



A Handbook for Curates and Training Incumbents

***IME Phase 2 in the Diocese of
Chelmsford***

2022 Edition



IME2 at a glance

In the Diocese of Chelmsford, we use “IME2” (Initial Ministerial Education, second phase) as a shorthand for the first years of a Minister’s ministerial life, and the learning they do in it.

Incumbent-path curates have a curacy that lasts up to 3.5 years from ordination as deacons – at which point we expect that they are ready to become incumbents (Vicars, Rectors or Priests in Charge). The curacies of some self-supporting clergy on this path may occasionally last longer, though this needs to be clearly articulated in advance in conversation with the Bishop. Curacies are not extended except for reasons of health or maternity/paternity leave.

Associate-path curates have a 3-3.5 year curacy, after which they usually become associates.

Pioneer path curates have a bespoke curacy that lasts up to 3.5 years from ordination as deacons – at which point we expect that they are ready to pioneer a new project.

Licensed Lay ministers are adult educators. They have up to 5 years of IME2 before their first Licensing Review.

There is one main way in which IME2 is provided, supplemented by 5 additional modes of training. 80% of ministerial time should be spent in the core, 20% on supplementary modes.

Some mixed, apprentice style modules, with input, reading online, an “apprentice piece” and assessment



Formal face-to-face learning, including an annual residential weekend



***The Core of IME2 for curates:
Reflective Practice, with a
single practitioner-supervisor,
in an MMU, with gradually
increasing responsibility and a
chance to experiment with new
forms of Christian community
for LLMs: Reflective practice
in a parish or MMU context***

For curates: between 10 and 20 written “theological reflections” over three years



E-learning, using the learning platform “moodle”

121 (or 12household) conversations with community members



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From the Bishop of Chelmsford

It gives me great pleasure to welcome you to the Diocese of Chelmsford which covers a large, dynamic and diverse area across Essex and East London. I very much look forward to your ministry amongst us and hope you will feel happy and settled here.

Your curacy is a hugely significant time. I hope you will continue to grow and develop spiritually and personally on this ongoing journey of lifelong learning. The forming of good habits and disciplines in these early days is essential and not to be underestimated. For most clergy their curacy is the most significant period of ministerial formation as they begin to bring pastoral practise, teaching ministry and diaconal - priestly service together.

Public ministry in the Church is both a great privilege and a great responsibility. To fulfil our calling we must look to God for wisdom, grace, discernment and deeper maturity in Christ. Most important of all we need to attend well to our prayer life. The support and supervision of a good training incumbent, and full participation in the diocesan IME 2 programme are key ingredients in this process.

Curates come within Common Tenure and processes of ongoing review and Assessment at the End of Curacy – which in practice means opportunities for reflection and evaluation throughout your curacy. These processes are intended to enhance ministerial development and formation. I am grateful to Andy Griffiths and his colleagues in the Training Team for overseeing this and all aspects of your curacy. I commend the helpful guidelines in this handbook to you and encourage you to engage well with those charged with supporting you. Please don't hesitate to ask for help when necessary.

Be assured of my prayers, and those of my fellow bishops, at this significant and exciting time in your life.

+Guli Chelmsford

Introduction

Ever since I took up the role of IME2 coordinator in October 2017, the provision of training for curates and other new ministers in the Diocese of Chelmsford has made me smile. It's not perfect, but it's really good, and I honestly do not know of any Diocese doing "formation" more effectively, or exasperating its new ministers in training less.

The core of curacy has always been supervision by a practitioner ("training incumbent"). This has been supplemented by placements of various kinds, central training days and peer support. You can see this shape "at a glance" on p2 on this handbook. And now, without placing too great a demand on LLMs, we are including newly licensed LLMs alongside curates, as equals in IME2.

Pathways

On the one hand, there are things that are common to all new ministers. All Licensed Lay Ministers are called to be adult educators for a church in mission. All deacons are called to listening and outward service, especially among the poor. All priests are additionally called to a ministry of word and sacrament. And we believe that there is a common spirituality for ministers too, in which we are all being formed – we call it "theological reflection." On the other hand, there are four "paths" through ime2, with training being rather different depending on which path you have been discerned to be following.

*You might be someone on the **incumbent pathway**. Your curacy will last no more than 3.5 years from your ordination as deacon. Please note that no curate is free to apply for

posts of responsibility before being signed off by the Bishop, typically before Christmas in their third year. To provide the necessary flexibility over duration, the curate's Statement of Particulars may specify that the curacy is for a shorter time than this handbook suggests.

*Or you might be someone discerned for **associate ministry**. Your curacy will typically last 3.5 years from your ordination as deacon. At the end of curacy, the letter the Bishop writes permitting an associate path curate to seek associate ministry may state whether they will be suitable leaders for focal ministry teams in congregations, or whether their ministry will not be that of focal team leader, perhaps because the focus of their ministry will always be in the workplace (some people identify themselves as “worker priests” or “ministers in secular employment”).

*Or you might be a Pioneer - you may see this path referred to as **PECP** (for pioneering, entrepreneurial and church planting). Your curacy will last no more than 3.5 years from your ordination as deacon.

Please note that this distinction between clergy pathways is NOT the same as the distinction between stipendiary and self-supporting: although we do not plan to have any stipendiary curates on the associate pathway, it is not uncommon to have incumbent-path self-supporting ministers, and there is no reason why self-supporting curates may not access the pioneer pathway. Please note also that the distinction in outcomes for associate curates (some taking on the leadership of focal teams, others not doing so) is not equivalent to the distinction between SSM and locally deployed SSM curates.

Diaconal ordinations will take place in September. You will be licensed or commissioned in the summer as Licensed Lay Workers. Priestly ordinations will take place in autumn 2023.

The Curriculum for Curates

The main mode of training curates will be “**Reflective Practice, with a single practitioner-supervisor, in an MMU, with gradually increasing responsibility and a chance to experiment with new forms of Christian community**”. **80% of ministerial time should be spent in this context.** This will be supplemented by e-learning, 121s, and observation placements (for example an observation project in the second year in a church school, which is compulsory for incumbent-path curates). There are some “central” training events; and an expectation that a certain number of “theological reflections” will be written. **20% of ministerial time should be spent on these supplementary modes of learning.**

Context

From 2019, all new deacons have been placed in MMU¹ (or emerging MMU) contexts. They will still have one single practitioner-supervisor with the relevant skills to be a Training Incumbent, and one church within the MMU will be their “home base”. The initial curate-

¹ Note for those from outside the Diocese of Chelmsford: an MMU is a grouping of churches, not necessarily entailing formal reorganization, together devoting themselves to a “Mission Priority.” The intention is that each church within the MMU will have its own “focal ministry team”, responsible for that church’s mission and ministry; each church will have its own incumbent (who will sometimes also be the incumbent of other churches), but all the incumbents of an MMU will work together to support, equip and encourage all the focal ministry teams, and the LLMs will provide Adult Education to support the MMU. MMUs are varied in size, but must be large enough to warrant the sustainable ministry of at least two incumbents.

placing process includes the provision of an MMU profile, and initial plans for a gradual increase in responsibility over the course of the curacy, and for a chance to experiment with new forms of Christian community² (because *all* clergy in the diocese need this sort of creativity). Of course, all such plans need to be held lightly, because better opportunities for learning may present themselves than those originally envisaged.

While the processes of ime2 are standard across the diocese, one-to-one communication, support and review for curates is with the CMD Adviser for each Episcopal Area. You will find our contact details below, and please be in touch with us if you have any queries at all, at any stage.

Andy Griffiths, Coordinator for IME2

The Training Team

CMD Adviser for Barking Area

Vacant

Assistant CMD Adviser: Revd Canon Alex Summers, The Vicarage, Palmerston Road, London E17 6PQ, 020 8509 3895, awm.summers@icloud.com

CMD Adviser for Bradwell Area (and Co-ordinator for IME2)

Revd Canon Andy Griffiths, Diocesan Office, 53 New Street, Chelmsford CM1 1AT, 07976673087, agriffiths@chelmsford.anglican.org

CMD Adviser for Colchester Area (and Co-ordinator for the PECP path)

Revd Canon Ian Hilton, Diocesan Office, 53 New Street, Chelmsford CM1 1AT, 01206 618652, ihilton@chelmsford.anglican.org

Coordinator for Clergy Support, Wellbeing and MDR: Revd Jill Mowbray,

jmowbray@chelmsford.anglican.org

The CMD Administrator is Sue Denham, Diocesan Office, 53 New Street, Chelmsford, CM1 1AT, 01245 294450, sdenham@chelmsford.anglican.org

The Training Team is part of the department of **Mission and Ministry**, and has other members not involved in IME2 on a regular basis.

Preparation for Curacy

***The Training Incumbent**

The placing of a curate is based upon their need for ministerial formation, with value to the MMU of an additional member of staff being very much a secondary consideration. Bishops and their staff will be looking for someone who:

a) will be committed to giving the curate structured supervision and reflection time, working in partnership with the diocesan CMD Advisers;

² In many cases, it will be possible to give curates exposure to a new form of church within the MMU, perhaps through a project such as Messy Church or Forest Church, through a church plant or through (for example) a new evening service. If this is not possible, a placement (usually in the second or third year) should be envisaged from the beginning of curacy.

b) works collaboratively with ordained and licensed colleagues and other lay leaders, sharing difficulties as well as successes, and allowing them to develop in ways different from him/herself;

c) is committed to their own continued personal development, undertakes CMD themselves, and participates in Ministry Development Review, with a mature degree of self awareness and understanding of his/her own strengths and weaknesses in ministry;

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

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

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

g) will be committed to staying in the MMU for at least the curate's diaconal year, and expects to be there for the greater part of the training period.

Agreement to become a Training Incumbent is, in fact, agreement to take on a significant training responsibility, and invest time in it, on behalf of the diocese and of the whole church.

***The Role of the MMU in Training**

Introduction

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

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

Initial Ministerial Education (IME) Phase 2

Curates are not an extra pair of ministerial hands; their primary role is to learn. MMUs should aim to avoid facing a curate with a clash between IME and local activities, and where such a clash occurs IME takes priority.

Licenses

A curate's licence is usually to a specific "home base" parish or benefice. However, it is the Bishop's expectation that a curate will minister more widely within an MMU; this expectation is no less strong where a curate is "locally deployed". Locally deployed curates should not minister outside their MMU without consulting their Area CMD Officer or Area Bishop.

Placements

There are no rules on placements, but there is an expectation that after a first year largely spent in a “home base” parish, a curate will have the opportunity to minister widely within the MMU; but this ministry should be determined by the curate’s training needs, not by some sense that it is “fair” for the curate to assist all churches in the MMU equally. Where a vacancy arises in an MMU, this is sometimes an ideal opportunity for a curate to take on extra responsibility – though of course, care needs to be taken that lay leaders are not disempowered by this. It is also important that the curate has exposure to a church plant, pioneering project or fresh expression, whichever pathway they are on, either within the MMU or via placement. Additionally, placements in a chaplaincy context are possible if they meet specific training needs of the curate; these would typically take place in the second or third year of the curacy.

MMUs are encouraged to note the Guidelines above and discuss their implications before a curate takes up post. The Area CMD Officers are willing to come to an MMU to discuss these or any other related matters.

But we aren’t an MMU!

MMU formation is no part of the responsibility of the CMD team. If your Bishop and Archdeacon have identified a context as appropriate for curate training, that means that there is an informal grouping of parishes with the potential to operate, in due course, as an MMU, whether it is formally commissioned as such or not. We will simply treat this informal grouping as an MMU – but training incumbents need to make sure that such issues as the payment of expenses take place smoothly.

***The Curate in Training**

In agreeing to ordain and license a curate to a parish in an MMU, the Bishop expects that all curates will be committed to:

- sharing in the mission of the gospel;
- working collaboratively with their incumbent and other licensed colleagues;
- growing in self-awareness as individuals and as ordained Christian ministers;
- taking responsibility for their own learning and development;
- meeting the Formation Criteria of the Church of England
- receiving and responding to feedback;
- accepting and following diocesan requirements for IME Phase 2;
- accepting and following the policies and practice of leadership in the parish.

Curacy is in some respects a strange time, with its own particular discipline. People with proven experience and acknowledged gifts are asked to take on the role of “learner”, and work “under” an incumbent. In almost no other professional spheres are the same people asked to be mentors and assessors. This requires great grace and wisdom on the part of both curate and incumbent.

Sometimes a change from one curacy to another during the first three years after ordination will be sanctioned by the Bishops.

In very exceptional cases it may be necessary to terminate a curacy before this time. In such cases the law of the church states that a curate may leave the curacy at the expiration of

three months after giving notice to the incumbent or bishop. The curate may leave earlier with the Bishop's written consent. Curates have the same rights as any other minister whose license is revoked.

***Before the Curacy Begins**

Working Expenses & Fees

All stipendiary ministers' fees for occasional offices go to the Diocesan Board of Finance. However, the DBF has agreed that self-supporting ministers (including curates) may keep two-thirds of the minister's fee before it is submitted. Administration processes will vary between parishes, and the incumbent or administrator should be consulted. There is no entitlement to fees for locum services taken in other parishes.

Reimbursement of mileage costs between home and the MMU boundary The Chelmsford Diocesan Board of Finance is willing to reimburse mileage costs between home and the MMU boundary when clergy live outside the MMU. In this case, all mileage claims should be submitted to the "home base" PCC treasurer, with a clear indication as to how many miles fall within this category. The PCC treasurer may request reimbursement from the Diocesan Office Finance Department two or three times a year, provided that an authorisation form has been signed by the Area Bishop or Archdeacon and lodged with the Finance Department. Andy Griffiths can supply the form on request.

Car Insurance

There is no standard practice or official guidance on whether or not using a car for parish activities necessitates having insurance cover for "business" purposes. However, it appears that the HMRC agreed rate of 45p a mile is intended to cover the cost of the individual paying for this if need be. Curates should check with their insurance company. This includes self-supporting as well as stipendiary clergy.

Visas and Curates from overseas

Curates from outside the UK, including those from the EU without Settled Status, will usually require a visa to reside and work in the UK. A Certificate of Sponsorship needs to be provided from the Diocese. Contact Nathan Whitehead at the Diocesan Office. (01245 294412 or nwhitehead@chelmsford.anglican.org).

***Getting Going**

Curacy Agreement

A Curacy Agreement should be drawn up, in advance of or soon after the ordination. Although there is a space for signatures, in most cases electronic copies will be sufficient for the time being. The CMD Adviser will be available to offer advice on this. A template will be found in Appendix I of this handbook.

Documents File

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

Timetable

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

Liturgical training

When they are ordained as deacon, there may be specific liturgical functions the curate will be expected to perform. They should receive training in this from their Training Incumbent before being asked to perform in this way.

Daily Prayer

A rhythm of daily prayer is fundamental to the life of a parish and every Christian minister. Of course, the style of daily prayer will vary widely.

Supervision

Time should be made for Incumbent and curate to meet formally (other than at a staff meeting) to engage in theological and personal reflection. This meeting should be used to review the development of the curate's ministry, and to discuss particular issues as they arise.

121s

The Training Incumbents' Training and induction for curates will explain the concept of the "121" ("one-to-one"), a term borrowed from Community Organising. A 121 is a 40 minute conversation, in which both parties disclose something about their hopes and dreams, relationships, and key stories, and listen well as their conversation partners do the same. Our challenge to curates offering 44 hours to the MMU context is to have a 121 a week every week for 3 years, thus getting to know 150 people; for the first few months 121s should be with people in the church, but over time they will also meet community leaders etc. outside church life. Incumbents can help with an initial list of conversation partners. Of course, those whose working agreement specifies fewer hours will do fewer 121s pro rata.

For safeguarding reasons, it would not be appropriate to have a 121 with someone under 18.

Church building

A set of church keys for the "home church" should be provided for the new curate on arrival.

Administration and Professional Conduct

There needs to be understanding of how registers are kept and how other information is recorded. Time needs to be set aside to discuss how personal records are best kept – of people, catechetical material, liturgical material, personal reading, and prayer requests. The booklet *Guidelines for the Professional Conduct of the Clergy* may be accessed at www.churchofengland.org

Expenses

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

- Travelling and transport costs

- Telephone
- Hospitality
- Books/journals

Administrative support

Where there is an office, staffed by a secretary or administrator, it is important for the curate to know what his/her relationship to this person should be. For example if the secretary does administration or typing for the incumbent is it legitimate for the curate to expect this service as well? And when work peaks, who has priority of access?

The Annual Training and Development Plan (see appendix 5)

Time needs to be arranged to complete fully the Annual Training and Development Plan, of which a copy or summary should be received by the Area CMD Adviser, electronically, by the end of September. This Training Plan will be reviewed annually. This is particularly important since so much of the curriculum is personalised and variable, according to individual needs.

Support structures

The Bishops expect curates to establish their own support structure to nurture their spiritual and professional lives. At a minimum this will include having a **spiritual director** (or the equivalent) with whom they can talk in confidence about their ministry and their prayer. The Training Team will arrange a termly peer support group, and curates may choose to meet with a cell group of peers more frequently, or compose a more local support group.

Time given to one's support in ministry should be seen as part of the 20% of ministry time given to training, and not be seen as time off.

Concerns

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

***Summer before the Ordination**

We do not envisage that the newly licensed minister will be asked to preach, lead services or lead occasional offices during this period, nor is the license of a lay worker intended to enable this.³ However, there is important preparatory orientation which can and should take place in this period – except where, perhaps for reasons of health, it has been agreed with the CMD Officer, Training Incumbent and Curate that some of this can be deferred. Prior to the ordination, it is expected that you will:

- Complete the first project (see p13 below)
- Attend the initial briefing day on July 3 2022
- Attend the Induction day, 3 September 2022
- Attend the Retreat (further details to follow)

³ Those who already hold a license as Reader or LLM and know the context very well may be exceptions to this.

- Take two weeks' holiday (note that there is also the entitlement for a further week in the autumn, and the week after Christmas).
- Hold orientation meeting(s) with your incumbent and get underway with 121s
- Attend and observe Sunday worship, and if opportunity allows observe funerals and other occasional offices
- Agree a Curacy Agreement with your incumbent
- Draft a Year 1 Annual Training & Development Plan
- Set up your portfolio, start written reflections and register with moodle

Here is the first project – you will find more details on moodle, under the heading “C” > Community Organising I.

1. Please **prepare a ‘map’ of your new ministerial context.** We imagine this will build on work you have probably already done as part of IMEI.

The aim of doing this is:

To help you build a clearer picture of the context in which you minister, its geographical, social, physical and human characteristics, and of you in relation to these factors;

To help you develop a habit of prayerful reflection on your practice;

To begin your set of modules on Community Organising, which are an option for all curates and are compulsory for incumbent path curates. Next spring, you will do a listening project which relates to the “big thing” you identify through this project; next year, you will be involved in action of some kind relating to this.

There’s a lot of flexibility here. You could produce a geographical map EITHER of your “home base” parish or benefice, OR of your MMU. In a digital space, you could download an editable map; or in a physical space, you could prepare an outline map of the area on a flipchart sized (A1) piece of paper (you might use an Ordnance Survey, street map or similar or your own creation, not necessarily to scale). Mark the distinctive areas within it: farms; industry; schools; public buildings; parks; shops; and so on; not forgetting, of course, places of worship. Natural features such as rivers, hills and woods are important, too, as are the boundaries formed by roads and railways.

Focus particularly on the features that are important to local people. Think about the relationship between church and community. What are the similarities or contrasts between the people who come to church and the wider community? How have the physical features of the parish contributed to the self-understanding of the people who live there and what are the implications for the mission of the Church? What external factors affect the way people live their lives in your context and how do they influence the ministry and mission of your church(es)?

2. **Make a shortlist of six features of the community which particularly stand out to you.**
3. And then, in prayer, **ask God to show you one “Big Thing”, one feature in particular** that you will focus on (you may see them as either positive or negative features). It may be an area of deprivation, an area that has no relationship with church life, a set of significant people or organisations, or an aspects of the history of the wider community, or a social/geographical feature. **The main focus is on the community outside the church, rather than on you or your congregation.**

4. **This feature, which you have sensed in prayer is important to God, will be the focus of your first theological reflection – one of the ten or twenty theological reflections you will write over the next three years.** Please see appendix 6 for more about writing theological reflections, but also, don't overthink it, just tell us:
- What feature of your context is on your heart
 - What you have found about it through research, talking to others, thinking deeply and (if circumstances allow) walking in the area
 - How thinking about this feature illuminates the Scriptures and the Tradition (eg the ordinal) for you, and how, as you bring it to God with a Bible open, God illuminates the feature for you
 - What you intend to do, in the course of your curacy, differently because you have done this thinking

This reflection should not be over long – about one page of A4 is sufficient. No footnotes or bibliography are needed.

Time well spent

We all know that ministerial life is busy, especially when you're in a new post, and asking you to do a piece of work such as this sounds like yet another call on your time. But our experience suggests that, the more time you are prepared to put into the preparation, the more you will get from the curacy. If you can ask parishioners/members of the congregation(s)/colleagues for their thoughts about your new context and draw on their knowledge it will help you to produce your map and identify your key feature. It's also helpful to focus on *facts* so that you can test what you intuitively know about your context against its reality. So, if you have the time, use data from such sources as parish registers, diocesan or census statistics to inform your exploration.

And you may find that this exercise opens up an unexpected dimension of ministerial life for you too – a dimension beyond the tangible and statistical. God may reveal something unexpected about the heritage or present moment of the place, help you 'prayer-walk' or start to show you new possibilities for mission. Don't dismiss the adventure before you begin.

Please bring the map along to the induction day – but send your theological reflection to your Area CMD officer and your Training Incumbent by the end of September!

Curacy Processes

The Framework of Curacy in the Diocese of Chelmsford

1. A regular Supervision Meeting between curate and incumbent is essential. For stipendiary curates and others whose ministry is 100% parish-focused, this should be weekly for 60-90 minutes. For those in full-time secular work with parish availability of Sundays plus one or two evenings, a monthly meeting will generally be appropriate. The initiative for making good use of that time lies principally with the curate, although the incumbent will sometimes wish to suggest particular approaches or topics too.
2. The creation of a portfolio is crucial. Please see Appendix 4.
3. Around 20% of a curate's ministerial time should be spent on supplementary training. Some of this will be online, and some by means of physical gatherings. Incumbents and curates should seek to avoid clashes with parish commitments, but when they are unavoidable the IME Phase 2 programme takes precedence. When apologies for absence have to be given, they should be made both to Andy Griffiths, and to Sue Denham, the CMD Administrator, who needs to know numbers for each day. Any requests to leave a session early should be made to Andy Griffiths, no later than the day before the session. A separate brochure of dates will be circulated once the programme has been arranged.
4. Curates are placed in Curate Groups for mutual support. They are facilitated by the Area CMD Advisers. They will be held at a time when all curates can attend,. They meet a minimum of three times a year, and are a compulsory part of IME2.

Assessment in Curacy

The goal of assessment is to assist ministerial development and formation.

1. *All Curates will have a first Assessment in February-March of Year 1*, so that the Area Bishop may meet with the curate and recommend that a curate may proceed to be ordained to the priesthood. Both curate and training incumbent will fill in a brief report (see appendix 3 below), and there will be a meeting involving Training Incumbent, Curate and CMD Officer, before the Curate meets the Area Bishop.
2. *There will be a second assessment at an interim stage*, typically at the end of the second year for incumbent path curates, and in the autumn of the third year for those on other pathways. Both Curate and Training Incumbent will fill in a brief report (see appendix 3 below), and there will be a meeting involving Training Incumbent, Curate and CMD Officer. Following this interim review, the practise of the different Areas varies, but Curates may be invited to meet with an Archdeacon or Area Bishop.
3. *When we are confident the requirements of IME2 within the curacy have been completed, the following process will be followed:*
 - a) The Training Incumbent will write a full report (see appendix 3 below)
 - b) There will be a meeting between the Curate, Training Incumbent and CMD Officer
 - c) The CMD Officer will write a report
 - d) A moderation panel will endorse or amend the report and make a recommendation to the Area Bishop
 - e) The Area Bishop, with these reports and recommendations in front of them, will meet with the Curate and – assuming all is in order – “sign off” the curacy, that is, write to the Curate giving them permission to seek a new post.

There is no “set time” for this to happen, but it will often be before Easter in the third year for incumbent-path curates, in the summer-early autumn of the third/fourth year for PECP curates, and in the autumn of year 4 for associate path curates

At each year’s assessment point the curate will bring their portfolio for examination; this should show evidence of development – e.g. from yr 1 – yr 2, yr 2 - yr 3 – so it is important that reflections are kept going across all three years.

For assessment to work well, it is essential 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. A key value and commitment must be that of total openness and honesty with one another. 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.

Assessment Timetable

Year 1

When	What	Who
April	First Assessment	CMD Adviser arranges with curate and incumbent
May-June	Area Bishop meets with curate (leading to recommendation to Diocesan bishop regarding ordination to the priesthood)	Area Bishop and curate

Year 2

When	What	Who
April – May	Interim Assessment for incumbency and PECP path curates	CMD Adviser arranges with curate and incumbent
May – July	Interim Assessment for associate path curates	CMD Adviser arranges with curate and incumbent
May – August	Area Bishop or Archdeacon may meet with curates	Area Bishop or Archdeacon & curate

Year 3

When	What	Who
November	Final Assessment for incumbency path curates	CMD Adviser arranges with curate and incumbent
December	Area Bishop meets with incumbency path curates	Area Bishop and curate
December	Area Bishop writes formal end-of-curacy letter to incumbency path curates	Area Bishop

Year 4

When	What	Who
August – December	Final Assessment for associate and PECP Curates	CMD Adviser arranges with Curate and incumbent
September – December	Area Bishop meets with associate and PECP Curates	Area Bishop & Curate
September-December	Area Bishop writes formal end-of-curacy letter to associate and PECP curates	Area Bishop

The Supervision Process

The relationship between incumbent and curate is the most central element in a curate's training. Within this, meeting together for Supervision and Reflection is a vital building block. It is important that time is made for regular, rather than haphazard reflection. Such sessions should not be confused with staff meetings and diary planning, from which they need to be quite separate.

There is much biblical precedent for support and guidance on a one-to-one basis. Examples are Jethro and Moses, Samuel and Eli, Elijah and Elisha, Isaiah and Hezekiah, Mary and Elizabeth, Paul and Timothy. There is also the example of Jesus himself who, as well as addressing large crowds, spent significant time with the twelve disciples, teaching and training them for future mission and ministry. On some occasions he worked with a sub-group of Peter, James and John, and we see the risen Jesus spending particular time with Peter.⁴

The Supervision Meeting will be fundamental to the process of formation. In order to demonstrate competence as a reflective practitioner, it is necessary to include within each portfolio a certain number of **written theological reflections** (see Appendix 6). These are not essays: they are observations of a specific event or feature of the curate's real life, and a reflection on it. The tables that follow set out a typical selection of such topics. However, it need not be adopted slavishly: curates and incumbents can decide which topics it will be helpful to discuss, and in what order. Typically, a theological reflection would fill one or two sides of A4 (300-450 words approx.)

Here are some ideas for topics for written theological reflections for curates on the incumbent path (total of 20 reflections expected over the length of the curacy, with at least 3 by Feb 2023); however, feel free to vary them:

The Summer Project: one feature that stood out when I prayed over the community
Leading Public Worship
Bereavement
Patterns of life/The Privileges & Challenges of Ordained Ministry
Development of Preaching/Sermon Assessment and feedback
Evangelism
Ministry with children and young people
Ministry in a Divided World
Eucharistic Presidency/Distinctive Diaconate
Weddings and Marriage Preparation
The Elderly and Sick
Preparation for Confirmation and Communion
Small Groups: Participation and Leadership
121s
Time Management

⁴ See for example Exodus 18, 1 Samuel 1-2, 1 Kings 19, 2 Kings 18-20, Luke 1, 1 and 2 Timothy, Mark 3, Mark 5.35-6.13, John 2

Administration
Conflict and Reconciliation
Beyond the walls: working outside the church/with the unchurched/in the workplace
Helping adults learn
Models of church and ministry – where do I fit in the future?
Inclusion and diversity
Interfaith OR Ecumenism
The Civic Roles of the Church
Chairing Meetings: making meetings work well

Suggested topics for written theological reflections, for curates on the pioneer and associate paths: (total of 10 expected, with at least 2 by Feb 2023):

The summer project
Development of Preaching/sermon Feedback
Eucharistic Presidency/distinctive Diaconate
Baptism
121s
Small Groups: Participation and Leadership
Pastoral Care
Mission and Evangelism
Working outside the Church/Workplace Issues
Leading as a member of a team
Models of church and ministry – where do I fit in the future?

An intended list of topics to be written up in a theological reflection and discussed in supervision should be agreed between curate and incumbent at the start of the curacy **and feature in the Annual Training Plan for every year.**

This written reflection may be brought to the meeting or, better, e-mailed to the incumbent in advance. In the light of the conversation within the supervision session, the incumbent will then write a brief reflection in response to what they have read and heard. Incumbents may also choose also to write something ahead of the Supervision Meeting, if they wish.

Both the curate’s reflection and the incumbent’s response are then sent to the Area CMD adviser and filed in the curate’s Personal Development Portfolio.

Beyond these, there will be other Supervision sessions in which written theological reflections do not feature. They may centre on a piece of work (for example a sermon) but should also involve opportunity for wider exchange and reflection, when the curate and incumbent can share perceptions about progress being made, both in general terms and in terms of the Annual Training and Development Plan.

Supervision during a vacancy

It is the normal practice to require Training Incumbents to commit themselves to staying in the benefice for at least the first year of a curacy, and hopefully for most of it. However, should a Training Incumbent leave for any reason, following consultation with the Area CMD Officer, the Area Bishop will delegate supervision to an Interim Supervisor.

FORMATION CRITERIA for ORDAINED MINISTRY: IME Phase 2

The Formation Criteria are organised under seven headings:

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England

Within each of these headings, the Formation Criteria are organised in clusters. The heart of it all is growth into the minister God always called you to be. Our training and the supervision you receive are all ways of ensuring you meet these criteria; your portfolios are simply means of ensuring that you keep the evidence that will show you have met these criteria.

The criteria are of three kinds.

Some are about **understanding**. Please do not think your learning ceased at the end of IMEI (your pre-ordination or pre-licensing training).

Some are about **skills**. These range from such things as being able to lead a funeral, to being able to resolve conflicts and take initiative in new expressions of church.

And some are about **dispositions**. Dispositions are 'Habits and values related to character development... discerned relationally and developed through a combination of learning, experience, reflection and prayer.'⁵ Vanhoozer speaks of 'the soul's characteristic response to the call of God and the cries of others'⁶.

The majority of Formation Criteria are for all curates.

There are additional formation criteria for those who will be proceeding to a post of incumbency-level responsibility: these are printed in italics, with a border, for easy reference.

Further formation criteria apply for ordained pioneer ministry: these are underlined.

Note that pioneers are not assessed against incumbent criteria, or vice versa.

Using the formation criteria

The Formation Criteria should be used as a vocational tool:

1. **by curates** – to provide a framework for reflection on their development in ministry against the Church's expectations through the curacy training process.
2. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
3. **by bishops** – as a framework to enable them to confirm candidates' readiness to take up ministerial posts as priests of the Church of England at the completion of IME Phase 2.

⁵ The Church of England, *Formation Criteria for Ordained Ministry*

⁶ Kevin Vanhoozer, *Pictures at a theological exhibition* (London: IVP, 2016), p184. He goes on to say: 'Doctrine sets forth in speech the new state of things "in Christ." Discipleship is the project of bringing our lives into correspondence with this state of affairs. Spiritual formation is the part of that process whereby our habitual way of responding to the call of God and others in our lives is formed into a particular identity.'

THE FORMATION CRITERIA

A. CHRISTIAN TRADITION, FAITH AND LIFE

Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...

(a) understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.

(b) are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.

(c) are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.

Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...

(d) are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.

(e) are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.

Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...

(f) are able to exercise theological leadership for the church in mission.

B. MISSION, EVANGELISM AND DISCIPLESHIP

Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...

(a) are able to discern God's mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.

(b) are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.

(c) are able to communicate the gospel confidently and effectively using a variety of media in diverse situations

(d) are able to lead and inspire others in mission and evangelism in the local church.

Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...

(e) are able to nurture others in their faith development, including those with little previous knowledge of the faith.

(f) understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.

Incumbents ...

(g) *lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.*

(h) *enable others to articulate the gospel and participate in its proclamation.*

(i) *are able to foster and lead mission-shaped churches.*

Pioneers: Are able to plant, lead and mature a fresh expression of church.

Pioneers: Inspire and nurture the risk-taking of others

Pioneers: Proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.

C. SPIRITUALITY AND WORSHIP

Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...

(a) are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.

Ordained ministers ...

(b) are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.

Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...

(c) are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.

Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...

(d) are able to help others discern God's presence and activity in their relationships and in the wider world.

D. PERSONALITY AND CHARACTER

Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...

(a) are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.

Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...

(b) are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.

(c) are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.

Incumbents ...

(d) encourage and enable colleagues to balance appropriate care of self with care of others.

Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...

(e) engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.

Pioneers: Develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network

E. RELATIONSHIPS

Ordained ministers ...

(a) are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.

(b) are able to handle and help resolve conflicts and disagreements.

(c) understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.

(d) demonstrate good reflective practice in a wide range of pastoral and professional relationships.

Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...

(e) are able to live within the House of Bishops' Guidelines: *Issues in Human Sexuality* and engage positively with those with whom they differ.

(f) are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.

(g) understand policies and best practice in safeguarding and their application in a variety of contexts.

Incumbents ...

(h) show skill and sensitivity in resolving issues of conflict within the church community.

F. LEADERSHIP, COLLABORATION AND COMMUNITY

Ordained ministers seek to model their servant leadership on the person of Christ. They ...

(a) are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.

(b) are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.

Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...

(c) are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.

(d) are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.

Incumbents ...

(e) show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.

(f) are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.

(g) are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.

(h) are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.

Pioneers: Enable others to develop the capacity to learn from failure and success

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...

(a) are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.

(b) understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...

(c) are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.

Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...

(d) understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.

(e) show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings.

Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...

(f) take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.

Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...

(g) know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.

(h) show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.

Pioneers: Proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.

Appendix I: Template for a Curacy Agreement

Note: You will need to change sections or delete sentences as necessary

DIOCESE OF CHELMSFORD Curacy Agreement between Revd Xxx (curate) and Revd Yyy (incumbent)

I. Introduction

This Agreement is not intended to be a legally binding agreement but it ensures that the curate and incumbent have discussed, understood, and accepted the mutual expectations of the training post. It is complementary to, and assumes acceptance of

- Statements of Particulars
- The Clergy Handbook (available on the diocesan website www.chelmsford.anglican.org)
- *Guidelines for the Professional Conduct of the Clergy* (available on the Church of England website www.churchofengland.org)

The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The agreement should be reviewed regularly and at least once a year.

2. Focus of Ministry

EITHER: Xxx's focus of ministry will be within Zzzz MMU,

OR: within the parish(es) of Zzzz, which will be viewed as an MMU for the purposes of curate training.

OR: Xxx's main focus of ministry will be in their workplace at Zzz, but they will also serve within Parish andMMU.

All curates should have an involvement with a church plant, fresh expression of church or pioneering project at some point during the curacy. How will this expectation be fulfilled for Xxx?

Over the course of their curacy, all incumbent-path and pioneer-path curates should have an involvement with high quality youthwork (at least 10 hours observation⁷) and a parent-and-toddler type group (at least five sessions). If applicable, how will these expectations be fulfilled for Xxx?

3. Working Arrangements

EITHER:

a) Xxx will work full-time. This will include time for prayer, reading, preparation, personal reading and study, retreats and IME2 training.

(You might mention such other time off as is appropriate for a particular curate's circumstances e.g. family responsibilities, or a single person's need for a varied pattern of time off. Consider 50 hours per week to be a reasonable upper limit, and 38 hours per week a reasonable lower limit, for clergy working hours. You might say "Additional time off may be taken on Saturdays when there are not weddings or other relevant parish events".)

OR:

a) Xxx will be able to give Sundays and ??? days/evenings/hours to parochial work. This will include time for prayer, reading, preparation, personal reading and study, retreats and IME2 training. Xxx's one Sunday a month off from parochial duties will usually be the ?th Sunday of the month.

⁷ Training Incumbents are invited to contact Tara Russell (trussell@chelmsford.anglican.org) before the curacy agreement is finalised to check on likely appropriate contexts for this

For all curates:

b) Xxx's uninterrupted rest period of 24 hours will be ??????

4. Worship

a) In the first year, Xxx will usually attend two/one/three services at Zzz on a Sunday, which will be his/her "home base". In subsequent years, Xxx's deployment will be across the MMU.

b) It is expected that Xxx will not prepare more than one/two new sermon(s) a month for the first year/ six months.

c) It is expected that Xxx will share in the leading of worship at most services at which he/she is present. (If appropriate to the heritage of the parishes concerned, add: The role of the deacon in worship will be acknowledged and used as a constructive way of two ordained ministers sharing the celebration of the Eucharist). It is expected that Xxx will wear robes in accordance with the customary practice of the church(es).

5. Mutual Expectations

a) Xxx and Yyy have discussed the purpose of ministry. A note of this discussion has been made and is attached to this agreement. It covers the following points:

- What the incumbent can expect of the curate;
- What the curate can expect of the incumbent;
- What prior experience and particular gifts the curate brings, and whether and how these will be used in the curacy;
- Parameters of authority and confidentiality
- (if relevant) How the curate's ministry in their workplace will be supported and included in assessment
- An understanding of the church's policy on personal use of social media⁸

b) It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with the incumbent, and other colleagues and lay leaders; to attend and take a full part in training programmes provided by the diocese; and to keep an appropriate record of their development in their portfolio over the period of the training post.

6. Supervisory and Working Arrangements

a) Yyy and Xxx will meet weekly/fortnightly/monthly on a ????? morning/evening for Supervision meetings. (these should be weekly for curates offering 44 hrs a week ministry in parish/MMU)

b) Xxx/Yyy will be responsible (or: Xxx and Yyy will share responsibility) for arranging these meetings and agreeing the agenda for supervision meetings, in accordance with the Annual Training & Development Plan.

c) In relation to the topics specified in the *Handbook for Curates and Training Incumbents*, Xxx will be responsible for preparing a written reflection or other material ahead of the supervision meeting, and for revising it after the meeting as necessary.

d) In relation to the topics specified in the *Handbook for Curates and Training Incumbents*, Yyy will be responsible for writing a short response to the written reflection. (Note: it could be agreed that: 'The final 15 minutes of supervision meetings will be used for both Xxx and Yyy to write reflections and/or summaries of the meeting').

e) Yyy will ensure that the Xxx is advised of appropriate diocesan policy and procedures and policies. The curate agrees to observe these requirements.

f) Yyy will give guidance about the nature of work to be carried out and the standards expected.

⁸ See Appendix 7 below

- g) Yyy is responsible for writing a report for the final assessment
- h) Yyy and Xxx will meet weekly/fortnightly (along with other members of the team) on a ??? morning/evening for 'Staff Meeting', including planning, and diary management.
- i) Yyy and Xxx will meet to share the Daily Office/Prayer on ??? mornings (along with other members of the parish/team).
- j) It is the general expectation that Xxx will have a "121" each week (or another frequency for those whose time does not allow this); that is, a 40 minute (approx.) conversation with an individual or household where both Xxx and the person disclose something of their story, their hopes/dreams, and their relationships (both personal and institutional). Initially, Yyy will provide guidance on appropriate people in the community to have a 121 with; thereafter it will be Xxx's responsibility.

7. Assessment

- a) Yyy will ensure that Xxx is aware of all procedures relating to Assessment at the End of the Curacy. Xxx and Yyy will agree deadlines for the completion of tasks and submission of work/written reflections.
- b) Yyy will ensure that Xxx is made aware of any inadequacy in his/her progress or standards of work below that generally expected, if necessary confirming this in writing to the student and arranging any supportive action necessary.
- c) Yyy will bring to the attention of Xxx and of the Area CMD Adviser any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn.

8. Mediation

In the event of difficulties arising over personal relations or working arrangements which cannot be settled between them either Xxx or Yyy may consult with the Area CMD Adviser who may advise personally, or if appropriate, will refer the situation to the Area Bishop.

Less formally, if either has a concern about their role or relationship, they should feel free to discuss it on a confidential basis with the Area CMD Adviser.

Signed _____ Dated _____

Curate

Signed _____ Dated _____

Incumbent

Signed _____ Dated _____

CMD Officer

Signed _____ Dated _____

Bishop

Appendix 2: Check-list of Skills for Curates

This may be a helpful tool for setting yearly priorities for skill learning – however it does NOT include understandings and dispositions, and could therefore be said to encompass only the least important parts of time! It may also be useful for checking all relevant evidence for final assessments for skills has been supplied - the evidence will sometimes be found in a portfolio (eg through written reflections or reports from external bodies), sometimes in a report from the training incumbent.

*Note that those skills required from incumbency path curates only are shown in **bold italics**, while those expected from Pioneer Curates only are underlined. Skills in this font are required for all curates.*

Criterion A	Level attained to date		Evidence?
	Low	High	
Communication of Scripture - preaching
Communication of Scripture – other settings
Criterion B			
Able to discern God’s mission in context
Communicate gospel confidently
Inspire others for mission
Nurture adults in faith development
Prepare others for baptism/confirmation
Engage positively with schools
Work effectively with children under 11
Effective youth-work (11+)
<i>Incumbency path: Enable others to articulate the gospel</i>
<u>Pioneers: Able to plant, lead and mature a fresh expression of church.</u>
<u>Pioneers: inspire and nurture the risk-taking of others</u>
<u>Pioneers: Proficient in clearly articulating the faith to those outside the church</u>

Criterion C

I662 Holy Communion/CW Order 2	|.....|.....|.....|.....|	.....
I662 Morning or Evening Prayer (said/sung)	|.....|.....|.....|.....|	.....
Common Worship – Order I	|.....|.....|.....|.....|	.....
CW non-eucharistic services inc, Service of the Word	|.....|.....|.....|.....|.....|	.....
Baptisms in different contexts	|.....|.....|.....|.....|	.....
Weddings	|.....|.....|.....|.....|	.....
Blessing after civil marriage	|.....|.....|.....|.....|	.....
Funerals (Church/Crematorium)	|.....|.....|.....|.....|	.....
Holy Week	|.....|.....|.....|.....|	.....
All-age worship	|.....|.....|.....|.....|	.....
Writing and planning special services	|.....|.....|.....|.....|	.....
Liaison with musicians	|.....|.....|.....|.....|	.....
Practical awareness of other traditions (e.g. vestments, incense, North End, praise and worship style)

Criterion D

Care of self
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<i>Incumbency path: Aware of own style of leadership</i>
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<u>Pioneers: Develop sustainable, personal and communal support, including belonging to a peer learning network</u>
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Criterion E

Handle and resolve conflict
Pastoral care in a range of contexts
Follow safeguarding practice

<i>Incumbency path: Supervise others well</i>
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<u>Pioneers: Identify, train, and develop leaders</u>
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Criterion F

Lead collaboratively and competently as a member of a team
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Share leadership, nurturing the gifts of others
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<i>Incumbency path: lead teams collaboratively</i>
<i>Incumbency path: facilitate change</i>

<u>Pioneers: Enable others to develop the capacity to learn from failure and success.</u>
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Criterion G

Represent the church well in public life - civic life
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Represent the church well in public life - ecumenical
---	-------------------------------	-------

Represent the church well in public life - interfaith
---	-------------------------------	-------

Understand legal responsibilities: Banns, Special licences, marriage requests where one is divorced and has partner still living
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Understand legal responsibilities: buildings, churchyards, record-keeping
---	-------------------------------	-------

Preparation for & chairing of meetings
--	-------------------------------	-------

Legalities of lay officers, PCC & APCM
--	-------------------------------	-------

Managing parish finances, fees & expenses
---	-------------------------------	-------

Understanding legal relationships with schools
--	-------------------------------	-------

Involvement in local chapter, awareness of national church structures, world-wide Church
--	-------------------------------	-------

<i>Incumbency path: ready to exercise ministry of oversight and vision</i>	|.....|.....|.....|.....|.....|	.....
<i>Incumbency path: show sophisticated skills as reflective practioners</i>	|.....|.....|.....|.....|.....|	.....

<u>Pioneers: Proficient in contextualising the Church of England’s tradition and practices</u>
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Appendix 3: Assessment of Curates: Guidance for Reports

The Area CMD Advisers may be consulted if assistance would be welcomed in writing reports.

Within reports, as within supervision meetings, when statements are being made either of praise or of criticism, they should, as far as possible, refer to actions or specific behaviour, and not to un-evidenced impressions of the person.

I. First and Second Year Reports

Before a meeting with a CMD Advisor, the curate and incumbent should each jot down thoughts using the template below. There is no need for these to exceed one side of A4. The CMD advisor will lead a conversation on these thoughts, and their report to the Area Bishop will primarily be a summary of them, and will use the same template.

Template for a First or Second Year Report

Name of curate:

Introduction – Some general thoughts about the curacy so far

Skills – what are the key skills that have been gained so far? What areas are particularly strong, and should be communicated to the Bishop?

Skills – what are the key gaps (see the formation criteria and/or appendix 2) which we'll be working on between now and the end of curacy?

Dispositions – what areas of character and spiritual life are strong?

Dispositions – what areas of character and spiritual life are we continuing to work on?

Understandings – what key lessons have been learned?

Understandings – what further learning will be a priority before the end of curacy?

Please list Theological Reflections satisfactorily completed below:

Please list IME2 sessions attended (including by moodle) below:

2. Final Reports

Final reports by Training Incumbents will be shared with the Area CMD Officer, and may be revised in the light of comments from him/her. They will also be sent to the Area Bishop. 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.

Final reports should address each of the Formation Criteria:

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England

Within each heading should be addressed, as appropriate, issues of the curate's ability and competence, theological abilities, 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) learning; (b) developing; (c) maturing; (d) accomplished; (e) 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.

Reports may, therefore, have a structure such as:

Introduction

Brief description of the curacy context.

Christian faith, tradition and life

How is the curate's rootedness in Christian faith, tradition and life evident? How does the curate handle Scripture? Is there evidence of ongoing study of and reflection on the Bible and Christian teaching?

Mission, evangelism and discipleship

How does the curate communicate the gospel, in church and in settings outside the church? What awareness of contemporary culture does the curate display? What models of mission does the curate work with? How do they minister in new forms of church? How do they nurture others in discipleship?

Spirituality and worship

What patterns and disciplines of prayer does the curate adhere to? Does the curate's prayer life appear to be real and sustaining?

Relationships

How do they work in relationship with others? in small groups? with the vulnerable and weak? Do they display grace, good humour, perseverance? Are they continuing a regular practice of “121” conversations? Are they aware of their own weaknesses? How do they handle conflict?

Personality and Character

How would you describe their character? What evidence is there of holiness, grace, compassion, good nature? Can they laugh at themselves? Do they set an example of Christian living?

Leadership, Collaboration and Community

How do they work with lay leaders? How have they demonstrated collaborative working with others? What is their style of leadership, and how is it developing? Do they display the ability to bring change? How do they respond to situations of conflict? Are they aware of relevant issues of power in relationships? Can they guide and supervise others? Do they lead in a way which empowers and enables others?

Vocation and ministry within the Church of England

How has the curate described their developing sense of vocation? In what range of contexts is that vocation being exercised? How is their understanding of the legal and canonical framework of ministry within the Church of England growing? Do they demonstrate awareness of accountabilities as determined within the Church of England?

Comments on Specific Areas of Ministry

e.g. working with children, working with young people, working with the elderly and frail; occasional offices; schools ministry; parish administration; taking initiative to foster new forms of church. 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

Final reports should be between 1000 and 1800 words.

Appendix 4: Portfolios

All curates need to produce a portfolio containing the following:

- (1) A Table of Contents⁹
- (2) The Curacy Agreement between curate and incumbent (see Appendix 1);
- (3) The Annual Training and Development Plans agreed
- (4) A list of IME2 modules completed (including those done via moodle). Although the CMD team also does its best to keep a record of your attendance, it is your responsibility to do so.
- (5) Key documents such as licenses and safeguarding training certificates
- (6) 1st and 2nd Year Reports
- (7) Theological Reflections
- (8) Any other relevant materials and evidence e.g. feedback, reflections or accounts from people other than the incumbent e.g. placement supervisors, churchwardens, headteacher,

⁹ Here's an example of a contents page, based on a real example:

YEAR 1

Curacy Agreement 2018 onwards:

- Summary of Annual Training and Development Plan (Annual Training Plan)
- Checklist of Ministry work (Appendix 2)
Certificates and Licenses

Record of Supervision meetings with Incumbent

Reflections

- 1) Preaching: Tuesday Healing Cafe outreach 31/07/2018
- 2) Funeral Observation: Reflection on bereavement and funerals 2018
- 3) Local Context Project: Reflection on Mission and Ministry Context
- 4) Public worship: Reflection on leading Public worship
- 5) Mission – Immigration: Reflection on Court attendance for member of the congregation
- 6) Discipleship and Preaching: Reflection on All-age sermon 25/11/2018
- 7) Mission: Reflection on engagement with homeless street sleepers in churchyard 22/12/18
- 8) Christmas Service: Reflection on Christmas and New year activities

Feedback from headteacher on assemblies

YEAR 2

Summary of Annual Training and Development Plan (Annual Training Plan)

- Summary of Annual Review of Training
- Checklist of Ministry work (Appendix 2)

Record of Supervision meetings with Incumbent

Reflections

- 9) Leadership: Reflection notes on 'serving with accountability' 19/02/2019)
- 10) Baptism: Reflection on my first baptism ceremony 24/02/2019
- 11) Church School relations: A Reflection on School Assembly
- 12) Wedding: First wedding ceremony
- 13) Schools Placement – Reflective Journal

Feedback from Lead Chaplain following placement with Royal Air Force Reserve

YEAR 3

Summary of Annual Training and Development Plan (Annual Training Plan)

- Summary of Annual Review of Training
- Checklist of Ministry work (Appendix 2)

Record of Supervision meetings with Incumbent

- 14) Covid-19: Reflection on reopening of church for Sunday services following the lock – down period
- 15) Covid-19: Reflection on Covid-19 Pandemic - 'Lock-down' from a personal perspective
- 16) Leadership: Reflection on 'stand up to racism' event 11/09/20
- 17) School – Church relations: Parent Governor at XXXXX school
- 18) 'Life events': Baby dedication on 17th January 2021
- 19) COURSE IN CHRISTIAN STUDIES (CCS): Assistant tutor in the Course in Christian Studies

warden of residential care home, minister of another denomination (see below); notes from IME2; notes on theological or spiritual reading; workplace assessments, references and appraisals may be relevant evidence too. The key is that there is evidence of all the relevant criteria having been met, whether in the Training Incumbent's reports or by other means.

In addition to having these theological reflections on paper in your portfolio, please email them one by one to your cmd officer. This will allow the cmd team to track your progress. Ideally, include a paragraph of response from the incumbent.

Final assessment for signing-off will not be carried out if a curate's portfolio is not up to date and completed.

Obtaining Feedback, Reflections, and Accounts from Others

It is good for curates to seek and receive feedback and comments from others about how their presence and ministry is perceived, and such feedback is a worthwhile part of a portfolio.

Examples of opportunities might be:

- Asking a churchwarden or church member to comment on a particular sermon;
- Asking a headteacher to comment on how the curate conducts assemblies, or participates in other aspects of school life;
- Asking the warden of a residential care home about the curate's presence and activity when visiting residents and/or conducting services.

A good way of gaining feedback is to give (or e-mail) someone a paper with a few questions.

For example, following a school assembly

Assembly in Local CE Primary School by Revd Bright Curate 14th February

1. Do you have any comments about the content?
Was it pitched appropriately for the age-range present?
2. Do you have any comments on my style of presentation?
3. What was good about my assembly?
4. What could have been done differently – perhaps better?
What specific advice and guidance can you offer me for my next assembly?
5. Do you have any other comments about the assembly, or about my presence in school?

Thank you.

Appendix 5: The Annual Training and Development Plan

This plan requires especially careful preparation, since it contains the substance of the work to be delivered by both parties in the training relationship. It must be drawn up after close consideration of:

1. The Formation Criteria
2. The curate's previous experience within the last five years which is relevant to ministry formation.

Additionally, it will be important to note what IME Phase 2 modules will be followed, including those on moodle.

The Annual Training & Development Plan should also include the intended list of topics to be discussed in supervision sessions.

You can then use the form below to form an Annual and Development Training Plan. You may wish to do an outline for three years at the start of the curacy: at the Annual Review it will then be a case of updating and altering Years 2 and 3 as necessary. Alternatively you may wish to do one year plan at a time.

Having formed your Annual Training and Development Plan, e-mail it to your Area CMD Adviser by the end of September each year.

At the end of each year of curacy, you will wish to review progress over the previous year, and set the Plan for the forthcoming year.

Annual Training and Development Plan

(Please copy or print this form, deleting in the paragraph below as necessary)

Name:

Parish:Year.....

In Year 1/2/3, in addition to those areas of experience which are on-going, particular experiences of mission and ministry will be:

Ministry/Mission Experience	Resources Available	Timescale	Evidence	Formation Criteria
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				

(Note: electronically this page may work better if changed to landscape)

The following IME Phase 2 modules will be accessed during Year 1/2/3:

- | | |
|----|-----|
| 1. | 6. |
| 2. | 7. |
| 3. | 8. |
| 4. | 9. |
| 5. | 10. |

Total hours on IME2 modules:

Other features of this year e.g. any placement

Curate

Incumbent

Date

This Annual Training and Development Plan should be sent to the Area CMD Officer by deaconing, and then by the end of September each subsequent year

Sample Annual Training Plan Year I

In Year I, in addition to those areas of experience which are on-going, particular experiences of mission and ministry will be:

Ministry/Mission Experience	Resources Available	Timescale	Means of Evaluation
1. Leading funerals	Reading Observation / Engagement Visit crematorium IME day	After 4th service to begin to take a lead in the service.	Observation Reflection in supervision.
2. Baptism	Reading, Observation Engagement	Begin with observation and involvement, with a look to take a lead after 4th service.	Observation Reflection in supervision
3. Leading public worship	Liturgical resources available in the church. Reading Staff team	Immediately leading familiar services. BCP services - leading within 3 months	Observation - clergy and laity Reflection in supervision
4. Church/school Relationships	St Mary's C of E Juniors Anytown County Primary Essex governors training Diocesan training.	To begin as a governor at St Mary's from September Visit school weekly and engagement with assemblies, lunch time visiting and staff.	Feedback from Head teacher. Feedback from children. Observations of assemblies.
5. Local mission and evangelism	Local churches together ministers and members. Wider agencies Staff team 2 modules on moodle	Committee membership from beginning of curacy. Involvement in mission weekend in September. Other activities throughout the year.	Reflection in supervision. Minutes from churches together meetings. Observations and reflections at Fraternal meetings.
6. Developing a pattern of life for ministry	Daily prayer Spiritual director Staff team Conferences and external input Personal retreat	Throughout the year.	Periodically meeting with spiritual director. Reflection in supervision Staff away days

7. Mission and ministry across the diocese, deanery, parish	Deanery synod Chapter PCC Diocesan publications	Throughout the year.	Reflection in supervision
8. Ministry with children and young people	Messy Church New initiatives 2 modules from Manna	Messy Church – Throughout the year Easter – new initiatives	Feedback from parents / Messy Church coordinator
9. Preaching	Reading Staff team / bible study Feedback from laity	2 assessed sermons a term - one in each church.	Assessment sheets from IME book Reflection from supervision.

The following IME Phase 2 modules will be accessed during Year 1/2/3:

1. Briefing day and COI (20)
2. Moodle (2)
3. Induction Day (7)
4. Funerals (9)
5. Younger (33)
6. Preaching at funerals (5)
7. Your voice and caring for it (5)
8. CO and congregational development (5)
9. Joseph, Justice and Talent-spotting (6)
9. James Come (3)
- 10.

Total hours on IME2 modules: 95

APPENDIX 6: **Theological Reflection: A skill, a discipline and a process.** *Jill Mowbray and Andy Griffiths*

A SKILL

All ministers are assessed on their ability to show “developed skills as theologically reflective practitioners”; incumbent and pioneer path curates need in addition to show “sophisticated skills as theologically reflective practitioners”. Theological reflection makes sense of situations in ‘God’ terms and enables us to know how to respond¹⁰:

- In order to live missionally
- To be prophetic voices
- To challenge established narratives with a different story (a God story)
- To be involved in forming the people of God

It entails:

Prayerful listening.

- *Listen to Context
- *Listen to Community
- *Listen to Scripture, and the moving of the Holy Spirit

Spiritual Formation

- *Individual – prayer & bible-reading
- *Communal – Worship (the sacraments), Sabbath, Reflection, Giving (in money and service)

Three ‘self-skills’

- *Self-reflection.
- *Self-awareness.
- *Self-discipline.

A DISCIPLINE

Why does all this matter to us? It’s not that we are trying to make you academics, but we believe passionately that the spiritual habit and missional discipline of theological reflection will be the thing that enables you to become leaders for a church in mission, who can help others reflect on what God is doing in the world. Talk to us if you want to know more.

A PROCESS

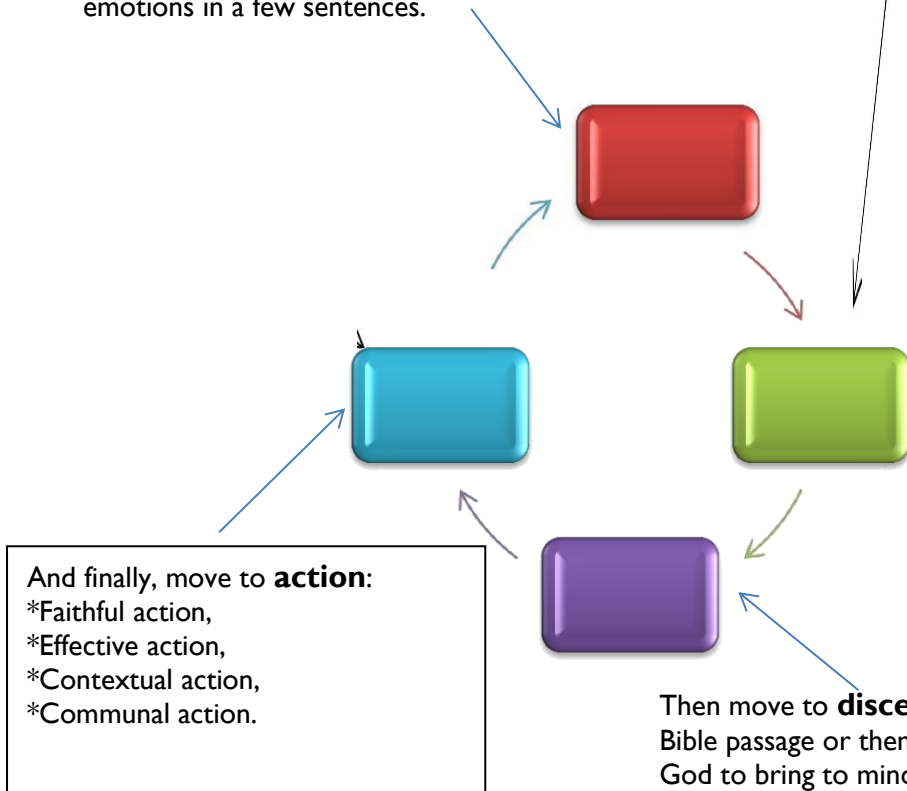
When we look at the pieces of written work new ministers produce, we are looking for most of them to follow something like the structure diagrammed on the next page – though not in an automatic, slavish way.

¹⁰ Michael Frost and Alan Hirsch, *The Shaping of Things to Come*, (Grand Rapids: Baker Books, 2013).

Then move to **analysis**. Issues are often multi-layered, so you need to hear different voices, different perspectives. There may be one issue, or many.

Start with **description**.
Be fully present. Give us both facts and emotions in a few sentences.

As you move from analysis to discernment, ask: What is the presenting issue? - What are the deeper issues? What theological issues are behind the deeper issue?



And finally, move to **action**:
*Faithful action,
*Effective action,
*Contextual action,
*Communal action.

Then move to **discernment**. Don't choose a Bible passage or theme at random – prayerfully ask God to bring to mind what is most relevant. Bring what you have observed and understood alongside the tradition. Look for the theme, a biblical/theological understanding of it, and key points or stories that illustrate it. Weave this story into the shared Christian narrative of HOPE. Sometimes, an aspect of your theology will be illuminated through your experience. And sometimes, it is the experience that must be re-examined in the light of your theology.

Example of a Theological Reflection: B... Park

The “one feature” I noticed was a park in the centre of the B... housing estate. It’s equipped with swings, a roundabout, a climbing frame; but it’s locked, has tape across one part of the perimeter like a crime scene, and is overgrown. When I asked why, I was told that drug gangs used to use it; its disuse predates lockdown. There are other parks nearby, notably a tarmacked area near W... School. However, this park feels cramped and artificial, and is not central to the residential area.

It made me feel that the estate is not given the respect that other, more affluent, areas have. In particular, neighbouring communities with a parish council take more care of children’s play facilities than is shown in this case – B... comes directly under the authority of the District Council. I was surprised to find that, when I mentioned the park to church members, they did not feel any strong sense that the park was “their problem” or concern – which raises the issue that congregations may not feel a sense of responsibility towards their parish, especially when (as in this case) most of the congregation are of a higher social class than the estate residents, and many of them travel some distance to attend church. Ironically, last year the church gave money to a charity in Malawi putting playgrounds into schools there.

When I came to God with this concern, a number of Scriptures came to me. A number of Psalms have a sense of a “broad” or “spacious” place, including Ps 18:19, Ps 31:8, Ps 118:5. A similar image is found in 2 Samuel 22:20, where David, delivered from Saul’s threats, says He brought me out into a spacious place; he rescued me because he delighted in me. Here spaciousness and delight are brought together into one idea; my mind turned to Psalm 23, where the shepherd makes the sheep lie down in green pastures. Space is theological; and so perhaps is grass. In the very next chapter of 2 Samuel, David describes the ideal king as “like the brightness after rain that brings grass from the earth”. So much of this world is like a long dark night or an overcast day filled with storms and dismal showers (or a cramped, tarmacked playground). So much of the time we can do little more than hunker down and hope the long night will pass, hope that we will survive somehow in a world where too often it seems that the little people, the marginalized and the poor and the powerless are overlooked if not actively shunted aside. But then the ideal king acts, and suddenly it’s as though the sun has come up over the eastern horizon, signalling that the long and dark night has fled away at last. It’s as though the rains that seemed so threatening have blown away and what is left is a world cleansed, restored, and newly verdant.

So during my curacy, I intend to pray for B... Park. But I also intend to do something about it – to listen to local residents, councillors, and police officers, to see if there is some way it can be opened. I long for the congregation to get a vision of “spaciousness” for the parish community. In the second year, I know we are going to be encouraged to do “action” of some kind – maybe this can be to open the park, in a way that does not facilitate drug gangs? This will not happen without getting local people “a seat at the table” with the decision makers, and I am keen to equip and train them with the skills, especially of telling the story of the estate in public, that they need. It will give me great satisfaction when the park is opened, but I’m not seeing that as in any way a “legacy” for me; when it is done, the local people will say “we did that!” – and they’ll be right.

Appendix 7: Personal Use of Social Media

We would ask each curate/Training Incumbent pair to commit themselves to a policy on use of social media.

At the least, this will entail signing up to the guidelines at www.churchofengland.org (accessed 29 March 2021):

- **Be safe.** The safety of children, young people and vulnerable adults must be maintained. If you have any concerns, [ask a diocesan safeguarding adviser](#).
- **Be respectful.** Do not post or share content that is sexually explicit, inflammatory, hateful, abusive, threatening or otherwise disrespectful.
- **Be kind.** Treat others how you would wish to be treated and assume the best in people. If you have a criticism or critique to make, consider not just *whether* you would say it in person, but the tone you would use.
- **Be honest.** Don't mislead people about who you are.
- **Take responsibility.** You are accountable for the things you do, say and write. Text and images shared can be public and permanent, even with privacy settings in place. If you're not sure, don't post it.
- **Be a good ambassador.** Personal and professional life can easily become blurred online so think before you post.

Some churches may in addition have more tailor-made policies. Here is one example, by kind permission of the Church of the Ascension PCC:

Social Media Policy

Your job role may require you to use social media as part of your role. In these circumstances it is a requirement that you set up, maintain and use relevant business social media accounts only.

Please be mindful of the following: -

- Be mindful that anything you publish is instantly available, now and in the future.
- Be yourself and do not use separate identities or pseudonyms online.
- Protect your own privacy and do not disclose any personal information.

We recognise and accept that personal blogs and social networking sites are a useful way of interacting socially with colleagues and friends. However, we expect certain standards of conduct to be observed to protect both our legitimate business interests, and employees from the dangers of inappropriate use. The principles apply equally to information or comments posted by employees from home or other personal computers and irrespective of whether the posts are done during working hours or in your own personal time.

We recognise that in your own private time you may wish to publish content on the internet. For the avoidance of doubt, such activities are expressly prohibited during work time or using our systems. There should only be limited use of chat rooms and personal social media forums, such as Facebook whilst at work, except for wholly business purposes.

When engaging in discussion, or making comment on social networking sites, even in your own time, you should be aware of the potential impact that comments may have. You may not post comments, messages or content which could be deemed by the line manager and/or PCC to be derogatory, defamatory, discriminatory, inappropriate or offensive in any way, or which could damage our reputation or working relationships, either internally or externally.

Appendix 8: Auditing the IME2 Programme

From time to time, we are asked to open the IME2 programme to auditors. This would typically be for those who, perhaps because they were ordained elsewhere in the Anglican Communion or in another denominational setting, are priests in good standing in the Diocese, but who have missed out on curacy. Auditors would not typically take the title of “curate”, but would access all appropriate parts of the curriculum, as long as the following four factors are in place.

1. Sponsorship by a Bishop

An auditor will be formally sponsored by a Bishop, who will be the Recruiter for safeguarding purposes. This sponsorship letter will include an explicit time period during which the auditing will take place and the nomination of a supervisor. When an episcopal area is in vacancy, ‘sponsorship’ will be held by the relevant archdeacon.

2. Supervision

Auditors will have a supervisor, typically a parish priest, who will

- *work with them to create a working agreement (probably a much simplified version of appendix 1 above)
- *help them compose a programme of study from the training brochure, at the beginning of each academic year (see 3. below)
- *work positively and collaboratively with them, overseeing the auditor in their ministerial role but giving them the chance to develop through taking initiative and collaboration
- *meet regularly with them for Supervision
- *write an annual report about them, and meet with them and a CMD officer each year to monitor their progress and enable the CMD officer to write a report to the sponsoring Bishop; Appendix 3 provides a template for such reports

3. Supplementary Training

As with a curate, 20% of an auditor’s ministerial time should be spent on supplementary forms of training. This is likely to include face-to-face input, modules on the virtual online network “moodle”, observation projects, and the writing of theological reflections (see appendix 6 above), but with great flexibility as to the particular experience, needs and vocation of the auditor. In reading the training brochure together, the supervisor and the auditor should not be constrained by rubrics saying that certain modules are compulsory for certain pathways, or intended for certain year groups; they should feel able and welcome to choose whichever modules and tools are appropriate to the auditor’s needs, as long as 20% of ministerial time is indeed spent on learning. (However, Safeguarding courses *are* compulsory). Appendix 2 above may be a useful tool for identifying skills that require development.

4. Licensing review

At the end of the auditing period, reports will be sent to the sponsoring Bishop both by the supervisor and the CMD Officer, using exactly the templates and formation criteria described in this handbook. The sponsoring Bishop will then decide whether

- *the auditor has fulfilled the appropriate formation criteria (for incumbent, pioneer or associate ministry)
- *the auditor has not fulfilled the appropriate formation criteria, but is likely to do so with further support (the sponsoring Bishop and CMD officer would then work together to put a further programme of training in place), or
- *the auditor is unlikely to fulfil the formation criteria. In this case, a continued license to minister in the Diocese of Chelmsford will not be given.