Diocese of Coventry
Handbook for Curates
2014
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Welcome to the Diocese of Coventry

Introduction to the Diocese

Coventry Diocese was founded in 1918. Although it had been an independent diocese during the middle ages, its original Cathedral was destroyed at the Reformation and the diocese amalgamated with Lichfield. In 1836 it became part of the Diocese of Worcester, where it remained until the end of the First World War.

The diocese covers Coventry and Warwickshire. It is mixed in its character, with some very urban parts, and other deeply rural ones.

The senior staff of the Diocese are:

The Diocesan Bishop, the Right Reverend Christopher Cocksworth, 23 Davenport Rd, Coventry CV5 6PW tel: 024 76 672244, (Personal Assistant, Mrs Christine Camfield, email: Christine.Camfield@btconnect.com)

The Bishop of Warwick, the Right Reverend John Stroyan, 139 Kenilworth Rd, Coventry CV4 7AP tel: 024 76 412627, (Personal Assistant, Mrs Kerry Vanston-Rumney, email: Kerry.Rumney@CovCofE.org)


The Archdeacon Pastor, The Ven. John Green email John.Green@CovCofE.org

The Diocesan Secretary, Mr Simon Lloyd email simon.lloyd@covcofe.org

The Diocese is divided into eleven deaneries, shown on the map.

The central offices for the Diocese are at 1 Hill Top, Coventry CV1 5AB, (tel. 024 76 521200), by the Cathedral.

IMD materials and more information about the diocese is available at

www.coventry.anglican.org
# The Diocesan Training Partnership (DTP)

## Richard Cooke
**Principal of the Training Partnership.** He has held various training posts in the Diocese as well as 12 years as Vicar of St James Fletchamstead. Richard’s specific responsibilities are for Vocations (as **Director of Ordinands**) and for Ministerial Development Review, as well as the overall leadership of the DTP team. He is also Associate Minister in the Edgehill Group of Parishes.

richard.cooke@covcofe.org  
07952 544820

Richard is supported by the Vocations team including **Buff Stone, John Parker and Charlotte Gale**, who are Associate DDOs, and **Susan Mileham**, who convenes the group of Discernment Advisers.

## Naomi Nixon
**Ministerial Development Adviser** which is essentially all training post-ordination: Initial Ministerial Development 4-7 (IMD) and Continuing Ministerial Development (CMD). She has previously been a Chaplain in Further Education and a tutor in Youth Work. She is also Associate Minister at St Mary Magdalene’s Lillington.

naomi.nixon@covcofe.org  
02476521304

Naomi is supported by the IMD team: **John Fitzmaurice** and **Ellie Clack** are IMD module tutors, Personal Advisers are provided for confidential support, and there is a team of End of Title Assessors.

## Martin Kirkbride
**Discipleship Development Adviser**, including the Bishop’s Certificate in Discipleship. Once a Royal Navy Diver, Martin was Vicar of Lenton in Nottingham from 2005-2011, and has wide experience as a Church Planter.

martin.kirkbride@covcofe.org  
024 7652 1305

## Sarah Palmer
**Training Partnership Administrator** and the friendly voice at the end of the phone or on email. You can contact her between 9am and 5pm on weekdays (except Wednesdays) at the Diocesan Offices.

sarah.palmer@covcofe.org  
024 7652 1316
IMD in the Diocese of Coventry

What can I expect from the IMD Adviser*?
(*part of the Ministerial Development Adviser’s role)

**Pastoral Support**: The IMD Adviser is a curate’s first port of call in the Diocesan structures. As well as all the planned support you will receive from the Diocese through the IMD Adviser she is always available for additional help and queries.

There may be **practical matters** when you are unsure what is expected of you or at times of transition – say towards a more independent ministry. Or there may be other, more difficult concerns, in your relationship with your training minister or another person, for example, or dealing with stresses and anxieties. Alongside your own support networks, including the personal adviser the diocese offers you, the IMD adviser is always available for conversation, practical advice or support or as a mediator in difficult situations.

**Meetings**: The IMD Adviser, Training Minister and Curate will meet initially in the first few weeks and curacy and annually thereafter to review progress and highlight issues which need follow up.

Additionally local needs might dictate one to one **interim visits** as well.

An **annual social** at the beginning of September is a chance to catch up informally and this is hosted by the IMD Adviser.

**Introduction to portfolio**: materials, group meeting, one to one support as needed.

**Annual report**: The IMD Adviser will write a report for curates’ portfolios each year. This will be based on conversations and observations throughout the meetings and modules of the year.

**Modules**: The IMD adviser will usually present and/or running the IMD modules along with the IMD tutors.

**Training Ministers**: can expect an initial residential to induct them into the role of training minister. There will also be annual training days for curates and training ministers together. Also group meetings of training ministers with the IMD adviser.
**IMD Introduction**

**Initial Ministerial Development (4-7)** in Coventry diocese is a three-year programme of supported learning and assessment intended to build on pre-ordination training to prepare Christian ministers for posts of responsibility role within the church.

IMD4-7 is not an optional extra tacked on to a curacy. It sets the curacy into the church’s need for thoughtful, reflective, passionate and engaged ministry now and in the future. The expectations of the IMD programme should therefore be seen as the first priority when arranging other work or holidays.

IMD includes assessment and ongoing training. Where we use the term ‘title’ we mean the formally assessed part of the curacy, this is about 2 ¼ years of the total time in the post. The overarching term is ‘curacy’ by which we mean the post in which a curate serves their title and continues to work until they move to a new post or re licensing as an Associate Minister.

**Overview of Title Assessment**

All of the assessment elements are gathered into a Portfolio. There is substantially more information about the portfolio later in the handbook. However, as an overview the portfolio will be a collection of materials handed in periodically through the title period. A briefcase bag, folder and other materials will be provided to contain the portfolio. The portfolio is how we show the learning that the curate has done.

The portfolio will include:
- **A Learning Plan** showing how the curate plans to tackle the national learning outcomes. A pro forma is provided.
- **Annual reports** from Training Incumbents, community reps, lay people and the IMD Adviser – pro formas are provided for these.
- **Evidence** of learning – see guidance
- **Reflections** from the curate on their learning – these may be one per learning outcome or a collection of learning outcomes threaded together thematically. They may be separate to or connected into other evidence of learning.

**Overview of Training**

The outline below shows the shape of the whole curacy. The blue sections are curate training modules, purple are training events for curates and training ministers together, and the green indicate that there are flexible additional training events which will be voluntary and designed in response to the needs of the curates, for example we’ve had sessions about Parish Finances and Caring for those affected by suicide. The modules are:

**Series of 5 evenings:** Introduction to Curacy, Vocation, Character, Faith and Spirituality, Leadership and Collaboration, Mission and Evangelism

**Saturdays:** Ministry in the Church of England

**Annual curates’ conference:** Relationships
## Overview of Title

<table>
<thead>
<tr>
<th>Title year</th>
<th>Term</th>
<th>Event</th>
<th>Optional?</th>
<th>Led by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre ordination title setup</td>
<td>N/A</td>
<td>DDO/IMD Officer Training Minister and Ordinand meeting</td>
<td></td>
<td>Richard Cooke</td>
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<td></td>
<td></td>
<td>Deacons Day</td>
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<td>DTP</td>
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<td></td>
<td></td>
<td>Training Ministers Residential</td>
<td></td>
<td>Naomi Nixon, Richard Cooke, Lesley Bentley</td>
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<td></td>
<td></td>
<td>Ordination of Deacons</td>
<td></td>
<td>Bishop’s House, DTP and Cathedral</td>
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<tr>
<td>Post Ordination</td>
<td>Summer</td>
<td>Assessment - Portfolio Introduction (Evening)</td>
<td></td>
<td>Naomi Nixon</td>
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<tr>
<td></td>
<td>Holidays</td>
<td>Title induction meeting with IMD officer, Curate and Training Minister</td>
<td></td>
<td>Naomi Nixon</td>
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<tr>
<td><strong>Year One</strong></td>
<td>Autumn Term</td>
<td>New term social (weekday evening, partners/guests welcome)</td>
<td></td>
<td>Naomi Nixon</td>
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<tr>
<td></td>
<td></td>
<td>IMD Module <em>Introduction to Curacy</em> (5 evenings)</td>
<td></td>
<td>John Fitzmaurice</td>
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<td></td>
<td></td>
<td>Training Ministers and Curates (Saturday)</td>
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<td>External trainer</td>
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<td></td>
<td></td>
<td>IMD Module <em>Ministry in the Church of England</em> (Saturday)</td>
<td></td>
<td>Naomi Nixon and Richard Cooke</td>
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<td></td>
<td></td>
<td>IMD extras</td>
<td>✓</td>
<td>Various</td>
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<tr>
<td></td>
<td>Spring Term</td>
<td>IMD Long Module <em>Relationships Curates’ Conference</em> (Weekend)</td>
<td></td>
<td>Naomi Nixon, other tutors, external trainer and internal to diocese speaker</td>
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<td></td>
<td></td>
<td>Assessment - Portfolio Surgery (Saturday)</td>
<td>✓</td>
<td>Naomi Nixon</td>
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<td>Training Ministers Lunch (Mid-week)</td>
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<td>Naomi Nixon</td>
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<td></td>
<td>IMD Long Module <em>Ministry within the Church of England</em> (Saturday)</td>
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<td>Naomi Nixon and Richard Cooke</td>
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<td></td>
<td>Assessment – Submit sample learning outcomes</td>
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<td>Curate</td>
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<td>IMD extras</td>
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<td>Various</td>
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<td></td>
<td>Summer Term</td>
<td>IMD Module Vocation (5 evenings)</td>
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<td>Ellie Clack</td>
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<td>Deacons’ Day (Mid-week)</td>
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<td>Richard Cooke and David Stone</td>
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<td>IMD Long Module <em>Ministry within the Church of England</em> (Saturday)</td>
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<td>Naomi Nixon and Richard Cooke</td>
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<td>Submit pre priesting reports (Training Minister, Lay person, Community representative)</td>
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<td>Curate</td>
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<td></td>
<td>Title review meeting with IMD officer, Curate and Training Minister</td>
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<td>Naomi Nixon</td>
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<td></td>
<td>Meeting with Bishop(s)</td>
<td></td>
<td>Bishop’s House</td>
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<td></td>
<td></td>
<td>IMD extras</td>
<td>✓</td>
<td>Various</td>
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<td></td>
<td>Ordination of Priests, retreat and service</td>
<td></td>
<td>Bishop’s House, DTP and Cathedral</td>
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<tr>
<td><strong>Year Two</strong></td>
<td>Autumn Term</td>
<td>New term social (weekday evening, partners/guests welcome)</td>
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<td>Naomi Nixon</td>
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<td></td>
<td>Training Ministers and Curates (Saturday)</td>
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<td>External trainer</td>
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<td></td>
<td>IMD Module <em>Character, Faith and Spirituality</em> (5 evenings)</td>
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<td>Naomi Nixon</td>
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<tr>
<td>Term</td>
<td>Module</td>
<td>Presenter/Details</td>
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<tr>
<td>Spring</td>
<td>IMD Long Module <em>Ministry within the Church of England</em> (Saturday)</td>
<td>Naomi Nixon and Richard Cooke</td>
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<td></td>
<td>IMD extras</td>
<td>Various</td>
<td></td>
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<tr>
<td>Term</td>
<td>IMD Long Module <em>Relationships Curates’ Conference</em> (Weekend)</td>
<td>Naomi Nixon, other tutors, external trainer and internal to diocese speaker</td>
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<td></td>
<td>IMD Long Module <em>Ministry within the Church of England</em> (Saturday)</td>
<td>Naomi Nixon and Richard Cooke</td>
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<td></td>
<td>Assessment - Portfolio Surgery (Saturday)</td>
<td>Naomi Nixon</td>
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<td></td>
<td>Assessment – Submit sample learning outcomes</td>
<td>Curate</td>
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<td>Training Ministers Lunch (Mid-week)</td>
<td>Naomi Nixon</td>
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<td></td>
<td>IMD extras</td>
<td>Various</td>
<td></td>
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<tr>
<td>Summer</td>
<td>IMD Module <em>Leadership and Collaboration</em> (5 evenings)</td>
<td>John Fitzmaurice</td>
<td></td>
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<tr>
<td>Term</td>
<td>Assessment - Interim reports (Training Minister, Lay person, Community representative)</td>
<td>Curate</td>
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<td></td>
<td>Title review meeting with IMD officer, Curate and Training Minister</td>
<td>Naomi Nixon</td>
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<tr>
<td></td>
<td>Meeting with Bishop(s)</td>
<td>Bishop’s House</td>
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<td></td>
<td>IMD extras</td>
<td>Various</td>
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<td>Year Three</td>
<td>Autumn Term</td>
<td>Naomi Nixon</td>
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<tr>
<td>Term</td>
<td>New term social (weekday evening, partners/guests welcome)</td>
<td>Naomi Nixon</td>
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<td></td>
<td>IMD Module <em>Mission and Evangelism</em> (5 evenings)</td>
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<td>IMD Long Module <em>Ministry within the Church of England</em> (Saturday)</td>
<td>Naomi Nixon and Richard Cooke</td>
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<td></td>
<td>Training Ministers and Curates (Saturday)</td>
<td>External Trainer</td>
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<td>Assessment - Final reports (Training Minister, Lay person, Community representative)</td>
<td>Curate</td>
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<td></td>
<td>IMD extras specifically re <em>Moving On</em></td>
<td>Various/John Alderman</td>
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<tr>
<td>Spring</td>
<td>IMD Long Module <em>Relationships Curates’ Conference</em> (Weekend)</td>
<td>Naomi Nixon, other tutors, external trainer and internal to diocese speaker</td>
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<tr>
<td>Term</td>
<td>Assessment – Submit portfolio</td>
<td>Curate</td>
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<td></td>
<td>Assessment – End of title interview</td>
<td>End of title Assessor</td>
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<td>Assessment – Final meeting with Bishop</td>
<td>Bishop’s House</td>
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<td>Training Ministers Lunch (Mid-week)</td>
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<td>IMD extras specifically re <em>Moving On</em></td>
<td>Various/John Alderman</td>
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<tr>
<td>Summer</td>
<td>Exit interviews, IMD officer and Curate</td>
<td>Naomi Nixon</td>
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<tr>
<td>Term</td>
<td>Training Minister review of curacy IMD officer and Training Minister</td>
<td>Naomi Nixon</td>
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<td></td>
<td>1&lt;sup&gt;st&lt;/sup&gt; April, earliest leaving date assuming all assessment complete</td>
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<tr>
<td></td>
<td>IMD extras</td>
<td>Various</td>
<td></td>
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<tr>
<td>Year 4</td>
<td>Autumn Term</td>
<td>Curacy Licence ends at Christmas, <em>if an extension is to be requested Training Minister and Curate will make that request before October and await agreement during October.</em></td>
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<tr>
<td>Spring</td>
<td>Curacy extensions end on the 30th April, *licence, and if applicable stipend cease at this point. Exceptions will only be made for stipendiary curates if the curacy has to be lengthened for reasons such as maternity or sick leave was taken during the title period. SSM part time curacies may be negotiated differently.</td>
<td>Naomi Nixon</td>
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Training Ministers

The Role of the Training Minister

Being a training incumbent is a rewarding and sometimes frustrating role. It is a privilege to be given the opportunity of working with someone in the first few months and years of ordained ministry, but it is also an awesome responsibility. Being a good and experienced parish priest is one thing; having the ability to pass on what has been learned and the wisdom that has been gained is another matter. So experience alone is not enough to make someone a good training minister. The statements below are the latest attempt to pin down what makes a good training incumbent.

A training incumbent should be someone who:

- Models strategic, reflective, theological thinking in parish leadership
- Engages regularly in in-service training and takes time for reading and reflection
- Takes time for prayer and reflection. (Daily Office, Retreats)
- Is self-aware, secure but not defended, vulnerable but not fragile
- Has demonstrated a collaborative approach in discussion, planning and action in the parish
- Has been able to let go of responsibility to others, after appropriate training and supervision
- Has shared ministry, including difficulties and disappointments, with colleagues
- Has a personal theological and spiritual position which is creative and flexible so as to be able to engage and work constructively with different theological and spiritual positions
- Has a record of allowing colleagues to develop in ways different from their own
- Has an ability to interpret the social dynamics of the parish and to develop a strategy for mission and the implementation of change
- Has a genuine desire to be part of the training team rather than wanting an assistant and is therefore willing to agree to enable training experience that makes use of prior experience
- Has the ability to help the curate in the process of integrating his/her theological studies with ministerial experience.

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The following is the Church of England’s guidance on the expectations for Training Ministers

<table>
<thead>
<tr>
<th></th>
<th>Basic knowledge</th>
<th>Performance criteria how you should do it</th>
<th>Performance evidence what you did</th>
<th>Range situations in which you should be capable</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>General</strong></td>
<td>Knowledge of the value of lifelong learning.</td>
<td>Established in a life-long culture of ministerial development</td>
<td>Has a track record of participating in CME&amp;D</td>
<td>Diocesan CME&amp;D provision, and other.</td>
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<tr>
<td></td>
<td>Knowledge of training, supervision and assessment requirements expected of a Curate.</td>
<td>Enables a Curate to access support and training, and liaises with IMD4-7 Officer in matters relating to ongoing assessment.</td>
<td>Participates in relevant ToTI events organized by the diocese.</td>
<td>Diocesan scheme for IMD4-7</td>
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<tr>
<td></td>
<td>Knowledge and understanding of own strengths and weaknesses, preferred learning style, psychological make-up and personality.</td>
<td>Displays a mature degree of self-awareness when working with colleagues.</td>
<td>Regularly receives and engages with feedback, participating in Ministerial Development Review and review of practice as a TI.</td>
<td>Diocesan MDR and IMD 4-7 arrangements.</td>
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<tr>
<td></td>
<td>Knowledge and understanding of the breadth of theological positions and devotional styles authorised by the Church of England.</td>
<td>Able to articulate their own theological position, willing to listen and engage constructively with that of others, and ready to work with a Curate with a theological position and devotional style which may be different from their own. Open to styles of mission and pastoral ministry which may differ from that to which they are accustomed.</td>
<td>Sustains fruitful working relationships with colleagues across the breadth of traditions.</td>
<td>Within parish, deanery and diocese.</td>
</tr>
<tr>
<td><strong>Teamwork</strong></td>
<td>Knowledge and understanding of team roles and personality types theory.</td>
<td>Works as part of a team, sharing ministry with colleagues (both difficulties as well as successes) and models a collaborative approach, which enables the whole people of God to grow in ministry and mission.</td>
<td>Sustains fruitful working relationships with colleagues both lay and ordained, and of either gender.</td>
<td>Relates personally and professionally to both ministerial colleagues and lay people of either gender in parish,</td>
</tr>
<tr>
<td>Leadership</td>
<td>Knowledge and understanding of leadership styles, including delegation, and how different leadership behaviours impact on others.</td>
<td>Able to articulate their own understanding of leadership, capable and willing to allow a colleague to develop in ways different from themselves with regard to: their gifts and ministry, specific responsibilities delegated to them, and in terms of their spiritual development. Delegate clear and defined responsibility for specific pieces of work to the Curate.</td>
<td>Trusted and respected by colleagues, who approach them for support and advice. Track record of releasing individuals and teams in ministry.</td>
<td>Within parish and deanery.</td>
</tr>
<tr>
<td>Training</td>
<td>Knowledge and understanding of principles of practical theological reflection. Knowledge and understanding of supervision skills</td>
<td>Developing skills of practical theological reflection. Developing skills in supervision.</td>
<td>In supervision helps Curate to: - identify suitable experiences or issues to reflect on together - describe the experience and the feelings and questions to which it gave rise - identify further issues (theological, ministerial, practical) to which the particular experience or issue is related - reflect theologically - consider how all this could affect ordained ministry - integrate these thoughts with prayer, Bible and worship.</td>
<td>Within parish.</td>
</tr>
</tbody>
</table>
The Training Relationships

The primary relationship is that between the curate and the training minister. While the relationship is essentially that of colleagues sharing responsibility for leadership in a local Christian community, it will inevitably change over time as the curate’s experience and confidence grows. However as the title suggests, the Training Minister also carries responsibility for ensuring that her/his curate develops in character and skill, gains the necessary competence to carry out the work of an ordained minister to which s/he may be called, and shares responsibility for assessing this growth in character, skill and competence over at least a three year period. Because the commitment of the training minister to the IMD process is vital, they are asked to make a formal commitment to work within, and support, the programme before being finally matched with a curate.

There are three pieces of written material which contain the three-way “contract” between curate, training minister and diocese.

1) **The Working Agreement.**
2) **The Learning Plan**
3) **The Annual Training Minister Reports**

Working agreements often express the laudable desire that curate and incumbent should be colleagues. This word can carry some hidden problems. In the world in general it simply means those who work together, often in a management structure (I am my boss’s colleague). But in the church it often seems to be taken to imply an equality of relationship. Most incumbents like to think that they and their curates are on an equal footing, but a moment’s reflection shows that this is not the case. This is a training relationship, and while it may move towards equality it is never equal and it is misleading to pretend that it is. From the beginning it is important to be clear about the role of power in the relationship between you. Power is held between an incumbent and curate asymmetrically, which is to say that the incumbent is more powerful than the curate. Negotiating a working agreement at the early stage of a curacy is a hard thing to do, because (unless you are an OLM and incumbent who have been working together for a long time) you are unknown quantities to each other. This makes it all the more imperative that the incumbent spends time making sure that the curate is happy not just with what is agreed, but that they understand why it has been agreed, as a means of safeguarding the curate’s interests.

Francis Bridger in his ‘theological reflection’ on *Guidelines for the Professional Conduct of the Clergy* highlights the issue of power and comments that ‘The vicar who uses [his or] her power to coerce, manipulate or bully an individual into agreement is every bit as abusive – albeit in a different way – as the vicar who uses his status to satisfy his [or her] sexual desires.’² He adopts a five-fold typology of power within relationships (I have slightly revised some of the terms):

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• Exploitative power (dominating by force and coercion);
• Manipulative power (controlling by subtle means);
• Competitive power (which can be creative in equal relationships, but is destructive in most pastoral settings);
• Nurturing power (which sustains and empowers);
• Integrating power (which seeks to develop the other person’s strengths).  

Clearly the first two types mentioned are inappropriate: nevertheless they are temptations and must be recognised as such, rather than it being assumed that they do not exist within the church. The middle type can be useful but rarely so at the outset of a curacy; later on, the challenge to achieve may appropriately be put in a competitive form, though it should be used carefully. The fourth and fifth types are the kinds of benign use of power which should characterise an incumbent-curate relationship. Although it may sound obvious, and something to be taken as read, it is helpful to establish and state at the beginning of the training relationship that the incumbent will seek to exercise his or her power in ways that are nurturing and integrating, using his or her authority humbly and not abusively. If this is done then, if the curate should later feel that they have not been treated in this way, they know that they have grounds to raise the issue with the incumbent. In return, the curate needs to recognise their role in respecting the wisdom and deeper experience of the incumbent. Therefore working together as colleagues should imply a mutual respect for the assigned roles which each fulfils. Each colleague has the right to the respect and goodwill of the other; to be listened to courteously and without interruption; and to be criticised privately and face to face rather than publicly or behind their back. In this way loyalty is maintained and a healthy relationship can develop.

The concept of covenant is perhaps the best way to understand how this two-way relationship between unequal parties should be. The covenant between God and the people of Israel was clearly not one between equals: but it was mutually established and agreed, through God’s grace (cf. Exodus 24:7), a paradigm of the appropriate use of power in an asymmetric situation. Secular professional relationships tend to be governed by contract: a rights-based relationship in which rewards are offered for services rendered, with clear boundaries of obligation set which are not to be exceeded. Richard.M.Gula suggest that the difference between contract and covenant lies in the distinction between law and grace. He says that ‘When we act according to a covenant, we look beyond the minimum…Partners in a covenant are willing to go the extra mile to make things work out.’ This is not to be taken as a licence for exploitation, of course: it implies that as power is exercised by the stronger partner to nurture the weaker and to help them to integrate their identity, so the weaker will accept the use of that power as intended to guide and assist them to grow, even when the challenges it throws up may be painful or hard to face.

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3 Bridger ‘A theological reflection’ p.18. The typology was originally developed by Rollo May.
4 Paul Beasley-Murray Power for God’s Sake (Paternoster 1998) is a helpful empirically based study of the exercise of power in the local church. Peter Rutter Sex in the Forbidden Zone (Unwin Hyman 1990) is a very acute and clearly written examination of the pitfalls of power relationships for doctors, counsellors and clergy.
Training incumbents also need to recognise that they can make mistakes and to be open to challenge about the way they are using their power in the training relationship. Conflicts do happen, and are often a sign of health and growth. It is important to realise that if either curate or incumbent feels that there is an issue between them, then there is, whatever the objective rights or wrongs of the situation. The issue is not so much preventing conflict, but how to handle it when it occurs. A curate and incumbent work together as a team. Ideally they will be part of a larger team, too, but for now let’s concentrate on this two-person unit. Teams usually develop through four common phases, conveniently summarised as ‘forming, storming, norming, performing’. The initial phase is simply getting to know each other, usually on a surface level; the second begins when expectations clash, hidden assumptions are challenged and often some incident leads to disappointment; the third phase comes to terms with the reality of the second, recognising weaknesses but also rejoicing in strengths and bonding together to form an effective and complementary unit; in the fourth phase there is a ‘steady state’ where the team members work well and happily with each other, having defined roles and expectations. I would also add a further phase: ‘re-forming’. Curacies usually last between three and four years, and it is important to recognise that the curate will move on after that time. Quite often an incumbent will move before that time is completed, and the team will break up with an inevitable amount of sadness and bereavement if the team relationship has been an effective one. Incumbents receiving a new curate a short time after the previous one has left may need to recognise that they may suffer from a sense of bereavement when the new one arrives: they miss the person they worked with well before, and it takes time to go through the cycle until a relationship of the same depth is established again.

What this model of team development clearly shows is that conflict is inevitable in the second phase, and that without recognising it and addressing it a healthy team is not likely to be established. Bill Hybels, the pastor of Willow Creek Community Church in Chicago suggests that we should not be afraid of, but rather ‘expect disagreement, forceful disagreement. So instead of unity, we use the word community...The mark of community – true biblical unity – is not the absence of conflict. It is the presence of a reconciling spirit.’ Again, a mature commitment to working together makes conflict a positive force. Ignoring or avoiding conflict leaves a working relationship stuck in its initial phase.

Within the essential collegiality of the relationship, training ministers will sometimes be playing a mentoring role, at other times it will be more appropriate to speak of them as coaches and on yet other occasions they will be supervising. It is important for all parties that we make clear distinctions between these roles which could be said to mirror the development of spiritual, emotional and cognitive intelligence in the context of Christian ministry and leadership.

**Mentoring**

The task of a mentor is to support and encourage someone to manage their own learning – both for personal and professional development. It is a partnership between two people engaged in a similar area of work or sharing similar experiences.

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6 Quoted in Beasley-Murray *Power for God’s Sake* p.99.
Mentors help to create and encourage the vision that underlies our work and our sense of vocation. They enable their colleagues to reflect on experience, to test out alternative solutions to problems and issues, to question and challenge while providing guidance and encouragement. Successful mentors help those with whom they are working grow in confidence and self-awareness and become increasingly self-reliant within their professional work and personal lives.

Mentoring is the context within which the various cycles of coaching for the development of character and the acquisition of particular skills takes place – but its main function is to have an overview of learning and development. Mentors need to believe in human potential, to be enthusiastic about their own work and able to communicate that enthusiasm within an essential equality of relationship that alone can enable significant growth in knowledge and confidence.

Coaching
In our context, coaching is “a process that enables learning and development to occur and thus performance to improve.” (Parsloe and Wray, Coaching and Mentoring, p 42). It is a relationship that works to build on emotional strengths while helping fill gaps in a person’s skills to enable them to work with greater confidence on the task in hand. Coaching can begin when a person recognises a need for change, it encourages personal responsibility in making necessary changes (or learning new skills), monitors the process of learning and evaluates it. Each coaching cycle is time-limited, and for our needs will be likely to focus on one particular skill or competence at a time.

Supervision
This is a more “managerial” and “structural” term and role, typically referring to someone’s immediate superior in a workplace – the person to whom you “report”, who will set tasks and monitor their completion. A supervisor will want to ensure that tasks are carried out on time and according to “policy” and will take responsibility to provide (often through others) basic training in the skills required to complete those agreed tasks.

Within the relationship between training minister and curate it is clear that at times this is a necessary role: such skills as leading worship, exercising pastoral care, managing time, decision making, problem solving, conflict resolution, planning, strategic thinking, delegating, chairing meetings, developing others and participating in the wider church structures all come under the heading of “supervision”. The training minister will also play a key role in brokering the relationships between the curate and the wider church membership, the civil community, the deanery and the diocese.

To summarise: the training minister is asked at times to act as coach, with the core task of developing a professional approach to work, embodied in ministerial character; as mentor, where the primary responsibility is for developing the professional and personal vision and confidence of a colleague; and at others as supervisor, where the main task is ensuring that the work is done, and the appropriate skills gained for doing it. It is important that, in establishing a working agreement, plenty of time is allowed for
each of these relationships to flourish. Working agreements will need to be revisited at least annually in the course of the three+ years of the relationship, and should be the result of a process of dialogue. In case of difficulties, the first port of call for mediation is the IMD adviser.

**Assessor**
The fourth relationship between training minister and curate is that of assessor. To achieve this role, the training incumbent needs to have the objectivity to step back from the mentoring, coaching and supervisory roles and reflect on the developing vision, character and skills of their colleague. This should be done by dialogue with the colleague, and also in collaboration with others with whom they have worked. Because the assessment process is essentially evidence-based reflection, judgement needs to be backed up by appropriate examples of practice.

**Checklist for Curates in supervision**

**A. Basic Needs**
1. Do I know what is expected?
2. Do I have the resources I need to do the task right?
3. When do I have the opportunity to do what I do best?

**B. Support**
4. Have I received recognition and praise for my ministry recently?
5. Does my vicar, or my other colleagues, seem to care about me as a person?
6. Is there someone who cares about my development as a minister?

**C. Team Work (belonging)**
7. Do my opinions count in our church?
8. Does the mission/purpose of the church make me feel my contribution is important?
9. Are the other members of the team committed to the same quality of work as me?
10. Do I have a best friend at church?

**D. Individual Growth**
11. In the last six months, has someone talked about my development in ministry with me?
12. In the last year, what opportunities have I had to learn and grow for myself?

**The Parish/Context**

Although Christian ministry takes place in a wide variety of settings, the parish – a geographical area containing one or more places of worship – remains the common focus of activity, and the training opportunities for most curates will be focused here. For some – pioneer ministers and ministers in secular employment in particular – this will be balanced by concerns for work communities or other
networks. For all, the relationship between Christian gatherings and other social groups will raise fundamental questions of ministry and mission.

Although the primary relationship for a curate will be with their training minister, curacy also involves relationships with many other people, learning from a wide range of perspectives, and offering oneself to the sometimes intense scrutiny of eyes, ears and expectations. It is through these relationships – some within the Christian gathering, many others outside it – that we recreate in ourselves a Christian form of life, understand afresh the impact (for good or ill) of Christian language and behaviour and discover anew the shape of the promise of God’s kingdom for a particular time and place. And because ministry models the Christian form of life, a crucial part of the development of ministerial character is concentrated on the disciplines of obedience and humility: discipleship is seen and practised in a spirit-filled life of service. Curacy is a time for learning sometimes hard lessons about obedience and service: the parish is not the only context where this is learned and practised but it is a significant one.

It is in this context that a community of Christians, in a parish or similar setting, have a role in the development and assessment of those in the first years of ordained ministry. Opportunities for learning and for critique can emerge in many different places. The training minister’s task is not least to provide and mediate these opportunities, through liturgical practice, pastoral care, occasional offices, community links and so on.
Assessment

National Learning Outcomes Framework

Since the introduction of Common Tenure the assessment of curacies has a far more formal form to it than historically has been the case. The learning outcomes are the national church’s estimation of what a curacy should include. Curates need to prove that they are fit to practice as clergy whether they are paid to do so or not. It holds them accountable to a minimum standard not only of professional competence but also of personal life and thus is a means if showing the fulfilment of ordination vows made in anticipation of ministry.

Every curacy remains unique and it is still recognised that God has called people to specialisms as well as placed particular gifts in each ordained minister. The learning outcomes are not therefore a lowest common denominator, but rather a set of principles which need to be interpreted locally.

There are two sets of learning outcomes, one for those training for assistant ministry and one for those training for an incumbency or equivalent post. Equivalent might mean a lead chaplain role, for example.

The essential differences between these two sets are that the potential incumbents have more learning outcomes and they have a focus on oversight ministry threaded through them.

Learning Outcomes

The national learning outcomes are essentially The House of Bishops’ assessment of what a title post should be and they are compulsory for all curates. There are two categories of curacy from the point of view of assessment; those training for assistant ministry and those training for potential incumbency or equivalent. The categories of Stipendiary and Non Stipendiary are no longer used. Assistant ministers have 35 learning outcomes and the potential incumbents have 46. These outcomes range across the 9 areas of selection for ministry and form a broad basis for a curacy in the Church of England.

The potential incumbents not only have more outcomes but the content of those outcomes is also more stretching, especially with regards to their exercise of oversight. These learning outcomes can be broadly interpreted across all varieties of title posts but the achievement of them has to be evidenced so that it is possible for external assessment of what has happened in the title post to take place. The primary reason for having standardised training is of course the quality of training for ministry with which we honour God’s calling in each curate. The more prosaic side of it is that the assessment forms the legal basis of the Bishops’ recommendations to each other about a clergy person being ‘safe to receive’ and would be a diocese’s defence in competency proceedings if a clergy person claimed that their training had not properly prepared them for future ministry.
The following categories, which will be familiar from the discernment process and selection, are the basis upon which learning outcomes are drawn up.

1. **VOCATION** (to be able to speak to a sense of vocation, to ministry and mission, oversight and leadership, referring both to their own conviction and to the extent to which others have confirmed it. The sense of vocation should be obedient, realistic and informed.)

2. **MINISTRY** within the Church of England (to be familiar with the tradition and practice of the Church of England and be ready to work within them)

3. **SPIRITUALITY** (to show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives)

4. **PERSONALITY AND CHARACTER** (to be sufficiently mature and stable to show that they are able to sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity)

5. **RELATIONSHIPS** (to demonstrate self-awareness and self-acceptance as a basis for developing open and honest professional, personal and pastoral relationships as ministers. They should respect the will of the Church on matters of sexual morality)

6. **LEADERSHIP AND COLLABORATION** (to show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleship, to collaborate effectively with others, as well as to guide and shape the life of the church community in its mission to the world)

7. **MISSION AND EVANGELISM** (to demonstrate a passion for mission that is reflected in thought, prayer and action. Understand the strategic issues and opportunities within the contemporary culture. Enable others to develop their vocations as witnesses and advocates of the good news)

8. **FAITH** (to show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel)

9. **QUALITY OF MIND** (to have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry)
The Assessment Grid

This is the document provided by Ministry Division. It contains both the learning outcomes and explanatory material.

Each section has a heading which links back to the same criteria ordinands were selected under, for example ‘Personality and Character’.

The Learning Plan

This document enables you and your training minister to keep track of the learning you are doing in your curacy and the evidence you are going to collect to demonstrate it.

At the end of the curacy it should provide a complete overview of what evidence of learning the portfolio includes and where in the portfolio it can be found.

The learning plan is a table, including the learning outcomes, which is a working document throughout the curacy. It can be found on the IMD page of the diocesan website www.coventry.anglican.org/ministry/learning/IME2

<table>
<thead>
<tr>
<th>Min Div order of criteria</th>
<th>Incumbent - level outcomes</th>
<th>Previous Experience/Expertise?</th>
<th>What Experience/Expertise Needed?</th>
<th>How is this to be gained?</th>
<th>Means of Assessment/Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Demonstrate working understanding of legal and canonical responsibilities of those having oversight and responsibility</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>5</td>
<td>Demonstrate the appropriate administrative responsibilities of those having oversight and responsibility (incumbent level)*</td>
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<tr>
<td>6</td>
<td>Demonstrate skills in presiding in public worship in the congregation(s) in ways that foster rich corporate worship</td>
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<tr>
<td>7</td>
<td>Demonstrate ability to take a leading role in working with other partners representing the church in public life and other institutions</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>8</td>
<td>Working with other faith leaders where possible</td>
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<td></td>
<td></td>
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<tr>
<td>9</td>
<td>Demonstrate the ability to work ecumenically</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>And to encourage ecumenical cooperation</td>
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</tbody>
</table>

As the curacy progresses and the learning takes place, evidence will be generated to show that the learning outcomes have been met. This will be collated into a folder or ‘Portfolio’, along with a series of reports (by Training Minister, IMD adviser, Lay person, Community representative). This will form the basis for the end of curacy assessment.
Curates and training ministers should agree how often they will meet to make decisions about the learning plan, this should be annual as a minimum but it may be helpful to make this more frequent. At each learning plan meeting curates will decide which outcomes to work towards over the next few months. They can be accomplished in any order and it is not envisioned that all the outcomes will be planned for in one go, for example you might plan to do 13 in year one, 17 in year two and the remaining 5 in the first part of year three, leaving time to go back over earlier outcomes and put the portfolio together.
You will probably find that the first few outcomes seem quite daunting to plan but you will quickly see overlap of the planned actions for the curacy. As ideas for evidence emerge you will start to see how one piece of evidence can cross reference to several outcomes, for example writing a reflection on priesthood could be part of the evidence of both numbers 1 and 5.

The plan will evolve over time, from time to time different actions will take place or different evidence will be generated. You will be asked to email the latest version of the learning plan to the IMD adviser at least once a year.

The Portfolio

The portfolio is the collection of material which evidences the learning in the curacy. There is a flow chart on the next page to help you visualise the portfolio.

Included in the portfolio:

A Learning Plan showing how the curate plans to tackle the national learning outcomes. A pro forma is provided.

Annual reports from Training Incumbents, community reps, lay people and the IMD Adviser – pro formas are provided for these.

Reflections from the curate on their learning – these may be one per learning outcome or a collection of learning outcomes threaded together thematically. They may be separate to or connected into other evidence of learning.

Evidence of learning – see guidance

During the curacy the Ministerial Development Adviser will ask to see sections of completed work from time to time to monitor progress and offer feedback.
The Portfolio continued

The whole portfolio will end up in a briefcase bag.

Inside the bag is a lever arch file

Inside the file is a section for reports and then a section for each area of learning outcomes.

For each learning outcome there needs to be a reflection. This must be clearly labeled as to which learning outcome it connects to. (Reflections on learning outcomes can be grouped together.)

You can then include evidence which shows your learning.

If you have evidence which shows what you did, rather than what you learned, but which you would like to include for reference please include it in the bag on a data stick rather than in the folder.
Evidence

It is absolutely vital to say that the learning in a title post happens in the parish or context where the curate is based. The learning does not happen merely on paper. Therefore, although there are boxes, this is not about just ticking them! The learning outcomes point to the lived experience of the curacy and the evidence shows that the learning has happened.

In order to allow for flexibility diocese by diocese, the Ministry Division have left their expectation of evidence in the very broadest terms, essentially ‘reflections’ and ‘accounts’ from curate, training minister and lay people in various configurations throughout the document.

This could all be done in essay form in response to each outcome. There are a number of dioceses that do it this way. However, if the principle is that the evidence points to the learning that has happened in the curacy, it seems wise to consider evidence which naturally springs from ministry to be brought in to the assessment process. For example, if the learning outcome asks for an account of vocation and such an account has been published in the parish magazine, why write it again?

Evidence could include: sermons, minutes, photos, letters, project work, really anything that demonstrates the learning outcome you are wishing to evidence. However, please see the warning below!

Beware! The portfolio is not a scrap book; it is not just a collection of memories. This is a learning portfolio and evidence must be either:

A reflection relating to the learning outcomes

Or

An illustration of the learning you wish to show to which you have added some written words linking the illustration to the learning outcome(s).

For example, the same sermon might be either of these:

_Potential Incumbent learning outcome 16 ‘show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God’._ This might be evidenced by a sermon illustration which is deeply theologically reflecting on a current or recent trend in your own life. The relevant section could be most of the reflection for that learning outcome with a few explanatory lines added for the benefit of the assessor.

Let’s then say that the sermon had been delivered as part of a pulpit swap around the local ecumenical churches which you had suggested or encouraged others to participate in. Some written reflection would need to be added but the same sermon could be illustrative evidence of _Potential Incumbent outcome 10 ‘And to encourage ecumenical cooperation’._

Additional Evidence

It may be that you want to reflect on learning which connects to some paperwork, photos, music etc and you would like the assessor to have the option to see this material. To avoid clogging up your folder with stuff which is
less sharply focussed on your learning, please feel free to add extra material to the portfolio on the data stick provided. Reference how to find it in your reflection and your assessor will have the option of taking a look.

End of title assessment

The ‘title’ is the assessed part of the curacy. In the spring term of year 3 end of title assessments will be done, and if the curate passes the assessment, the Bishop will write to the curate in May of year 3 to confirm that the title is served. The ‘curacy’ will continue until a new post or re-licensing as an associate minister whichever applies.

End of title assessors are in some ways like the BAP selectors; they review the evidence provided to them in your portfolio and they make a recommendation to the Bishop. They will have your portfolio and will have read it in detail. You will then meet with them for an end of title interview. This interview and their report become part of the evidence of your learning. If they felt there were areas where the portfolio missed the learning outcome, they may ask questions which will help to show the learning you have done. It also means some of the hard to evidence areas, such as ‘faithfulness to the Holy Spirit’ for example can be added to by your conversation.

Although this interview is a serious encounter, like a PhD viva, you will almost certainly find it a rewarding experience as this is your learning in your curacy and you are therefore the expert and will enjoy talking about it. It should also be said that you have all the same information that they have. Therefore, although it is possible to fail end of title assessment it is extremely unlikely that you would go into that meeting without knowing that your portfolio did not demonstrate all the learning outcomes.

The Bishop will also meet with you and it is his decision to make as to whether your title is served.

From time to time curates will not have completed the learning outcomes by the end of title assessment. In this case, there is still a year or so left in the curacy for learning outcomes to be revisited and a second assessment to be made.

Reports

Some of the learning outcomes in the assessment grid specify that there must be evidence connected with that outcome from a particular person. Many of them specify the training minister, some lay people or people in the community. The pro formas provided are designed in such a way that all of the compulsory evidence and most of the range requirements are included and referenced in the reports. Therefore the 3 annual reports from training minister, lay person and person in the community constitute a lot of evidence towards the portfolio.

The training minister’s report has another vital function; it forms the basis of the annual report to the Bishop about the curate’s progress. In the case of the pre priesting report it is a recommendation about priesting, and in the final year it is a recommendation which will contribute to the Bishop’s view about the suitability of the curate for their next role.

The IMD Adviser’s report is a much shorter report to the Bishop and will be added to the portfolio each year. Before each of these reports a very brief questionnaire will be sent out to ensure that the curate’s own view of how things are going is included. Copies of these follow:
Pre-Priesting Report
Questionnaire for Deacons

1. Please comment on your transition from lay to ordained person.

2. Have you been able to develop a sustainable pattern of private prayer and bible study?

3. How do you feel you have been received within the church community?

4. How far have you gained experience and confidence as an ordained minister?

5. Please comment on
   - Leading worship
   - Preaching and teaching
   - Pastoral relationships within and outside the church community
   - Collaborative Leadership skills

6. Have you been able to develop good patterns of work and leisure, and adequate networks of support?

7. How far have you found it possible to relate theology to experience within the parish or work context? Please give examples if you can.

8. How regularly have you been able to reflect on your experience with your incumbent and/or others?

9. What has been a highlight of the year, from your point of view?

10. What do you think is the most important area for development for you in the next year?

Annual Report on Curates
Questionnaire for Curates – Year 2

1. Please comment on your transition from deacon to priest.

2. Have you gained experience and confidence as an ordained minister in the last year? Please give examples if you can.

3. Please comment on how you feel your skills have developed in the following areas since priesting:
   - Leading worship
   - Preaching and teaching
   - Pastoral relationships within and outside the church community
   - Collaborative Leadership

4. Have you been able to sustain good patterns of work and leisure? What networks of support do you have and are they adequate?
5. How have you been able to relate theology to experience within the parish or work context? Please give examples if you can.

6. How regularly have you been able to reflect on your experience with your training incumbent and/or others?

7. What has been a highlight of the year, from your point of view?

8. What is the most important area for development in the next year?

**Title Review for Third Year Curates**

*Note: all these questions relate to your whole experience since ordination as a deacon, rather than just the last year.*

1. What would you say are the main gifts and strengths which have emerged during your title period? You may like to use the list given in Ephesians 4:11 (apostles, prophets, evangelists, pastor/teachers) as a framework. Please give examples if you can.

2. What would you say you have learned particularly from your Training Incumbent, and how far have you been able to develop your own style of ministry, as distinct from that of your incumbent?

3. Can you describe one mistake you have made and what you learned from it?

4. Can you describe one thing you feel you did really well, and what you learned from it?

5. Can you describe one thing you were frightened of doing, but which you now feel able to do?

6. Please comment on how you feel your skills have developed in the following areas during the title period:
   a. Leading worship (including occasional offices)
   b. Preaching and teaching
   c. Mission and evangelism
   d. Pastoral relationships within and outside the church community
   e. Collaborative Leadership (including delegating to others and trusting them)
   f. Disciplined pattern of prayer and study

7. Have you been able to develop a good rhythm of work and leisure? What networks of support do you have and have they been adequate?

8. How has your understanding and experience of God grown and developed during your title period?

9. How would you like your title period to be remembered? Can you sum it up in a maximum of six words? (!)

10. What do you think God might be calling you to as the next step of ministry?
Portfolio FAQs

**How much time should I be spending on my Portfolio?**

This is a really hard question to answer as people have such different ways and rates of working. Some people will want to spend half an hour a fortnight keeping track of where they are and then have a blitz of a couple of days to draw it together once a year. Others will thread it into their ministry and supervision so that writing reflective pieces for example is an activity of a couple of hours a week and naturally forms a basis for discussion in supervision. If it was taking more than 2 hours a week on average it would be sensible to talk to the IMD adviser as you may be doing too much.

**Why are there three reports a year as well as my own portfolio work?**

The 3 reports make your job easier! They ensure the compulsory evidence from these people are included in the portfolio and they are cross referenced so that you can see where they contribute to the evidence you are gathering.

**Can I combine Learning Outcomes together?**

Yes, we all work differently and some people would rather have all the learning outcomes evidenced and reflected on separately. At the other extreme there might be just 3 big projects and each linked up together in 3 big pieces of reflective writing crossed referenced to the outcomes. For most people somewhere in between would make sense. This would probably mean gathering evidence in areas that link up and writing a reflection on your learning on a group of 3 or 6 learning outcomes. For example you might collect evidence about a holiday club you set up and when you write reflectively about it ensure you reflect on all sorts of aspects of that event, from admin to mission.

**Could a retired clergy person fill in the lay person report?**

Yes that’s fine, it might equally say ‘member of the congregation report’ it is just a bit of a long title!

**What do you mean by community rep?**

This could be someone who has a visible role in the community, PCSO or head teacher, or it could be someone in the church who you partner with in reaching out into the community. SSMs who work all week are likely to have very different opportunities to do community work than a Pioneer curate. So make your own determination about who is a sensible person to ask. The report pro forma is constructed in such a way that hopefully a non-Christian or a person of another faith would be comfortable filling it in.

**Can I ask extra people to write community reports?**

Yes, you might have 3 or 4 different people who would all add perspectives you would like to include, one is fine too though!

**Are all learning outcomes equal?**
No, not really, and which carry more weight depends on your calling, your context and what your previous expertise is. The learning plan should help you to identify for yourself where are the big areas of emphasis are and which you need to just ensure are included. If the end of title assessor asks why you have emphasised some and not others you have the chance in that meeting to explain. A good example would be learning outcomes about other faiths are going to carry different weight for a convert to Christianity from Islam working in Fosehill and a cradle Christian working in Old Milverton.

**What is reflection?**

Not just what happened, but Why? How did it change you? What was the progression for people and ministers through this event? Where is God in it? What was it about this learning outcome that struck you to start with and what do you think about it now? Etc...

**How confidential is my portfolio?**

The people who will see your portfolio under normal circumstances are:

1. IMD Adviser
2. IMD Tutors
3. End of Title Assessors
4. External moderators (IMD Officers from other dioceses)
5. DTP staff
6. Training Minister

People who might see it

7. Senior staff
8. Future curates who want to see what a portfolio looks like

To ensure you have the chance for greater confidentiality there are two additional options. If you print something on red paper only 1-5 will see it, not the senior staff or training minister. This means that if you wish to reflect on something which your training minister might feel sensitive about you can do it confident of confidentiality.

Secondly, when the portfolios are handed in I will supply a form requesting your permission to use example of your work for future curates. There will be lots of choices about different sections of your work, or yes if names are removed etc. The important point is no future curate will see it without your permission.
End of Curacy

Moving On

The purpose of this section is to outline the process and timing for the end of title posts and the reasoning behind it. Ministry Division’s learning outcomes for curates are compulsory for all curates ordained deacon since Petertide 2011. The timeline is built around the assessment process developed for curates in the diocese of Coventry to enable the curates to reach the national standards.

If the learning outcomes are not sufficiently evidenced the curate will not be free to move to a new appointment or to an assistant minister’s licence, in short it is possible to fail the curacy though we hope that would be a very rare event. The assessment scheme for the Diocese of Coventry’s curates is designed to enable the curate to be very clear about their progress throughout the curacy and to ensure that any potential problems are picked up quickly. What happens if a curate fails to meet the learning outcomes is discussed further below.

On arrival in the title post (or earlier in the case of internal candidates) curates will be given a learning plan to complete with their training minister. This plan will enable them to gear the title towards the learning that they need to do and to see their own progress towards the learning outcomes in their own context. A portfolio of evidence will point to the learning that has happened during the title post.

Reports from training ministers, a lay person, a person from the community and the IMD adviser will be included with the portfolio and sent to an end of title assessor. The curate will then meet with the end of curacy assessor for a substantial interview in which the outcomes which can best be evidenced in person may be assessed and the whole portfolio discussed. The curate should know if the learning plan has not been completed at this stage and therefore it should be rare if not impossible for the outcome of the interview to be a surprise.

After considering all the evidence the end of title assessor (recruited from the vocations team) will send a recommendation to the Bishop about whether the curacy is complete from a training point of view. If the recommendation is positive and the Bishop is happy to endorse it, the process is completed by the Bishop writing a letter informing the curate that they are free to look for a post or to explore obtaining a licence as an Assistant Minister. This should happen by the beginning of May. After the formal training has been completed curates would continue to have a final pastoral meeting with the Bishop as is current practice.

The assessment scheme has to allow enough time for all outcomes to be accomplished, yet assessment must also take place early enough in the curacy for additional work to be undertaken to make up for any shortfall. It is also a practical and pastoral imperative that stipendiary curates have ample time to look for their next post. Therefore assessment is scheduled to take place in the Spring term of the third year of curacy. This means two and a half years to complete the portfolio and up to a year to look for another post or undertake additional learning required.

Additionally it is desirable that when creative and exciting opportunities arise for how curates might go on and
serve God in the diocese after their curacy, the system is flexible enough to accommodate such plans. At the same time it is important that all curates feel that the system is fair and transparent to all. Therefore in exceptional cases if there is strong reason for moving a curate before Easter it would need to be an internal appointment so that any incomplete learning outcomes can be taken on into that post. However the assessment interview must have taken place before any curate can be interviewed for a next post so that the Bishop has that information at his disposal in an appointments process.

When each curate leaves during the year following this final assessment the IMD adviser will meet with the curate for an exit interview style meeting where feedback on the parish, house (if applicable) and training minister can be given. There will be a similar meeting with the training minister at this point.

Any curate who has not completed the learning outcomes before the final assessment will have the opportunity to work on a development plan with the training minister and IMD adviser and a second end of curacy assessment interview will be scheduled in line with this plan during the next year. Current practice is that only one extension to a curacy will be offered and these will consistently be only until the end of April in the 4th year of curacy. If learning outcomes have not been achieved by this time the curacy would end without the Bishop’s endorsement for full common tenure.

<table>
<thead>
<tr>
<th>September-Dec (yr 3)</th>
<th>Final learning outcomes should be completed during this term.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st January- 20th February (yr 3)</td>
<td>Final assessments are handed in.</td>
</tr>
<tr>
<td>20th January -1st March (yr 3)</td>
<td>Final assessment interviews with assessors</td>
</tr>
<tr>
<td>31st January (yr 3)</td>
<td>Earliest point to start looking at INTERNAL posts, ie closing dates of 31st Jan and later.</td>
</tr>
<tr>
<td>March (yr 3)</td>
<td>Final meeting with the Bishop for a review of the curacy</td>
</tr>
<tr>
<td>31st March (yr 3)</td>
<td>Earliest possible leaving point this is internal and in exceptional circumstances only. NB completion of assessments and meeting with the Bishop must still take place before leaving.</td>
</tr>
<tr>
<td>By 1st May (yr 3)</td>
<td>The Bishop will inform the curate in writing of the result of their final assessment. If the assessment is completed successfully curates are free to start looking for posts and assistant ministers staying locally will begin to look towards re licensing</td>
</tr>
<tr>
<td>October (yr 4)</td>
<td>DTP make recommendations to Trio about any extensions to curacies on the advice of Ministerial Development Adviser and Training Minister.</td>
</tr>
<tr>
<td>Christmas (yr 4)</td>
<td>End date of normal curacies. The licence issued at ordination as deacon expires.</td>
</tr>
<tr>
<td>30th April (yr 4)</td>
<td>End date of extended curacies</td>
</tr>
</tbody>
</table>
Exit interviews with the IMD tutor will take place as curates prepare to leave. If a second end of curacy interview is required it will be scheduled within the licence period. SSMs may be able to negotiate a longer title period.

End of Licence Procedures

Curates’ Licences are normally issued for 3 ½ years, and there is no guarantee that a further post can be offered in this diocese. This information is contained in the letter from the Bishop, confirming the offer of a title post. You are deemed to have completed your title after Easter of your third year assuming all assessment is completed. For stipendiary curates a request for an extension of licence can be made to the IMD Adviser who will make a recommendation to the Trio (Archdeacons and Diocesan Secretary).

If an extension is approved it will be until April of the fourth year of curacy. Stipends and Housing will not be provided after this time. The only exceptions to this are arrangements made in conjunction with maternity leave or long term sickness.

SSM curates will also normally follow the same pattern but if a curate is part time there may be good reasons for planning a longer curacy. This will be discussed between Training Minister, IMD Adviser and Curate and a recommendation made to the Trio.

Interview preparation

As IMD Adviser, I’m always happy to work on interview technique, discuss parish profiles and help with CVs. That’s what we’re here for! We will also be running IMD extras to support with the discernment for the next post.

Here are a further few pieces of useful information about moving on in case you are curious...

The Archbishop’s Adviser for Clergy Appointments

John Lee runs a list of clergy wishing to move and parishes which are available. He asks you to complete a detailed questionnaire and will interview you before putting you on the list. John has probably the best grasp of employment trends in the church. He can be contacted at:

The Revd John Lee
john.lee@caa.f-of-e.org.uk
The CPAS Patronage Secretary

The Revd John Fisher
patronage@cpas.org.uk

CPAS is a broadly evangelical agency which handles the patronage of about a quarter of the parishes in England. They are based locally in Westwood Business Park, and happy to advise both formally and informally on appointments procedures whether you think you’re an evangelical or not!

http://www.cpas.org.uk/uploaded_media/web_upload/Moving%20on%20from%20uracy%20to%20next%20post-1276598729.pdf
HR Guidance

Working Agreement

The initial working agreement is to be drawn up within one month of the beginning of the curacy and will be discussed at a three way meeting. The working agreement should be revisited at least once each year. Any significant changes at any other time should be communicated to the Bishop’s IMD adviser.

The purpose of a Working Agreement is to help colleagues work together in a Christ-centred relationship and under God in harmony. It is not a legally enforceable document or contract, but a voluntary code of practice which sets out boundaries and expectations and establishes ground-rules for the training and development of curate colleagues. Working Agreements stand alongside the Statements of Particulars document, they do not replace them.

A Working Agreement should be established at an early stage in a new ministry and be reviewed regularly. It should be made as a shared enterprise in which expectations, hopes and fears begin to be addressed and a strong working relationship begins to be established. The process of making a Working Agreement together can:

a) Clarify assumptions. Tensions between colleagues usually arise because of different assumptions about sometimes minor matters, e.g. the amount of time to spend in church before a service, hours per day or week worked, etc. It’s helpful to review the agreement after some weeks of working together, when it may have become clear which assumptions need to be clarified. In this way expectations can be matched and misunderstandings avoided. 'Never make assumptions!'

b) Cover aspects of the new minister's work (and leisure) where some disciplines might be overlooked: e.g. in including time for study, or time off for employed SSMs.

c) Set out the shape and direction of training over the first few years, with particular reference to skills and expertise the new minister may want in particular to work on.

d) Broaden the context of ministerial training. The new minister’s previous experience and gifts need to be taken into account. So do the skills of all the members of the ministerial team, since training is a collaborative enterprise. The new minister will learn much from the lives of the supervisor and others in the training context, not only about ministry skills, but also about how to develop a balanced and sustainable pattern of life.

e) Provide an objective way of addressing problems in the working relationship. E.g., if there is friction about punctuality, the discussion can focus on what has been agreed in writing, rather than different interpretations of a conversation.

Working Agreements need to be as realistic and specific as possible. Thus “N will have four hours' study a
week” rather than “N will have time for study”.

Working Agreements need to be flexible, but should cover the following points:

1) Introduction, setting out the family environment and prime focus of ministry (in which parish, or other context); and for Pioneer Ministers, MSEs, SSMs or OLMs, a description of their secular work or other responsibilities.

2) Pattern of shared worship and prayer: the daily or weekly meeting together to pray. For Pioneer Ministers, MSEs, SSMs and OLMs, what will be their involvement on how many Sundays per month and at which services?

3) Frequency of preaching, and expectations about sermon evaluation.

4) Expectations about punctuality, including worship, meetings and correspondence.

5) Pattern of work, including particular areas of ministry and particular responsibilities, and which meetings are to be attended. For Pioneer Ministers, MSEs, SSMs and OLMs, an indication of what their weekly commitment to ministerial work will be (in days, sessions or hours).

6) Provision for a regular staff meeting, together with colleagues as applicable; who the colleagues are in a working team. New ministers should attend staff meetings, and (as applicable) PCC, Deanery Chapter and/or Deanery Synod as part of training. Where time is limited for those with secular work or extra-parochial responsibilities, attendance on a pro rata basis may be necessary.

7) Arrangements for regular supervision on a one-to-one basis with the supervisor to discuss progress and reflect on the developing ministry, more frequently at the beginning of training. This is different in purpose from staff meeting time.

8) Parish policy about the sharing of occasional offices among the staff.

9) Expectations concerning pastoral and sick visiting; ministry to local schools and other institutions; ecumenical and community involvement.

10) Time off, including holidays and daily expectations, and the degree of flexibility over days off. Holiday and time off entitlements should be clearly demarcated. For stipendiary ministers, these are: Six working weeks (36 days) plus 2 days, including no more than six Sundays.

a clear day off in each working week, beginning the evening before plus an extra day off once a month.

There may need for flexibility when friends and family live at some distance. Taking 48 hours off once a month is a helpful pattern for all ministers. Time needed for an annual retreat should not be counted as holiday.

Pioneer Ministers, MSEs, SSMs and OLMs should also specify holiday arrangements, particularly where these differ from diocesan norms. The way in which holiday dates are to be agreed may also need stating.

11) Retreats, spiritual direction, cell groups and other forms of support network, and the funding of these.

12) Submission of expenses claims and the keeping of accounts; housing expectations and management, where applicable.

Where SSMs are deployed to serve their title in a parish other than that where they reside or habitually worship, an agreement and budget for the payment of travel expenses should be written into the
Working Agreement.

13) Arrangements for accepting ministerial engagements outside the parish.

14) Time for study and involvement in the IMD programme, and policy about additional in-service training and the provision for financial support for books and travel costs. The expectation is that new ministers in their first three years should be free to attend IME events arranged for them. The guidance on study time is 15% of working time weekly.

15) Provision for review of the Working Agreement, the expected length of the training post, and the procedure to be followed in the event of a breakdown in relationships. All licensed ministers have access to their archdeacon and bishops should any problems arise in ministry. However, regarding problems in the training relationship, the IMD adviser should normally be the person approached by the supervisor and/or new minister in the first instance.

The Working Agreement should be agreed with the IMD adviser within eight weeks of the start of a new ministry. We recommend revisiting it after about six months and it in any case reviewed at beginning of each year.

Attached is an Outline for making a Working Agreement, following these points.
Benefice of ..............................................

WORKING AGREEMENT
for

.............................................

1. Introduction.

The prime focus of work and accountability is in the parish(es) of ..............................................
or in the following areas of ministry within the benefice ..............................................................
A commitment to ........ Sunday services per week / month / quarter / year is envisaged
and the equivalent of up to ........... days per week / month in other ministry.

1.1 Staff Meeting arrangements
1.2 Supervision arrangements
1.3 Assessment arrangements (see IME Handbook)
1.4 Agreement about email/phone/social media boundaries
1.5 Any other regular commitments / activities.

2. Mutual Expectations

The learner and supervisors have discussed the purpose of ministry in the parish/benefice and how the
incumbent sees her or his role in relation to the congregation and community. As part of this
discussion we agree:

a. What the incumbent can expect of the curate

b. What the curate can expect of the incumbent
c. The parameters of authority and confidentiality

3. **Liturgical**
   3.1. Involvement on ..........Sundays per month at ..........................................
       preaching ................ times a month.
   3.2. Ministerial involvement at .................................................................
   3.3. Attendance at morning office / evening office etc.
   3.4. Occasional Offices.

4. **Pastoral.**
   4.1. Pastoral / sick visiting.
   4.2. House visiting / communions.
   4.3. School visits / assemblies.
   4.4. House group or other church involvement.

5. **Study.**
   5.1 Regular Study time
   5.2 IMD attendance
   5.3 Other extra-parochial training or placement

6. **General.**
   6.1 Holidays / day off.
   6.2 Allowable travel and other expenses to be paid by .........................parish.
   6.3 Membership of ........................................ P.C.C. and its committees.
   6.4 Membership of ........................................ ministry team.
   6.5 Understanding with the Vicar / Rector about outside ministerial commitments.
   6.6 Other

7. This working agreement to be reviewed in ......................... time.


Date. ........................................
Claiming Expenses

Please note that for curates deaconed in 2013 and later IMD travel expenses are not payable by the IMD budget. It would be usual to claim that from the parish as part of their commitment to training.


You are strongly advised to print a copy and read it carefully. Expenses can only be claimed from a PCC if they have been agreed and authorised in advance, so it is important to be clear, for example, what the annual budget is for hospitality or books.

Non-stipendiary and OLM clergy should claim expenses in exactly the same way as their stipendiary colleagues, and their expenses are not subject to tax.

The relevant allowable expenses for curates are as follows:

- Postage
- Stationery
- Telephone (including mobile phone calls)
- Computer equipment (where it is used for work-related purposes)
- Maintenance of robes (including cleaning and repair)
- Hospitality
- Travelling

Some other items may qualify as allowable expenses for tax purposes:

- Books
- Office furniture
- Training

Clergy do not have a right to the reimbursement of expenses, though the church does have a moral obligation to make sure that legitimate costs are not met from the minister’s own pocket. However, the level of expense claims must be monitored carefully and records kept.

Notes

1. All expenses necessarily incurred in connection with parochial duties should be claimed. Any expenses incurred in connection with other duties, such as chaplaincies or on behalf of the deanery or diocese, may also be included if no provision is made for them by any other authority. The cost of heating, lighting and cleaning the parsonage and of garden upkeep should not be included. In any case of doubt, the diocesan office should be consulted.
2. The cleric and the Parochial Church Council concerned should discuss regularly the likely level of claims under any of the headings shown.
3. If the telephone is in the cleric’s name, s/he should claim as shown above. If s/he is to make reimbursement for personal calls made on the PCC’s telephone, s/he should deduct the cost of
these calls from his/her total expenditure (see entry for personal items) before making his/her net claim.
4. These should be at the rate recommended by the diocese.
5. A copy of this form should be retained by the cleric for use in connection with his/her annual return to the diocese and any claim s/he may make to the Inland Revenue for tax relief on any proportion of expenses claimed but not reimbursed.

Sickness Absence Reporting for clergy

In his 2010 message ‘Pastoring the Pastors’, Bishop Christopher set out the shared responsibilities of clergy, Bishop and lay people and leaders to ensure the health and welfare of clergy. At a practical level, and apart from medical intervention, an overview can be enabled by the simple reporting of health-related absence from duty of an office holder; ultimately it is one of the responsibilities of the Archdeacons to provide help and support as appropriate to clergy and their families.

For their part, both stipendiary and non-stipendiary clergy are expected to use all reasonable endeavours to make arrangements for the duties of their office to be performed by another person (this can often be discharged by informing an appropriate person of the absence). In the case of curates this of course means informing the training minister.

The Statutory Sick Pay (SSP) scheme is a government scheme to which all stipendiary clergy are entitled by virtue of the payment of national insurance contributions. The payment of full stipend will include the entitlement to SSP.

Entitlement is dependent on following the reporting procedures detailed below in order to account for payment of SSP.

[Note: These procedures are common to all in work who are paid under the PAYE scheme.]

Policy and Procedure

Our Diocesan policy is:

• That sickness absence is reported to the person who can best support the individual in the first instance and ensure that arrangements are made to cover the duties of office,

• That national Statutory Sick Pay regulations are complied with and

• That possible problems can be highlighted in the Archdeacons’ office.

The reporting procedure for licence holders is that all absence is reported:

• Either to the Area Dean - in the case of Incumbents and Team Rectors

• Or to the Incumbent or Team Rector -in the case of Assistant Curates, Associate Ministers (both
stipendiary and non-stipendiary), and Team Vicars.

In addition:

- In the case of absence due to sickness of one day or longer, the absence should be reported by phone or email to the PA to the Archdeacons (Yvette.McDonald@covcofe.org), who will bring it to the attention of the Archdeacons; and

- In the case of absence due to sickness of 7 days or longer, a medical certificate signed by the patient’s General Practitioner or hospital should be sent to the PA to the Archdeacons (Mrs Yvette McDonald, Coventry Diocesan Office, 1 Hill Top, Coventry CV1 5AB), who will bring it to the attention of the Archdeacons.

Dean of Women’s Ministry

I was appointed as the Dean of Women's Ministry on 6 March 2010. Before this, I was the Diocean Adviser for Women's Ministry, a role which I held from January 2006. I feel that the role is principally about being involved in three areas - offering additional pastoral care to women in ministry; being a member of the Bishop's Core Staff Team (and so being an advocate for diversity in ministry at all levels); and making links between the local and national contexts in key areas. This is exciting stuff and important.

Currently there are 56 women in active licensed ministries across the Diocese (with others supporting us with Permission to Officiate). They are working in a huge variety of areas - from the cathedral to groups of rural villages, from inner city parishes to being area deans. The role of the DoWM is to help celebrate the hugely significant role that women play in the whole of our church and to promote and support them in that. There are still some issues for some women in ministry and it is good to reflect on them and challenge the church into working with them - for example, leadership styles for women and moving towards consecrating women as bishops.

For further information, help, prayer or support, do feel free to contact me on email. krgscott@hotmail.com or tel. 024 7630 3266.

Rev'd Canon Katrina Scott

Maternity

Coventry Diocese

A Summary of our Maternity, Paternity and Adoption Leave Guidelines

This short document attempts to summarise the Diocesan Guidelines on Maternity, Paternity and Adoption Leave. The full document (available from the Dean of Women’s Ministry) should be seen for further information and all the details. The following are the key points and an indication of the process:
Maternity Leave: Clergywomen who express an intention to return to work should receive 39 weeks paid maternity leave on full stipend (or their usual level). They are then entitled to a further 13 weeks of unpaid maternity leave (this remains pensionable leave). During the weeks of leave after the child is born, the clergywoman is able to take advantage of 10 optional keeping in touch days.

Paternity Leave: Clergymen should receive 2 weeks paid paternity leave following the birth of a child on full stipend (or their usual level).

Adoption Leave: Either parent (but not both) is entitled to receive 39 weeks paid adoption leave on full stipend (or their usual level) after the adoption of a child. They are then entitled to a further 13 weeks of unpaid adoption leave (this remains pensionable leave). The other parent (male or female) is entitled to two weeks paternity leave as above.

Guidelines for taking maternity leave:

- The appropriate person for a woman to notify that she is pregnant is the Dean of Women’s Ministry, or in her absence, the Archdeacon. The DoWM will work with her and guide her through this process.

- In addition to this, the clergywoman is required to send a copy of her Maternity Certificate (including the expected due date) to the Stipends Officer.

- The DoWM will, by mutual agreement meet with the clergywoman, give to her copies of these Diocesan guidelines and discuss their implications with her.

- There will be agreement about when it is appropriate to inform others of the pregnancy and maternity leave expectations. This will include the Bishop, Archdeacon, Area / Rural Dean, Incumbent (if applicable), Churchwardens and congregation. If it is desired, the DoWM will be able to be present to offer support and guidance in these meetings.

- At this stage it may be useful to offer to put the clergywoman in touch with other women who have or have had babies at a similar stage of ministry.

- There will need to be conversations at this stage which are appropriate to the particular context, that take into account the following issues:
  
  - what provision can there be for the continuity of ministry in that place? It is important that the clergywoman is encouraged to think about the on-going ministry in that place during the time of maternity leave. It may be possible to explore the secondment of a curate or retired clergyperson to cover the leave.
  - arrangements for cover: In preparation for the leave, the clergywoman and the parish, with the support of the Area / Rural Dean will work on providing good cover arrangements. During the leave this will be the responsibility of the leaders in the parish and the Area / Rural Dean.
  - On the time of maternity leave, the Diocese may meet the costs of the cover.
  - arrangements to be put in place for the protection of the clergywoman’s privacy during the leave:
This will be an issue of particular importance if the clergywoman is living in an obvious church house. She will be encouraged to think about safeguarding her privacy whilst enabling the on-going ministry in that place. For example, additional phone lines, clear notices, etc.

- “keeping in touch days”:
  Up to 10 days may be taken during maternity leave, for a woman to connect with her workplace in a way that is mutually agreeable. These can be used in anyway that is felt appropriate. Examples include: the woman leading some Sunday services as she prepares to begin work again, or the woman taking a significant funeral that is required during the leave.
  In the early days, the woman needs to be encouraged to think about how she might take these days, and the parish need to understand their context.

- what are the early thoughts about returning to work?
  Although this may feel a long way off, and decisions do not need to be made yet, it would be good for those involved to do some preparation and reflection on this.

Through these conversations, the diocese will seek to be supportive and flexible, whilst recognising the practical constraints.

- During the leave, the DoWM will be available as a point of contact and support for the clergywoman.
- On returning to work, the clergywoman will be offered the support of a mentor, who will offer help in reflecting on the changes in working patterns and new family arrangements. The mentor and the DoWM might be available to help with negotiating any changes or adjustments in working patterns.

Grievance procedures

The following links provide information about the Church of England official grievance procedure. The information here underlines the desire we all share to resolve differences informally but also offers the way forward if formal proceedings are appropriate. You should always feel free to raise issues informally with the IMD Adviser or Archdeacon Pastor.

http://www.churchofengland.org/media/56747/grievanceprocedure%20cop.pdf
http://www.churchofengland.org/media/56749/grievanceprocadvice%20SA.pdf
Appendix

Some Liturgical Resources

It is good to mark significant events locally, and below are two pieces of liturgy which may be used after deaconing and before priesting.

Public Welcome of an Assistant Curate

The parish priest, with the churchwardens and curate stands before the congregation and says:

Friends in Christ, last Sunday, N our Bishop ordained………………..as a deacon in God’s church, to serve as assistant curate of this parish. Today, we as a congregation publicly welcome him/her to our parish, and ask God’s blessing on his/her ministry among us.

The parish priest says this prayer:
Almighty God, we thank you for the gift of ministry in your church. We commend to you your servant………………….. who has come to minister among us. Grant that in singleness of heart she/he may serve you in this place, and may with joy fulfil her/his ministry, to your glory and the building up of your people: through Jesus Christ, our Lord. Amen.

The assistant curate kneels. The parish priest says this blessing:

God keep you in his care;
Christ win you and save you;

The assistant curate stands. The parish priest says:

........................., I welcome you to share with me in our ministry of Christ in this place.

Then the churchwardens say:

On behalf of the people of.........................we welcome you into our fellowship to share in the ministry of the whole people of God in this place.

Other welcomes may be given by representative members of the community.
Symbolic gifts of welcome may be presented. The assistant curate’s family may at this point join her/him at the front of the church.

The congregation then says:

We welcome you! We welcome you!
Everyone may applaud.

The assistant curate says:

Thank you for your welcome. I look forward to sharing in the life of this community and seeking to serve God faithfully among you.
For the Sunday before Ordination to the Priesthood

This order is adapted from the Ordinal, and may be used in any service on the Sunday prior to ordination. In a Eucharist they may appropriately be used at the end of the intercessions (before the peace) or before the dismissal.

Minister:
Next Sunday, our Bishop will ordain N as a priest in the Cathedral. I now invite him/her to stand here with me.

In the last year we have known his/her ministry amongst us as a deacon, serving the Church of God, and working with us in caring for the poor, the needy, the sick, and all who are in trouble. As a deacon he/she has strengthened the faithful, searched out the careless and the indifferent, and preached the word of God. He/she has assisted me in leading worship, baptising and undertaking pastoral work.

N does not leave this ministry. It will continue. But God adds to it a further ministry as a priest, an office which we believe N is now called to fulfil.

Next Sunday the Bishop will say:
Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to be preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake. Is it now your will that they should be ordained?

It is.
Will you continually pray for them?
We will.
Will you uphold and encourage them in their ministry?
We will.

The minister turns to the deacon. Where appropriate representatives of the congregation may lay hands on the deacon.

N. you have heard the love and support of this congregation for you, and their desire that you should be ordained priest. Next Sunday our Bishop will remind you that you cannot bear the weight of this ministry in your own strength but only by the grace and power of God, and that you should pray earnestly for his Holy Spirit. So now we pray for you, that, being rooted and grounded in the love of God, you may grow into the fullness of Christ:

God our Father, Lord of all the world,
through your Son you have called us into the fellowship of your universal Church:
hear our prayer for your faithful people
that in their vocation and ministry
each may be an instrument of your love,
and give to your servant N. soon to be ordained priest
the needful gifts of grace;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

The minister says:
God keep you in his care;
Christ win you and save you;
The Holy Spirit guide you
in the ways of love and truth. Amen.

This blessing may appropriately be used at the end of the service:
Almighty God,
who for the salvation of the world
gives to his people many gifts and ministries
to the advancement of his glory,
stir up in you the gifts of his grace,
sustain each one of you in your own ministry;
and the blessing ...
Assessment Documents

The following are also available at www.coventry.anglican.org
**ASSESSMENT AT THE END OF CURACY**

**ASSESSMENT GRIDS: AT THE COMPLETION OF IME**  
(ASSISTANT MINISTERS)

**Basic knowledge** – what you should know about it  
**Performance criteria** – how you should do it  
**Performance evidence** – what you did  
**Range** – variety of situation in which you should be able to do it

<table>
<thead>
<tr>
<th>Learning outcome</th>
<th>Basic knowledge</th>
<th>Performance criteria</th>
<th>Performance evidence</th>
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<tbody>
<tr>
<td>1. Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God</td>
<td>Firm in their personal sense of their calling of God to ordained ministry.</td>
<td>Able to relate the outworking of vocation to ordained ministry in the church, community and personal life.</td>
<td>Reflection from candidate and training incumbent articulating the working out of God’s calling to ordained ministry during the curacy.</td>
<td>Works out vocation to ordained ministry in church, community and personal settings.</td>
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<tr>
<td>2. Demonstrate proficiency in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church, and the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner.</td>
<td>Principles of acting as a reflective practitioner, using of variety of disciplines eg theology, psychology</td>
<td>Reflects upon their own ministry and that of the church, in a way that leads to changed actions.</td>
<td>Account from self of reflective process and from others of the nature of changed actions resulting from this.</td>
<td>Reflection in a range of disciplines eg theology, psychology, sociology: applying these skills in a variety of church and community settings</td>
</tr>
<tr>
<td>3. Demonstrate working understanding of legal and canonical responsibilities of those in public ministry with supervised responsibilities.</td>
<td>Canon law, Church representation rules, legal responsibilities relating to Church organisation</td>
<td>Conduct all aspects of ministry with reference to legal constraints where appropriate</td>
<td>Account from Training Incumbent Church Wardens and others of the demonstration of the working understanding of legal and canonical responsibilities</td>
<td>Marriage regulations, health and safety regulations. In application to worship, statutory meetings and records, occasional offices etc</td>
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<tr>
<td>4. Administrative responsibilities of those with supervised responsibilities.</td>
<td>Understands the details of administrative requirements of Church life eg church notices, rotas</td>
<td>Is diligent in respect of administration, communicating with others where necessary</td>
<td>Account from Training Incumbent, Church Wardens and others of the demonstration of the understanding and efficient execution of administrative responsibilities.</td>
<td>Communications, filing, data protection, rotas, general church maintenance</td>
</tr>
<tr>
<td>5. Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.</td>
<td>Understanding of the nature of worship. Understanding of the nature and use of liturgy, in particular that authorised or allowed within the C of E. Understanding of the nature of the sacraments and their importance within the Christian life. Understanding of the nature and importance of the ministry of the word.</td>
<td>Lead and preach in public worship in a proficient and engaging way, taking account of local context and the traditions of the C of E and collaborating with lay people within their own leadership roles.</td>
<td>Accounts of acts of worship that the individual has led including critical reflections form themselves and others</td>
<td>A variety of acts of worship including, all-age, different church traditions, Eucharistic/non-Eucharistic, formal and informal, inside and outside of church building including collective worship in schools</td>
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<tr>
<td>6. Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies</td>
<td>Understanding of the place and role of the Church, and the C of E in particular, within contemporary society. Understanding of the possibilities for</td>
<td>Networking with others to promote kingdom values. Is able to conduct themselves as a minister in public settings in a manner that is sensitive to</td>
<td>Accounts of working as a church representative with other partners beyond the church</td>
<td>Where opportunities present for public ministry eg assisting with civic services such as Remembrance services organised by civic authorities, working with schools, residential homes, healthcare</td>
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<td>partnership with other organisations and with government agencies.</td>
<td>context whilst maintaining their own distinctive stance</td>
<td></td>
<td>professionals and local government bodies, the voluntary sector and businesses.</td>
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<tr>
<td>7. Working with other faith communities where possible.</td>
<td>Understanding of other faiths and their expression within contemporary society in England.</td>
<td>Working with and engaging with other faith communities in a way which shows respect and understanding.</td>
<td>Accounts of working with other faith communities where possible.</td>
<td>Interfaith forums, opportunities for collaborative working where possible projects embrace kingdom values</td>
</tr>
<tr>
<td>8. Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.</td>
<td>Understanding of the distinctive nature and practices of other denominations. Understanding of the C of E’s place within the whole church of God and our duty to express our unity in Christ.</td>
<td>Works ecumenically, especially with covenanting partners, showing respect for the beliefs and practices of others</td>
<td>Account by self or ecumenical partners of ecumenical working and understanding</td>
<td>Work in partnership with ecumenical colleagues in local witness and ministry where opportunities are available eg participating in ecumenical worship and assisting in joint projects in mission, ministry and/or community development</td>
</tr>
<tr>
<td>9. Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further</td>
<td>Principles of acting as a reflective practitioner, using of variety of disciplines eg theology, psychology</td>
<td>Reflects upon their own ministry and that of the church, in a way that leads to changed actions.</td>
<td>Account from self of reflective process and from others of the nature of changed actions</td>
<td>Reflection in a range of disciplines eg theology, psychology, sociology: applying these skills in a variety of church and community settings</td>
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<td>10. Demonstrate loving service in the Church, expressed in effective and collaborative leadership.</td>
<td>Comprehension of a range of understandings of the nature of collaborative leadership as appropriate to ministry.</td>
<td>Styles of leadership are developed that involve working with others in a way that enables the gifts, experience and insights of all to be used for the common good whilst at the same time working to provide oversight within the structures of the church.</td>
<td>Accounts from those involved in collaborative working under curate’s leadership and others in positions of authority within the church.</td>
<td>Engages in collaborative leadership in a variety of ways under the oversight of others eg of a working group within church or community, of acts of worship involving lay leadership.</td>
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<tr>
<td>11. Discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit</td>
<td>What personal discipleship is, particularly as deacon and priest and the gospel imperative for servant ministry</td>
<td>Appropriate loving service as a Christian disciple is discerned and acted upon, in service that is for the benefit of the other, respects personal boundaries and does not create dependency.</td>
<td>Accounts from self and others of loving service, demonstrating humility and grace.</td>
<td>Engages in loving service, as part of personal discipleship, as priest or deacon, in a wide variety of settings, in the local church and the community including the mundane and menial.</td>
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<tr>
<td>12. Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God</td>
<td>Understanding of Christian discipleship as dependent upon that grace.</td>
<td>Shows reliance upon God and upon his gifting as the means by which ministry is sustained,</td>
<td>Personal account of spiritual journey as a Christian. Accounts from others using evidence from personal encounter, and as appropriate from priesting.</td>
<td>Personal conversation, within group settings, in preaching and in testimony to others.</td>
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<tr>
<td>13. Be rooted and growing in a life of prayer shaped faithfully within the</td>
<td>Understanding of ways of prayer and the means of sustaining a life of prayer.</td>
<td>Regular discipline of public and private prayer, including quiet days or retreats</td>
<td>Evidence from curate and colleagues of public and private pattern of prayer and from others of public pattern. This will include also reference to quiet days or retreats.</td>
<td>Public and private saying of the offices, attendance at alternative forms of worship, devotional reading, peer support eg cell group</td>
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<tr>
<td>14. Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry</td>
<td>Self-knowledge and theological understanding to provide a model for the community.</td>
<td>Ability to judge appropriateness of change</td>
<td>Account from self of reflective process and from others on relation to developing role in ministry and evidence from lay and ordained colleagues</td>
<td>Public ministry and ministry to groups and individuals</td>
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<tr>
<td>15. Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context in ministry</td>
<td>Understanding of self as leader in the context of public ministry</td>
<td>Reflects effectively on own strengths, weaknesses and ministerial style in the context of public ministry.</td>
<td>Account from self of reflective process in relation to developing leadership in ministry and evidence from lay and ordained colleagues</td>
<td>Engagement in church ministerial review processes and in those initiated by self</td>
</tr>
<tr>
<td>16. Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry</td>
<td>Realistic understanding of self, of personal and professional needs, what gives and takes energy. Commitment to establishing appropriate support networks.</td>
<td>Able to be creative and flexible in patterns of self-care, to model the value of such patterns in public ministry and live counter-culturally as necessary. Create and maintain supportive networks, as a result of which accountability and freshness are maintained, and reflected in public ministry.</td>
<td>Account from self and from colleagues</td>
<td>Appropriate pattern of days off and holiday; one-to-one and corporate patterns to support self</td>
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<td>17. Form and sustain relationships across a wide range of people in general... marked by integrity, empathy, respect, honesty and insight</td>
<td>Understands that the church is fundamentally relational in nature and that building healthy relationships is foundational to ministry and building a healthy church.</td>
<td>Actively seeks, engages in and promotes healthy relationships whether the relationships be one-to-one or with regard to the corporate life of the church.</td>
<td>Accounts from self and lay people such as, Church wardens and incumbent of the ability to build fruitful relationships.</td>
<td>A variety of settings including the church (at parish, deanery and diocesan levels and ecumenically), the community, and schools.</td>
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<tr>
<td>18. Show skill and sensitivity in resolving conflict</td>
<td>Has mature understanding of own predisposed reaction to conflict and typical predispositions in others.</td>
<td>Adapts personal style and approach to resolve disagreement. Acts as a peacemaker, enables healthy listening and facilitates the resolution of disagreements</td>
<td>Accounts from self and others of the ability to work through and help others to work through situations of disagreement.</td>
<td>Both inside and outside the church.</td>
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<tr>
<td>19. Demonstrate good practice in a wide range of pastoral and professional relationships.</td>
<td>Understands the nature of professional relationship within the Church context.</td>
<td>Is able to distinguish friendship and professional relationship, acting in a way that is appropriate to the church context.</td>
<td>Accounts from self, the incumbent and others of appropriate behaviour.</td>
<td>Work and relationships within the church and local communities.</td>
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<td>20. Demonstrate ability to supervise others in a limited range of roles and responsibilities.</td>
<td>Understanding of principles of supervision within a Church setting, Understanding of adult learning styles and good practice in training.</td>
<td>Exercises effective training and supervision of others, where required.</td>
<td>Accounts from Incumbent, Churchwardens or appropriate others and those supervised.</td>
<td>Supervision of laity in pastoral, educational, liturgical or nurturing roles.</td>
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<tr>
<td>21. Demonstrate effective collaborative leadership working effectively as a member of team, as an ordained person.</td>
<td>Knowledge of the principles of collaborative ministry and leadership with regard to lay and ordained roles.</td>
<td>Leads in a manner that promotes collaborative working.</td>
<td>Accounts from self, Incumbent and others of effective developmental leadership within a collaborative setting.</td>
<td>Leadership within collaborative settings that involve the opportunity for development.</td>
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<tr>
<td>22. Demonstrate ability to use understanding of group dynamics to participate in and lead groups and to reflect with insight on the use and abuse of power</td>
<td>Understanding of clerical authority and obedience within the C of E. Understanding of leadership and service within a collaborative setting.</td>
<td>Leads in a manner that integrates appropriate authority and obedience, as an assistant minister and promotes collaborative working.</td>
<td>Account from Incumbent, Churchwardens and others of leadership style as it encompasses authority and obedience, leadership and service.</td>
<td>Leadership that creates and maintains collaborative working within Church (eg leadership generally within the congregations(s), of committees, teams or working groups) or community.</td>
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<td>23. Exercise appropriate</td>
<td>Understanding of roles of</td>
<td>Leads in a manner that</td>
<td>Account from Incumbent,</td>
<td>A range of settings of</td>
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### LEADERSHIP AND COLLABORATION

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<tr>
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<tr>
<td>accountability and responsibility in a new ministerial context.</td>
<td>those bearing authority within the C of E, including an understanding of ordination vows. Understanding of extent of own authority and a realistic understanding of new context.</td>
<td>demonstrates, within an assistant role (i) accountability to others as determined within the C of E (ii) responsible actions within one’s own role (iii) acceptance of the proper authority of others within the Church of England (iv) developing understanding of new context.</td>
<td>Churchwardens and others in Church leadership within the parish of willingness to be properly accountable and accepting of the legitimate authority of others.</td>
<td>increasing demand according to the stage of curacy in church and community</td>
</tr>
</tbody>
</table>

24. Demonstrate appropriate use of authority in ways which enable and empower other in their mission and ministry, including colleagues.

Understands the nature of collaborative working and empowerment of others. Understand the nature of the calling of all God’s people to discipleship and ministry.

Others are empowered in leadership and service through the minister’s own leadership.

Accounts from those whose leadership and service had been enabled including colleagues and Incumbent.

Ministry colleagues, church members, Christians within community.
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<td>25. Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.</td>
<td>Knowledge of biblical and theological understanding of the mission of God and the imperative for social justice in the context of ministry.</td>
<td>Identifies and reflects on God at work in the world and enable others to reflect on how God is at work.</td>
<td>Account of how reflection on the mission of God is integrated with their practice of ministry.</td>
<td>In the local community and in relation to the local church.</td>
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<tr>
<td>26. Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.</td>
<td>Knowledge of recent cultural trends in contemporary society and of models of engagement in mission and evangelism.</td>
<td>Engagement in mission and evangelism while sustaining relationships with people, who are like-minded and those who differ, marked with integrity, respect, openness and trust, which include ongoing exploration of values, ideals and worldviews.</td>
<td>Account from self, incumbent and others of engagement with contemporary culture, and the challenges and opportunities it has presented for mission and evangelism.</td>
<td>Pastoral settings, including the pastoral offices and speaking of the Christian hope at time of death and to the bereaved, and communal settings with evidence of sustained relationships with people outside church</td>
</tr>
<tr>
<td>27. Demonstrate an ability to nurture others in their faith development.</td>
<td>Knowledge of adult education styles, personality types, models of spiritual growth and development.</td>
<td>Enables others to continue to explore and deepen their personal relationship with God.</td>
<td>Account of enabling others to continue to explore and deepen their personal relationship with God.</td>
<td>In the context of ministry with different groups in church and community.</td>
</tr>
<tr>
<td>28. Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in</td>
<td>Knowledge of gospel truth and the biblical imperative of communicating it.</td>
<td>Speaks of the things of God in a way that is exciting, accessible and attractive, and which is</td>
<td>Accounts from a range of settings in which gospel truth has been communicated in ways that the hearers</td>
<td>Church settings, including formal worship and teaching to adults, young people and children, and in an all-age</td>
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<td>church and community</td>
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<td>understood by people of 21st century England in general and their parish in particular.</td>
<td>understand, including critical reflections from themselves and others.</td>
<td>A range of communal settings as available within the current context of ministry and possible placement opportunity.</td>
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<tr>
<td>29. Be able to engage confidently with the Bible as text and Scripture as skilled</td>
<td>Firm in their grasp of the Bible and a variety of traditions of Christian thought.</td>
<td>Interprets and communicates scriptural truth and Christian doctrine and tradition in an engaging and thought-provoking way which elicits a transformative response from others.</td>
<td>Accounts from a range of settings in which Christian doctrine and tradition and biblical truth have been interpreted and communicated in an engaging and thought-provoking way which produces a transformative response from others.</td>
<td>Church settings, community settings, pastoral settings, including those related to the pastoral offices. Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship.</td>
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<td>interpreters and communicators in relation to fundamental traditions of Christian thought.</td>
<td>Awareness of own strengths and weaknesses in communication skills.</td>
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<tr>
<td>30. Form and sustain a life of disciplined study and reflection that sustains in leadership.</td>
<td>Self-knowledge of personal aptitude for study and reflection using a variety of means and awareness of its importance in enabling the sustenance of public ministry.</td>
<td>Use a variety of study methods and models of theological reflection appropriate to leadership and personal aptitude.</td>
<td>Evidence of sustained study and reflection throughout IME phase. Account of how particular pieces of study or reflection have had an impact on their public ministry. Evidence of a thought through commitment to ongoing study and reflection to include specific plans for further CPD.</td>
<td>Study and reflection relating to leadership styles and issues.</td>
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<td><strong>31. Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry</strong></td>
<td>Self awareness of the interplay between their own personality, discipleship, public ordained ministry and the leadership and oversight of others.</td>
<td>Reflect upon the interdependence of and interaction between their own personality, discipleship, public ordained ministry and the leadership and oversight of others while under supervision.</td>
<td>An account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others.</td>
<td>In the leadership and oversight of others within and beyond the church while under supervision, including work in the wider community.</td>
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<td><strong>32. Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.</strong></td>
<td>Knowledge of exegetical and hermeneutical methods and communication skills, including knowledge of their own strengths and weaknesses and CPD needs in this area.</td>
<td>Enables and enthuses others to explore and learn about scripture through demonstrating a passion for engaging with biblical texts in a rich and life-transforming manner.</td>
<td>Account of how they have used and interpreted scripture in such a way that others have demonstrably learned about biblical texts and have engaged independently with scripture as a result in a life-transforming way.</td>
<td>Preaching, teaching, leading bible study groups; leading enquirers, nurture and discipleship groups. In pastoral encounters in relation to occasional offices, ministry to the sick and dying and in mission.</td>
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<tr>
<td><strong>33. Demonstrate continued and disciplined engagement with Christian beliefs and practices.</strong></td>
<td>Knowledge of fundamental Christian doctrines and disciplines, and how these may be differently interpreted within contemporary society and within traditions of the contemporary Church.</td>
<td>Interprets, practices and expounds an appropriate expression of belief and practice in keeping with the context in which they serve as a priest or distinctive deacon.</td>
<td>Account of how and why the relative importance of different Christian beliefs and practices has changed and developed for them over the IME phase.</td>
<td>Personal discipleship, public ministry within and beyond the church. Ecumenical settings. Other traditions within the Church of England.</td>
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<tr>
<td><strong>34. Be skilled reflective practitioners, able to exercise wise and discerning judgement.</strong></td>
<td>Understanding of the pastoral cycle and methods of theological reflection as they apply to communities</td>
<td>Reflect on practice through journaling, receiving supervision and spiritual direction. Listen carefully to others seeking advice and exercise judgement prayerfully and sensitively.</td>
<td>Account of a challenging ministerial judgement made in terms of the process undertaken, the decision made and the impact on self and on the leadership of the community.</td>
<td>In personal discipleship and public ministry under supervision within and beyond the church.</td>
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<tr>
<td><strong>35. Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.</strong></td>
<td>Knowledge of the titles and leadership structures of other faith communities and local Councils of Faith or equivalents.</td>
<td>Seek opportunities to engage with local leaders and members of other faith traditions and participate in the local Council of Faith or equivalent.</td>
<td>Account of engagement with local leaders and members of other faith traditions, while under supervision, and the impact that has had on self, them and others.</td>
<td>Engagement with members of other faith traditions in locality.</td>
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</table>
## ASSESSMENT GRIDS: INCUMBENT LEVEL

**Basic knowledge** – what you should know about it  **Performance criteria** – how you should do it  
**Performance evidence** – what you did  **Range** – variety of situation in which you should be able to do it

### VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

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<tr>
<th>Learning outcome</th>
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<tbody>
<tr>
<td><strong>1. Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God</strong></td>
<td>Firm in their personal sense of their calling of God to ordained ministry.</td>
<td>Able to relate the outworking of vocation to ordained ministry in the church, community and personal life.</td>
<td>Reflection from candidate and training incumbent articulating the working out of God’s calling to ordained ministry during the curacy.</td>
<td>Works out vocation to ordained ministry in church, community and personal settings.</td>
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<tr>
<td><strong>2. a readiness to exercise oversight and leadership</strong></td>
<td>Understanding of the requirements of the role of Incumbent within the C of E, with particular reference to leadership and oversight.</td>
<td>Engages in a ministry that includes leadership and oversight showing the ability to function as an Incumbent within the C. of E.</td>
<td>Account from training Incumbent and others of their readiness to fulfill a calling to the role of the Incumbent.</td>
<td>A variety of Church and community settings.</td>
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<tr>
<td><strong>3. Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further</strong></td>
<td>Principles of acting as a reflective practitioner, using of variety of disciplines eg theology, psychology</td>
<td>Reflects upon their own ministry and that of the church, in a way that leads to changed actions.</td>
<td>Account from self of reflective process and from others of the nature of changed actions</td>
<td>Reflection in a range of disciplines eg theology, psychology, sociology: applying these skills in a variety of church and community settings</td>
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<tr>
<td>4. Demonstrate working understanding of legal and canonical responsibilities of those having oversight and responsibility</td>
<td>Canon law, Church representation rules, legal responsibilities relating to Church organization</td>
<td>Conduct all aspects of ministry with reference to legal constraints where appropriate</td>
<td>Account from Training Incumbent, Church Wardens and others of the demonstration of the working understanding of legal and canonical responsibilities</td>
<td>Marriage regulations, health and safety regulations. In application to worship, buildings and grounds, statutory meetings and records, occasional offices etc</td>
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<tr>
<td>5. Administrative responsibilities of those having oversight and responsibility</td>
<td>Understands the details of administrative requirements of Church life eg church notices, rotas</td>
<td>Is diligent in respect of administration, communicating to others where necessary</td>
<td>Account from Training Incumbent, Church Wardens and others of the demonstration of the understanding of administrative responsibilities</td>
<td>Communications, filing, data protection, rota, cleaning and maintenance,</td>
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<tr>
<td>6. Demonstrate skills in presiding in public worship in the congregation(s) in ways that foster rich corporate worship</td>
<td>Understanding of the nature of worship. Understanding of the nature and use of liturgy, in particular that authorized or allowed within the C of E. Understanding of the nature of the sacraments and their importance within the Christian life. Understanding of the nature and importance of the ministry of the word.</td>
<td>Preside in public worship in a way that fosters rich corporate worship, taking account of local context and the traditions of the C of E and engaging with lay people within their own leadership roles.</td>
<td>Accounts of acts of worship that the individual has led including critical reflections form themselves and others</td>
<td>A variety of acts of worship including, all-age, different church traditions, Eucharistic/non-Eucharistic, formal and informal, BCP and Common worship, fresh expressions, inside and outside of church including collective worship in schools</td>
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<tr>
<td><strong>7. Demonstrate ability to take a leading role in working with other partners representing the church in public life and other institutions</strong></td>
<td>Understanding of the place and role of the Church, and the C of E in particular, within contemporary society. Understanding of the possibilities for partnership with other organizations and with government.</td>
<td>Networking with others to promote kingdom values. Acting as a leader within the community. Is able to conduct themselves as a minister in public settings in a manner that is sensitive to context whilst maintaining their own distinctive stance</td>
<td>Accounts of taking a leading role in working as a church representative with other partners, Where opportunities present for public ministry eg civic services, Remembrance services organized by civic authorities, working with county schools, residential homes, healthcare professionals and local government bodies, the voluntary sector and businesses.</td>
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<td><strong>8. Working with other faith leaders where possible.</strong></td>
<td>Understanding of other faiths and their expression within contemporary society in England.</td>
<td>Working with and engaging with leaders of other faiths in a way which shows respect and understanding and builds up community.</td>
<td>Accounts of working with other faith leaders where possible.</td>
<td>Interfaith forums, opportunities for collaborative working where possible projects embrace kingdom values</td>
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<tr>
<td><strong>9. Demonstrate the ability to work ecumenically</strong></td>
<td>Understanding of the distinctive nature and practices of other denominations. Understanding of the C of E’s place within the whole church of God and our duty to express our unity in Christ.</td>
<td>Works ecumenically showing respect for the beliefs and practices of others</td>
<td>Account by self or ecumenical partners of ecumenical working and understanding</td>
<td>Work in partnership with ecumenical colleagues in local witness and ministry eg leading ecumenical worship, working together in joint projects</td>
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<td><strong>10. And to encourage ecumenical co-operation</strong></td>
<td>Understanding of the possibilities and constraints in working with other denominations</td>
<td>Proactively encourages ecumenical co-operation at ministerial and lay levels</td>
<td>Co-operative working can be described by self or others.</td>
<td>Working together in mission and ministry where opportunities are available.</td>
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<tr>
<td><strong>11. Demonstrate loving service in the church ... in personal discipleship</strong></td>
<td>What personal discipleship is and the gospel imperative for servant ministry</td>
<td>Appropriate loving service as a Christian disciple is discerned and acted upon, service that is for the benefit of the other, respects personal boundaries and does not create dependency</td>
<td>Accounts from self and others of loving service, demonstrating humility and grace</td>
<td>Engages in loving service, as part of personal discipleship in a wide variety of settings, in the local church and the community including the mundane and menial.</td>
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<tr>
<td><strong>12. in diaconal and priestly ministry</strong></td>
<td>Understanding of the nature of ordained ministry. as one of service with and behalf of the church in the service of the kingdom and community</td>
<td>Appropriate loving service as a Deacon or Priest is discerned and acted upon, service that is for the benefit of the other, respects personal boundaries, enables the other and does not create dependency</td>
<td>Account from self and others of how this role has led to loving service</td>
<td>Engages in loving service, within role as Deacon or Priest in a wide variety of settings, in the local church and the community, including the mundane and menial.</td>
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<td><strong>13. in collaborative leadership</strong></td>
<td>Comprehension of a range of understandings of the nature of collaborative leadership</td>
<td>Styles of leadership are developed that involve working with others in a way that enables the gifts, experience and insights of all to be used for the common good.</td>
<td>Accounts from those involved in collaborative working under curate’s leadership and others in positions of authority within the church</td>
<td>Engages in collaborative leadership in a variety of ways eg of a working group within church or community, of acts of worship involving lay leadership,</td>
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<td><strong>14. and oversight of others</strong></td>
<td>Understanding of the Episcopal nature of the role of the Incumbent and similar ministers in relation to the oversight of others</td>
<td>Engages in oversight that guides, enables and encourages others</td>
<td>Accounts from those experiencing the oversight and Training Incumbent.</td>
<td>Engages in effective oversight of others engaged in pastoral and leadership activities</td>
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<td><strong>15. In faithful response to the leading of the Holy Spirit</strong></td>
<td>Understanding of doctrine of the Holy Spirit as active in the Church, the individual and the world</td>
<td>Takes actions in ministry in response to the promptings of the Spirit that promote the fruits of the Spirit.</td>
<td>Accounts from Training Incumbent and other colleagues and others of process of personal</td>
<td>Takes time to listen to the promptings of the Spirit in prayer, through scripture, through the words of others.</td>
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<tr>
<td>16. Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God</td>
<td>Understanding of the grace of God, as described in Biblical texts and exegesis, in within systematic theology and in accounts of Christian experience. Understanding of Christian discipleship as dependent upon that grace.</td>
<td>Reliance upon God and upon his gifting are the means by which ministry is sustained, rather than reliance upon other factors such as the fulfilment of personal need.</td>
<td>Personal account of spiritual journey as a Christian. Personal evidence of Biblical study for devotional purposes. Accounts from others using evidence from priesting and personal encounter.</td>
<td>Has been able to articulate dependence and trust upon God in personal conversation, within group settings, in preaching and in testimony to others.</td>
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<td>17. Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership</td>
<td>Understanding the necessity for prayer as the foundation of Christian discipleship. Understanding of the nature of prayer and different forms of prayer. Understanding of different patterns of prayer that sustain in leadership</td>
<td>Prayer in a variety or forms, corporate and individual provides the chief sustenance for ministry.</td>
<td>Be able to describe a daily and weekly pattern of prayer and additional support that has been used e.g. retreats, Spiritual Director. Be able to describe a spiritual journey.</td>
<td>Pattern of prayer includes; Daily devotion Corporate worship at least weekly, retreat time, peer support eg Spiritual Director, Cell group</td>
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<tr>
<td>18. Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry</td>
<td>Selfknowledge and theological understanding to provide a model for the community.</td>
<td>Ability to judge appropriateness of change</td>
<td>Account from self of reflective process and from others on relation to developing role in ministry and evidence from lay and ordained colleagues</td>
<td>Public ministry and ministry to groups and individuals</td>
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<tr>
<td>19. Be able to facilitate and enable change</td>
<td>Understanding of models of change management</td>
<td>Facilitates change in church and communal settings</td>
<td>Account from self and from others involved in change management</td>
<td>Settings in larger and smaller church community contexts</td>
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<tr>
<td>20. Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development</td>
<td>Styles of leadership in ministry in relation to understanding of self as leader in the context of the needs of the community</td>
<td>Reflects effectively on ministerial style, strengths and weaknesses, integrating and sifting where appropriate, and as a result models reflection in ministry and initiates development in others.</td>
<td>Account from self of reflective process in relation to developing leadership in ministry and evidence from lay and ordained colleagues</td>
<td>Engagement in church ministerial review processes and in those initiated by self</td>
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<tr>
<td>21. Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks</td>
<td>Realistic understanding of self, of personal and professional needs, what gives and takes energy. Commitment to establishing appropriate support networks.</td>
<td>Able to be creative and flexible in patterns of self-care, to model the value of such patterns in public ministry and speak prophetically to the prevailing culture. Building creatively on supportive networks, as a result of which accountability and freshness are maintained, and reflected in public ministry.</td>
<td>Account from self and from colleagues</td>
<td>Appropriate pattern of days off and holiday; one-to-one and corporate patterns to support self</td>
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<td>22. Facilitate the appropriate care of colleagues</td>
<td>Models of support for others and understanding of diversity of needs of others</td>
<td>Experienced as a supportive and constructively critical colleague</td>
<td>Account from self, key figure in support network and from colleagues supported</td>
<td>Incumbent, other colleagues, lay and ordained, and key relationships in wider</td>
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<td>23. Form and sustain relationships across a wide range of people in general... marked by integrity, empathy, respect, honesty and insight</td>
<td>Understands that the church is fundamentally relational in nature and that building healthy relationships is foundational to ministry and building a healthy church.</td>
<td>Actively seeks, engages in and promotes healthy relationships whether the relationships be one-to-one or with regard to the corporate life of the church.</td>
<td>Accounts from self and lay people such as, Church wardens and incumbent of the ability to build fruitful relationships.</td>
<td>A variety of settings including the church (at parish, deanery and diocesan levels and ecumenically), the community, and schools.</td>
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<tr>
<td>24. Show skill and sensitivity in resolving issues of conflict</td>
<td>Has mature understanding of own predisposed reaction to conflict and typical predispositions in others.</td>
<td>Adapts personal style and approach to resolve disagreement. Acts as a peacemaker, enables healthy listening and facilitates the resolution of disagreements</td>
<td>Accounts from self and others of the ability to work through and help others to work through situations of disagreement.</td>
<td>Both inside and outside the church.</td>
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<tr>
<td>25. Within the church community and the formation of a corporate life in the presence of diversity within that community</td>
<td>Understanding of the church as community and as the body of Christ.</td>
<td>Aware of factors affecting healthy church, such as passionate spirituality, enabling leadership, healthy small groups, effective collaborative ministry etc.</td>
<td>Accounts from self, the incumbent and others of the ability to promote the corporate life of the church</td>
<td>Work with existing and new groups and with the whole range of church members regardless of age or background.</td>
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<tr>
<td>26. Demonstrate good practice in a wide variety of pastoral and professional relationships ...</td>
<td>Understanding of the fundamental aspects of healthy professional and pastoral relationships, including knowledge of the current codes for the professional conduct of the clergy.</td>
<td>Application of fundamental issues relating to pastoral relationships in terms of gender, power, and safeguarding, co-dependency issues etc.</td>
<td>Accounts from self and others of the ability to exercise pastoral care of individuals and of the ability to maintain professional and safe boundaries.</td>
<td>Hospital visiting, care of the sick and dying, crisis visiting. Visiting in relation to pastoral offices. Developing good relationships with community bodies/groups eg. schools</td>
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<tr>
<td>27. Demonstrate the ability to supervise others in the conduct of pastoral relationships</td>
<td>Understanding of the necessity of good supervision of those who minister in the name of the church.</td>
<td>Understanding of the basic elements (including legal frameworks); of Conduits supervision in a manner that recognises basic statutory frameworks of both volunteers and staff.</td>
<td>Accounts from a person supervised by the curate commenting on the level of guidance, support and development in role of the curate.</td>
<td>Supervision of worship leaders, volunteers in the church. (Where possible supervision of employed staff).</td>
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<td>28. Demonstrate ability to supervise and manage others, lay and ordained, in formal settings of training and practice.</td>
<td>Understanding of principles of supervision and management within a Church setting. Understanding of adult learning styles and good practice in training.</td>
<td>Exercises effective training, supervision and management of laity and (where possible) clergy.</td>
<td>Accounts from Incumbent, Churchwardens and appropriate others.</td>
<td>Supervision and management of laity and junior clergy (where possible) in pastoral, educational, liturgical and nurturing roles. Supervision and management of laity and clergy (where possible) in pastoral, educational, liturgical and nurturing roles.</td>
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<td>29. Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility</td>
<td>Knowledge of the principles of collaborative ministry and leadership within this setting.</td>
<td>Leads in a manner that promotes collaborative working. Is able to take responsibility in a leadership position.</td>
<td>Accounts from self, Incumbent and others of effective developmental leadership within a collaborative setting.</td>
<td>Leadership within collaborative settings that involve the opportunity for development.</td>
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<tr>
<td>30. Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.</td>
<td>Understanding of clerical authority and obedience within the C of E. Understanding of leadership and service within a collaborative setting.</td>
<td>Leads in a manner that integrates appropriate authority and obedience, leadership and service and furthers collaborative working.</td>
<td>Account from Incumbent, Churchwardens and others of leadership style as it encompasses authority and obedience, leadership and service.</td>
<td>Leadership that creates and maintains collaborative working within Church (eg leadership generally within the congregations(s), of committees, teams and working groups) and community.</td>
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<td>31. Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of authority</td>
<td>Understanding of roles of those bearing authority within the C of E, including an understanding of ordination vows. Understanding of extent of own authority.</td>
<td>Leads in a manner that demonstrates (i) accountability to others as determined within the C of E (ii) responsible actions within one’s own role (iii) acceptance of the proper authority of others within the Church of England</td>
<td>Account from Incumbent, Churchwardens and others in Church leadership within the parish of willingness to be properly accountable and accepting of the legitimate authority of others and of responsibility exercised in parish and local community.</td>
<td>Is responsive to the authority of the Incumbent and wardens, the Bishop and Archdeacons, and Diocesan Officers to whom authority is delegated by the Bishop.</td>
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<td>32. Showing an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.</td>
<td>Understands the nature of collaborative working and empowerment of others. Understand the nature of the calling of all God’s people to discipleship and ministry.</td>
<td>Others are empowered in leadership and service through the minister’s own leadership.</td>
<td>Accounts from those whose leadership and service had been enabled and from Incumbent.</td>
<td>Enables others in leadership and service, for example as leaders of house groups and nurture groups, as leaders of committees and task groups, as pastors, within the liturgy and within the community showing within themselves authority and leadership.</td>
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<td>33. Demonstrate understanding of the imperatives of the gospel and the nature of</td>
<td>Knowledge of gospel truth and the biblical imperative of communicating it.</td>
<td>Speaks of the things of God in a way that is exciting, accessible and attractive, and which is understood by people of 21st century England in general and their parish in particular.</td>
<td>Accounts from a range of settings in which gospel truth has been communicated in ways that the hearers understand, including on an impromptu basis, and critical reflections from themselves and others.</td>
<td>Church settings, including formal worship and teaching to adults, young people and children, and in an all-age context. Community settings, necessarily including occasions when the priest has initiated the faith conversation Pastoral settings, including the pastoral offices and speaking of the Christian hope at time of death and to the bereaved. School settings.</td>
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<td>contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.</td>
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<td>34. Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.</td>
<td>Understanding of the principles of collaborative ministry and leadership as they relate to cross-cultural evangelism, church planting and fresh expressions of church.</td>
<td>Leads in a manner that demonstrates and promotes faithful witness and fosters mission shaped churches.</td>
<td>Accounts from individual with whom they have worked to foster a mission shaped initiative.</td>
<td>Both continuing and fresh expressions of church.</td>
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<td>35. Demonstrate understanding of the nature of contemporary society with different groups in church and community.</td>
<td>Knowledge of recent cultural trends in contemporary society.</td>
<td>Sustain relationships with people, who are like-minded and those who differ, marked with integrity, respect, openness and trust, which include ongoing exploration of values, ideals and worldviews.</td>
<td>Account of engagement with a contemporary culture, and the challenges and opportunities it has presented for mission and evangelism, including evidence of sustained relationships with people outside church.</td>
<td>Both within the immediate congregation and outside the church setting.</td>
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### Learning Outcome

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<td>36. Demonstrate an ability to nurture others in their faith development. Enable others to articulate gospel truths and participate in their proclamation.</td>
<td>Knowledge of adult education styles, personality types, models of spiritual growth and development.</td>
<td>Enables others to continue to explore and deepen their personal relationship with God.</td>
<td>Account of enabling others to continue to explore and deepen their personal relationship with God.</td>
<td>Both within the immediate congregation and outside the church setting.</td>
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<td>Account from themselves and others of ways in which they have taught and encouraged people to articulate gospel truths and participate in their proclamation.</td>
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<td>37. Participate in and reflect on the mission of God</td>
<td>Knowledge of the conceptual framework of <em>missio Dei</em></td>
<td>Identifies and reflects on God at work in the world and enable others to reflect on how God is at work.</td>
<td>Account of how reflection on the mission of God is integrated with their practice of ministry.</td>
<td>Both within the immediate congregation and outside the church setting.</td>
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<tr>
<td>38. Identifying and engaging in issues of mission and social justice in the context of ministry.</td>
<td>Knowledge of the biblical imperative for social justice.</td>
<td>Enables others in social justice roles. Develops the awareness and engagement of both congregation and community in issues social justice.</td>
<td>Account of how they have raised awareness and engagement, including reflections from those involved.</td>
<td>Both within the immediate congregation and outside the church setting.</td>
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</table>
## FAITH AND QUALITY OF MIND

<table>
<thead>
<tr>
<th>Learning outcome</th>
<th>Basic knowledge</th>
<th>Performance criteria</th>
<th>Performance evidence</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>39. Be able to engage confidently with the Bible as skilled interpreters and communicators in relation to fundamental traditions of Christian thought.</td>
<td>Firm in their grasp of the Bible and a variety of traditions of Christian thought. A working knowledge of models of hermeneutics and a range of communication skills. Awareness of own strengths and weaknesses in communication skills.</td>
<td>Interprets and communicates scriptural truth and Christian doctrine and tradition in an engaging and thought-provoking way which elicits a transformative response from others.</td>
<td>Accounts from a range of settings in which Christian doctrine and tradition and biblical truth have been interpreted and communicated in an engaging and thought-provoking way which produces a transformative response from others.</td>
<td>Church settings, community settings, pastoral settings, including those related to the pastoral offices. Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship.</td>
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<tr>
<td>40. Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self care.</td>
<td>Knowledge of role of theological and reflective leadership and self-knowledge in terms of physical strengths and limitations and the ability to recognise signs of undue stress in themselves and take necessary action to alleviate it.</td>
<td>Has a Rule of Life which demonstrates maturity in matters of prayer, theological reflection, study, personal discipleship, relationships and time for rest, recreation and leisure. Is open to new insights and creativity in the practice of ministry within the Church.</td>
<td>Account of rule of life governing matters of prayer, theological reflection, ongoing study, personal discipleship, relationships and time for rest, recreation and leisure. Account of an example where they have exercised creativity and demonstrated openness to new insights in the practice of ministry within the Church.</td>
<td>Church settings, community settings, pastoral settings, including those related to the pastoral offices and school settings. Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship.</td>
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<td>41. Form and sustain a life of disciplined study and reflection that sustains in leadership.</td>
<td>Self-knowledge of personal aptitude for study and reflection using a variety of means and awareness of its importance in enabling the sustenance of public ministry and leadership.</td>
<td>Use a variety of study methods and models of theological reflection appropriate to leadership and personal aptitude.</td>
<td>Evidence of sustained study and reflection throughout IME phase. Account of how particular pieces of study or reflection have had an impact on their public ministry. Evidence of a thought through commitment to ongoing study and reflection to include specific plans for further CPD.</td>
<td>Study and reflection relating to leadership styles and issues.</td>
</tr>
<tr>
<td>42. Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others.</td>
<td>Self awareness of the interplay between their own personality, discipleship, public ordained ministry and the leadership and oversight of others.</td>
<td>Reflect upon the interdependence of and interaction between their own personality, discipleship, public ordained ministry and the leadership and oversight of others.</td>
<td>An account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others.</td>
<td>In the leadership and oversight of others within and beyond the church, including work in the wider community.</td>
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</table>
### FAITH AND QUALITY OF MIND (continued)

<table>
<thead>
<tr>
<th>Learning Outcome</th>
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<tr>
<td>43. Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.</td>
<td>Knowledge of exegetical and hermeneutical methods and communication skills, including knowledge of their own strengths and weaknesses and CPD needs in this area.</td>
<td>Enables and enthuses others to explore and learn about scripture through demonstrating a passion for engaging with biblical texts in a rich and life-transforming manner.</td>
<td>Account of how they have used and interpreted scripture in such a way that others have demonstrably learned about biblical texts and have engaged independently with scripture as a result in a life-transforming way.</td>
<td>Preaching, teaching, leading bible study groups; leading enquirers, nurture and discipleship groups. In pastoral encounters in relation to occasional offices, ministry to the sick and dying and in mission.</td>
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<tr>
<td>44. Demonstrate continued and disciplined engagement with Christian beliefs and practices.</td>
<td>Knowledge of fundamental Christian doctrines and disciplines, and how these may be differently interpreted within contemporary society and within traditions of the contemporary Church.</td>
<td>Interprets, practices and expounds an appropriate expression of belief and practice in keeping with the context in which they serve as a priest.</td>
<td>Account of how and why the relative importance of different Christian beliefs and practices has changed and developed for them over the IME phase.</td>
<td>Personal discipleship, public ministry within and beyond the church. Ecumenical settings. Other traditions within the Church of England.</td>
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<tr>
<td>45. As skilled practitioners demonstrate ability to energise and enable creative theologically-informed practice.</td>
<td>Understanding of the pastoral cycle and methods of theological reflection as they apply to communities</td>
<td>Reflect on practice through journaling, receiving supervision and spiritual direction. Listen carefully to others seeking advice and exercise judgement prayerfully and sensitively.</td>
<td>Account of a challenging ministerial judgement made in terms of the process undertaken, the decision made and the impact on self and on the leadership of the community.</td>
<td>In personal discipleship and public ministry within and beyond the church.</td>
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<td>46. Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.</td>
<td>Knowledge of the titles and leadership structures of other faith communities and local Councils of Faith or equivalents.</td>
<td>Seek opportunities to engage with local leaders and members of other faith traditions and participate in the local Council of Faith or equivalent.</td>
<td>Account of engagement with local leaders and members of other faith traditions and the impact that has had on self, them and others.</td>
<td>Engagement with members of other faith traditions in locality.</td>
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</tbody>
</table>