
Reading/speaking/singing in church									
Leading intercessions									
Understanding of clergy robes, vestments & liturgical colours									
Preparing church building & books for worship									
Preparing communion vessels & linen									
Choreography / spatial awareness									
Practical awareness of other traditions									
<b>Preaching</b>									
at main Sunday service(s)									
homily at early/midweek Communion									
at All-Age Worship									
preparing & using visual aids									
at youth/children's services									
at Weddings									
at Funerals									
Public speaking (not preaching)									
<b>Mission &amp; Evangelism</b>									
Awareness of local context (eg social & ethnic profile)									
Theology, understanding & practice of mission									
Presenting good news of Jesus to those with little/no church background									
Experience of using evangelism resources (eg Alpha, Emmaus)									
<b>Pastoral &amp; Educational</b>									
Knowledge of how adults learn									
Awareness of social & political issues									
Baptism (policy &) preparation									
1) as an individual									
2) in a team									
Sunday School (or whatever you call it!)									
School assemblies									
Preparing children for Communion									
Confirmation prep – children / youth									
Confirmation prep – adults									
Youth work									
Marriage (policy &) preparation									
Banns									
Common/Special Licence & SRC									
Funeral visits									
Home Group / Bible study leadership									



Pastoral visiting									
Visiting the sick									
1) At home									
2) In hospital									
Healing Services									
Ministry in institutional setting (eg prison, hospital, old people's home)									
Counselling/listening skills									
<b>Parish Organisation Skills</b>									
Time management									
Record keeping & filing									
Preparation for & charring meetings									
Role of Wardens, PCC, APCM etc									
Presentation & publicity									
Fees, expenses & parish finances									
Simple accounting & budgeting									
Registers									
Churchyards & Faculties									
Planning, goal setting & evaluation									
Writing magazine articles									
Working with the Media									
++Child Protection/Safeguarding++									
Personal safety issues									
Risk assessments, Health & Safety									
Legal requirements for Youth Workers & other parish employees									
<b>Additional Skills</b>									
Emergency baptism									
Awareness of major incident plans									
Blessing of objects, people & homes									
(Awareness of) deliverance ministry									
Encountering the mentally ill									
Anointing the sick									
Thanksgiving for Gift of a Child / Churching									
Infant death (inc. stillbirth, miscarriage, etc)									
Sudden death (eg accident, suicide)									
Ministry of Reconciliation (in formal & informal settings)									
<b>Areas of Expertise</b>									
Schools, primary & secondary									
Work with people who have physical, intellectual or cognitive disabilities									
Work with the deaf/hard of hearing.									
Supporting laity in secular life									
Community work									
Interfaith dialogue									
Equal opportunities									
Media skills									
Chaplaincy									
Tourism & church buildings									

Rural ministry									
Urban/inner-city ministry									
Suburban ministry									
Spiritual direction / counselling									
Dealing with conflict									
<b>Links with the Wider Church</b>									
Awareness of diocesan resources (eg for mission)									
Deanery Chapter									
Ecumenical experience (eg Churches Together etc.)									
Awareness of worldwide church									
<b>Other Key Areas</b>									

# APPENDIX SIX

## Shaping the Third Year of Curacy

Before embarking on the third year of curacy, curates and training incumbents should take time in supervision to consider the journey of the previous two years and to plan ahead so that the curate is prepared for the end of curacy. This will likely mean doing the following things:

- Ensuring that there is a plan in place for a **placement** (if this has not already happened)
- Considering whether the different elements of the **portfolio**, including the **projects** will be completed successfully by November.
- Taking a view on the **priestly formation** that has occurred, with reference to the status of the curate (Assistant/Incumbent level, Ordained Pioneer etc.)
- Reviewing the **pattern** of ministry for the third year, possibly by drafting a new ministry agreement.

## Further Notes on the End of Curacy

### Background Information

The IME2 programme seeks to enable practical learning for ministry during curacy. It has been tailored to the demands of Vision 2026 and is shaped around three themes drawn from Vision 2026 (Growing Leaders, Making Disciples and Being Witnesses) ensuring the fourth theme of Inspiring Children and Young People is integrated into each year. Our goal in assessment is to assist ministerial development and formation (i.e. to Grow Leaders). Assessment at the end of curacy allows the identification and confirmation of particular gifts and strengths and seeks to ensure competence in each area of ministry.

### Timeline ~ End Of Curacy Interviews

#### September / October

- The team of assessors meet for a briefing.
- Final year curates are allocated to pairs of assessors.
- Curates are informed of their assessors, reminded how to gather the required paperwork and instructed to contact their assessors to schedule an interview (Dec – Mid Jan).
- Curates finish putting together their portfolios and gathering completed reports.

#### November

- Curates submit completed portfolios by end of November and uploaded to SharePoint.
- Links containing portfolios are sent to assessors by Abi Saunders.

#### December

- Assessors read paperwork and prepare for assessment interviews.
- End of Curacy Interviews take place (Dec – Mid January).

#### January

- Reports submitted to Abi Saunders by no later than 31<sup>st</sup> January

#### February

- End of curacy interviews with Bishop Philip.

## The Paperwork Received by Assessors

Each third year curate is required to put together a portfolio containing the following:

- a. An 800-1000 word reflection on each of the three annual themes
  - i. An outline of how the curate's theological understanding of the theme has developed
  - ii. An indication of how this has impacted on practice
- b. An 800-1000 word reflection on two of the three practical projects (discipleship and witness). This should include:
  - i. A brief outline of the project
  - ii. An assessment of what went well
  - iii. Learning points for the future
- c. An 800-1000 word report on the Placement. This should include:
  - i. A brief description of the context
  - ii. A reflection on what the curate learnt about leadership during the course of the placement
- d. A Sunday sermon
- e. The outline of a children's or all age talk (this could be an audio recording or annotated Powerpoint Slides)
- f. A plan for a school assembly
- g. A case study describing the preparation of a family for one of the occasional offices

In addition to this portfolio, curates are expected to gather the following paperwork

- Incumbent Report
- Lay Leader Reference
- Placement Supervisor's Report

Curates may also include the optional supporting paperwork

- notes from meetings with the Start of Ministry Officers
- notes from supervision meetings with their training incumbent (if signed by the incumbent)
- A Community Leader Reference (usually a Headteacher or similar)

End of Curacy Assessors will receive this paperwork and use it as the basis for the interview with the curate.

## The Paperwork Prepared by Assessors

There are wider resources at a national level for end of curacy assessment. **The Formation Framework for Ordained Priestly: Qualities & Evidence** is the key document with which assessors will need to be familiar. (It is available [here](#) and a summarised version is included in Appendix Seven in this handbook). Other guiding documents will be sent to assessors to assist in the assessment process. An example of a blank report to be completed by the assessors is included in Appendix Eight of this handbook.

As noted in the accompanying notes, the qualities in the top row of the tables is determinative – nothing else is. These qualities are explored in the context of a candidate's relationship to Christ, the Church, the World and the Self. Examples of how these qualities can be evidenced are there to help assessors gauge how deeply a quality is being inhabited. They are not learning outcomes and they do not all need to be met. The evidence grids are intended to help assessors identify the balance between a curates ability to know, to be, to do and to grow.

When conducting the interview, assessors will structure it to ask questions about material in the portfolio, or perhaps to ask about things that didn't seem to be covered.

Interviews usually include some more general questions such as:

What was the biggest mistake you think you made in curacy and how did you learn from it?

What was your biggest "success" during curacy and what did you learn from it?

What do you feel least prepared for in ministry and how might you address that moving forward?

What is the good news of Jesus?

### **Moving On from Curacy**

Curacies in this diocese used to last for three to four years. This meant that typically, curates moved on at some point in their fourth year. Curacies in this diocese last from 2 ½ years – 3 ½ years.

One of the aims for our IME2 programme in the Diocese of Blackburn is to instil a love for and a loyalty to Lancashire in order to maintain post curacy rates of at least 80%. This means that there is a commitment to ensure that the lines of communication remain open with all our curates regarding their next steps. The default setting is that curates are encouraged to begin to look for a suitable post after their curacy is signed off.

# APPENDIX SEVEN

## The Seven Qualities (Formation Framework for IME2)

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for God</b> <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
<b>Call to Ministry</b> <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
<b>Love for People</b> <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
<b>Wisdom</b> <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
<b>Fruitfulness</b> <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
<b>Potential</b> <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
<b>Trustworthiness</b> <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness

**Priest**

**Christ**

**Church**

**World**

**Self**

**Love for God**  
*The candidate...*

**Is reliant on God - Father, Son and Holy Spirit and lives out an infectious, life-transforming faith**

**Is rooted in scripture, the worship of the Church and the living traditions of faith**

**Whole-heartedly, generously and attractively engages with God's world**

**Is Prayerful and studies the Bible**

- |   |   |  |   |
|---|---|--|---|
| <ol style="list-style-type: none"> <li>1. Communicates their own faith clearly and attractively</li> <li>2. Can describe how their relationship with Christ has changed and deepened in recent years</li> <li>3. Shows how they live out the Gospel in their daily living</li> <li>4. Shows a vibrant, deep and robust faith which has been able to wrestle with doubt, disappointment, change, pain and failure</li> </ol> | <ol style="list-style-type: none"> <li>1. Can speak of, and show commitment to, the key beliefs of the Church as expressed in the Scriptures and the creeds</li> <li>2. Can evidence effective and appropriate involvement in the leading (of aspects) of worship</li> <li>3. Can reflect on the meaning of Holy Communion for them personally</li> <li>4. Can reflect on the meaning of Holy Communion in the life of the Church</li> <li>5. Recognises the tradition of the Daily Office as an anchor for prayer and shows commitment to a Daily Office (or other Anglican resource)</li> </ol> | <ol style="list-style-type: none"> <li>1. Can talk about the loving and saving purposes of God in Christ for the whole of creation</li> <li>2. Can draw on Biblical and theological ideas to discuss people's questions about life and faith and to reflect critically on their own faith</li> <li>3. Can show a spirituality that is life and world-affirming</li> <li>4. Can show engagement with issues in the world especially justice, peace and the integrity of creation</li> </ol> | <ol style="list-style-type: none"> <li>1. Shows how Bible study forms their personal discipleship</li> <li>2. Can reflect on how their disciplined, structured pattern of personal prayer and encounter with Scripture sustains their daily living</li> <li>3. Can reflect on how praying has impacted on and enabled growth in them, especially when prayer has been arid or hard</li> <li>4. Can show they have a supportive and accountable relationship in which their spirituality can be challenged and enabled to grow and can speak of the benefits of this relationship</li> </ol> |
|---|---|--|---|

**Priest**

**Christ**

**Church**

**World**

**Self**

**Responds to the call of Christ to be a disciple**      **Understands the distinctive nature of ordained priestly ministry**      **Is committed to being a public and representative person**

**Articulates an inner sense of call grounded in priestly service**

**Call To Ministry**  
*The candidate...*

- |  |  |  |  |
|--|--|--|--|
| <p>1. Can speak of the connections between their life as a disciple and their vocational journey</p> <p>2. Shows openness to whatever God, through the Holy Spirit, may unfold in the future</p> <p>3. Can demonstrate willingness, time and energy to undertake training and formation wholeheartedly</p> | <p>1. Can use the description of a Deacon and Priest in the ordinal to explore images that resonate for them</p> <p>2. Can recognise and explain a range of tradition sits within the breadth of England and reflect on how their tradition sits within the breadth of</p> <p>3. Can articulate the distinctive nature of ministry as a priest</p> <p>4. Understands how discipline and accountability are exercised within the Church and what these may require of them now and in the future</p> <p>5. Shows generosity and respect to, and work flexibility with, those whose tradition and practice are different</p> | <p>1. Can show knowledge and understanding of the place of the Church of England in the life of the nation</p> <p>2. Can explore how the Church proclaims afresh in each generation the Good News of Jesus Christ as society and culture change</p> <p>3. Can show knowledge and understanding of the public and representative nature of ordained ministry, drawing on their own experience</p> <p>4. Can show understanding that God's call comes through the Church and a willingness to respond to the Church's needs regarding ministerial deployment</p> | <p>1. Can describe how they have practically tested their inner sense of call; for example, through undertaking new experiences or opportunities</p> <p>2. Can explore key turning points, significant people, and experiences in the development of their call</p> <p>3. Can show that they are so captivated by their sense of God's call that grappling with it and responding seems an imperative</p> <p>4. Can recognise the cost of this call and can show that they are willing to accept this costliness and what needs to be embraced in the pursuit of their call</p> <p>5. Can reflect on the response of others to their potential call to ordained ministry</p> |
|--|--|--|--|



## Priest

	Christ	Church	World	Self
<p><b>Love for People</b></p> <p><i>The candidate...</i></p>	<p><b>Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised</b></p>	<p><b>Builds relationships which are collaborative and enabling; and keeps pastoral and professional boundaries</b></p>	<p><b>Shows God's compassion for the world</b></p>	<p><b>Has empathy and awareness of how others receive them ; and keeps personal boundaries</b></p>
	<ol style="list-style-type: none"> <li>Shows capacity to reflect on why, as a Christian imperative, we engage generously with those who are different</li> <li>Shows an openness to valuing and engaging with people who are different from themselves such as social, cultural, gender, ethnicity, disability, age and sexuality differences</li> </ol>	<ol style="list-style-type: none"> <li>Can evidence good listening skills and empathy</li> <li>Can evidence having shown compassion and/or exercised pastoral care in appropriate and sensitive ways</li> <li>Shows the capacity to be a valued team member, including working in an effective way alongside those who are different from them</li> <li>Can evidence the interpersonal skills to draw alongside others and build healthy and bounded professional and pastoral relationships</li> <li>Can show acceptance of working with other people's limitations and vulnerabilities</li> <li>Can nurture and mentor others and build the unity of the Church</li> </ol>	<ol style="list-style-type: none"> <li>Shows enjoyment and deep interest in engaging with people in the wider world</li> <li>Can build relationships readily in the wider world, finding ways to speak the 'language' of others appropriately</li> <li>Can show how their prayer and worship overflow into missional engagement in the world in thought, prayer and action</li> </ol>	<ol style="list-style-type: none"> <li>Can balance the demands of personal relationships and those of work, ministry or other commitments, whilst maintaining appropriate boundaries</li> <li>Is able to manage appropriate personal boundaries</li> <li>Can evidence healthy, stable and supportive personal relationships that will sustain and support them in their training and ministry</li> <li>Comes across with gravitas and a rooted sense of self that generates trust from others</li> <li>Can evidence sensitive and appropriate ways of managing situations requiring confidentiality</li> </ol>

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Wisdom</b> <i>The candidate...</i>	<b>Is inquisitive, curious and open to new learning; and can learn and reflect</b>	<b>Shows leadership that enables thriving and healthy churches, handles conflict and can lead in mission; and understands safeguarding / safety in church communities</b>	<b>Is robust, courageous and prepared to take risks; and recognises the need to assess risk</b>	<b>Is a mature and integrated person of stability and integrity; and is personally self-aware</b>
	<ol style="list-style-type: none"> <li>Shows they can learn and be a life-long learner</li> <li>Shows they are open to others' perspectives and opinions</li> <li>Can live with unanswered questions</li> <li>Shows openness to allowing new learning to shape their discipleship and vocation</li> <li>Can reflect on all aspects of safeguarding as fundamental to their life-long learning as a disciple and minister</li> <li>Can reflect on how learning about safeguarding has impacted upon their way of understanding and attitudes</li> </ol>	<ol style="list-style-type: none"> <li>Can reflect on situations of conflict and on resolving them including reflecting on what has been learnt from robustness reflecting on what they such situations</li> <li>Shows understanding of the challenges, tensions and costs inherent in real collaborative leadership</li> <li>Can show knowledge and understanding of the motifs of distinctively Christian leadership needed for thriving and healthy churches</li> <li>Has capacity to adapt a leadership style to the context</li> <li>Shows how they have led in such a way as to enable, encourage and empower others</li> <li>Can articulate what makes a church or worshipping community safe</li> <li>Can model good safeguarding</li> </ol>	<ol style="list-style-type: none"> <li>Can evidence being able to 'steer through choppy waters' and show learnt from such an experience</li> <li>Shows how they can stand up for what they believe to be right, even though it might not be popular</li> <li>Can show how they have been prepared to take risks, and what they have learnt from any lack of success</li> <li>Can articulate the importance of assessing safeguarding risks</li> <li>Recognises the safeguarding risks of social media</li> </ol>	<ol style="list-style-type: none"> <li>Can reflect on how they have integrated difficult personal experiences and hard times in life</li> <li>Can show how they have developed understanding of, and ways of mitigating, their personal vulnerabilities</li> <li>Shows they can integrate experiences of anger and turmoil</li> <li>Can show maturity in encounters with others, and the ability to handle complex relationships with wisdom</li> <li>Can maintain self-confidence in the face of criticism or situations of conflict</li> <li>Demonstrates how they are a person of honesty and integrity</li> <li>Has good self-awareness</li> <li>Is open to personal accountability</li> </ol>

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Fruitfulness</b> <i>The candidate...</i>	<b>Embraces the different and enables others to be witnesses and servants</b>	<b>Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry</b>	<b>Shares faith in Christ and can accompany others in their faith</b>	<b>Has resilience and stamina</b>
	<ol style="list-style-type: none"> <li>1. Can reflect on the impact of enabling others to live out their faith and grow their discipleship</li> <li>2. Can reflect on concrete examples of embracing those different from them e.g. working ecumenically; working with those of other faiths; working with Christians who express faith very differently from the way they do</li> </ol>	<ol style="list-style-type: none"> <li>1. Can reflect on how worship, especially sacramental worship, helps them and others to be more effective and faithful disciples</li> <li>2. Can reflect on how Scripture helps them and others to be more effective and faithful disciples</li> <li>3. Recognises the importance of work with children and young people and shows they can enable such work to flourish</li> <li>4. Can communicate well so as to preach the Word of God and teach effectively and creatively</li> </ol>	<ol style="list-style-type: none"> <li>1. Can communicate faith to people, including children and young people, in different contexts and situations</li> <li>2. Can story-tell in a creative way</li> <li>3. Can use current affairs and contemporary culture to draw out Gospel themes</li> <li>4. Shows a wide and inclusive understanding of mission based on the Five Marks of Mission and how they might be lived out in a given context</li> </ol>	<ol style="list-style-type: none"> <li>1. Shows perseverance and stamina over the long haul and the capacity to reflect on what they have experienced</li> <li>2. Can bear the sometimes sacrificial nature of ministry and resist being ground down</li> <li>3. Can learn from, and reflect upon, mistakes and errors of judgement</li> <li>4. Can show resilience, elasticity and a capacity to 'bounce back' in the face of difficulties</li> <li>5. Shows a good sense of humour</li> </ol>

Priest	Christ	Church	World	Self
<i>Potential</i> <i>The candidate...</i>	Grow in faith and to be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	<ol style="list-style-type: none"> <li>Show growth in faith in recent years that has been personal and transformative</li> <li>Show they are open to new insights about God and God's call on their life</li> <li>Show how they will sustain and develop their relationship with God, and their relationship with others</li> <li>Show they are open and willing to be obedient to the needs of the church in terms of future deployment</li> <li>Show their faith opens them to 'love mercy, do justly and walk humbly with God' in facing challenges in society and responding to others with humility</li> </ol>	<ol style="list-style-type: none"> <li>Understand and respond well to the distinctive challenges and opportunities that come with working with volunteers</li> <li>Assistant: Work with others to develop a strategy for growth Incumbent: See the big picture, cast a vision with others and develop strategy for growth which takes people with them</li> <li>Assistant: Work with others in implementing growth and change Incumbent: Show initiative, drive and creativity in implementing growth so as to promote and release others</li> <li>Assistant: Reflect critically on experiencing team leadership and to show personal growth in response Incumbent: Reflect critically on exercising or experiencing visionary team leadership and to show personal growth in response</li> <li>Understand the relationship between power and authority, understand their dynamics and exercise both with wisdom and humility</li> <li>Incumbent: Hold the ring in terms of decision making when the buck stops with them</li> <li>Incumbent: Show nuanced skills in negotiation and problem solving so as to manage change effectively</li> </ol>	<ol style="list-style-type: none"> <li>See where God is at work in the world and to work out, with others, how to join in</li> <li>Incumbent: Show capacity to become an inspiring and articulate apologist and interpreter for Christian faith in the public arena</li> <li>Assistant: Show how they might participate in evangelistic and missional projects Incumbent: Show how they might lead or initiate evangelistic and missional projects</li> <li>Reflect insightfully on the lessons learnt from missional or evangelistic initiatives – both those that worked, and those that didn't</li> <li>Assistant: Show their capacity to engage better in mission and evangelism Incumbent: Show their capacity to enable others to engage better in mission and evangelism</li> </ol>	<ol style="list-style-type: none"> <li>Show that they accept themselves, understand their own strengths, are reconciled to their vulnerabilities and have developed strategies for mitigating them</li> <li>Change their mind or their perspective in the light of new learning</li> <li>Recognise, understand and address their own biases</li> <li>Demonstrate flexibility of mind and capacity to think on their feet</li> <li>Articulate how they have changed because of their vocational journey</li> <li>Show that they have examined honestly and in depth the changes that ordained ministry will bring within their household</li> <li>Maintain a wide breadth of interests to enable flourishing and growth as a human being</li> </ol>

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Trustworthiness</b> <i>The candidate...</i>	<b>Follows Christ in every part of their life</b>	<b>Leads maturely which promotes safe and harmonious Christian communities</b>	<b>Lives out their life as a representative of God's people</b>	<b>Has a high-degree of self-awareness</b>
	<ul style="list-style-type: none"> <li>1. Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these.</li> <li>2. Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ</li> <li>3. Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training.</li> </ul>	<ul style="list-style-type: none"> <li>1. Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it</li> <li>2. Can show capacity to manage relationships</li> <li>3. Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly</li> <li>4. Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy</li> <li>5. Can understand and articulate the importance of Safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like</li> <li>6. Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility</li> <li>7. Engages with the vision and values of the Diocese</li> </ul>	<ul style="list-style-type: none"> <li>1. Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place</li> <li>2. Has ability to evaluate risk and know when a risky venture is justified and appropriate</li> <li>3. Has sufficient knowledge of taking care when using social media</li> <li>4. Has skills to chair a charity Not needed at assistant level</li> </ul>	<ul style="list-style-type: none"> <li>1. Can speak of the joys and challenges of ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ</li> <li>2. Has accountability mechanisms in place</li> <li>3. Demonstrates the ability to manage confidentiality</li> <li>4. Able to live within the House of Bishops guidelines on Human sexuality and able to live within the 5 Guiding Principles</li> <li>4. Demonstrates understanding of the Church's Fitness To Practice Framework and how this affects ongoing ministry.</li> </ul>

# APPENDIX EIGHT

## END OF CURACY ASSESSORS' REPORT

Curate:

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This report is intended to be a concise, evidence based, focused summary of the curate's faith, life and ministry experiences shaped around the seven qualities. There is a mark out of five for each quality being assessed.

### INTRODUCTION

- Please note whether the curate is engaged in self-supporting **or** stipendiary curacy.
- Please note whether the curate has been selected for incumbent **or** assistant level ministry.
- Please describe the curacy context.
- Please comment on the evidence of the effectiveness of the working relationship between the curate and their working incumbent, remembering to note any vacancies or sabbaticals.
- What has been the pattern of shared prayer, staff meetings and supervision sessions?

### QUALITY ONE: LOVE FOR GOD

- In what way does the curate show they are living out a vibrant faith that is infectious and life transforming?
- What patterns and disciplines of prayer does the curate adhere to?
- In what way is the curate's prayer life real and sustaining?
- Does the curate have a spiritual director?
- Does the curate participate in worship other than when they are preaching or leading?
- How does the curate handle scripture and make responsible use of it to explore faith?
- How has the curate inspired others to be actively engaged with issues of justice, peace and the integrity of creation?
- How is the curate continuing to grow as a disciple and as an ordained minister?

### QUALITY TWO: CALL TO MINISTRY

- How does the curate articulate the call of Christ on their life?
- What has the curate done to demonstrate their skills to communicate the hope of the gospel afresh to a wide audience?
- How does the curate demonstrate the way in which ministry has prompted their flourishing and their developing relationship with Christ, whilst at the same time being able to honestly articulate when/how this has been hard?
- How does the curate maintain boundaries? Are they well-organised administratively?
- Can the curate demonstrate an understanding of the legal and canonical framework of ministry within the Church of England?
- What evidence is there that this curate is suited to post of responsibility **or** an assistant level post?

### **QUALITY THREE: LOVE FOR PEOPLE**

- How has the curate enabled others to assume roles of responsibility, draw teams together, and mentor and supervise others?
- What awareness does the curate have about the way that others see them, and how have they shown that they are able to manage people's expectations of them appropriately?
- How has the curate shown integrity in their dealings with others, including those in authority over them, and those for whom they have personal responsibility?
- In what ways has the curate shown an ability to put others at their ease in a range of settings? How have they demonstrated compassion and curiosity about the life experiences of others?
- What are the most difficult relationships the curate has experienced during their curacy? Why?
- How does the curate respond to situations of conflict?
- Does the curate display the ability to bring change?

### **QUALITY FOUR: WISDOM**

- Incumbents and assistant vicars are expected to be robust and courageous in inhabiting the quality of wisdom. For example, in the way they respond to human need through loving service, seek to transform the unjust structures of our society and pursue peace and reconciliation. How has the curate exhibited wisdom in their ministry contexts?
- Have they shown an understanding of and commitment to the five guiding principles?

### **QUALITY FIVE: FRUITFULNESS**

- In what ways has the curate nurtured others in their everyday faith in the school, workplace or family setting?
- How has the curate enabled growth in individuals from whom they differ? For example, in age, gender, class and culture?
- What shapes the curate's approach to mission and their missional activity?
- How has the curate shown they can engage with contemporary culture?
- How does the curate communicate the Good News of Jesus both inside and outside of church?
- How effectively can the curate minister in new forms of church?
- What are the curates' abilities in preaching? How have they been effective in teaching the faith and encouraging growth in discipleship? What are the areas they need to develop in?
- Has the curate achieved a rhythm that balances life, family, friends and rest in a sustainable way within their curacy context?

### **QUALITY SIX: POTENTIAL**

- What potential does the curate have to grow in faith and to serve the church in an uncertain and unknown future?
- How has the curate shown they have the potential to respond with missionary imagination to God working in the world?
- How has the curate shown the potential to live with contingency, adapting to change in church and leading others as a non-anxious presence?
- Has the curate the potential to face the challenges and disappointments of ministry with composure?

## QUALITY 7: TRUSTWORTHINESS

- How has the curate shown that they inhabit the quality of trustworthiness in living out their life as a representative of God's people in the world?
- How has the curate demonstrated an ongoing concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly?

**Assessor 1:**


Date:

**Assessor 2:**


Date:

**Please note: This report is to be kept confidential. It is intended for End of Curacy Assessors, the Start of Ministry Officers and the Sponsoring Bishop only. It will be made available to the curate if requested.**



# APPENDIX NINE

## Application for IME2 Strand 2

Please complete this form and return to Start of Ministry Officers, [Jon Price](#) and [Helen Scamman](#) via email

Full name		
Email		
Telephone		
Parish serving at		
Stipendiary or Self-Supporting		
Proposed study including title of award (e.g. BA, MA)		
Is this a	New course <input type="checkbox"/>	To 'top up' study already completed <input type="checkbox"/>
If 'top up' please expand		
Expected course fees (not including books, travel etc.)		

If accepted, we cannot provide funding but can support you in applying for grants.

Please indicate below how you plan to fund the costs associated with your study:

# APPENDIX TEN

## Signposts to Resources Providing Support

### **Ministerial Vocations Mentor Directory**

<https://www.churchofengland.org/life-events/vocations/mentor-directory>

### **Church of England Resources**

On the menu, select 'resources' for a list of available support resources.

<https://www.churchofengland.org>

### **UK Minority Ethnic / Global Majority Heritage Clergy**

**The Revd Sarah Siddique Gill** is the Bishop's Advisor on UKME/GMH.

([sarah.gill@blackburn.anglican.org](mailto:sarah.gill@blackburn.anglican.org))

**The Revd Munawar Din** is the Diocesan UKME/GMH vocations champion.

([areadean.burnley@blackburn.anglican.org](mailto:areadean.burnley@blackburn.anglican.org))

**The Committee for Minority Ethnic Anglican Concerns (CMEAC)** is a committee of the Archbishops' Council and is accountable to the Church of England's highest decision-making body, the General Synod.

### **Anglican Minority Ethnic Network (AMEN)**

AMEN is an independent group promoting the presence and participation of Minority Ethnic Anglicans in the service of the Gospel of Jesus Christ.

<https://www.amenanglican.org.uk>

### **Disability or Specific Learning Difficulties**

**Access to Work Funding** Available to anybody with a mental or physical health condition or disability that makes it difficult to do parts of your job, or get to and from work.

<https://jobhelp.campaign.gov.uk/government-services/access-to-work/>

### **Go-Sign!**

Support for deaf or hearing impaired people.

<https://www.gosign.org.uk>

### **Torch Trust**

For the spiritual support and encouragement of blind and partially sighted people.

<https://torchtrust.org>

### **Through the Roof**

Seek to make a positive difference to the lives of disabled people and their families by:

- Providing life-changing opportunities for disabled people
- Equipping the Christian community to fully involve disabled people

<https://www.throughtheroof.org>

### **Churches for All**

Churches for All is a network of UK Christian disability-engaged organisations.

<https://churchesforall.org.uk>

## APPENDIX ELEVEN

This is a tool you might find helpful we considering the balance of focus in supervision conversations. Across each axis are aspects of faith which we hold in tension. In the gospels, the disciples give an account to Jesus of the things they have said and done (e.g. Mark 6). Jesus also challenges his disciples when their perspective is too narrow (e.g. Mark 8). In supervision as we reflect on experiences of ministry, it is good to be able to recognise where there might be gaps in our current thinking and reflection.

### The Theological Compass

(From a presentation by Revd Dr. Jane Leach)

