

# **Handbook for Curacy**

**IME Phase 2  
in the Diocese of Bath and Wells**

**2021 Edition**



## Introduction from Mandy Priestley

### Introduction

Your curacy, IME phase 2, is the time when you have the opportunity to put into practice your previous experience and your academic learning as you continue your vocational journey. We aim to accompany you on this formational path as you develop as a deacon and priest in the Church of England.

The handbook sets out what you can expect from the various training relationships; gives you the framework for curacy; the expected outcomes; and how formation is assessed. We hope and pray that you will find this a helpful document as you embark on this exciting new phase of your journey.

The vision of the Diocese of Bath and Wells is that **'in response to God's immense love for us, we seek to be God's people living and telling the story of Jesus'**.

We seek:

to place mission and evangelism at the heart of all we do,  
align our ministry resources towards mission and  
identify develop and use the gifts of everyone.

To this end we are all working together, ordained and lay, to grow God's kingdom in the diocese.

We work as a team to support and walk alongside you in this special and unique time.

Initial Ministerial Education Phase 2 Officer (IME Phase 2)

Mandy Priestley [mandy.priestley@bathwells.anglican.org](mailto:mandy.priestley@bathwells.anglican.org)

Mobile – 077161-16103

Direct line – 01749 685160

The IME Phase 2 Administration Officer

Sue Cartmel [sue.cartmel@bathwells.anglican.org](mailto:sue.cartmel@bathwells.anglican.org)

Direct line - 01749 685107

Training Team Leader

Jane Chamberlain [jane.chamberlain@bathwells.anglican.org](mailto:jane.chamberlain@bathwells.anglican.org)

Direct line – 01749 685141

Mobile – 07949037548

# Contents

Introduction from Mandy Priestley .....	3
1. The Ime Phase 2 programme for 2021-22.....	5
2. Roles in Training.....	7
The role of the IME Phase 2 Officer	
The Role of the Assistant IME Phase 2 Officer (AIME Officer)	
The role of the Training Incumbent	
The Role of the Supervisor in a dual track curacy	
Relationship of the Training Incumbent and the supervisor in a dual track curacy	
The role of the Parish in Training	
The role of Curate in Training	
3. Framework for Curacy .....	11
The Core Components	
The Qualities	
Key Skill and Competencies	
Placements during Curacy	
IME programme 2020/2021	
4. The First Three Months.....	18
Routines and processes	
5. The Supervision Process .....	18
Supervision – the basics of what, how when	
6. Assessment of Curacy .....	27
Assessment during Curacy	
Curacy Assessment Timetable	
Guidance for Incumbents’ Reports	
Guidance for Curates’ Reports	
Structure of Report	

## Appendices

All the documents you will need and that are mentioned in this handbook will be sent to you by email.

## THE IME PHASE 2 PROGRAMME 2021-22

You will have an opportunity at the beginning of each year to discuss with your AIMEO, the training days that are most appropriate for you. There are opportunities for optional training days in addition to the compulsory days.

### YEAR 1 COMPULSORY SESSIONS

Wednesday 7 July	Pre-Deaconing, Introduction to the Diocese Induction Day & BBQ at Flourish House <b>9.30am start</b>
Wednesday 8 September	Theological Reflections - Curates and TI <b>9.30am - 4pm</b>
Thursday 7 October	Death, Dying and Funerals
October	Home Visits
November	Voice Workshops
Sunday 7 November	Making Peace with Conflict
Saturday 15 January	Leadership and the role of authority
Tuesday 25 January	Working Together Effectively – Curates and TI
Saturday 5 March	Living in Love and Faith
Sunday 8 May	Culture of Pioneering and Mission in the Diocese and Context
Tuesday 17 May	Sacraments: marriage and baptism
Thursday 26 May	The Eucharist <b>6.30pm – 9pm</b>

### YEAR 2 COMPULSORY SESSIONS

Tuesday 28 September	Mental Health Evening <b>4pm – 9pm</b>
Thursday 4 November	Rural Day in Pitney
Sunday 7 November	Making Peace with Conflict
Saturday 15 January	Leadership and the role of authority
Tuesday 1 February	Deliverance Ministry
Thursday 17 February	Youth and Children’s Ministry

Saturday 5 March	Living in Love and Faith
Tuesday 3 May	An afternoon at the Cathedral
Sunday 8 May	Culture of Pioneering and Mission in the Diocese and Context

**YEAR 3  
COMPULSORY SESSIONS**

August/September	Long Placements
Tuesday 21 September	Next Steps with the Archdeacons 9.30am – 2pm
Sunday 7 November	Making Peace with Conflict
Tuesday 16 November	Parish Accounts
Saturday 15 January	Leadership and the role of authority
Thursday 10 February	Transitions and future Ministry
Saturday 5 March	Living in Love and Faith
Thursday 7 April	Reflection and review of the Curacy

**OPTIONAL SESSIONS**

Thursday 14 October	The Bible in Mission for your Context
Tuesday & Wednesday 19 & 20 October	MHFA training and resilience – limited number
Thursday 2 December	Communications/social media & technology
Tuesday 15 March	Time to Create – Art in Mission
Thursday 31 March	Chaplaincy in the Diocese
Thursday 28 April	Good Spiritual Habits
Tuesday 7 June	Liturgy – creativity, freedom, and rules
Saturday 25 June	Self-Supporting Ministry
Tuesday 5 July	Magnificat Ministry

## **Section 2 - Roles in Training**

### **2.1 The role of the IME Phase 2 Officer in the IME Phase 2 Programme**

While the incumbent-curate relationship is the primary context of training, the diocesan IME Phase 2 Officer and AIME Officer have oversight of the curates' development from ordination through to the end of curacy. They have a role in the curates training, assessment and pastoral care.

#### **Training Days**

The AIME Officer will meet with each curate, normally during the Autumn term, to plan whether that particular curate will need to attend all or some of these, depending on the type of curacy, their prior learning and skills. These days also give an opportunity to meet with the cohort and reminds us that we are part of an ongoing learning community.

Training incumbents also have the opportunity to meet together through the course of the curacy.

#### **Further study**

The diocese has an 'Advanced Study Grants' fund, to which application may be made towards the cost of further study such as an MA: successful applicants generally receive up to a third of the course fees which at the moment is up to a maximum of £650. This is administered by the IME Phase 2 Officer. It is not usually considered appropriate to consider such demanding courses until after ordination to priesthood, and generally it is preferable to wait until after curacy. In any event, the IME Phase 2 Officer should be consulted and kept informed. The demands of doctoral research are such that it cannot usually be combined with undertaking a curacy unless the curacy is a part-time one.

Applications should be made through Sophie Moore. [sophie.moore@bathwells.anglican.org](mailto:sophie.moore@bathwells.anglican.org)

#### **Difficulties**

Should difficulties arise that you are not able to work through with your Training Incumbent you should discuss it with your AIMEO who will listen and advise.

The IME Phase 2 Officer and Assistant IME Officer are here to support both curate and training incumbent, please make contact early on – it is always much easier to help sort a small problem than it is when it has been left to grow into a large problem.

## **2.2 The role of the Assistant IME Phase 2 Officer**

The IME Phase 2 and Assistant IME Phase 2 Officers (AIME Officer) work as a team to create a supportive network around the curate and training incumbent.

The AIMEO has the closest contact with the curate. they meet with you, receive, read, discuss and comment on your theological reflections. They also accompany you through the assessment process receiving your reports.

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

Training Incumbents have been chosen by the bishops and their senior staff because they are people who:

- a) will be committed to giving dedicated time to a curate to assist the curate's ministerial formation, and to fulfilling all his/her parts in diocesan curacy processes;
- b) will be committed to working in partnership with the IME Officer, AIME Officer and other diocesan staff as necessary;
- c) is committed to welcoming, growing and supporting collegiate ministry with ordained and licensed colleagues and with other lay members of the church; attends Chapter and Deanery Synod regularly;
- d) is committed to their own continued personal development, and growth in love and holiness and learning; undertakes CMD themselves; and participates in Ministry Development Review;

The role of the Training Incumbent is complex and demanding. It calls for gifts of sensitivity and generosity and the skill to identify and foster all the gifts and interests that their colleague brings. Both incumbent and curate should be able to look beyond the needs of the immediate situation to the development of the curate's ministry throughout life.

A Key Skills and Competencies checklist is provided as a resource to give a framework for aspects of training. The Red, Amber, Green process helps identify prior experience and demonstrates a progression of learning throughout the curacy. These skills and competencies will come through a variety of contexts depending on the nature of the curacy.

Curacy is not simply about the acquisition of skills; it is deeply important that it is a time for continued development of one's character and self-awareness as a minister of the gospel.

Agreement to become a Training Incumbent is, in fact, agreement to take on a significant training and assessment responsibility on behalf of the diocese and of the whole church. In particular they will have responsibility, with the curate, for formulating and working with the Curacy Agreement and Annual Development Plan. They will also work with the curate to discern their growth and development in the Qualities for Ministry, completing the Annual Report.



## **2.4a ROLE OF THE SUPERVISOR in a dual track curacy**

Where a curate is on a dual track the ministry outside the parish will provide a supervisor to support the curate in their formation and learning in the ministry context.

The supervisor will be responsible for overseeing the training of the curate through regular meetings and writing reports at the arranged times.

They will meet with the training incumbent and curate at the outset, to agree the pattern of ministry and subsequently to review and adjust where necessary.

## **2.4b Relationship of the Training incumbent and the supervisor in a dual track curacy.**

At the beginning of a dual track curacy, it is important that the training incumbent, supervisor and curate discuss and agree a working agreement that includes in particular the expectations of time for each aspect of the curacy. The training incumbent and supervisor will both discuss the skills and competency table with the curate agreeing which context is best suited to provide training and experience. Both contexts will be taken into consideration jointly for the curacy while the training incumbent is overall responsible for curates training.

## **2.5 The Role of the Parish in Training**

The following **Guidelines for Parishes Receiving a Curate** should be considered by the PCC in advance of the arrival of a curate.

### **Introduction**

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

### **Expectations**

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

A parish and its PCC must therefore recognise that they are not being given a curate merely as an extra pair of hands to assist a busy incumbent. Rather they have been identified as a suitable training parish with a suitable training incumbent who will enable training and ministerial formation to continue. In fact, having a curate will, certainly initially, entail the

incumbent making a significant extra time commitment to working with his/her curate in supervision meetings and other aspects of training.

### **Criteria for Identifying Training Parishes**

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

- It can offer a suitably wide range of ministerial opportunities;
- It is willing to support the curate, and seek to help in the curate in (a) the transition from being lay to being ordained; and (b) developing ministerial competence;
- It is willing to grant the curate, ungrudgingly, the time to take a full part in IME Phase 2;
- It is willing to pay the curate's working expenses in full including:
  - Travelling and transport costs, including half the costs of travelling to IME training days
  - Telephone
  - Postage, stationery and other office expenses
  - Hospitality
  - Books/journals

Diocesan IME Phase 2 is a priority for curates. Parishes must aim to avoid facing a curate with a clash between IME and parish activities; and where such a clash occurs IME takes priority.

## **2.6 The role of the Curate in Training**

In agreeing to ordain and license a curate in the parish, the Bishop expects that all curates – stipendiary or not – will be committed to:

- sharing in the mission of the gospel through your context;
- prayerful discernment of their own and other people's gifts, strengths and weaknesses;
- growing in self-awareness as individuals and as Christian ministers;
- an openness to appreciate the contribution of and ability to work with Christians of other traditions and people of different views from their own;
- sharing responsibility for their own learning and development;
- receiving, offering and responding to feedback from colleagues and church members;
- Diocesan requirements for IME Phase 2;
- the policies and practice of leadership in the context;
- working towards the desired aims and outcomes set out in this handbook.

**Agreement to receive ordination and serve as a curate involves agreement to set out on a ministry based on continuous learning.**

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

- (a) experience and confidence in the variety of specific roles of the ordained minister, including liturgical, pastoral, teaching and evangelistic roles in relation to both adults and children;
- (b) competence in preaching through increasingly frequent and regular practice, with the assistance of others, including laity, in reflecting on the experience;
- (c) practical experience and reflection on mission and evangelism in the local area;
- (d) growing competence in the role of leader as well as community member, including the clear ability to work with others to seek the common good;
- (e) development of a spiritual discipline of private and shared prayer;
- (f) continued systematic reading of and reflection on the Scriptures; and continued study of spirituality and theology;
- (g) the ability to handle the frequently isolated role of the ordained minister and to seek out and develop appropriate support networks including cells and chapters;
- (h) meeting regularly (every 6-8 weeks) with a Spiritual Director. We are able to match you with a Spiritual Director if you do not have one locally. Please be in touch with the IME Administrator in the early weeks of ministry if you need to establish a new relationship with a Spiritual Director. In each of your annual reports you will be required to record the number of occasions (with dates) on which you have met with your Spiritual Director in that year.

## Section Three – The Framework for Curacy

### 3.1 The Core Components

#### 1. Curacy Agreement.

At the outset of the curacy under Common Tenure the curate will receive a Statement of Particulars. Additionally, curate and incumbent write a **Curacy Agreement**. This complements the curate's Statement of Particulars and addresses issues such as:

- Working Arrangements, in terms of days off, holidays etc.;
- For curates in secular employment, the time available to the parish;
- How many Sunday services each week;
- Frequency of preaching;
- Meeting pattern with incumbent for prayer, business and supervision;
- Professional approach to ministry and conduct;
- Mutual Expectations;
- Confidentiality;
- Procedures of Assessment;
- Allocation of Time;
- Parochial Support, including payment of working expenses;
- Grievance Procedures.

The Curacy Agreement will reflect the nature of the curate's ministry and is a live document, written before the curacy begins and reviewed each year. The PCC (or its Standing Committee/Churchwardens) should be given copies of it.

#### 2. Supervision Meetings

A regular **Supervision Meeting** between curate and incumbent is essential. The frequency and duration of meetings will need to be agreed between curate and incumbent but should aim to take place at least monthly for about 90 minutes. Details can be found in Section 5 Page 18.

#### 3. Theological Reflections

Six **Theological Reflections** will be written during the course of the curacy, each one stemming from a supervision topic and focussed around one of the Qualities for Ministry. Self-Supporting Ministers are expected to submit four reflections as a minimum but can do more.

#### 4. Annual Development Plan

An **Annual Development Plan** is formed, related to the Qualities for Ministry in the Church of England for the stages of selection, ordination, and completion of curacy.

The purpose of the Annual Development Plan is to enable the incumbent and curate to map out a phased programme of experiences over the title post years. For example, experience of and training in the conduct of funerals may come in the first period, while familiarity with church management and budgeting may come later on. The Annual Development Plan allows objectives to be set for the coming year, and for these to be reviewed in an annual review which the curate and training incumbent will undertake. In preparing the Annual

Development Plan the incumbent and curate will take note of the expectations of the Church of England as set out in the Qualities approved by the House of Bishops. You will be sent a framework which may be used to form and review the Annual Development Plan.

### **5. IME Phase 2 programme**

Participation in the **diocesan IME Phase 2 programme** is expected and required by the bishops of the diocese. Incumbents and curates should seek to avoid clashes with parish commitments, for stipendiary and other full-time curates the expectation is full participation. Ordained self-supporting curates should attend any days offered at weekends and access any other days when work commitments allow. On those few occasions for which apologies for absence have to be given, they should be made both to the IME Phase 2 Officer and to the IME Administration Officer, who needs to know numbers for each day. There are compulsory training days each year in the IME Phase 2 programme and curates are encouraged to attend further training sessions from the IME Phase 2 programme. Curates in their final year of curacy are expected to attend any IME training days that they may have missed.

These days normally take place at Flourish House, Wells starting at 9.45am. Some will be arranged in other contexts. It is expected that you will attend the full day.

### **7. IME Phase 2 Travel Expenses**

The cost of travel to an **IME day** is split between the diocese and your training parish. You should complete the claim form for half the mileage from the diocese when you attend an IME Day. The dates for the Archdeaconry Days and Diocesan Clergy Days are listed on the timetable for information, all travel costs incurred for these two events are payable by the parish.

If you are entitled to claim for **Parish Boundary** Payment:

You may claim for one return trip only per day, from your home to the parish boundary. These should be listed by day with the reason for the trip (please do use a separate sheet if this helps; we will need a copy of this).

Please submit your diocesan travel on the appropriate form either quarterly or half-yearly.

Both forms can be found on the Diocesan website and in the templates sent by email.

### **8. Placements**

Giving breadth and depth to developing understanding and appreciation of the Church of England and her ministry is a significant aspect of the curacy. As well as the on-going discussion and reflection between curates in the, we build in a placement, in a different ministerial context.

### 3.2 Qualities for Ordained Ministry: IME Phase 2

Ministry division has identified six qualities to be found in an ordained minister in the Church of England:

- Call to Ministry
- Love for God
- Love for People
- Wisdom
- Fruitfulness
- Potential

Each of these qualities is demonstrated in terms of our relationship with Christ, The Church, the World and Self.

Whilst the qualities are the same for a Deacon/Distinctive Deacon there are some subtle differences in the way some of them are demonstrated by a deacon (2<sup>nd</sup> table below)

It is imperative that underpinning these qualities is the expectation of trustworthiness in all areas of life and ministry.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Call to Ministry</b> The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	<b>Faithful</b>	<b>Informed</b>	<b>Engaged</b>	<b>Called</b>
<b>Love for God</b> The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	<b>Disciple</b>	<b>Worshipper</b>	<b>Credible</b>	<b>Holiness</b>
<b>Love for People</b> The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	<b>Hospitable</b>	<b>Serving</b>	<b>Compassionate</b>	<b>Self-aware</b>
<b>Wisdom</b> The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches,	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity

		handles conflict, and can lead in mission		
	<b>Teachable</b>	<b>Collaborative leader</b>	<b>Courage</b>	<b>Integrated</b>
<b>Fruitfulness</b> The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	<b>Open</b>	<b>Gathers and sends</b>	<b>Evangelistic/Missional</b>	<b>Resilient</b>
<b>Potential</b> The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	<b>Adventurous in relating</b>	<b>Visionary in collaboration</b>	<b>Entrepreneurial in mission</b>	<b>Adaptable in growing</b>
<b>Trustworthiness</b> The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p><b>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</b>  <b>1 Peter 2.9</b></p>				

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
<b>Distinctive Deacon</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Call to Ministry</b> The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	<b>Faithful</b>	<b>Informed</b>	<b>Ambassador</b>	<b>Called</b>
<b>Love for God</b> The curate...	Is reliant on God marked by an infectious, life-	is rooted in scripture, the worship of the	Wholeheartedly, generously and attractively	is prayerful and studies the Bible

	transforming, world-focused faith	church and the living traditions of faith	engages with God's world	
	<b>Disciple</b>	<b>Worshiper</b>	<b>Credible</b>	<b>Holiness</b>
<b>Love for people</b>  The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi- faceted contexts	has empathy and is aware how others receives them
	<b>Hospitable</b>	<b>Serving</b>	<b>Compassionate Intercessor</b>	<b>Self-aware</b>
<b>Wisdom</b>  The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	<b>Teachable</b>	<b>Bridge-builder</b>	<b>Courageous go- between</b>	<b>Integrated</b>
<b>Fruitfulness</b>  The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	<b>Open</b>	<b>Teacher</b>	<b>Prophetic herald</b>	<b>Resilient</b>
<b>Potential</b>  The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	<b>Adventurous in relating</b>	<b>Pioneer and risk- taker in serving</b>	<b>Watchful interpreter in mission</b>	<b>Adaptable in growing</b>
<p><b>"The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ." Ephesians 4:11-12</b></p>				



### **3.3 Key Skills and Competencies Checklist**

In general, there are three sets of learning to be undertaken: Knowledge, Skills, and Attitudes. Some of these are easier to test than others. This additional task checklist of skills is included to help you and your Training Incumbent to identify both prior skills from previous experience and any gaps in your experience and training so far.

We suggest that you and your TI use it when meeting for your annual review so that together you can identify which areas will be tackled during the coming year. Occasionally a particular context may not provide a specific experience and it may be necessary to look elsewhere to enable that skill to be learned. A good place to start is your deanery.

The Red, Amber, Green process helps identify prior experience and demonstrates a progression of learning throughout the curacy. In dual track curacy some of these skills and competencies will come through the alternative or additional context.

See page 39 for template.

### **3.4 Placements during Curacy**

The primary context of development and learning during curacy is the parish to which a curate is licensed. For those on dual track curacy this is alongside another context. In order to give a broad sense of ministry within the Anglican Church the Bishop expects all curates to undertake a long placement in a different ministerial context.

#### **Church School Placement**

Bath and Wells diocese holds to the view expressed in the Chadwick Report that church schools are at the heart of our mission; therefore, all stipendiary curates will undertake a church school placement\*. All self-supporting curates who wish to undertake such a placement may do so; however, it is not a requirement for them. More information will be given to you later in year from the Education Department.

\*Where previous or current experience would appear to render a school placement superfluous, an alternative placement may be discussed with the IME Officer. This could take the form of a different educational context such as a university or exceptionally, a very different placement might be considered.

#### **Placement in a different ministerial context**

Placements in different contexts are helpful:

- To give experience of ministry in a different context;
- To give experience of a parish of different ecclesiastical tradition;

A non-parish placement may also be considered.

#### **Arrangements for Placements**

Each placement needs to be tailored to the needs of the individual and is four to six weeks, A placement in a chaplaincy can be of similar length or can be undertaken on the basis of a day or half-day a week over an extended period.

At an early stage, the curate should write a paper (which need not be long – one side of A4 will generally suffice) setting out

- What development and learning they hope will take place in their placement;
- What processes of conversation and supervision they are hoping for within the placement;
- How they will evaluate and show the development and learning that takes place (often this may be through the commitment to write-up the placement as it comes to an end).

### **Expenses**

It will always be important, in setting up the placement, that all parties agree who is paying for what, and that there is clarity in this respect.

## Section Four – The First Three Months

### 4.1 Routines and processes

In the first three months you will be licensed as a lay curate. Time is given to enable you settle into your new home if you have moved;

- To have a rest;
- to get to know context;
- To build relationships particularly with your TI and key members of the community;
- To reflect and prepare for your ordination as a deacon at Michaelmas.

Even if your context of ministry has not changed, this is a time to make deeper links in the area where you will develop your new vocation.

As a lay curate your curacy has begun but it is a gradual beginning for all involved.

## Section Five - Supervision and Reflective Practice

### 5.1: Supervision – the basics of what, how and when

The relationship between Curate and Incumbent is a complex one. There are a number of different goals that are being aimed at. On the one hand, there is the business of the parish and the business of the curate being exposed to as many experiences as possible. Aiming at these goals may well take one sort of meeting, something like the classic 'staff meeting' where tasks are divided up and, at least sometimes, where instructions might be given. The incumbent may also have more pastoral meetings with a curate, or one-to-one managerial meetings, where staff meetings are also with others. However, in all curacies it is imperative that time is put aside to be devoted to what the Church of England terms 'supervision.' This is not management, and nor is it supervision in the psychological sense of the term. It is analogous to a coaching session. In general, it is the place where the curate brings something that they want to work on, something that they want to get 'inside' the workings of, and in particular to think through their own role in a situation. The aim of supervision sessions is to allow the curate space to think through situations to help them in their practice. Very often things will come up in these sessions that the curate has found difficult or where they have struggled, but do not be tied to only this sort of material. It is sometimes good to reflect on things that have gone well too.

Overall, the aim of supervisions is to form the curates as reflective practitioners. As such, the incumbent is there to be helpful and to keep the process on track, but is not 'leading' the session as such. It is usually the curate who brings something to the session that they need to unpack. Indeed, if the incumbent thinks there is something that needs unpacking in this way, that would be best flagged to the curate at least a week beforehand. It is the curate's 'stuff' that is brought, so it is largely for the curate to do the work of unpacking and thinking through, with the incumbent there merely to assist.

Beginning a new ministry as an ordained person is full of challenge and possibility. With the pre-ordination element of training completed, there is always the danger that in the

immediacy of 'doing', opportunities for sustained reflection can be missed. Our hope, and expectation, is that all curates will continue to develop skills in reflective practice which began to be developed during IME Phase 2.

Good practice in supervision includes the regular frequency of meeting, the priority of supervision meetings, agreed agenda of meetings, keeping records and reviewing how supervision is working. The skills involved in good supervision include listening, giving feedback, enabling reflection, giving space for curates to explore their feelings about and responses to challenging incidents in ministry. The qualities that enable good supervision include good self-organisation, self-awareness, being unthreatened by a colleague's abilities and genuine concern for a colleague's well-being.

Supervision sessions should be held at least once a month for full-time curates, although certainly during the first year of a curacy, it may be advisable to hold them every two weeks. Furthermore, although not mandatory, it may be advisable to hold supervision sessions at least monthly for all curates, whether or not full-time. Such sessions usually work best by sticking to a designated time frame for each session and not over-running. It is for the incumbent to keep the sessions to time.

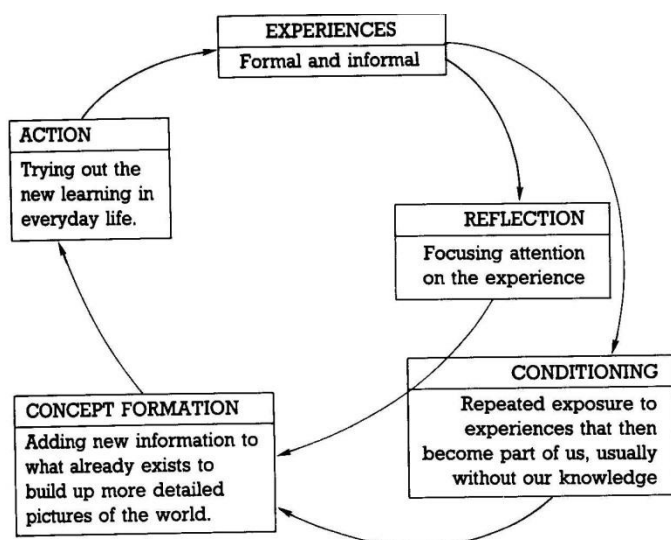
### Supervision and Reflective Practice:

#### Aims

- To develop skills in reflective practice in the context of ministry
- To enable reflective learning (for both curate and training incumbent)
- To integrate pre-ordination learning and experience and the new ministry
- To integrate material from post-ordination training days (IME Phase 2) and other training opportunities or academic study, where relevant

Reflections on ministerial experience and practice Regular meetings with the training incumbent provide the key mentoring support for such reflection to happen naturally and also assist the developing working relationship between incumbent and curate.

The action/reflection learning cycle below may be helpful. It is not determinative of how things must be done, but is a helpful model for curates and incumbents to think about, especially for those who are more visual in their thinking.



## **Theological Reflection and Supervision**

Many curates will have had to write formal theological reflections as part of their pre-ordination training. Some will have found this liberating and others will have struggled with it. Often the struggles are actually around not having real situations to reflect on or being forced to reflect using a particular model of reflection that the individual does not relate to. For the supervisions, some curates will find it useful to have thought about their reflection in this more formal way, and all may find it useful sometimes. But it is by no means a requirement. However, in producing the portfolio, more formal methods of theological reflection should be considered. However, such methods are best seen as art rather than science. Especially if curates have only ever been exposed to one or only a few formal methods, it is worth reading around the subject to gain more ideas. No method should be thought of as set in stone and the only 'right' method is the one that reveals something to the person doing the reflecting, and maybe to others, about themselves, others, the situation and God.

Training is available in theological reflection in the first year of the curacy.

## **Diocesan requirements**

It is expected that:

- Curate and training incumbent will make a commitment to regular, supervision meetings using written reflections as the basis of the conversation. It is expected that these will be at least monthly for full-time curates, and quarterly for those working part time.
- These meetings may use entries from the learning journal (no more than 750 words) as the focus submitted to the training incumbent in advance and using the template in the Appendices pack which is sent by email.
- A record of supervision dates, plus brief notes of the meeting, including comments from both the curate and the training incumbent will be kept using the template in the Appendices pack which is sent by email.
- The supervision record will be submitted by the curate in his/her portfolio folder at the end of the year.

## **Using a learning journal**

The learning journal is the basic tool which will help to structure deepening reflection on ministerial experience. For some curates journaling will be second nature, for others it will be a new experience. If it is new for you, or if you really don't think it is for you, do not panic. This is neither about producing long and carefully argued essays and nor is it about concise yet deep theological thoughts. The journal is, at least in its basic form, for jottings. It is there for the curate to make a note in of some happening which they may or may not later return to and develop further by thinking it through in a written reflection or in supervision, or both.

Journals usually work best if they become a habit – a very brief 5 minute space prior to Evening Prayer, Compline or some similar time may well work. It is a moment to look over and to unpack the day and jot anything down that comes to mind. If doing this every day just seems too much, then at least once a week is necessary.

It need not be full sentences. It need not (at least, not all) be words. Pictures may work better for some people. Others may wish to create an audio blog. (Although however you record it, some words will probably be needed to make sure you remember what the point is). The key is that it is an aid to reflect on issues of ministry and life as an ordained minister in the Church of England.

Please be clear, the journal is not the same as a private diary, rather it is a way of integrating the curate's experience of ministry into the rest of work, study, prayer and life in general. It is a means to instil reflective, self-critical habits which enable ongoing, and indeed lifelong, learning which will enrich ministry.

The learning journal entries may cover a whole range of issues, themes and questions which are germane to beginning a public ministry. The curate should be looking to make connections between what is being written about in the journal and past experience or learning, and to note how reading and thinking have had some bearing on the situations being described. It is sometimes good to look back over the journal to see if themes come up or to see how thinking or experience has moved.

In order to sustain life-giving and creative ministry, the practice of thinking theologically should be as unselfconscious a part of life as breathing. Whilst at times this exercise might feel artificial, our experience has been that bearing with it, taking time over it and allowing God's Spirit to be at work in it may offer unexpected treasure.

One of the keys to effective journaling is to move from generalized to specific description, whilst guarding against becoming too clinical about the experience that is being explored. However, in an action/reflection praxis there is always the need to stand back a little from the situation under review in order to look at the hard facts, whilst at the same time keeping well rooted in the experience of it. In this way it will be easier to judge both its critical and felt nature.

To this end both the journal and the discussion with the training incumbent will need to move constantly back and forth between the feelings raised by participation in the issue, the more clinical reporting of it and the theological issues that might be contained, implicitly or explicitly.

### **Confidentiality**

The journal is a working document primarily for the curate and training incumbent and discretion should be used in recording any sensitive material. There may be times when information is shared during a meeting which must remain confidential to both parties and should therefore not be recorded. The journal should not under any circumstances be discussed with anyone else in the benefice.

## Section Six – Assessment of Curacy

### 6.1 Assessment during curacy

Throughout their curacy the curate needs to maintain and add to their **Portfolio**. The Portfolio will need to be submitted electronically to the AIME Officer and the Administrator for IME on the dates specified in the curacy timetable so that progress may be assessed.

A successfully completed end of curacy portfolio should include the following data and evidence, as a minimum:

- Personal details
- Bishops' Advisory Panel (BAP) Report (if available)
- Reports from IME Phase 1
- Signed Copy of Statement of Particulars
- Signed Curacy Agreement
- The Annual Development Plan agreed by curate and TI
- The curate's record of and reflections on Supervision meetings
- Six Reflections relating to the Qualities for ministry for full time and four for self-supporting.
- Updated copies of the Key Skills and Competencies Checklist
- Reflections and feedback from any placements undertaken
- Record of attendance at diocesan IME Phase 2 training events
- Training Incumbents and curates pre-priesting and sign off reports for each year
- Any other material which the curate considers relevant and helpful.

The role of assessment is to give written evidence of formation and ministerial development. It allows the identification and confirmation of particular gifts and strengths and ensures competence in each area of ministry. It should be stressed that, when terms such as 'supervision' and 'assessment' are used, they are employed in a functional way, to describe this particular working relationship of curate-vicar, and they should not be understood in a hierarchical sense. Many curates bring significant life experience and lay-ministry experience, and good incumbents will expect to learn a great deal from their curate, as well as assisting their curate in their journey.

Of course, there is much more to mission and ministry than technical competence in the exercise of ministerial tasks, and the Qualities for ministry point us towards:

- (a) Formation of Character: we look for grace, love, and spiritual depth;
- (b) The ability to reflect – reflective practice – and self-awareness;
- (c) The ability to relate well to and work well with other people, both when 'alongside' i.e. being a team player, and when 'in charge' i.e. team leader: collaborative working is not one heading among others, it has to be a whole way of being and working;
- (d) Competent exercise of ministerial skills;

Key to the assessment are the Reflections linked to the Qualities for ministry, each about 2-3,000 words long. These should be based on an issue or situation that has formed one of the supervision sessions. They will identify one of the Qualities to focus on so that over the course of the curacy each one will have been covered. Each reflection should show evidence of reading and research around the topic as well as the curates own theological reflections

based on their experience to date. Presentations as an alternative to purely written work are also an option for some.

It will be vital that there is total openness and transparency in all parochial and diocesan processes and relationships from the outset. Curates and incumbents should both read all the relevant sections of this Handbook carefully and clarify together that they understand and agree the processes to be followed. Certainly, no curate should ever read anything in a report written by an incumbent (especially anything which might be perceived as negative) which had not already been shared with them verbally in a supervision meeting.

**The Curate** is responsible for compiling evidence of his/her learning, personal growth, and ministerial development and formation in the Portfolio. The portfolio will be a record that the curate is demonstrating engagement with ministry and learning. The Portfolio will need to be available to the IME Officer and the AIME Officer at the times specified.

**The Curate and Training Incumbent** will be asked for written reports at before pre-priesting and sign off.

The **AIME Officer** is responsible for reading and reviewing the material submitted by the curate and giving appropriate feedback to them regarding their progress. She/he is responsible for arranging a three-way meeting with the curate and incumbent in the autumn of the second year following priesting, in which to review the curacy to date, take stock of the evidence of ministerial formation development of the curate and discuss possible placements.

At the final assessment the **AIME Officer** needs to make recommendation to the Bishop of Taunton as to the terms in which the bishop might write his or her end-of-curacy letter to the curate, confirming that the curate may proceed to an incumbency-level post or to an associate ministry post, as appropriate. In the interests of consistency and fairness, the IME Officer will meet her regional colleagues in a moderation meeting to share her recommendations, and to hold herself accountable. This meeting will be in strict confidence.

Such processes of assessment have been introduced in all dioceses, at the request of the House of Bishops and Ministry Division.



## 6.2 Curacy Assessment Timetable.

### Year 1

When	What
Before Licencing	Curacy Agreement agreed, signed and submitted to IME Officer
End of August	Annual Development Plan agreed, signed & submitted
October	Home visit by the AIME Officer
End of November	First Portfolio submission to include: Curacy Agreement and Annual Development Plan Supervision Report Forms Key skills and Competencies Checklist First Theological Reflection
End of April	Second Portfolio submission: Supervision Report Forms Second Theological Reflection Year 1/Pre-priesting report from both the TI & Curate Updated Annual Development Review on Year 1 and Plan for Year 2 Key skills and Competencies Checklist List of IME days attended Voice Report
May	Meet with the AIME Officer prior to the curate meeting with Bishop of Taunton (leading to decision regarding ordination to the priesthood)
Petertide	Retreat and Ordination to the priesthood

### Year 2

When	What
September	Send Updated Curacy Curacy Agreement & Annual Development Plan to AIME Phase 2 Officer
During the year	AIME Officer will attend the curate's church one Sunday
End of November	Third Theological Reflection
May	Three-way meeting with TI, Curate and IME Phase 2 Officer
May	Submit Long Placement Proposal
End of June	Third Portfolio submission: Supervision Report Form Fourth and Fifth Theological Reflections Updated Annual Development Review on Year 2 and Plan subsequent learning School placement report Updated Curacy Agreement Updated Key skills and Competencies Checklist List of IME days attended

### Year 3

When	What
December	Final Portfolio submission: Supervision Report Form Sixth and Seventh Formational Criteria Reflections Annual Formation Report on Year 3 from both the TI & Curate Annual Development Review on Year 3 Long Placement report Updated Key skills and Competencies Checklist List of IME days attended
January/February	Meet AIME Officer prior to 'Signing off interviews & letter by the Bishop of Taunton

**For Self-Supporting Ministry 1 formational Reflection in Year 1; 2 in the 2<sup>nd</sup> year; 1 in the final year.**

### **6.3 Guidance for Incumbents' Reports**

Training incumbents will need to provide two written reports on their curate. These address the Qualities for ministry outlined in section 3.2 on pages 14 -16.

Within each section should be addressed, as appropriate, issues of the curate's ability and competence, reflective practice and learning, and ability to form and sustain good relationships with others. The report may also refer to levels of competence in specific areas of ministry. With regard to particular areas of ministry, is the curate (a) trustworthy (b) learning; (c) developing; (d) maturing; (e) accomplished; (f) expert/has an expertise? The incumbent will wish to bear in mind prior life-experience and lay ministry experience which many curates bring with them into ordained ministry.

The first report will need to include a recommendation regarding ordination to the priesthood. It also will need to identify any significant developmental work to be done in the coming months. The report at final assessment will need to include a recommendation regarding readiness to proceed to the expected future ministry be that a post of incumbency-level responsibility, an associate ministry post, or other context.

Within reports, as within supervision meetings, when statements are being made either of praise or of feedback for improvement, they should, as far as possible, refer to actions or specific behaviour, and not to the person. It is also the case, however, that such reports need to attempt to address some of the less tangible issues of character, depth of faith, holiness, passion for Christ and the gospel.

These reports will be written as part of an open process, and will, therefore, be seen (and preferably agreed) by the curate. It is, therefore, important, that there has been openness and honesty in the working relationship from the outset, and that this has been evident in supervision/reflection meetings. No curate should ever read anything in a report written by an incumbent which has not already been shared with them verbally in a supervision meeting. The curate writes their own self-assessed report and both reports should be discussed.

These reports will be shared with the AIME Officer. The initial and final reports will also be sent to the IME phase 2 officer and the Bishop of Taunton. They will be confidential beyond that. Incumbents should retain a copy of each report until the end of the curacy, but they should be deleted and/or shredded at the end of the curacy. The IME Phase 2 Officer may be consulted if assistance would be welcomed in writing reports.

## 5.4 Guidance for Curates' Reports

Your two reports will address the Qualities for ministry being used for selection for ministry in the Church of England.

You will reflect and give evidence for your competencies, reflective practice, learning and abilities to form good relationships that you have developed throughout your curacy. You will say what experiences you have had and show what you have learnt that has enabled you to develop and mature your ministry.

Your initial report at the end of the first year will be a reflection of your experience as a deacon and your readiness and call to priesthood.

This report will also highlight any areas of development that can be worked on in the remainder of the curacy and the in final report you will reflect on your readiness to move onto your next area of ministry, whether incumbent focused or associate or one of the other reflections of priesthood within the diocese and will include continued areas of ministerial development as you go forward to your new role.

The reports should be open documents seen and hopefully agreed with your Training Incumbent. Some of the parts of the report may become areas for discussion leading up to your report deadline.

The report will be read by the AIME Officer with comments that may involve discussion. Your initial and final reports are sent to the IME phase 2 officer and the Bishop of Taunton before your first and final interviews. Your portfolio remains confidential within the IME Phase 2 system.

If you would like assistance with any aspects of your report, please contact your IME Phase 2 Officer.

## 6.5 Structure of Report

Pre-priesting and final reports have the following structure:

### **Introduction**

Description of the curacy context. Description of how the curate and incumbent have been working together; of pattern of shared prayer, staff meetings, supervision/reflection meetings. Be specific about exactly how many supervision meetings have been held, and how long they are.

The pre-priesting report reflects on the Qualities for ministry for a deacon. The Training incumbent concludes with a comment on the suitability of the deacon to be priested.

The final report has comments relating to each of the six qualities for ministry, Call to ministry, Love for God, Love for people, Wisdom, Fruitfulness and Potential in relation to Christ, the Church, the World and Self.

**Comments on Specific Areas of Ministry** (the table for key skills and competencies is helpful here)

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

**Conclusion**

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