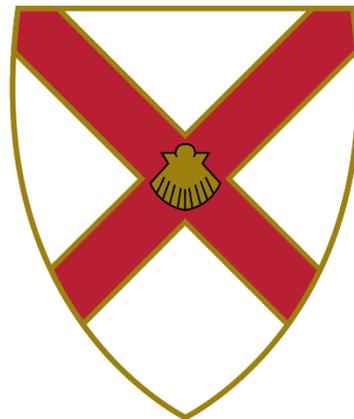


R Diocese of
Rochester



**HANDBOOK FOR TRAINING INCUMBENTS
AND ASSISTANT CURATES
2018/19**

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1. The Aim of the Curacy

After completion of the first stage of Initial Ministerial Education 1-3 now called IME phase 1, Ordinands are ordained to a 'Title' post or curacy to serve in the three-fold ministry of the Church, first as deacon then, one year later, also as priest. The main characteristic of the curacy, which lasts for a minimum of three years, and is normally completed within four years for stipendiary curates and six years for self-supporting curates, is continued ministerial formation and training. The curacy is a time for continuing formation, learning, reflection and growth and each year will have distinctive elements and new skills to focus on. During this period of IME 4-7 now called IME phase 2 the curate learns to become the minister they have been called to be and involves 'knowing', 'being' and 'doing'.

They will be building on their previous experience as Christian disciples and ministers before they were ordained. They will be taking further the spiritual exploration and theological learning gained during phase 1. After ordination they will be learning their new roles with their duties, skills and responsibilities in the practical ministry environment of a particular parish in its context as part of the wider Church of God. This may also involve a secular setting for self-supporting curates.

Curates who are self-supporting ministers and their Training Incumbents need to note that there is no such thing as a part-time deacon or priest. The ministry context may vary but all deacons and priests are fully ordained and are called to exercise 'whole' ministries. This means that arrangements for the content and frequency of supervisions for example need to take into account the varied shapes that ordained ministries can take.

Upon completion of IME2¹ it is expected that curates will be developing in the following areas:

a). Prayer

Curates will have cultivated a working spirituality which sustains them in their ministry and which contributes to their holistic well-being. They will have found practical ways to be held accountable for their Christian discipleship, and will be increasingly able to share with others the spiritual treasures that they have uncovered.

b). Mission

Curates will be growing into their vocation to a visibly representative role, and into a readiness to exercise the authority that the role confers. As deacons and priests of the Church of England, they will be aware of their responsibilities, both to the worshipping community and to the wider community in which they are set. They will be learning to articulate the demands of their faith appropriately in their own context, and to proclaim the Gospel accordingly. They will have demonstrated a potential for releasing people, buildings, and resources in God's service. They will be developing imaginative partnerships for mission wherever there are opportunities.

c). Worship

Curates will have experienced a range of worship styles and practices. They will be able to create and lead liturgy to suit a variety of moods, contexts and occasions, and those ordained priest will be

confident liturgical presidents. Their sense of worship's deep rhythms means that they will be comfortable inhabiting unfamiliar and challenging settings.

d). Relationships

Curates will be able to sustain a varied pattern of creative working relationships and appropriate pastoral relationships, conscious of the Church's duty to safeguard the vulnerable. They will be growing in effectiveness in facilitating groups and chairing meetings, and in discernment as team-builders. They will be accruing experience of supervising and mentoring colleagues. They will understand the value of pooling vision, energy, and resource to collaborate with others in the service of the Kingdom of God and in the care of God's people.

e). Learning

Curates will remain inquisitive seekers after God's truth who continually study Scripture and the Christian tradition. They will be unafraid to learn from their mistakes and from their successes, and they will have adopted patterns of learning and theological reflection that will refresh and energize their ministerial practice and equip them for their service of God's mission to the world.

¹ *It is understood that curates train for different roles – as incumbents, as assistant ministers, and as ordained pioneers – and it therefore follows that the interpretation of these outcomes will be affected by those designations.*

2. The Curacy and IME Phase 2 in Canterbury, Chichester and Rochester Dioceses

All title post curates in Canterbury, Chichester and Rochester Dioceses take part in the 3/4 year South East Regional Training Partnership (SERTP) Phase 2 Course. The IME phase 2 is a partnership programme of the three dioceses and the University of Durham facilitated by St Augustine's College of Theology (formally SEITE - the South East Institute for Theological Education), which leads to the award of a BA or a Postgraduate Diploma/MA in Theology, Ministry and Mission. The details of the IME phase 2 modules can be found in appendix 1.

2.1 Curacy Training and Formation (IME Phase 2)

The joint venture between the Dioceses of Rochester and Canterbury, for almost two decades now, has proved to be the field leader in curacy training and formation, combining ministerial formation with a university-validated programme which has the added benefit of a more advanced degree or diploma. Under Common Awards this partnership will be further developed with the inclusion of the Diocese of Chichester. The rationale for such a programme's existence, however, is not primarily to provide an academic qualification. Rather, it is seen as a way to develop and monitor growth in ministry engagement during the first years following ordination, using academic assessments as one of the measurement guides. Observable vocational development leads on to the earning of the qualification.

Although the programme is delivered through taught sessions, the learning is primarily student-centred. The individual modules use the experiences of the course members as the focus for learning.

As fully engaged ministers you will be self-directed learners, working independently, with tutorial support, to your own study plans.

Learning and teaching strategies include the use of learning groups of different sizes (pairs, learning sets and larger plenary groups). Learning sessions include role-play, case studies, lectures, seminars (including student-led seminars), videos, guided study and tutorials. Differentiation of level is managed primarily through tutorials. The module leaders recognise that theological learning is 'faith seeking understanding'. For this reason learning sessions will sometimes include prayer and worship, usually led by course members.

The pattern of the delivery of the programme requires a mix of venues. The residential weekends will meet in locations which provide the necessary residential and teaching facilities, such as Aylesford Priory. Day Schools will be held at the International Study Centre, Canterbury Cathedral and St George's, Southwark. Formative Assessment Groups will meet in appropriate locations in the dioceses of Canterbury and Rochester which are geographically convenient to members of the groups.

There are reasons that might cause a curate to miss or be late for IME phase 2; for example sickness or family emergency. In these cases the curate should telephone or email one of the Programme Directors as soon as the situation arises.

Full participation in IME phase 2 is mandatory for all curates. Incumbents and curates will need to ensure in their planning of parish events and schedules, and holiday dates, that the curate is available to attend all IME phase 2 sessions. Occasional offices, school assemblies, regular communion services, etc. should be the responsibility of other parish or deanery staff on IME phase 2 days. **Please avoid any duties for Sunday evenings of an IME phase 2 residential.**

2.2 St Augustine's College of Theology

While delivered principally by a Diocesan team, your course is overseen for academic purposes by the St Augustine's College of Theology.

Apart from overseeing the training of curates (IME Phase 2), the St Augustine's College of Theology offers courses of ministerial formation and theological education for the following groups of students:

- Ordained ministry students: people who have been sponsored to train for ordained ministry by the Church of England, the Methodist Church or another denomination. They participate in modules designed specifically to prepare them for ordained ministry as well as the core modules shared with other students.
- Readers in training: people who have been sponsored to train for Reader ministry in the Church of England by the Dioceses of Canterbury, Chichester and Southwark.
- Independent students: people who want to study theology at University level for the sake of deepening discipleship, developing ministry, exploring vocation or continuing education – usually a combination of at least two of these – through taking core modules and in many cases working towards a qualification with Durham University.

2.2.1 Staff and Tutors

Each Diocesan curacy process is facilitated by the respective programme directors. Academic responsibility for each module varies and details for each are found below:

- Module Leaders:

Module 1 – Anthony Hammill
Module 2 – Anthony Hammill
Module 3 – Neville Emslie
Module 4 – Anthony Hammill / Stephen Taylor
Module 5 – Lorraine Turner
Module 6 – Andy Wooding Jones

- Each Diocese has Formative Assessment Group facilitators (See Appendix 8):
Rochester year 1 - Anthony Hammill (both groups)
Rochester year 2 – Tim Humphrey and Anthony Hammill
Rochester year 3 – Chris Noble and Miriam Barker
- Academic Registrar (the St Augustine’s College of Theology): Alison Minton supports the day-to-day administration of the Institute with a specific responsibility for student records, including information about assignments and marks.

A wide range of other people is involved in the delivery of the course, from external teaching staff at core and residential sessions to placement supervisors and local ministers.

2.2.2 THE ST AUGUSTINE’S COLLEGE OF THEOLOGY Governance

THE ST AUGUSTINE’S COLLEGE OF THEOLOGY is a registered charity and a Company Limited by Guarantee. It has a governing body in the form of the Council, which includes representatives from sponsoring churches and other stakeholders, including students and staff, as well as co-opted members. Council currently meets once a term and has ultimate responsibility for ensuring THE ST AUGUSTINE’S COLLEGE OF THEOLOGY fulfils its purpose by monitoring its activities and supporting its development. The current Chair of Council is Revd Canon Chris Dench.

THE ST AUGUSTINE’S COLLEGE OF THEOLOGY Council has two sub-committees:-

- The Board of Management: responsible for the oversight of the management of THE ST AUGUSTINE’S COLLEGE OF THEOLOGY within the framework of objectives, policy and strategy agreed by the Council. It usually meets once a term and is chaired by the Chair of Council.
- The Board of Studies: responsible for internal oversight of THE ST AUGUSTINE’S COLLEGE OF THEOLOGY programme. It is currently chaired by The Revd Rebecca Swyer, and includes student representatives as well as members appointed by Council.

2.2.3 University partnerships

The IME Phase 2 pathway is part of THE ST AUGUSTINE’S COLLEGE OF THEOLOGY programme, which is validated by Durham University, under the Church of England’s Common Awards scheme.

2.3 ADMINISTRATIVE MATTERS

2.3.1 INFORMATION AND COMMUNICATION

All curates need to contact their respective Diocesan administrators and programme directors regarding any matters pertaining to their curacy. Matters regarding modules need to be directed towards the appropriate individuals with academic responsibility.

Throughout your programme of study you will also be using a Virtual Learning Environment (VLE). THE VLE is used for staff-student communication as well as the provision of study resources. Regular access is essential for all students.

As far as communicating with us is concerned, the best person to contact is as follows:

- Matters related to a particular module – the module tutor, or if they are not available, the module convenor;
- Matters related to registration and assignment submission – the Academic Registrar (THE ST AUGUSTINE'S COLLEGE OF THEOLOGY).

2.3.2 BOARD OF STUDIES, RESIDENTIAL EVENTS & STUDY DAYS

STUDY DAYS AND RESIDENTIALS

Years 1,2,3 Day School – Saturday 22 September 2018 ISC Canterbury

Residential w/e – 12-14 October 2018 Aylesford Priory

Formative Assessment Groups – w/c 29 October 2018

w/c 26 November 2018

w/c 7 January 2019

Assignment deadlines 1pm	Module 1 & 3	Essay:	22 January 2019
	Module 1	Resource:	5 February 2019
	Module 3	Reflection	5 February 2019
	Module 5		5 February 2019

Years 1,2,3 Day School – Saturday 26 January 2019 St George the Martyr, Southwark

Years 1, 2 Residential w/e – 1-3 March 2019 Aylesford Priory

Year 3 Residential w/e – 22-24 March 2019 St Andres, Bruges

Formative Assessment Groups – w/c 25 March 2019

w/c 29 April 2019

w/c 13 May 2019

Assignment deadline 1pm	Module 2, 4, 6	Essay	4 June 2019
	Module 2	Resource	18 June 2019
	Module 4	Case study	18 June 2019
	Module 6	Reflection	18 June 2019

2.4 BOOKS AND JOURNALS

Library Facilities

All students registered with THE ST AUGUSTINE'S COLLEGE OF THEOLOGY have access to the Mother Agnes Mason library and Southwark Theological Collection. Both libraries have online catalogues.

Students registered with Durham University also have access to electronic resources available through Common Awards

See the 'Libraries & Learning Resources' page at the VLEs for full details, including library opening times.

Other resources, including bookshops

- Certain bookshops have a close relationship with the Institute and are pleased to assist students trying to track down books – details at the St Augustine's College of Theology-online.
- Online bookshops: As well as Amazon, you may find www.abebooks.co.uk and www.bookfinder.com helpful.
- Local ministers may be able to lend books to you.
- Fellow students may be able to lend books or share purchases.

2.5 HOW WE LEARN

Crucial to learning is relating new material to your prior knowledge. As mature students you begin with an immense range of learning: experiential and academic, formal and informal, church-based and related to other professional contexts. Some is held with pride and some is barely noticed. New learning that remains unrelated to this prior learning is likely to be superficial and therefore to evaporate once you finish your course.

New learning also involves re-evaluating prior learning. You will be encouraged to build on, and where necessary critique and correct, previously held patterns of knowing, doing and being that are relevant for your future lay or ordained ministry.

Not only must new learning be related to prior learning but you need to learn how to keep learning. What you will learn during your course is not a fixed package that once gained can be safely stowed away. Much of what you learn on this course will be how to develop your learning throughout the rest of your life.

Learning is not just about gaining knowledge. Identifying your motivations to learn (or why you are resisting learning or change) is also important. This is how you take responsibility for your learning.

Learning cannot be passive or by rote, but must involve acting on and participating in the learning process through discussion, practical exercises and the like. Our teaching practice throughout the course is thus participatory and interactive. This may be different from your prior experience at school or university.

2.6 FEEDBACK

Tutors welcome constructive feedback on their teaching and how you are learning. Help us to help you learn. We regard ourselves as obliged to give you constructively critical feedback as part of our professional responsibilities, but also to learn from the feedback you give to us. One formal way in which you give us feedback is through online Module Evaluation Forms that you are asked to complete at the end of each module. Your help in completing these forms honestly and fairly is much appreciated.

However, these evaluation forms only give a snapshot. It is more helpful for tutors if you give feedback on classes, both positive and constructively critical immediately after a class or at intervals through the term. If you think something is going wrong – don't suffer silently!

2.7 VIRTUAL LEARNING ENVIRONMENT (VLE)

As a student on a Durham-validated Common Awards programme, the VLE you will use is Moodle.

The VLE is an integral component of your learning at THE ST AUGUSTINE'S COLLEGE OF THEOLOGY. It is used to provide access to core material for courses delivered by THE ST AUGUSTINE'S COLLEGE OF THEOLOGY (or under the supervision of THE ST AUGUSTINE'S COLLEGE OF THEOLOGY) and to communicate essential information and weekly notices. Students are expected to log in to the VLE regularly, especially prior to and following teaching events in order to download any hand-outs and obtain notice of any advance reading required to prepare for classes.

If you have any problems logging in, please contact the respective Diocesan Programme Director. Once you have logged in for the first time, you will be able to change your password. Use of the site is thereafter intended to be intuitive. Do take some time to familiarise yourself with its structure and contents. Note in particular the 'Programme Information' section which provides the full set of policies and procedures that you will need during your course, and which expands upon this basic Induction Handbook. If you have any difficulty finding the information you need, please contact the respective Diocesan Programme Co-ordinator.

PLEASE DO NOT ALLOW OTHER PEOPLE TO ACCESS YOUR ACCOUNT.

Bea Clifford will be at Malling Abbey in the St Augustine's offices from 10:00 am until 4:00 pm Tuesday 28th – Thursday 30th August 2018 inclusive for any curates who want to look at the facilities (i.e. the library) and have a brief introduction to Moodle.

If curates bring their laptops/tablets/phones they can log them onto the internet here and familiarize themselves (after the introduction) as long as they want to.

3. Assessment at the end of the Curacy

Changes in Church of England legislation, including *The Clergy Terms of Service Measure* and *The Clergy Discipline Measure* have brought the need for enhanced attention to assessment at the end of the curacy. This has two purposes: first to ensure that by the end of the IME 1-7 period the curate can be recommended with full confidence by the Bishop to move on to their next stage of ministry in the Church of England; second to make a proper evaluation of how the curacy has developed over time and what further resources if any may be needed to ensure the best quality of experience for future curates. Assessment of this sort is, of course, standard practice at the end of initial training in most other areas of professional life.

'Assessment at the End of the Curacy' falls within the context of Common Tenure: "The capability of the curate needs to be assessed so that bishops can with reasonable confidence place clergy in appropriate **permanent** common tenure posts"

Under Common Tenure a curacy becomes a **time limited post for the purpose of training**. Curates will receive a Statement of Particulars and this will make a separate Working Agreement unnecessary. There will, however, need to be a **Curacy Agreement** as part of 'Assessment at the End of the Curacy', and this will need to include some elements which have hitherto been included in a Working Agreement which are not found in the standard title post Statement of Particulars.

4. The Training Partnership

The training partnership involves the following participants, each of whom enters willingly and deliberately upon a specifically training-based ministry with the newly ordained minister.

- The training incumbent and the newly ordained assistant curate
- The training parish
- The diocese

The Training Incumbent and Assistant Curate

This training ministry is based in the parish or cluster where the curate serves and this is where the calling that has been growing, possibly over many years, begins to be worked out in practice. Incumbent and curate will therefore need to be committed to careful planning of what work is to be done at different stages of the curacy and to regular structured theological and pastoral reflection upon the experience gained.

There will need to be a sense of progression and development as the curacy proceeds. During the first year attention to introducing new experiences in ministry in a measured way is likely to be a major theme. Increasing responsibility for particular areas of the church's ministry will be a main feature of the middle phase. Greater attention will need to be given to legal, management and incumbent-type responsibilities during the final 12-18 months of the curacy period. The IME Phase 2 Programme is designed to support and supplement this sense of progression.

The standard recommended length of the curacy is four years, though in practice stipendiary curates may be free to move to their next ministry appointment within the fourth year after the Bishop has released them as 'fit to practice'. Curates should expect to serve a minimum of three years in the title post parish and will not be free to move to a new post without the consent and recommendation of the Bishop. This means in principle that the curacy should have changed gear by the end of the third year from a primarily training position to a primarily collegueship position. The best practice, of course, is that mutuality and collegueship will have been principal features of the incumbent/curate partnership from the beginning.

At the end of the curacy stipendiary clergy will move to ministry in a new setting. Self-supporting clergy may move to ministry in a new setting or they may remain serving in the curacy parish. In this case their designation should change from 'Curate' to 'Associate Minister' or another suitable title that designates collegueship in ministry and will be re-licensed by the Bishop.

The Training Parish

Most curacies will be served in parishes where there is already a 'ministry team' of incumbent and accredited lay ministers such as Readers, Pastoral Assistants and Evangelists, as well as church members who are committed to sharing in the ministry and mission of the local church. While the incumbent carries the responsibility in the parish for the curate's support, supervision and training, lay people and other ordained staff members in the church may also have much to contribute. The incumbent and lay colleagues will have to work out how best to welcome and make space for the curate to begin sharing in the worship, mission and pastoral ministry of the church.

The Diocese

The role of the diocese in the training partnership takes the following main forms:

- ***The Bishop and his Staff*** share the mission and ministry of the church with the clergy and lay people. They are available to be called upon for advice, help and support. The Bishop of Rochester with the Director of Formation and Ministry have particular responsibility for overseeing the deployment and development of curates in this diocese.
- ***The Phase 2 Programme*** is delivered at week-ends and mid-week evenings to ensure that it is accessible to all title post curates whether they are full-time parish-based ministers, part-time parish-based ministers or ministers in secular employment.
- Full participation in the IME Phase 2 Programme is mandatory for all curates. Incumbents and curates will need to ensure in their planning of parish events and schedules, and holiday dates, that the curate is available to attend all IME Phase 2 sessions. Except in very rare circumstances, attendance at IME Phase 2 takes priority over the Occasional Offices.
- In some exceptional cases, following careful consultation with the IME course leaders and the Bishop, arrangements can be made for a curate to take a different but equivalent form of IME Phase 2. Where it is anticipated that this may be necessary the earliest possible consultation with the IME course leaders must take place and the outcome must not be presumed in advance.

5. Training and Support for Training Incumbents

Training incumbents will need to have a clear understanding of how their own role fits in with, and complements, the other parts of training provision for curates and stipendiary lay ministers.

The role of a training incumbent is both rewarding and stretching as both curate and incumbent share in ministry and learn and reflect together. In particular, regular pastoral supervision is a key feature of the curate's training and a main feature of the IME Phase 2 Programme. It is expected that each stipendiary curate will receive at least one hour per fortnight equivalent (40 weeks per year) of pastoral supervision in addition to staff meetings and administrative discussions. These supervisions may take place at different intervals but they are an integral part of the whole curacy process and, as indicated in the Handbook, are required to be prepared for, structured and logged. Based on this pattern, the proportional supervision expectation for an SSM is suggested in appendix 13.

In arranging the pattern of supervisions to take place account will need to be taken of the different working patterns of different kinds of curacy, but the supervision programme will always be carefully structured and programmed to maximise its potential effectiveness.

Sometimes, although the training incumbent is a fine practitioner and good role-model and instructor for a curate, they are not as confident in supervision of theological reflection as they might wish to be. In such cases, with the agreement of the incumbent and the curate, the IME Course Director may appoint another person to act as the pastoral theology supervisor of the Curate.

Training incumbents are likely to face issues for the development of their own ministry as they engage in the training partnership with their curate or stipendiary lay colleague, and with the Bishop and diocesan staff. They are encouraged to discuss these with members of the Formation and Ministry Team and other ministerial colleagues to ensure that resources can be made available wherever possible to enable identified ministry development needs to be met.

Each year there will be a support and training programme for training incumbents. This programme will recognise that training incumbents, like other clergy, are already busy people. The aim will be to provide support and training that will help build up skills and qualities that will enhance the training partnership at the same time as contributing to the incumbent's own ministerial growth. Details of the current programme will be made available to training incumbents as soon as possible before the beginning of each curacy year.

- **Diocesan Staff** also have a role to play. They are available to offer advice, consultancy and training, to share in local church ministry in practical ways by speaking at and leading events, and to help with identifying resources. Please do not hesitate to use these important resources – they are there to support and help you to grow your ministry.
- **CMD Grants** are not normally available to title post curates in Rochester Diocese. Where opportunities for particular specialised ministerial training arise in addition to those offered via the SERTP IME Phase 2, and where taking these up may depend on diocesan funds being made available, curates must consult with the IME course leaders **before** any commitment is made to attend the event or programme.

6. BEFORE THE CURACY BEGINS

Diocesan Consent, Parish Profile, Ordinand Profile, Practical Preparations.

Diocesan Consent

The Bishop of Rochester with the Director of Formation and Training are responsible for arranging the placement of assistant curates in their ‘title’ position. Title appointments will not normally be made if the incumbent is actively seeking an appointment elsewhere or is expecting to move from the parish within two years of the expected date of the new minister’s arrival. The Bishop may wish to ask the Incumbent to interview a particular candidate who has been sponsored for ordination training by the diocese. It is essential therefore that there should be clear communication between the Incumbent and the The Bishop of Rochester and the Director of Formation and Training before any step is taken towards setting up a curacy or interviewing potential candidates.

The procedures within which the Bishop will work are set out in the *Guidance Issued to Possible Title Parishes*. The Bishop of Rochester and the Director of Formation and Training will be pleased to give guidance about specific issues.

Parish Profile

Most theological colleges and courses provide pro-formas to help with the preparation of parish curacy profiles. Incumbents seeking to appoint curates are likely, however, to want to be proactive about this matter, so the following categories are offered for guidance. Reference to the section on ‘The Training Parish’ will also give pointers. A parish curacy profile needs to be long enough to communicate the essential information clearly, and sufficiently brief to be able to be read with full attention. The parish profile must be prepared to be consistent with the Guidance Notes for the Appointment of Ordained Assistant Staff. It will normally include:

- Information about the communities which are served by the church
- Information about the church(es) in the benefice
 - Very brief history and description of social context
 - Main features of life of the church and congregation
 - Clear statement describing the tradition of the church, (including expectations regarding clerical vesture)
 - Sunday and mid - week worship pattern
 - Church - based organisations and groups
- Information about the Incumbent
 - Ministerial experience

Churchmanship, theology, spirituality
Length of time in parish
Major commitments outside of the parish, if any
Particular areas of ministerial interest
The incumbent's ministerial strengths (and weaknesses)

- Information about the ministry team and its patterns of working
 - Incumbent and ordained colleagues
 - Readers, Pastoral Assistants, Evangelists, etc.
 - Arrangements for daily prayer together
 - Arrangements for staff meetings
 - Arrangements for support and supervision of the curate.
- Information about church strategy and policy
 - Mission Statement, if there is one
 - Occasional Offices - numbers and preparation policy
 - Ecumenical relationships
 - Spirituality and Mission
 - How parish policy is identified and developed
 - What training opportunities are offered by the parish?
- What expectations are there about what the curate will do?
 - Particular areas of work (e.g. healing, youth work, home group) that it is hoped the curate will engage in.
- What resources will be on offer to sustain the curate in ministry?
 - Level of administrative support
 - Arrangements for claiming expenses
 - Availability of book and training grants, if applicable.
- What housing will be offered to the curate?
 - When will it become available?

Ordinand Profile

The ordinand profiles and other information for incumbents will be provided by the The Bishop of Rochester in the case of both Rochester-sponsored candidates and those from other dioceses.

In addition, incumbents would be well advised to ask the candidate to nominate two or three referees whom they would be willing to have approached to comment on the candidate's suitability for the post, and to indicate areas for development to which attention may appropriately be given during the curacy.

Parish Visits

The candidate should be invited to visit the parish for a whole Sunday and ideally to stay for a night or two either side of this. The visit should include the opportunity to see the church at worship in its different services, informal meetings with leading lay people, including lay members of the ministry team, and an unhurried and structured interview between the incumbent and the candidate alone. It may also be desirable that an opportunity should be provided for a private discussion between the candidate and his or her predecessor if there is one in post. Arrangements for all of these should be put in hand by the incumbent as a matter of course.

If the candidate is married, it is good if their spouse can accompany them for the parish visit and arrangements should be made for them to see as much as possible of the life of the church. *However, neither they nor the incumbent's spouse should take part in the structured interview.* Any expectations there may be of the role of spouses of clergy in the parish should be made clear during the parish visit, and should be subject to discussion and exploration. The parish is not employing the curate's spouse.

Arrangements for a visit to the curacy house should be made, and people should be available who can answer questions about schools, medical and community facilities, etc.

College and Course Visits

Theological Colleges and Courses provide annual 'Incumbents' Days' at which the incumbents and ordinands meet to discuss in detail expectations about the approaching curacy that are held by them. These are important opportunities for beginning the training relationship and ought to be attended by incumbents after the agreement to accept a particular candidate has been made.

Practical Preparations

In Rochester Diocese all deacons are ordained in September, not at Pentecost, but they may be taken onto the payroll from the beginning of July. This is intended to enable them and their families to settle into their new environment, to experience the churches where they will serve, albeit briefly, from the perspective of lay persons, and to take a short holiday. In this way we hope to enable them to prepare for ordination in a fuller way than was possible when they left initial training, moved house, got ordained and started work all within a couple of weeks.

Moving in

Practical preparations for the curate to move into the parish will need to be made. Among the most important of which are the ones which concern the provision and preparation of the curate's house. This is a sensitive area and the way it is handled by both sides can do a great deal to get the curacy off on the right foot, or to build an atmosphere of reserve or disappointment.

When the agreement has been made for the curacy to go ahead, arrangements need to be put in hand for welcoming the curate and his or her family to the parish. Particular attention will need to be given to the needs of the ordinand's spouse and family during the ordination retreat (when they may feel especially vulnerable), and to social and welcoming arrangements on the ordination day itself.

The Curate's Schedule and Diary

Because of the need in parishes for forward planning it is inevitable that some decisions will have to be made about the curate's schedule some time before the ordination itself. These need to be communicated clearly and sensitively so that everyone knows where they stand. Special arrangements *must* be made for the support of the curate when the incumbent is away from the parish during the first year for holidays or conferences.

Curates are likely to arrive in the parish feeling tired after a pressured time at the end of their pre-ordination training and the demands of moving house and possibly family, as well as excited about the opportunities and challenges ahead. Arrangements should be made to discuss their holiday dates so that this subject can be broached without embarrassment at the start of their new job.

7. THE TRAINING PARISH

What context should be provided by the training parish?

A suitable parish for a first curacy is able to offer a range of ministry opportunities either in itself or in partnership with other churches in the area or deanery. This experience is offered in a context of real ministry for the curate, real tasks to be done, rather than as a series of set pieces for him or her to observe or share in. As this training is proactive, the choice of parish may be linked to the curate's past experience. The parish enables him or her to build on experience, to move into new areas of ministry, and to meet with a range of experiences that reflect the kind of ordained minister the Church of England requires. In particular, ministry opportunities are offered in the context of teamwork - with other ordained ministers (where available), with lay people and with Christians of other churches..

When a parish cannot offer a particular experience which the curate seeks or needs, arrangements can be made in consultation with the IME Course Leader, for a placement at work in another parish or context, possibly on an exchange basis.

Who trains the Curate?

The Training Incumbent is the principal agent, who supervises and co-ordinates the parish - based training of the curate. But the training need not all be *delivered* by the training incumbent. Three types of training/supervision may be effectively offered by members of the congregation:

- i. Offering a 'lay-eye view' of public ministry such as evaluating preaching, leadership of worship, etc.
- ii. Enabling the curate to understand areas of work in which lay members have special skills and involvement, for example the work of the parish treasurer or children's and young people's leaders and, outside of the direct church environment, the aspects of discipleship and ministry lived out in the workplace and leisure settings.
- iii. Offering particular skills in (e.g.) adult learning and training and other practical fields.

It can be valuable to set up a local panel of lay members to support curates and enable them to reflect carefully on their ministry. Curates should be involved in the selection of such an advisory group. It is also important to ensure that curates are free to get on with their ministries without being over supervised.

In any event it is important where such arrangements are put in place that the curates are clear, rather than confused, about who it is they are responsible to for their ministry and training and that this person will normally be the incumbent.

Relationships and roles in the parish

Members of the congregation need to be aware of the changing role of the curate, making the transition from lay to ordained, and to assist in this transition. They need to be realistic about both the curate's inexperience as an ordained person, and also the curate's maturity, giftedness and experience as an adult and as a fellow Christian.

People in the parish need to be aware of the cluster of expectations which they have of the curate, and the curate has of the parish; what they want done, and what the curate wants to learn. It is the task of

the training incumbent to raise the question of expectations with the parish and to ensure that inappropriate expectations from the parish are properly challenged.

In many parishes there are often a number of people in the 'ministry team', voluntary and paid, clergy and lay. These team members will have responsibilities and experience that can be used in training. However it can be difficult for a new member of the team (the curate), who will be in the parish for a relatively brief time, to find their place within the leadership of the local church. Another problem can be when established team members guard their areas of responsibility, leaving the curate with little space to experiment and offer leadership in their own right.

There may also be the fear that the curate will develop a new area of work which someone will need to carry on when the curate leaves. This of course can be a creative opportunity for growth in the local church, rather than a problem for it. The curate's activities need to be developed so that the desired aims and outcomes of the curacy as training can be fulfilled. All of these issues will need to be faced and talked through with care and sensitivity.

Where there is a parish office, staffed by a secretary or administrator, it is important for the curate to know what his or her relationship to this person should be. For example, if the secretary does administration 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 these detailed and mundane areas of life that pressures can surface if clear communication is not established and properly maintained.

A great deal of the most fruitful spiritual and professional growth and personal development of the curate takes place in the interplay of relationships with church members and with people in the wider community. The many different roles played out in these relationships offer creative possibilities for theological and pastoral reflection for the growing of ministry.

8. THE CURACY AGREEMENT

It is essential for time to be set aside during the first few weeks of working together for the training incumbent and curate or stipendiary lay minister to work out a written working agreement referred to as the curacy agreement.

A curacy agreement is exactly what its name implies - an agreement about what work it is intended to do and the means of doing it. *A curacy agreement is not a contract of employment and does not carry the force of law.* But nor is a curacy agreement a statement of what seemed a good idea one afternoon, but having been drawn up can safely be ignored. It is expected that the training incumbent and curate will talk together and develop a curacy agreement. This will need to be agreed, signed by both training incumbent and curate, and a copy sent to the IME Course Director at the Rochester Diocesan Office **by the end of November** in the first year of curacy. After this year, the curacy agreement will be annually updated as part of the annual review. These will form part of the wider ongoing assessment of the curate and form part of the **9 month report to the Bishop**.

It will need to cover the issues set out below and may cover more. The curacy agreement is not the same as a job description, though it will cover similar areas. A job description usually focuses on the tasks that are to be undertaken and these should change regularly throughout the three years to ensure that the curate experiences the full range of ministry tasks that can be offered by the curacy. The curacy agreement seeks to lay down shared expectations about the following areas.

Praying Together

The church is energised and sustained through commitment to daily prayer, and the incumbent and curate need to share in corporate prayer, not only with the congregation but also with each other and with the ministry team. There needs to be agreement about the times and occasions for this daily/weekly prayer time together. It is expected that normally the incumbent and curate will meet together for prayer and Bible reading *daily*, except for days off.

Public Worship

The curate should have regular opportunity to share in the design, preparation and leading of worship, both liturgical and informal, and in preaching. Agreement should be reached about how often it is expected the curate will be

- present
- robed
- in leadership role
- preaching and how good quality feedback from congregation, colleagues and incumbent will be managed

Staff Meetings

It is good when Christian ministers, working together, can be friends as well as working colleagues, but it is important to maintain clarity of purpose and task between staff, supervision and social meetings. It is important to distinguish between

- Staff meetings, which are for information - sharing and planning (which might include weekly/monthly meetings, away-days and residential meetings)
- Supervision sessions where a specific task is to enable the curate to reflect on ministerial experience. (As a requirement of SERTP IME Phase 2 two hours per fortnight equiv. must be allocated to supervision.)
- Social/friendship meetings.

Professional Behaviour

The diocesan policy on good conduct should be discussed and there should be specific agreement about confidentiality and about the role of the curate to support and be loyal to the leadership of the incumbent in the parish. It will be useful to agree a process for reviewing this if at any time there seems to be pressure on the agreement reached. In particular there needs to be agreement as to what is confidential to the individual and what needs to be shared between the curate and incumbent.

Balance of work and of possible areas of special responsibility

It is important that from the beginning the curate has a balance of experience and is not expected to concentrate on one area of work to the exclusion of all others. The checklist may provide a useful balance.

At the same time full recognition should be given to special gifts that the curate will bring to the parish.

By the end of three years there should have been at least one project that the curate has been responsible for leading from the planning stage to review.

Although final authority in the parish rests with the incumbent there is a degree to which authority is shared with the curate. In relation to any given task the extent of this delegation needs to be made clear.

Role in the wider community and church

It is important that curates have an opportunity both to use their gifts and to learn in the community, the diocese and the wider church. This may be in the form of chaplaincy, membership of a national association, involvement in the diocesan structure, preaching engagements, youth camps, etc. Agreement should be reached about how much time should be allowed for this extra - parochial experience and responsibility.

Communication in the parish

It is important that both training incumbent and curate are clear about how information is shared in both written and spoken form. There will need to be a negotiation so that the communication system and practice between training incumbent and curate and with the parish as a whole is effective and does not lead to misunderstandings and communication breakdown. Especially in times of pressure it is important to note that talking and praying things through together is far to be preferred to e-mailing, particularly when there is disagreement in the air.

Time for Study

As well as time allocated for preparation of worship, preaching and teaching, it is necessary for maintaining the quality of our ministry that time is also taken for study that may not be immediately and directly related to the work in hand. Training incumbents need to be aware that in the early months following ordination the curate is likely to need more time for preparation than when they become more experienced.

Study in connection with the IME Phase 2 Programme is to be regarded as fully part and parcel of the obligations of ministry in the parish and not as something in addition to or separate from the parish ministry. This means that time must be allowed for the curate to carry this study forward. For this and other study purposes it is reasonable that both curate and incumbent aim **to take a day for study every week** in addition to day off. This study day can be taken as one day or parts of several days over a week, depending on how the curate prefers to study and in discussion with the training incumbent.

The Diocese of Rochester actively encourages the clergy to engage in further study and research for the building up and enriching of their own and the Church's ministry. Before formal agreement is made by the curate and/or incumbent with Higher or Further Education Institutions to undertake a course of study, the matter must be discussed with the Diocesan Director for Formation and Ministry.

Time off

Training incumbents have a responsibility to help curates find the right pattern for time off as indicated in the Statement of Particulars.

However, the pattern of the working day/week and time off should be negotiable, taking into consideration the responsibilities of a curate to his/her household, and the fact that many single curates have family and friends who live some distance away.

Days off should be arranged to ensure that the curate remains able to be fully committed to the IME Phase 2 Programme.

There are a number of ways of sorting out time off, but on the expectation that both training incumbent and curate may have a tendency to overwork, the following guidelines are offered for organising the balance of working and leisure time. It will be important for the well-being of the minister to take time out during the working day where possible rather than simply always ploughing through from early morning until late evening without stopping. The following patterns are offered as guidelines.

- i In any one day in which morning, afternoon and evening are all worked it is advisable to take two or three hours as time off during the day. It should be recognised that it is generally unwise consistently to work for more than eight hours without taking a reasonable break of a couple of hours.
- ii Each day could be divided up into five sessions of around two hours each: two in the morning, two in the afternoon and one in the evening. In each day worked one of these sessions could be taken as time off.
- iii On an expectation of working 40 hours and also giving the same as committed lay people might give to the church-related activity (say 8-10 hours per week), around 48-50 hours would normally be worked in a week. Following particularly pressurised periods of working, it could be a good idea for two days to be taken off at a time, especially if a normally scheduled day off has been missed. As ever, good communication between incumbent and curate is essential to avoid misunderstanding.
- iv Have an agreed day off each week, whenever possible to include the previous evening.

Working pressures in a parish have peaks and troughs and it will contribute much to the working relationships between staff if these guidelines can be interpreted with some flexibility. Thus, during a time of increased pressure it may be necessary to work on for longer than normal, but then this should be followed by additional time off. Finding the right 'work – life balance' is as much a matter of living a healthy spirituality as it is of having a healthy working pattern.

Expenses and Fees

All working expenses of the curate will be met by the parish, including telephone, postage and travel at the recommended diocesan rate. Misunderstandings in this area can undermine trust in the relationship between incumbent and curate. It is important therefore that the recommended procedures are followed with regard to what counts as expenses. This is to be found in *'The Parochial Expenses of the Clergy - A Guide to their Reimbursement'* which can be obtained from The Church Commissioners, Church House, Great Smith Street, London SW1P 2NZ. It should be noted that the cost of an annual retreat should be regarded as a working expense. The diocesan regulations about parochial fees must be strictly observed, and must be clearly understood by both incumbent and curate from the beginning.

Personal and Spiritual Development

In addition to participating in the corporate life and worship of the parish, both training incumbent and curate will be committed to developing their own Christian discipleship and life of prayer. It is expected that both training incumbent and curate will have regular access to a spiritual director/soul friend, and go on retreat at least once per year. It is normally not advisable for the training incumbent and curate to have the same spiritual director/soul friend.

Diocesan Training

The Diocese of Rochester is committed to providing resources for training and development of clergy and lay people. This work is co-ordinated by the Director of Formation and Ministry who works from the Diocesan Office. Two aspects of the diocesan training provision are central to the development of the curacy. These are the IME Phase 2 Programme which is required to be undertaken by all deacons and priests in the first three years, and Training and Support for Training Incumbents. Details of these courses are published separately from this document.

Agreement to be a training incumbent or to serve a first curacy in the Diocese of Rochester involves the formal commitment to take a full part in the relevant training programmes.

Commitment to the Wider Church

Collaborative ministry is an essential feature of the life and mission of the Church of England. This finds its expression in sharing of ministry between clergy and lay people within the parish; in the fellowship of the Deanery and in ecumenical activities with other Christian churches.

It is expected that both training incumbents and assistant curates will maintain a high level of commitment to regular attendance at Deanery Chapters, Deanery Synods and Churches Together local groups.

Assistant clergy as well as incumbents are likely to receive invitations to minister outside of the parish where they serve. It is expected that before such invitations are accepted, they should be discussed with the training incumbent. Similarly, training incumbents should discuss their own pattern of engagements outside of the parish, with their colleagues.

Ministry Review

There should be an annual review between incumbent and curate using the Annual Review Forms and checklist. **Part 2** of the reports of these annual reviews and the checklist will be sent to the Co-ordinator of IME. The purpose of this review will be to reflect on the previous year and to identify specific tasks and learning for the year ahead.

In addition, the Bishop of Rochester will meet with each curate to review the development of their ministry and vocation twice during the curacy, normally once during the nine months before ordination as priest and once during the third year as part of the discernment process for the next ministerial post.

Towards the end of the curate's first year in post, the Bishop of Rochester writes to the training incumbent and asks for advice about the readiness of the curate for ordination as priest.

Revision of the Curacy Agreement

The Curacy Agreement between training incumbent and curate is reviewed annually as part of the ministry review. It can be reviewed at any other time by mutual agreement of incumbent and curate. This may be appropriate following changes in personal circumstances or if it becomes clear that revision is necessary to maintain a professional working relationship. Whenever a working agreement is revised a copy of it, dated and signed by both parties, should be sent to the Director of IME.

9. THE NATURE OF TRAINING AND LEARNING

From a training point of view the transition from ordinand to working minister is significant and demanding. As well as continuing learning in all spheres started in courses and colleges - knowledge, attitudes, behaviour and skills - 'learning on the job' carries pressures of its own and requires the practice of disciplined skill. The ability to learn from experience is the basis for one's continuing ministerial development and learning, and the development of this skill is a central focus for the first three years. The Diocese of Rochester is committed to providing access to training for clergy and lay people.

Learning Skills

a. Describing experience accurately

- i. Recalling experience in a descriptive way as if it has apparently occurred without judgement or evaluation: what actually happened - what led up to it, what followed on from it and how people felt.
- ii. Attending to one's own feelings both in the experience as remembered and as it is recalled.
- iii. Some experiences can be prepared for and debriefed - e.g. a funeral. However, there are all sorts of experiences that catch us unawares - e.g. unexpected questions in a pastoral conversation. In the midst of the latter kind of situation two other skills need to be added:
 - Noticing in the here and now (including self-awareness)
 - Intervening - for example, making a move, saying something, deciding what to do and doing it.

b. Engaging in constructive reflection

- i. Linking this experience with past experiences - 'associating'
- ii. Integrating this experience with existing learning - 'integrating'
- iii. Noticing dissonance between this experience and past experience
- iv. Developing new ways of explaining experience - making 'new theory frames'

c. Acting on the basis of reflection

- i. Deciding what to do - action plans
- ii. Deciding how you will know if it has worked - checking for validation
- iii. Making it your own - 'appropriating'

Learning Attributes

While these skills may be necessary, they depend on an attitude of mind. Such an attitude will include:

- a spirit of enquiry
- genuine valuing of feedback
- a commitment to being in touch with one's feelings
- a desire to think
- a willingness to take risks

10. DIOCESE OF ROCHESTER ASSESSMENT PROCESS FOR ASSISTANT MINISTERS IN THE FIRST THREE YEARS

In order to ensure that assessment is an on-going process allowing the curate to make changes in order to be 'fit to practise' at the end of curacy, a number of crucial assessment points in the form of Bishop Reports are indicative to the process. These assessment points ensure for the curate:

- openness and transparency throughout the process
- on-going training and development feedback towards desired learning outcomes
- assessment from a number of sources so as to avoid any kind of prejudice
- ownership on the curate for their own learning
- evidence towards being 'fit to practise'

REPORTS TO THE BISHOP

There will be 3 reports during the curacy process to assess, support and further prepare the curate towards the 'end of curacy assessment'. These reports will draw on the ordinal for deacons and priests, the Beginning Public Ministry (1998) 'checklist' and the Formation Criteria for Ordained Ministry (2014).

9 MONTH BISHOP REPORT

The 9 Month Bishop Report due on 1 May will be compiled and sent to the Bishop by the Formation and Ministry Team including the following:

- A letter from the training incumbent explaining why the curate is ready (or not ready) to be ordained as a priest (drawing of the ordinal for deacons and priests);
- An essay from the curate reflecting on their time as a deacon;
- Observational assessment from the Curacy Programme Director and from the curate's Formation Assessment Group Facilitator, explaining why the curate is ready (or not ready) to be ordained as a priest;
- The Curacy Agreement;
- Supervision Logs for the past 9 months (online)

The Bishop responds with a letter of response to the F&M Team and meets with all deacons the following month (early June) in preparation to be ordained as a priest.

19 MONTH BISHOP REPORT

19 months into the curacy, (March in the following year after the curate has been ordained as priest) a report initiated by the F&M Team for the Bishop will be compiled consisting of the following aspects:

- Assessment from the curate and training incumbent reflected in the Annual Review 'checklist' (online);
- Observational assessment from the Curacy Programme Director and from the curate's Formation Assessment Group Facilitator, commenting on the formation of the curate;
- The Supervision Logs for the past 10 months (online);
- Placement Report
- Lay Assessment of the curate (online)

This report goes to the Bishop who will write a letter of response to the curate regarding the assessment (cc F&M team). If there is concern, the curate will be asked to see the Bishop individually, although they are also free to request such a meeting as well.

30 MONTH REPORT

Initiated by the Formation & Ministry Team, 40 days prior to the final curate residential weekend, evidence towards the 30MBR will be gathered from the following:

- Assessment from the curate and training incumbent reflected in the Annual Review ‘checklist’ (online);
- The final TI report based on the Formation Criteria as to whether the curate is ‘fit to practice’;
- Observational assessment from the Curacy Programme Director and from the curate’s Formation Assessment Group Facilitator, commenting on whether the curate meets the formational criteria;
- The Supervision Logs for the past 11 months (online);
- Lay Assessment of the curate (as per 19 month report) (online)
- An essay from the curate reflecting on their curacy including thoughts about their future ministry;

The Bishop will meet with each curate the following month(s) and provide a letter to each curate as to whether they are ‘fit to practice’ (cc F&M team).

Comments by an independent assessor appointed by the diocese to moderate a compiled report for the Bishop will also be gathered from a random selection of curates.

11. CURATE MINISTER AND TRAINING INCUMBENT ANNUAL REVIEW FORM : YEARS 1 - 3 : PART 1

1. **Personal** : During the first three year period Assistant Ministers should:

i. Be growing toward a realistic awareness and acceptance of their own identity as an ordained Christian minister.

ii. Be confident of their calling as deacons and as priests in the Church of England

iii. As those who are called to handle a frequently isolated role, developing a realistic pattern of life appropriate to their personal and family circumstances. This will include the ability to seek out appropriate support resources and networks

iv. As those who are called to exercise authority, by learning to accept authority in a mature way without either resentment or servility.

v. Be taking responsibility for their gifts, enthusiasms, strengths and weaknesses

vi. Be developing in prayer, spiritual life and theological reflection

vii. As those who are called to be Anglican priests, be reflecting on the history and culture of the Anglican Communion and integrating an Anglican spirituality in their life and work

viii. Be willing to appreciate the contribution of and able to work with Christians of other traditions and people with different views

2. **Professional** : By the end of the first three year period assistant ministers should have gained the following skills:

i. Teamwork

Assistant Ministers should have learned to contribute and work collaboratively with both clergy and lay people as members of a team, both in parish and deanery

ii. Leadership

All clergy need to understand how issues of power and authority affect ordained ministry and parish life. Leadership includes showing vision, establishing priorities, defining realisable aims and objectives, maintaining impetus and oversight, reviewing progress and inspiring others to own the vision and to work with them

iii. Theological reflection and interpretation

All clergy need to be able to relate theology to experience in the context of ministry, either in the parish or in the workplace

iv. Practical competence

Not everyone will be equally good at everything. As well as developing special skills, every assistant minister should be expected to become competent at carrying out basic parish tasks, e.g.

- Leading worship and prayers (informal, e.g. Family Services) as well as formal
- Preparation for Baptism
- Preparation for Marriage
- Preparation for, Conduct and Follow-up of Funerals
- Preparation for Confirmation
- Celebrating the Eucharist
- Preaching (to adults, young people and children)
- Pastoral Visiting
- Ministry with Sick People
- Ministry of the Reconciliation of Penitents
- Basic Pastoral Counselling
- Leading Groups
- Effective Administration

3. Management: Being Incumbent of a parish or group of parishes requires a willingness to take responsibility for the management of staff, as well as a large number of voluntary workers. By the end of the third year assistant ministers should:

i. Have had experience of being in charge of a piece of work, and show evidence of having managed it effectively.

ii. Have had relevant training in management principles in the following areas:

- time management
- office management
- chairing meetings
- budgeting

- managing teams
- good setting
- review and appraisal
- staff support, management and development
- conflict management
- change management

4. **The Training Incumbent**

Training incumbents will not be good at everything, but will be expected to be competent in the following:

- Administrative skills
- Communication skills
- Collaborative Ministry
- Delegation of tasks, and where appropriate, responsibility
- Time management
- Training skills
- Supervision

The training incumbent will demonstrate:

- An appropriate management style
- Readiness to receive feedback
- A willingness to work towards a relationship of trust
- Fellowship in the service of the gospel
- A commitment to the adequate resourcing of assistant ministers for the tasks delegated to them

5. **Curacy Agreement**

Are you satisfied with the working agreement? If not, what changes would you like?

Is there any specific feedback you would like to give to your assistant minister/training incumbent?

What training in the parish will be priorities in the coming year for the assistant minister?

What training should be a priority for the Diocese to provide in the coming year for the assistant minister?

Are there training needs that the Training Incumbent has?

12. CHECKLIST FOR REGULAR REVIEW FOR CURATES see appendix 5

13. PRACTICAL MATTERS

1. Duration and Tenure of a First Curacy

A first curacy is expected to be for 3½ years for stipendiary curates and normally not more than 6 years for self-supporting curates. A Statement of Particulars will be issued on the ordination with details of when the curacy must be completed.

2. Curacy Under Pressure or Breaking Down

Pressure

If difficulties arise between training incumbent and curate which cannot be resolved by them, the difficulty should be discussed by the curate with the Co-ordinator of IME, and by the training incumbent with the Bishop of Rochester, each having agreed that these consultations shall take place.

It is very important that additional consultation with other people about difficulties in the relationship of incumbent and curate do not take place without the advice and consent of the Bishop.

At all times the Bishop and the IME Co-ordinator will maintain confidentiality between them, and will not share information, except with each other, without the permission of those involved.

This procedure does not in any way deny the right all clergy have of access to their Bishop.

Breakdown

Sometimes, unfortunately curacies come under strain and it may become necessary to bring the arrangement to an end. In such cases the primary concerns are for the care and well-being of the people concerned and for the Church.

In most cases it is simply necessary to provide opportunity for support and mediation to enable incumbent and curate to work their way through the difficulty. Where this proves not to be possible it may be necessary to re-establish and re-schedule the curacy elsewhere whilst causing as little disruption as possible to the parish and to the curate's domestic arrangements.

Where a curate wishes to resign before the normally scheduled end of the curacy they will normally be required to give three months' notice of their intention to do so in writing to the incumbent and the Bishop.

Where the incumbent wishes to terminate the curacy this can only be done with the consent of the Bishop having full regard for the requirements of the law.

All curates whether stipendiary or non-stipendiary are subject to the requirements to live lives worthy of the Gospel of Christ. Legally sustainable complaints made against clergy are subject to the provisions and procedures of the *Clergy Discipline Measure*.

In all cases where a curacy is in difficulties or where an ordained person is subject to ecclesiastical discipline the Bishop will ensure that arrangements are made to offer the best possible quality of pastoral care and practical support to the clergy concerned and to their families.

2. Vacancies in Benefices

It is the normal practice of Rochester Diocese to require training incumbents to commit themselves to staying in the benefice for at least the first two years of the assistant curate's ministry. It is also recommended practice for the training incumbent to have been in post for at least a year before a curate comes to them. Grants for study leave (sabbaticals) will not normally be awarded to incumbents during the curate's diaconal year.

If a training incumbent does plan to move or have extended leave of absence during the first two years, it is the incumbent's duty to seek the advice and consent of the Bishop of Rochester. The Bishop will be concerned to ensure that suitable support, supervision and training arrangements are put in place for the curate during the incumbent's absence.

3. Extended Absence of Incumbent

The incumbent could be absent from parish duties for an extended period for a variety of reasons, including sickness, study leave, compassionate leave. During this time the curate remains in training and does not either in law or in fact become the 'acting incumbent.'

When this situation arises in a planned way the IME Co-ordinator must be informed and the *Diocesan Policy for the Support and Supervision of Curates during the Extended Absence of the Incumbent* will be put into action. *Copies of this are available from the Director of Formation and Ministry.*

When this situation arises as an emergency or in other unplanned way, the Archdeacon must be informed and the IME Co-ordinator will work with the Archdeacon to make the necessary arrangements as above.

4. Housing Provision

It is the responsibility of the training incumbent to ensure that the curate's house is kept in good repair by the parish or diocese and that it is ready and in good order for the curate to move into in good time for the beginning of the curacy.

It is the responsibility of the occupant to ensure that the internal decoration is kept in good repair and the PCC should make available a decorating allowance equivalent to what the diocese provides in respect of its houses.

14. GUIDANCE NOTES FOR THE APPOINTMENT OF ORDAINED ASSISTANT STAFF (issued from the Diocesan Office to all candidates beginning appointment as Stipendiary Curates)

In Rochester Diocese the Bishop of Rochester in consultation with the Director of Formation and Ministry and the Bishop's Leadership Team has the responsibility for the placement of curates, and he may approach parishes concerning such placements.

Any parish wishing to be considered for a curate should notify the Bishop of Rochester or the Director of Formation and Ministry in writing. If the Bishop wishes to so place a curate he will approach the parish at the appropriate time. However, parishes should be aware that the number of requests for curates is likely to exceed those available for placement.

The following notes are for the guidance of curates and incumbents with regard to the appointment of ordained assistant staff.

1. NATURE OF THE APPOINTMENT

An ordained assistant member of staff is an office holder, licensed by the Bishop to assist a beneficed incumbent, Team Rector, or Priest-in-Charge with the Cure of Souls in his parish. Ordained assistant staff are not employees.

Unless dismissed or suspended from office under the terms of *The Clergy Discipline Measure* by the Bishop, an assistant member of staff is entitled to receive six months' notice of termination of Licence by the incumbent or determine it personally on giving three months' notice.

2. APPOINTMENT PROCESS

- i. An appointment is agreed through consultation between the Bishop of Rochester, the incumbent and the assistant member of staff.
- ii. If the appointment is made before ordination, details concerning ordination and ordination retreat will be sent to the appointee from Bishops court.
- iii. The Bishop of Rochester notifies the Diocesan Office of the appointment and date of its commencement and the appointee is contacted in writing by The Clergy Movements Administrator approximately two months before that date, requesting various personal details, including bank account number. At the same time the appointee will also be provided with information on First Appointment Grants, Resettlement Grants and Removal Grants (see below).

3. FINANCE

i. Stipend

Under the Rochester Diocesan Stipends Policy the financing of the stipend of the curate is the responsibility of the diocese in accordance with the Rochester Scale of Stipends for Assistant Staff pertaining at the time.

The stipend is paid monthly via the Church Commissioners who provide a central payroll service.

ii. National Insurance

The Employer's proportion of National Insurance is paid initially by the Church Commissioners and the cost is recovered from the PCC via the Diocesan Office.

iii. Removal Grants

The diocese has a contract with a removals company and the Clergy Movements Administrator will make arrangements with incoming curates for this company to carry out the move.

iv. Resettlement Grants

The diocese will make a grant of approximately 10% of the Diocesan Minimum Stipend pertaining at the time towards the cost of any necessary alterations to or purchase of furnishings and other expenses incidental to the removal (i.e. towards the cost of purchasing or adapting existing carpets, curtains, etc.)

Provided that:

- a. Such a grant can be justified by reference to the expenditure actually incurred
- b. Invoices or estimates are submitted to the Diocesan Office with the claim form provided.

v. First Appointment Grants

The diocese will make a grant of 10% of the Diocesan Minimum Stipend pertaining at the time to a stipendiary curate taking up a first appointment after ordination or to a post of similar status.

vi. Parochial Expenses

Reimbursement of all expenses, as approved by the incumbent, in carrying out parochial duties is the responsibility of the PCC. Car expenses should be reimbursed according to the diocesan mileage scale.

vii. Fees

Fees for weddings, funerals, etc. are part of the incumbent's stipend and must not be retained by the curate. Any teaching income or (net) chaplaincy pay received by assistant staff forms part of stipend and must not be additional to it.

There is no entitlement to a Whitsun offering.

viii. Sickness Benefit

Although an assistant member of staff is self-employed he/she is entitled to receive state benefit when ill (because they pay Class 1 National Insurance contributions). Under the statutory sick pay scheme the Church Commissioners arrange to pay the first 28 weeks of sick pay. If a member of staff becomes ill and cannot carry out their duties, sick pay can be claimed provided that the illness lasts for at least 4 consecutive days (including Saturdays, Sundays and public holidays).

It is important to make a formal claim, and to do so the member of staff must complete and return the Church Commissioners' 'self-certificated sick leave' form. If the member of staff is unable to work for 8 weeks, a doctor's statement must be obtained. During the period of illness the Church Commissioners will continue to pay stipend in the usual way, but if it should continue for longer than 28 weeks, or if for any reason the person concerned is not entitled to sick pay, the Church Commissioners will give advice.

ix. Maternity Leave

Rochester Diocese follows the recommendation of the Central Stipends Authority on Maternity Leave and Pay. Details are available from the Diocesan Office.

x. Pension

An assistant member of staff is entitled to a non-contributory pension from the Church of England Pensions Board. An explanatory leaflet is available from the Pensions Board.

4. HOUSING

Accommodation is provided free of rent, Council Tax, water rates, buildings insurance, repairs and exterior redecoration. This does not include heat, light, cleaning and garden expenses. An annual return of these expenses is required to enable the appropriate part of the stipend to be paid tax free provided that the house is supplied by the PCC or other charity (e.g. Diocesan Board of Finance). The assistant member of staff must complete a return of expenditure under the above categories each year. If no return is received by 1 August any existing tax free payments have to cease. If no return is made by the following March, any relief for the year is lost entirely. Responsibility for payment of Council Tax rests with the PCC. The assistant member of staff is responsible for the contents insurance and interior decoration as and when necessary, although sometimes PCCs are able to help with such redecoration.

Licence to Occupy

It is strongly recommended that the PCC enters into a Licence to Occupy with the assistant member of staff. Further advice is available from the Diocesan Office. Where the property is owned by the DBF, a Licence to Occupy is mandatory. When the curate's Licence to the parish is terminated either by the Bishop, the incumbent or the person concerned, the assistant member of staff will be required to vacate the premises.

5. TIME OFF AND HOLIDAYS

The incumbent will normally discuss with the assistant member of staff the time to be given to annual leave and other time off details will be included in the Statement of Particulars.

Clergy are entitled to an uninterrupted **rest period** of 24 hours in each period of 7 days and should take sensible amounts of rest during the rest of the week. The Bishop recommends that clergy consider taking at least 36 hours off, uninterrupted, in order to enable travel to family and friends who are further away.

Your weekly rest period may not be taken on:

- A Sunday
- Any of the Principal Feasts in the Church of England as set out in the Canons and Common Worship
- Ash Wednesday
- Good Friday
- The Parish's Patronal Festival

When your weekly rest period coincides with one of the above, you are entitled to take a day's rest at some other point during the week. Indeed, it may suit the natural pattern of some clergy, rather than taking one clear day off a week, to take their rest in accrued days. This should not be counted as leave.

The **annual holiday allocation** is usually that recommended in the Bishop's Guidelines, ie the equivalent of 6 weeks leave, pro-rata in part-time posts, in each leave year and bank holidays (or time off in lieu).

Your days of annual leave may not be taken on:

- More than 6 Sundays per year
- Any of the Principal Feasts of the Church of England and set out in [Canon B 6](#), paragraph 2.
- Ash Wednesday
- Good Friday
- The Parish's Patronal Festival

6. CAR LOAN

The [Churches Mutual Credit Union](#) (CMCU) is now offering car loans. If you wish to consider CMCU, details of their products can be found at www.cmcu.org.uk

Many providers offer loans, details of which can be found online. We are unable to offer investment advice or recommend a particular provider or product.

15. USEFUL PUBLICATIONS

Bishop's Guidelines on Diocese of Rochester website

(<http://www.rochester.anglican.org/content/pages/documents/1499073835.pdf>)

From: Church Commissioners Church House, Great Smith Street, London SW1P 2NZ - www.churchcommissioners.org

'The Parochial Expenses of the Clergy - A Guide to their Reimbursement'

'Your Stipend - What You Need to Know'

From: Churches Main Committee Fielden House, Little College Street, Westminster, London SW1P 3JZ

'The Taxation of Ministers of Religion'

From: Church of England Pensions Board 7 Little College Street, London SW1P 3SF - see Church of England Website (www.cofe.anglican.org)

'Your Pensions Questions Answered.'

16. Appendices List

Appendix 1: Assignments. (See St Augustine's College of Theology Moodle site for full module details)

Appendix 2: Ministry Division Report

Appendix 3: Assessment Process *Removed and content transferred to Handbook*

Appendix 4: Curacy Agreement

Appendix 5: Annual Reviews for Assessment

Appendix 6: Supervision Log for Assessment

Appendix 7: Lay Assessment for 19/30 MBR

Appendix 8: Formation Assessment Groups

Appendix 9: *Removed*

Appendix 10: Supervision

Appendix 11: Associate Academic curates

Appendix 1

ASSIGNMENTS

The ‘Programme Information’ section on the VLE contains detailed guidance for the practicalities of your study. Please read it carefully – the VLE is always the best place to get answers to questions such as assignments and word counts. You are likely to need to refer back to some of the sections frequently, so you are advised to get to know the content of what is there.

Your capacity to write assignments will almost certainly improve during your course and you should not be concerned if you find the prospect – and reality – of writing them very difficult in the early stages.

There are many resources for developing relevant skills for academic reading and writing assignments available; see the Study Skills and Assignments sections in ‘Programme Information’ (THE ST AUGUSTINE’S COLLEGE OF THEOLOGY-Life).

Targets for a good piece of work	Associated guidance on the VLE
A clear, insightful answer to the question set, that demonstrates a broad and critical understanding of the topic.	Guidelines for essay writing.
Correct spelling and grammar.	None. We do encourage proof-reading and/or having a friend to help with editing.
Conforming to presentation guidelines.	Guidelines for assignment presentation.
Complete and accurate references to indicate every point of dependence on other sources.	Referencing guidelines and advice on the avoidance of over-dependence on sources or plagiarism.
A bibliography of all sources used in producing the assignment.	Bibliography format guidelines.
Within 10% of the specific word limit.	Guidance on exclusions/inclusions in word count.
Submitted on time in accordance with instructions.	Assignment submission instructions.

You are strongly encouraged to consult the guidance very carefully, *especially that on referencing and the avoidance of over-dependence on sources or plagiarism.*

Submission Deadlines

Each piece of work has a deadline. Specific deadlines will be provided by your respective Diocesan Programme Director.

Assignment deadlines are not negotiable. Rather, meeting them is part of the discipline of learning, in lieu of exams. This discipline is important for the student, both in order to pace the work which needs to be done and to consolidate personal learning. That assignments are submitted by deadlines is also important for tutors who have to pace their own workload.

Unless a deadline extension has been granted, an assignment submitted after the deadline will receive a mark of zero.

If illness or other misfortune beyond your control will prevent you from submitting an assignment by the set deadline, you need to follow a simple procedure for applying for a deadline extension. Full details of the procedure are available in the 'Programme Information' section on the VLE.

Similarly if you feel that your performance while working on an assignment was impaired by circumstances beyond your control, you may also follow the same procedure.

Assessment

There are no examinations on your course. Formal assessment is based on a variety of tasks, roughly half of which are what might be described as conventional academic essays. Other tasks might include giving oral and/or visual presentations, keeping a learning journal, preparing resources for adult education or having a timed test (written or oral) during a class. In general, tutors look for several things as they mark written assignments:-

- awareness of the *academic* issues raised by the set topic;
- awareness of recent scholarly discussion;
- evidence of appropriate background reading and research;
- a clearly structured argument which presents the evidence and evaluates it;
- critical reflection on the issues discussed;
- a clear and well supported conclusion;
- a fluent and clear style of writing.

Marking criteria used across the THE ST AUGUSTINE'S COLLEGE OF THEOLOGY programme are specified on the VLE for each level of study. The lists specify for each criterion (e.g. 'coherence and organisation of assignment', or 'critical reasoning') what is represented by 'fail', 'satisfactory', 'sound', 'good', etc. (including percentage points). The pass mark in all cases is 40.

Detailed policy on the academic implications of an assignment marked below 40 is also available in the same section of the VLE.

However, in addition, candidates for licensed ministry are required to pass every assignment. Therefore Curates will normally be required to re-work and resubmit any assignment marked below 40 at level 6 and below 50 at level 7.

Students are strongly advised always to consult the respective Diocesan Programme Director *before* undertaking revision of assignments marked below the pass standard.

Appendix 2

Ministry Division

Assessment of the end of curacy

In July 2005 the House of Bishops agreed a series of outcome statements that would be applicable to those training for ordained ministry within the C of E. Those outcome statements shaped the curricula of the RTPs and the training institutions. Those have now been recently reviewed in 2014.

Why assess the end of curacy?

The Church of England has seen a change in the terms and conditions of clergy, with the introduction of common tenure. This includes the designation of some posts specifically as training posts. (Usually these will be ‘title posts’ but could on occasion be posts occupied by someone trained for a permanent assistant ministry who is hoping to move to an Incumbent status ministry.) The duration of these posts can be limited because they are for the purposes of training. It is important that it can be determined that training has been successfully completed.

The report ‘Formation for Ministry in a Learning Church’ reconfigured training for ordained ministry as a continuous period IME 1-7, beginning with entry into the training institution (phase 1) and concluding with the end of the training curacy (phase 2) and will continue afterwards in Continuing Ministerial Development (CMD – phase 3). Formerly assessments were made at the end of pre-ordination training, by the training institutions which then informed the decision of the Bishop to ordain (or not). Assessment at the end of the training curacy will determine whether a curate is ‘fit to practice’. In the past, a failing curate may find difficulty getting a second post within the Diocese where they trained, but will often simply move to another Diocese. The assessment set out below aims to give an assurance of a standard of training and suitability for occupying a future post that will be acceptable across all the Dioceses. It will enable Bishops to be sure, in the event of later competency proceedings that they delivered appropriate training to clergy and that at the end of curacy they were considered suitable to move to a post of greater responsibility. It will enable Bishops to be sure that a curate from another Diocese has reached an agreed standard to take the responsibility of a post beyond a training post. It enables Church representatives and Patrons to be sure that anyone they are interviewing is likely to be able to fulfil the responsibilities of a new post.

Relationship to ministerial review

One of the changes brought about with common tenure has been regular ministerial review of all clergy. Review of clergy in training posts should be compatible with their need to work to the ministerial outcomes and with the final assessment to be made at the end of curacy.

Principles of the assessment

In a rapidly changing society and a changing church it is important that the church is able to assess whether people have the tools to exercise their particular area of ministry. The old model of theological education, still around when many of today’s clergy were trained was of a group of men (mainly) clustered around a wise priest(s). Formation in preparation for ordination took place in the development of discipleship in ways appropriate to the new role. There are perhaps new approaches to this, but essentially this task remains the same, enabling growth into God’s calling within the context of community. Theory, theological and practical, was taught which the ordained ministers then went out to practise, initially under supervision, in curacy. The model, in relation to ministerial practice, was essentially static and controlling. Ordinands and curates learnt what to do and how to do it. We are now in a very different world. Whilst some of this remains appropriate, the emphasis is much more on mission, on finding new ways of enabling people to respond to God, ways that are changing and will keep changing. We cannot teach people how to do this with a model that will last

for the whole of their ministry, or even the whole of their time in one place. We can give people the tools to work out an appropriate response for themselves in each situation, tools primarily associated with reflection and discernment. Even the word tools are too static, though. A trowel and spade are made in a particular way for a particular job, which does not change. (There are new weeds and new plants, but the task is essentially unchanged) The tools we need our new ministers to have must themselves be flexible and able to change as the task changes. The essential framework remains the same - enabling people to come into and grow in relationship to God, in community, in worship and God-given ministry. The means of doing this is changing quickly and dramatically. We not only have to deal with changes in society and church going but in the very way in which we think and the values associated with this. Our ministers need to develop as reflective practitioners, able to discern God's working in the world around them and to co-operate with that and to enable the Christian communities of which they are a part to do the same.

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

In *Formation for Ministry within a Learning Church*, the report distinguished Being, Knowing and understanding and Doing as the three interlocking dimensions of ministerial education. In doing so, it delivered the church from an overdependence upon a skills based model that sought to apply theory to ministerial practice. Underlying this change was the recognition that in the rapidly changing landscape in which the church's mission is to be engaged, the acquisition of skills and learning is insufficient. Ministerial education has to emphasise the being, or character of the person who exercises leadership in the church. This includes, as the report emphasised, personal holiness but also a disposition to grow into the changing patterns and contexts of ministry that will be required during a lifetime of ministerial service. It is first and foremost Being and character that is required to be assessed. Experience of ministry suggests that where questions of a curate's suitability to proceed to permanent employment arise, it is an inadequacy of character rather than primarily of understanding or skills. Moreover, the implication is that where ministerial character is not evident during IME, there must be doubt that it can be developed merely by extending the length of the curacy. The assessment of character as well as of understanding and skills is compelling, however demanding. Of course, as the learning statements show, the dimensions of Being, Knowing and Doing are interlocking. It is clearly easier to demonstrate knowledge and skills than to assess character. Inadequacy in understanding or ministerial performance may but need not point to questions of character and for this reason assessment cannot be based around 'Doing the task'. Inadequacies in understanding and doing can more easily be addressed when they are included in a rigorous assessment process. Assessment of character may result in a more conclusive assessment, however difficult it is in practice to demonstrate a level of detachment in the process.

Pioneer Ministers

Where ordained pioneer ministers are in a training post it is important that the assessment reflects this particular calling. No specific outcome statements for Ordained Pioneer Ministers have yet been written but at selection particular stress is put on criterion H, Mission and Evangelism. This is further developed in the guidelines for Ordained Pioneer Ministers made available jointly by The Archbishops' Council of the Church of England, Ministry Division, Mission and Public Affairs Division and Fresh Expressions. These guidelines will influence the ways in which the outcome statements are met for this particular group of ministers, for example developing the spirituality appropriate to future ministry will be developed in a way appropriate to the particular calling and stresses of Ordained Pioneer Ministry. Overall the outcome statements continue to be appropriate as those beginning ministry as Ordained Pioneer Ministers need to be able to move into more conventional posts of responsibility should this be appropriate later in their ministry.

(cf Guidelines for the identification, training and deployment of Ordained Pioneer Ministers – Archbishop’s Council)

Appendix 3 – contained in main text

Appendix 4

CURACY AGREEMENT

Praying Together

--

Public Worship

--

Staff Meetings

--

Professional Behaviour

--

Balance of work and of possible areas of special responsibility

--

Role in the wider community and church

--

Communication in the parish

--

Time for Study

--

Time off

--

Expenses and Fees

--

Personal and Spiritual Development

--

Diocesan Training

--

Commitment to the Wider Church

--

Appendix 5

ANNUAL REVIEW (PART 2) & CHECKLIST

<p>We are satisfied with our curacy agreement. Yes/No (please circle)</p> <p>(If No) We have made the following changes</p>
<p>We have identified the following training priorities for the year ahead in the parish</p>
<p>We have identified the following training needs which we think should be provided by the Diocese</p>

Name of Training Incumbent

.....

Name of Curate

.....

Date

Please return to :-

The IME Co-ordinator, Formation and Ministry Team, Diocesan Office, Boley Hill, Rochester ME1 1SL

CHECKLIST:

This checklist outlines the specific skills and areas of expertise which might be addressed in the first 30 months of ordained ministry (may be extended for part-time SSM curates), not all of which will be relevant to the particular context in which curates find themselves. This list should be used as a discussion document of areas that might be covered, and a personalised version drawn up between the curate and the training incumbent to reflect the local context and previous relevant experience. It is required that this list is used at the time of the annual review process, and a copy of it sent along with the review outcomes to the IME 2 Coordinator

Instructions:

- 1 *Indicate the level of experience that has been gained in relation to the listed skills by marking the relevant point on the scale (low to high).*
- 2 *Give a priority rating to the further development of those skills marked low in the scale. (10 is high priority, 0 is low priority)*
- 3 *Give a priority rating for further development to those skills in which you may be acquiring particular expertise and where you may want to highlight continued training.*

Level of competence gained to date		Priority Rating for future development
Low	High	

Personal Development

Spirituality and prayer life: Daily Office, Quiet Time, prayer styles, spiritual director	|...|...|...|...|...|	.....
Biblical studies	|...|...|...|...|...|	.....
Reflection on role(s) and work	|...|...|...|...|...|	.....
Reflection on life journey	|...|...|...|...|...|	.....
Awareness of own learning style	|...|...|...|...|...|	.....
Continuing theological reflection/making connections	|...|...|...|...|...|	.....
Development of appropriate working rhythm, including time off, retreats etc.	|...|...|...|...|...|	.....
Awareness of gender dynamics in working relationships	|...|...|...|...|...|	.....
Development of understanding of partnership in ministry	|...|...|...|...|...|	.....
Development of creative support networks	|...|...|...|...|...|	.....

	Level of competence gained to date		Priority Rating for future development
	Low	High	
Understanding of confidentiality
Exercising a leadership role/awareness of own leadership style
Conduct of Worship			
Requirements of Canon Law regarding worship
1662 Holy Communion
1662 Morning or Evening Prayer (sung)
<i>Common Worship Services</i>
Baptisms
Weddings - CW
Blessing after civil marriage
Funerals
Holy Week in more than one context
Worship not following a prescribed form
All-age worship
Familiarity with newly authorised forms of worship e.g. fresh expressions
Writing and planning special services
Choosing music & liaison with musicians
Reading, speaking & singing in church
Leading intercessions
Preparing the church & books for worship
Preparing the communion vessels
Practical awareness of traditions other than own (e.g. use of vestments, incense)

	Level of competence gained to date		Priority Rating for future development
	Low	High	
Choreography of worship
Preaching			
Parish Eucharist
All-age worship
Preparation of audio/visual aids
Weddings
Funerals
To non-regular churchgoers (e.g. civic occasions)
Public speaking - not preaching
Mission and Evangelism			
Awareness of local context, in particular the social profile
Developed theology, understanding and practice of mission
Ability to present the Gospel message to those with little or no church background
Experience of using one of the evangelism resources, e.g. Alpha, Emmaus, etc.
Pastoral and Educational			
Knowledge of how adults learn
Awareness of current issues in society and unconscious bias, e.g. racial, gender, sexuality, etc.
Baptism preparation: as an individual
in a team
Sunday School
School Assemblies: church school

	Level of competence gained to date		Priority Rating for future development
	Low	High	
non-church school
Confirmation - children and young people
Confirmation instruction - adults
Involvement in a church youth group
Marriage requests, e.g. from divorced people or co-habitees
Marriage preparation
Banns
Special licences/Archbishop's Licence
Funeral visiting
Teaching about prayer
Home Group leadership
Bible study leadership
Pastoral visiting
Visiting the sick at home
Visiting the sick in hospital
Ministry to the sick and dying:			
in hospital
at home
Healing services
Ministry in an institutional setting e.g. prison, old people's home
Working with volunteers & pastoral management
Pastoral/listening skills and awareness of own limitations

	Level of competence gained to date		Priority Rating for future development
	Low	High	
Parish Organisation Skills			
Preparation for & chairing of meetings
Legalities of lay officers, PCC & APCM
Competence in using e-mail and Internet
Paper management
Time management
Presentation skills & parish publicity
Managing parish finances, fees & expenses
Church registers
Churchyards, DAC & Faculties
Legalities of worship, including interfaith & ecumenical worship
Safeguarding policies and processes
The keeping of records
Simple accounting & budgeting
Long term planning & development
Goal/objective setting & evaluation
Writing magazine articles
Working with the media
Legal requirements for youth / children workers
Personal safety awareness
Recruitment of volunteers
Recruitment of employed staff
Additional Skills			
Emergency baptism in hospital

	Level of competence gained to date		Priority Rating for future development
	Low	High	
Local incident emergency plans
Blessing of objects, homes & people
Encountering the mentally ill
Anointing the sick
Thanksgiving for birth of a child
Death of babies - including stillbirths, abortion, miscarriage
Sudden death e.g. accident, suicide, major incident
Dealing with conflict
Confession and absolution in formal & informal settings
Areas of expertise			
Schools - primary and secondary e.g. school governor
People with mental illness
People with disabilities of various kinds
Work amongst deaf people
Supporting laity in church life
Supporting laity in secular life - work and community involvement
Community development
Interfaith dialogue
Effective teaching of the Christian faith within a changing culture
Equal opportunities
Media skills
Chaplaincy work - industrial, hospital, school, prison, community groups

	Level of competence gained to date		Priority Rating for future development
	Low	High	
Tourism and use of church buildings
Rural ministry
Urban and inner city ministry
Suburban ministry
Spiritual direction/counselling
Links with the wider Church			
Awareness of diocesan resources and strategy for mission
Involvement in local deanery chapter
Awareness of national church structures
Awareness of world-wide Church

Appendix 6

SUPERVISION LOG

It is the curate's responsibility to ensure the supervision log is completed online.

Date:		
Topic Discussed:		
Action Agreed:		
Signed:	Training Incumbent	Curate

Date:		
Topic Discussed:		
Action Agreed:		
Signed:	Training Incumbent	Curate

Date:		
Topic Discussed:		
Action Agreed:		
Signed:	Training Incumbent	Curate

Appendix 7

Lay Assessment – 19/30 Month Bishop Report (delete as appropriate)

Instructions:

1. *Training Incumbent and Curate choose 4-6 lay assessors (include at least one Churchwarden and, if applicable, at least one Licensed Lay Minister (or Reader, Pastoral Assistant or Evangelist). Please ensure amongst the assessors that there is a representative mix including age, gender, any other helpful factor and length of time as a member of your congregation.*
2. *All assessors to complete report alone.*
3. *Assessors and Training Incumbent meet to review their reports.*
4. *Assessors and Training Incumbent meet with Curate and together agree Part One and Part Two*
5. *Training Incumbent sends agreed report to IME Phase 2 Co-ordinator.*

Name of Curate

Date

CHECKLIST:

This checklist outlines the specific skills and areas of expertise which might be addressed in the first four years of ordained ministry, not all of which will be relevant to the particular context in which curates find themselves.

Part 1

Indicate the level of competence that has been gained in relation to the listed skills by marking the relevant point on the scale (low to high).

		Level of competence gained to date	
		Low	High
1	The curate demonstrates a good practice in liturgy and worship	|...|	|...|
2	The curate demonstrates maturity, integrity and stability in pressure and change	|...|	|...|
3	The curate demonstrates a care for self developing sustainable patterns of life and work	|...|	|...|
4	The curate demonstrates the ability to form and sustain relationships	|...|	|...|
5	The curate demonstrates good practice in pastoral and professional relationships	|...|	|...|

		Level of competence gained to date
		Low High
6	The curate demonstrates a participation in the mission of God in acts of mercy, service and justice	|...|...|...|...|...|
7	The curate demonstrates creativity in their nurture of all ages towards faith development	|...|...|...|...|...|
8	The curate demonstrates the effective communication of the gospel in public and personal contexts	|...|...|...|...|...|
9	The curate demonstrates the confidence of a skilled practitioner of the Word in it's study, interpretation and in it's communication	|...|...|...|...|...|
10	Any Comments:	

Part 2

To be discussed by the curate and the lay assessor(s):

The priestly vocation requires reliance upon God, awareness of oneself and a trust of other people. Using personal examples discuss (i) how well these aspects of ministry have been realised by the curate, and (ii) where the curate's ministry has been unhelpfully deflected.

Lay Assessment Comments:

Appendix 8

*The Diocese of
Canterbury*



INITIAL MINISTERIAL EDUCATION Phase 2

Formational Assessment Group facilitators: Key Responsibilities

Formational assessment group is integral and mandatory to the delivery of the IME phase 2 programme. Each Curate is assigned to a group based on where they live in the Diocese.

At a Formational Assessment Groups Curates are supported through:

- Making sure curates are clear about the course and submitted-work requirements.
- Discuss student placements (Year 2 Module 3)
- Facilitators liaise with the Course Director about issues that arise and student concerns, and keep them apprised about student progress and performance in written reports used in 9/19/30 month Bishop Reports as character references (diocese of Rochester).
- Offer pastoral support to the students.
- At a Formational Assessment Group Curates will present material relevant to modules to support their learning.

Appendix 9 removed

Appendix 10 _ Supervision

All curates

Fortnightly supervision = 23 weeks pa i.e. 23 supervision logs per year (at least 2 hours per month)

Appendix 11 – Exemption from validated study

Proposal for exemption from validated study and what alternatives will be put in place.

The Formation and Ministry Team will offer the option of validated exemption if:

1. The curate is presently engaged in a MA or PhD related study in theology
 - Their supervisor or tutor will supply a letter detailing the theological engagement of the student;
 - The student will attend and participate in all IME lectures;
 - The student will keep a journal and present a précis per module as required;
 - The student will present a critical incident per module at and to their local seminar group and present the presentation notes as required;
 - Once the other academic work is complete, the student will produce ‘evidence of learning’ (see portfolio assessment alternatives)
2. The curate has already achieved a MA or PhD related to study in theology or similar
 - The student will attend and participate in all IME lectures;
 - The student will keep a journal and present a précis per module as required;
 - The student will present a critical incident per module at and to their local seminar group and present the presentation notes as required;
 - The student will produce ‘evidence of learning’ (see portfolio assessment alternatives)

The Formation and Ministry Team will grant exemption to a curate request for withdrawal during the curacy process from the validated IME process only if:

3. The training incumbent validates such a request due to health or personal reasons*
 - The student will attend and participate in all IME lectures;
 - The student will keep a journal and present a précis per module as required;
 - The student will present a critical incident per module at and to their local seminar group and present the presentation notes as required;
 - The student will produce ‘evidence of learning’ (see portfolio assessment alternatives);

AND/OR

4. The student has gathered enough credit to exit with a BA (level 6 only and only if relevant to exemption reason 3);
 - The student will attend and participate in all IME lectures;
 - The student will keep a journal and present a précis per module as required;
 - The student will present a critical incident per module at and to their local seminar group and present the presentation notes as required;
 - The student will produce ‘evidence of learning’ (see portfolio assessment alternatives);

AND

5. The Bishop confirms reasons 3-4

*Health reasons may include for example: severe depression, severe life threatening illness, stress that may lead to burn-out or break-down

Personal reasons may include for example: stress resulting from bankruptcy, divorce or tragic death of a family member

Appropriate for:

Academic withdrawal at Level 6 or 7 during curacy Or the level 7 option for those engaged in MA/PhD study during curacy Or those who are starting curacy having already attained a MA or PhD (associate academic)

This route of learning evidence is only for those for whom this has been approved (see exemption document). It is not an easier option to the academic assessment and will therefore imply the same amount of effort and time involved as you audit the course as an 'associate academic curate'. The aim of this assessment alternative is to provide evidence of learning. Those engaged with a Masters or PhD will only be required to submit/participate in Formative Assessment and component (2) of the Summative Assessment as appropriate per module and only submit for component (1) of the Summative Assessment once their other study is complete. Those withdrawn from the validated academic pathway at level 6 & 7 will be given more creative options for the Summative Assessment component (1) appropriate to the module as indicated below (2500-3000 words):

A Portfolio of:

OR

- a sermon (notes) or order of service (with reflection) or some other formal church document (with reflection)
- a newspaper, web (media) or magazine article with reflection
- a visual pastoral cycle poster (see example)
- a research method with reflection

OR

1 Book review and a sermon/Bible study on that (topic of that) book (written) with a reflection

OR

Ministerial Resources

OR

Producing policy, a course, talks and/or presentations.

OR

Academic Journal or Book Publication

Examples of such journals:

- Journal of Contemporary Religion by Taylor and Francis www.tandfonline.com with a 6000-7000 word count
- Theology by SAGE www.uk.sagepub.com with a 3,500 word count
- Journal of Adult Theological Education by Equinox www.equinoxpub.com/JATE with a 6000 word count

Therefore each module will have a word equivalent that can be combined with 1 or 2 other modules to create a journal article.

Examples book publications:

- SCM Press
- Grove Books

Therefore each module will have a word equivalent that can be combined to form chapters of a book.

This 'Theological learning evidence' forms part of the curacy evidence towards the assessment at the end of curacy. Assessment therefore is still rigid and if unsatisfactory, the student will be required to re-submit. Those at MA or PhD level will be assessed with the expectation of meeting level 7 marking criteria.

Portfolio FEEDBACK FORM:

Name:
Module:
Topic/theme title:
Portfolio Route Chosen:
Short summary of feedback received (fill in questions below):
1. Questions discussed
2. New learning discovered (200 words)