

# A Handbook for Curates and Training Incumbents



## IME Phase 2 in the Diocese of Blackburn

2022 Edition v1

## 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, many 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 Bishop of Burnley and the Director of IME2 will work closely with a small group of curates to devise the programme for each year.

## 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 IME2 Director
  
- 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 Discipleship and Witness projects should be agreed both with the TI and with the Director of IME2. They should be challenging and intended to make a real difference. At least one of the three tasks needs to have a significant element of inspiring children and young people.

The setting of the placement is very important and the Director of IME2 will be involved in agreeing this with the TI and 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).

### **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 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 Director of IME2. This will be an experienced priest whom the curate should meet once a term to discuss progress of the Curacy.
3. The Director of IME2 who will stay in close contact with all curates and will make visits to Parishes.
4. The Bishop of Burnley 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 IMEI
- Completing another accredited course e.g. an MA offered by external providers

Curates wishing to take advantage of Strand 2 should contact the Director of IME2 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 the end of August following ordination. A copy of the agreement should be sent to the Director of IME2. It should be reviewed every year by the TI and curate.

## **THE ROLE OF THE DIRECTOR OF IME2**

While the incumbent-curate relationship is the primary context of training, the Director of IME2 is 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:

1. An annual end of year Assessment Interview between the curate and the Director of IME2. This will explore progress made across the year and growing readiness for incumbency. A written record will be kept of this interview.
2. 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

### 3. A trail of reports from the TI and the Placement Supervisor

At the designated point in their third year, the curate will have a final assessment interview with two Examining Chaplains who will have had sight of all the above paperwork and some additional reports. They will make a final recommendation to the Bishop of Burnley.

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. 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 Director of IME2 may be consulted by either curate or incumbent at any time.



## 2. 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.

### 3. MINISTRY AGREEMENT TEMPLATE

**Curate** ..... **Category of ministry** .....

**Incumbent** ..... **Parish(es)/Benefice** .....

*The form should be kept available and referred back to regularly. It may need to be amended by mutual agreement and will need updating each year. Please expand the boxes as necessary.*

<b>Ministry Framework</b>	<b>Curate</b>	<b>Incumbent</b>
Usual pattern of ministry		
Day(s) off (free from parish, IME or other ministry commitments)		
Patterns of Annual leave (where known) 1 2 3 4		
Dedicated time for personal study		
<b>Sundays and other worship</b>	<b>Curate</b>	<b>Incumbent</b>
Leading services (frequency each month)		
Preaching (frequency each month)		
Attendance when without specific role		
Midweek worship		
<b>Prayer together</b>	<b>Curate</b>	<b>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>		
Quiet days, retreat		
Administration and finance		
Expenses of office		
IME Phase 2 programme (including days when TI's are invited)		
Professional Development		
Spiritual Growth and Development		
Mutual Expectations (Optional)		

# Curate's main areas of work and/or responsibility

Ministry profile – key areas:

## Main Areas of ministry and / or responsibility (all)

Children / youth	Growing Leaders	Making Disciples	Being Witnesses
...	...	...	...
...	...	...	...
...	...	...	...

## Particular commitments or memberships within church or community.

Schools	Residential homes	Community groups	Civic/Other
...	...	...	...
...	...	...	...
...	...	...	...

## Staff / Ministry Team Meetings

Frequency:

Venue:

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

	Date	Time	Venue	Specific themes / areas of work
1	...	...	...	...
2	...	...	...	...
3	...	...	...	...
4	...	...	...	...
5	...	...	...	...
6	...	...	...	...
7	...	...	...	...
8	...	...	...	...
9	...	...	...	...
10	...	...	...	...

Signed:

(Incumbent)

(Curate)

Dated:

Signed:

(Director of IME2)



# 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 Director of IME 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 February.
- 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 of the Process for Those in Their Third Year of Curacy

### 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 (usually held early Jan).

### December

- Curates finish putting together their portfolios and gathering completed reports.
- The paperwork is sent by curates to their assessors, copied to the Director of IME2.
- Assessors read paperwork and prepare for assessment interviews.

### Early January

- Interviews take place and assessors write reports on their allocated curates.
- Assessors reports are sent to the Director of IME2 (by Jan 25<sup>th</sup>)

### Late January

- Assessors meet and make recommendations to the sponsoring Bishop for each candidate.
- The sponsoring Bishop meets with each curate to discuss the recommendation and the outcome.

## 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

- minutes of their end of year interview with the Director of IME2
- 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 Criteria for Ordained Ministry is the key document with which assessors will need to be familiar. (It is available at [https://www.churchofengland.org/sites/default/files/2017-10/formation\\_criteria\\_for\\_ordained\\_ministry.pdf](https://www.churchofengland.org/sites/default/files/2017-10/formation_criteria_for_ordained_ministry.pdf) and a summarised version is included in Appendix Seven in this handbook)

An example of a blank report to be completed by the assessors is included in Appendix Eight of this handbook.

As noted in the directions for using these criteria, they are best understood as 'goals to work and develop towards rather than criteria that can be "fully met"'. They are a helpful vocational tool to help identify:

- (a) Formation of Character (looking for grace, love, and spiritual depth);
- (b) Ability to reflect (reflective practice and self-awareness);
- (c) Ability to relate well to and work well with other people;

(d) The competent use of ministerial skills.

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 Formation Criteria

<b>A. Christian Faith, Tradition and Life</b>	
<b>Formation Criteria (End of Curacy)</b>	<b>Additional Formation Criteria (Post of Responsibility)</b>
<p><b>1) Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They...</b></p>	<p><b>3) Incumbent ministers replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...</b></p>
<p><b>CFTL 1.1</b> 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.</p> <p><b>CFTL 1.2</b> 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.</p> <p><b>CFTL 1.3</b> are able to engage in independent study of Christian beliefs and practices and communicate their findings appropriately and effectively in diverse settings.</p>	<p><b>CFTL 3.1</b> are able to exercise theological leadership for a church in mission</p>
<p><b>2) Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...</b></p>	
<p><b>CFTL 2.1</b> are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.</p> <p><b>CFTL 2.2</b> are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately in various settings both inside and outside the church</p>	

## B. Mission, Evangelism and Discipleship

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<p><b>1) 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 ...</b></p>	<p><b>3) Incumbents ....</b></p>
<p><b>MED 1.1</b> 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.</p> <p><b>MED 1.2</b> are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.</p> <p><b>MED 1.3</b> are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.</p> <p><b>MED 1.4</b> are able to lead and inspire others in mission and evangelism in the local church.</p>	<p><b>MED 3.1</b> lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.</p> <p><b>MED 3.2</b> enable others to articulate the gospel and participate in its proclamation.</p> <p><b>MED 3.3</b> are able to foster and lead mission-shaped churches</p>
<p><b>2) Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...</b></p>	
<p><b>MED 2.1</b> 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.</p> <p><b>MED 2.2</b> 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.</p>	

## C. Spirituality and Worship

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<b>1) 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 ...</b>	<b>5) Incumbents ...</b>
<b>S&amp;W 1.1</b> 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.	<b>S&amp;W 5.1</b> are sustained in the strains and joys of leadership by a life of prayer.
<b>2) Ordained ministers...</b> <b>S&amp;W 2.1</b> 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.	
<b>3) 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 ...</b>	
<b>S&amp;W 3.1</b> 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.	
<b>4) Ordained ministers’ spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...</b>	
<b>S&amp;W 4.1</b> are able to help others discern God’s presence and activity in their relationships and in the wider world.	

## D. Personality and Character

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<b>1) Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...</b>	<b>3) Incumbents ...</b>
<b>P&amp;C 1.1</b> 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.	<b>P&amp;C 3.1</b> encourage and enable colleagues to balance appropriate care of self with care of others.
<b>2) Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...</b>	<b>4) Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...</b>
<b>P&amp;C 2.1</b> are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.	<b>P&amp;C 4.1</b> engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.
<b>P&amp;C 2.2</b> 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.	



## E. Relationships

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<p><b>1) Ordained ministers ...</b></p> <p><b>RI.1</b> are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.</p> <p><b>RI.2</b> are able to handle and help resolve conflicts and disagreements, enabling growth through them.</p> <p><b>RI.3</b> understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.</p> <p><b>RI.4</b> demonstrate good reflective practice in a wide range of pastoral and professional relationships.</p>	<p><b>3) Incumbents ...</b></p> <p><b>R 3.1</b> show skill and sensitivity in resolving issues of conflict within the church community.</p> <p><b>R 3.2</b> are able to supervise others in the conduct of pastoral relationships.</p>
<p><b>2) Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...</b></p> <p><b>R2.1</b> are able to live within the House of Bishops' Guidelines: Issues in Human Sexuality and engage positively with those with whom they differ.</p> <p><b>R 2.2</b> are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.</p> <p><b>R.2.3</b> understand policies and best practice in safeguarding and their application in a variety of contexts.</p>	

## F. Leadership, Collaboration and Community

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<p><b>1) Ordained ministers seek to model their servant leadership on the person of Christ. They ...</b></p>	<p><b>3) Incumbents ...</b></p>
<p><b>LCC 1.1</b> are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.</p> <p><b>LCC 1.2</b> are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.</p>	<p><b>LCC 3.1</b> show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.</p> <p><b>LCC 3.2</b> are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.</p> <p><b>LCC 3.3</b> are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</p> <p><b>LCC 3.4</b> are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.</p>
<p><b>2) Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...</b></p>	
<p><b>LCC 2.1</b> 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.</p> <p><b>LCC 2.2</b> are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.</p>	

## G. Vocation and Ministry within the C of E

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<p><b>1) 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 ...</b></p>	<p><b>4) Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...</b></p>
<p><b>VMC 1.1</b> are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.</p> <p><b>VMC 1.2</b> understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.</p>	<p><b>VMC 4.1</b> take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.</p>
<p><b>2) 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 ...</b></p>	<p><b>5) Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...</b></p>
<p><b>VMC 2.1</b> are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.</p>	<p><b>VMC 5.1</b> know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p> <p><b>VMC 5.2</b> show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice</p>
<p><b>3) Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...</b></p>	
<p><b>VMC 3.1</b> understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</p> <p><b>VMC 3.2</b> show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgement.</p>	

## H. Ordained Pioneer Ministry

Formation Criteria (End of Curacy)	Additional Formation Criteria (Post of Responsibility)
<p><b>1) Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...</b></p>	<p><b>2) Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ... are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.</b></p>
<p><b>OPM 1.1</b> are able to plant, lead and mature a fresh expression of church.</p> <p><b>OPM 1.2</b> are able to inspire and nurture the risk-taking of others</p> <p><b>OPM 1.3</b> enable others to develop the capacity to learn from failure and success.</p> <p><b>OPM 1.4</b> are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.</p> <p><b>OPM 1.5</b> are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.</p> <p><b>OPM 1.6</b> are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.</p> <p><b>OPM 1.7</b> are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.</p>	<p><b>OPM 2.1</b> understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.</p> <p><b>OPM 2.2</b> are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.</p>

# APPENDIX EIGHT

## END OF CURACY ASSESSORS' REPORT

Curate:

[The Formation Criteria for Ordained Ministry](#) outlines what is expected at each stage of formation. For completion of this End of Curacy Assessors' Report, particular note is taken of the column headed 'At the end of IME Phase 2'.

### Introduction

- Identify whether this has been a self-supporting or stipendiary curacy.
- Note whether this candidate was selected and trained for incumbent or assistant level ministry. (Occasionally, incumbent-level candidates choose to be a self-supporting curate, usually because of personal circumstances.)
- Describe the curacy context.
- Comment on the evidence of the effectiveness of the working relationship between the curate and incumbent. (Do note if there has been a vacancy or a sabbatical)
- What has been the pattern of shared prayer, staff meetings, supervision?

### Christian faith, tradition and life

- How does the curate handle Scripture?
- Is there evidence of ongoing study of and reflection on the Bible and Christian teaching?
- How does learning from the Bible and tradition link to learning from life and experience?
- How is the curate continuing to grow as a disciple and as an ordained minister?
- Have they shown an understanding of and commitment to the Five Guiding Principles?

### Mission, evangelism and discipleship

- What evidence is there that the curate is an effective witness?
- Ask them why they go about missional activities the way they do? What is their theological rationale for their ministry of Being Witnesses? What do they prioritise and why do they think it important?
- What awareness of contemporary culture does the curate display? In what ways are they engaged with it?
- How does the curate communicate the good news of Jesus, in church and in settings outside the church?
- How effectively can they minister in new forms of church?
- Is there evidence that they a credible leader and enabler of others in mission?
- What understanding of discipleship or spiritual formation does the curate work with? What do they prioritise and why do they think that to be particularly important?
- How do they nurture others in faith?

## **Spirituality and worship**

- What patterns and disciplines of prayer does the curate adhere to?
- In what way is the curate's prayer life real and sustaining?
- Do they have a Spiritual Director, and/or belong to a Cell Group, or some equivalent?
- Does their spirituality flow out into loving service of others?
- Do they respond to promptings of the Spirit, and seek to grow the fruit of the Spirit in their lives?
- Do they take opportunities to worship and participate in the Eucharist other than when they are leading or preaching?
- How has their preaching ministry developed through curacy?

## **Relationships**

- How do they work in relationship with others? In small groups? In one-to-one conversations? With the vulnerable and weak?
- Do they display grace, good humour, and perseverance?
- What relationships have they developed with others outside the church family e.g. ecumenical partners, leaders of other faith-groups, school teachers, wardens of care homes?
- Are they aware of their own weaknesses? How do they handle conflict?
- Ask about the relationships the curate found hardest during curacy and why it was so.

## **Personality and Character**

- How would you describe them in terms of character?
- What evidence is there of holiness, grace, compassion, good nature?
- Can they laugh at themselves?
- Are they able to accept responsibility for their own failings and shortcomings?
- Do they set an example of Christian living and morality?

## **Leadership, Collaboration and Community**

- What is their style of leadership, and how does that
- allow them to minister effectively?
- affect those around them?
- enable others to flourish in their vocation?
- Do they display the ability to bring change?
- How do they respond to situations of conflict?
- Are they aware of relevant issues of power in relationships?
- Have they ministered in any oversight capacity, and, if so, how effectively?
- How have they encouraged others in their vocations?

## Vocation and ministry within the Church of England

- How has the curate's sense of vocation and ministerial practice developed?
- In what range of contexts is that vocation being exercised?
- How do they maintain boundaries? Are they well-organised administratively?
- Can they 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?

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## Comments on Specific Areas of Ministry

e.g. preaching; leading worship; all-age worship; pastoral skills; working with children, working with young people, working with the elderly; occasional offices; schools ministry; evangelism; parish administration. It will not be possible or necessary to comment meaningfully on all of these, but particular areas of expertise, or areas in which development is needed, may be noted.

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## Conclusion

Summary of strengths, gifts and proven experience; and of weaknesses, areas for development, and mission and ministry experiences yet to be gained.

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**Assessor 1:**


Date:

**Assessor 2:**


Date:

**Please note: This report is to be kept confidential. It is intended for End of Curacy Assessors, the Director of IME2 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 Rev Jane Atkinson, Director of IME2, on [jane.atkinson@blackburn.anglican.org](mailto:jane.atkinson@blackburn.anglican.org)

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.  
([din5munawar@gmail.com](mailto:din5munawar@gmail.com))

**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 when 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)

