

Curate Training Handbook

Part 2: Documents
April 2024

For curates ordained before 2024



THE CHURCH
OF ENGLAND

Information

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Corporate Confidentiality Policy

Unless explicitly stated otherwise, any communication (verbally or in writing) with one member of the team (Sponsoring Bishop, Diocesan Director of Ordinands, Curate Training Officer, Curate Training Programme Officer) can be openly shared with the other members as considered necessary or appropriate.

If a TI or curate wishes to communicate something with the understanding that it will not be shared, this must be made clear from the outset, and does not apply to any safeguarding issues.

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Documents: An Introduction

This volume contains a range of documents which are relevant to curate training, from the review process, to skills checklists, supervision frameworks, and key dates.

Please note that some information may change during the year and all are encouraged to refer to the website for the latest version.

If you have any questions, please get in touch.

Working and Learning Agreement

Working and Learning Agreement for a Curate's Title Post Stipendiary/SSM/OPM/MSE



1) Introduction

- a) This agreement ensures that curate, training incumbent (TI) and Clergy Training Officer (CTO) have discussed, understood, and accepted the expectations of the training post and have a basis of understanding for working together.
- b) The agreement is between:
 - i) The Curate:
 - ii) The Training Incumbent:
The Parish / Benefice:
 - iii) The CTO (on behalf of the Diocese): Revd Canon Chrys Tremththamor

2) Basis of the Agreement

- c) The title post forms an important second element within IME (Initial Ministerial Education). During the curacy (IME Phase 2), the curate's education and training is primarily based in and focused on the parish/benefice to which they have been appointed.
- d) The curate works alongside an experienced TI and learns from them – by instruction, observation, feedback, reflection, and discussion. The curate should expect to play a full part in the life of the parish. In much of this they share in ministry with the TI and other ministers but in addition some tasks or areas of responsibility may be allotted to or taken on by the curate.
- e) The essence of a good curacy is an honest, committed, and open relationship, based on mutual loyalty and encouragement. The curate understands that he/she works under the direction of the TI and according to the structures put in place by the PCC. The TI respects the previous experience which the curate brings and ensures that s/he has time for family/friends, study and relaxation.

3) Duration of the Working and Learning Agreement

The WLA applies for the duration of the curacy. However, it should be regularly reviewed and updated in accordance with the guidelines outlined in the Curate Training Handbook.

4) Mutual expectations

The curate and TI discuss the nature of ministry in the parish or benefice and how the TI sees his/her role in relation to the congregation and community. Within this context, the training incumbent and curate will have expectations of each other. In broad terms these mutual expectations will include:

What the Incumbent can expect of the Curate	
Openness and honesty; a desire to learn; loyalty; commitment to developing spiritual life; appropriate awareness of differing responsibilities due to role; willingness to contribute; commitment to theological reflection; appropriate professional confidentiality; a developing understanding of boundaries.	Please add anything here:

What the Curate can expect of the Incumbent	
Support; loyalty; commitment to sharing parish life; commitment to supervision; sharing of wisdom and experience; clear, relevant, and timely feedback; opportunities to take risks and to grow; honouring the curate's existing experience; acknowledging curate's / family's needs; attending to their own needs; modelling good management of personal well-being; clarity about boundaries.	Please add anything here:

5) Training Needs

- f) It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with their TI and the CTO; to attend training days provided by the diocese or fulfil alternative requirements as laid out in the Handbook and to keep portfolios up to date.
- g) It is the responsibility of the TI and curate together to identify opportunities for training in the parish.
- h) The CTPO is responsible for providing details of the diocesan scheme for curate training. The CTO is responsible for ensuring review and assessment take place, and that reminders are sent for reports.
- i) Where grants are required the CTO can help advise on how to apply to the Diocese for the limited amount of money available for courses of study.
- j) The Bishop and senior staff expect all OPM curates to participate fully both in the Diocesan Pioneer Learning Community and the Curate Training Programme.

6) Supervisory and Working Arrangements

The TI and curate agree details of frequency and duration of supervision sessions. These should be **in addition** to staff/team or business meetings **and at least once a week to begin with for full time stipendiary curates (possibly reducing for fortnightly after the first year), and never less than once a month for SSMs.**

Supervision arrangements:	
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- a) It is the **responsibility of the curate** to keep appropriate records of the on-going supervision sessions, along with a list of any agreed action points.
- b) The **CTO** will ensure that the curate is advised of appropriate diocesan policy and procedures. The curate agrees to engage with the requirements of the scheme.

- c) It is the **responsibility of the curate and/or the TI** to inform the CTO if regular supervision sessions are not taking place or if they are not fulfilling their objective.

7) Allocation of time and expenses

The amount of time offered to parish ministry each week should be noted. For those in full time ministry this is FT. For part timers or SSMs the number of days or sessions should be noted. It is the responsibility of the TI to ensure the curate knows how and on what basis to claim expenses.

The amount of time offered to parish ministry:	
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8) Learning Agreement

Curate and TI need to note hopes and expectations for the training period. This initial discussion will be shaped by the National Formation Criteria, which will be the Assessment Criteria for the curate during IME2:

- A. Christian Faith, Life and Tradition
- B. Mission, Evangelism and Discipleship
- C. Spirituality and Worship
- D. Personality and Character
- E. Relationships
- F. Leadership, Collaboration and Community
- G. Vocation and Ministry within the Church of England

Please refer to the National Formation Criteria for IME2 to help to identify ways of practising / evidencing / learning key areas. When discussing these, please note any particular training needs identified during the curate's final college / course report, and please note any specific areas of interest or expertise.

9) Progression and Monitoring

The TI and the CTO will ensure that the curate is aware of the requirements for progression, including the procedures for supervision sessions, reviews and reports, and methods of assessment, in particular:

- a) the report at priesting; and
- b) the final assessment at the end of training, which will relate to the National Formation Criteria.

Most deadlines for the completion of tasks and submission of work are according to the guidelines set out in the Curate Training Handbook. Where these are not recorded, it is the responsibility of the CTO to provide the necessary information. The CTO will be responsible for initiating the process of setting review meetings and sending reminders several weeks before reports are due in.

- a) Unless otherwise stated, all reports and written work should be sent to the CTO who will forward them on to the Bishop and others as required.
- b) The CTO and TI will ensure that the curate is made aware of any inadequacy in his/her progress or standards of work below that generally expected, confirming this in writing and discussing any supportive action necessary.

- c) Any circumstances which might require deadlines to be modified or for the duration of the curacy to be extended beyond the expected period, suspended, or withdrawn should be fully discussed by all parties at the earliest opportunity.

10) The TI as learner, supervisor and assessor

- a) The TI is required to participate in training provision of the diocese.
b) The TI has a role in reporting at the end of the diaconal and final year, participating in reviews and assessments, and in recording the development of the curate against expected learning outcomes, set out under the National Formation Criteria.

11) Commitments

First commitment

We confirm that at our meeting on (date)
we committed ourselves to a productive and honest working relationship to facilitate the curate’s formation and preparation for a first post of responsibility, or assistant priest post for SSM, or a pioneer minister post.
We reached agreement on our roles and responsibilities as learner, supervisor, and CTO in accordance with the diocesan scheme and this learning agreement.

This agreement should be discussed either before or within three months of the curate’s ordination and completed by the end of September.

.....**Curate** **Incumbent**

Once signed, a copy of the agreement should be kept for reference by each party.

Second commitment

The PCC has agreed to full reimbursement of authorised expenses for your duties under this agreement. The system for payment of these has been agreed between the PCC, the training incumbent, and the curate.

..... **Curate** **Incumbent**

Third commitment

The curate has agreed to participate in the diocesan curate training scheme according to the details outlined in the Handbook and the TI will ensure that this is prioritised over parish events and will him/herself endeavour to attend relevant training sessions for TIs.

..... **Curate** **Incumbent**

Appendix - Curacy Learning Points against National Formation Criteria

<p>A. CHRISTIAN TRADITION, FAITH AND LIFE</p> <p>Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights.</p> <ul style="list-style-type: none">▪ Understand the Bible;▪ Interpreting Scripture;▪ Independent study of Christian beliefs and practices. <p>Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England.</p> <ul style="list-style-type: none">▪ Independent study of how Christian beliefs and practices shape moral life of individuals and communities;▪ Reflect critically on Christian doctrine and ethics.	<p>What opportunities will there be to explore these areas, and how will they be assessed?</p> <p>This should include practicalities such as frequency and timing of study time.</p>
<p>B. MISSION, EVANGELISM AND DISCIPLESHIP</p> <p>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.</p> <ul style="list-style-type: none">▪ Discern God's mission;▪ Engage in mission, evangelism, and apologetics;▪ Communicate the gospel;▪ Leading in mission and evangelism. <p>Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church.</p> <ul style="list-style-type: none">▪ Nurture others in their faith development;▪ Understand the Church of England's engagement with schools.	<p>What opportunities will there be to explore these areas, and how will they be assessed?</p>

<p>C. SPIRITUALITY AND WORSHIP</p> <p>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.</p> <ul style="list-style-type: none"> ▪ Different approaches / traditions of worship. <p>Ordained ministers demonstrate...</p> <ul style="list-style-type: none"> ▪ Reflective practice in preaching and in leading. <p>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.</p> <ul style="list-style-type: none"> ▪ Relate spiritual traditions to practices that sustain and develop their and others' spirituality. <p>Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church.</p> <ul style="list-style-type: none"> ▪ Help others discern God's presence. 	<p>What opportunities will there be to explore these areas, and how will they be assessed?</p> <p>This should include personal spiritual discipline for the curate, and practicalities of how often they lead worship.</p>
<p>D. PERSONALITY AND CHARACTER</p> <p>Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry.</p> <ul style="list-style-type: none"> ▪ Balance appropriate care of self with the care of others. <p>Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry.</p> <ul style="list-style-type: none"> ▪ Sacrificial impact of ordained ministry; ▪ Reflect on strengths, weaknesses, failures, gifts, and vulnerability. 	<p>What opportunities will there be to explore these areas, and how will they be assessed?</p>

E. RELATIONSHIPS

Ordained ministers ...

- are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.
- are able to handle and help resolve conflicts and disagreements, enabling growth through them.
- understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.
- 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 ...

- are able to live within the House of Bishops' Guidelines: *Issues in Human Sexuality* and engage positively with those with whom they differ.
- are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.
- understand policies and best practice in safeguarding and their application in a variety of contexts.

What opportunities will there be to explore these areas, and how will they be assessed?

F. LEADERSHIP, COLLABORATION AND COMMUNITY

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

- are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.
- are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.

What opportunities will there be to explore these areas, and how will they be assessed?

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

- are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.
- are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.

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 ...

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

- 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.

What opportunities will there be to explore these areas?

<p>Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...</p> <ul style="list-style-type: none"> ▪ understand the legal, canonical, and administrative responsibilities of those in public ministry within a mixed economy of church. ▪ show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgement. 	
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<p>ORDAINED PIONEER MINISTRY</p> <p>Ordained pioneer ministers are particularly flexible, resourceful, innovative, and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...</p> <ul style="list-style-type: none"> ▪ are able to plant, lead, and mature a fresh expression of church. ▪ are able to inspire and nurture the risk-taking of others ▪ enable others to develop the capacity to learn from failure and success. ▪ are proficient in contextualising the Church of England’s tradition and practices for a variety of models of fresh expressions of church. ▪ are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts. ▪ are able to identify, train, develop, and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts. ▪ are able and willing to develop sustainable, personal, and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network. 	<p>This section only to be completed if the curate is an OPM.</p> <p>What opportunities will there be to explore these areas, and how will they be assessed?</p>
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National Formation Criteria

The National Formation Criteria are used for all curate assessments within the Diocese of Peterborough.

Most curates will be familiar with these Criteria from assessment during IME1 (in theological college). The document below refers both to IME1 and IME2 (curacy). The column to focus on, is the one headed: 'At the end of IME Phase 2'.

The following information is taken from Formation Criteria With Mapped Selection Criteria For Ordained Ministry In The Church Of England, December 2014.¹

Structure of the Formation Criteria

Dispositions, understanding and skills

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 that are disposition-led [in shaded boxes] and emphasise the primacy and inseparability of character from understanding and skills:

Dispositions: *These are related to formational learning and character development.*

They represent the most important criteria: Knowledge, understanding, and skills are secondary to Christ-like character. However, disposition is not easy to assess:

Sometimes evidence may be more anecdotal and narrative than systematic.

Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection, and prayer

Understanding: *These are related in subject matter to the dispositions but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: Ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning.*

¹ https://www.churchofengland.org/sites/default/files/2017-10/formation_criteria_for_ordained_ministry_0.pdf

Skills: Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: Greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

Progression

The columns show a progression in the criteria from selection to completion of both phases of initial ministerial education (IME), including licensing for a post of incumbent status or equivalent responsibility.

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a personal commitment to Christian faith and an ability and openness to learning and formation. They ...	Ordinands are disciples of Christ who are growing in new insights through disciplined learning and reflection. They ...	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...
		understand the significance of the Bible for the church and the world through critical engagement with Old and New Testament texts and issues relating to their interpretation.	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.	
	should be able to communicate their faith effectively.	are able to use their exegetical and hermeneutical skills to interpret and communicate Scripture clearly in a variety of settings.	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.	
	should show a knowledge and understanding of the Christian faith.	understand Christian beliefs and practices: how they have developed in historical and cultural contexts and are interpreted today.	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.	
2.	Candidates should be able to respect and work with those whose understanding of Christian faith is different from their own. They ...	Ordinands are generous in their respect for the breadth and diversity of belief and practice within the Church of England. They ...	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...	
		understand how Christian beliefs and practices shape the moral life of individuals and communities.	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.	
	should have flexibility of mind and be able to reflect <i>and should have the potential to be a theological leader in mission.</i>	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society.	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.	are able to exercise theological leadership for the church in mission.

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a personal commitment to mission and evangelism. They ...	Ordinands have an articulate 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 ...	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 ...	Incumbents ...
	should have a knowledge and understanding of mission and evangelism.	understand holistic and contextual engagement with the world in Christian mission and evangelism from biblical, theological, historical, and ecclesial perspectives.		
	should be able to engage with contemporary culture.	are able to read the cultural, historical, economic, social, political, and religious context of a community, and to develop discernment of God's mission in and beyond the church.	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.	lead, enable, and release missional vision and faithful witness in and among those for whom they have responsibility.
		are able to engage in mission, evangelism, and apologetics appropriate to specific contexts both inside and outside the church.	are able to engage courageously in mission, evangelism, and apologetics in a range of contexts and particularly in local communities and churches.	
	should have effective communication skills for mission and evangelism.	are able to communicate the gospel sensitively and appropriately using a variety of media, both inside and outside the church.	are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.	enable others to articulate the gospel and participate in its proclamation.
	should be able to enable others in mission and evangelism <i>and potential for engaging in mission-shaped ministry</i> [post of responsibility]	enable others in mission and evangelism in a range of contexts.	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.
		understand the beliefs, practices and spirituality of another faith community and the nature of Christian mission in a multi faith context.		

2.

Ordinands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...

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

understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching, and preaching, including preparation for baptism and confirmation.

are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching, and preaching, including preparation for baptism and confirmation.

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.

C. SPIRITUALITY AND WORSHIP

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have a disciplined personal pattern of prayer.	<p>Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...</p> <p>understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.</p>	<p>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 ...</p> <p>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.</p>	Incumbents are sustained in the strains and joys of leadership by a life of prayer.
2.	Candidates should faithfully participate in corporate worship.	<p>Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...</p> <p>understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.</p>	<p>Ordained ministers ...</p> <p>are able to preach and lead worship competently in a limited variety of settings, using different forms of liturgy and reflecting on their practice.</p>	
			<p>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.</p>	

<p>3. Candidates' spirituality should be developing.</p>	<p>Ordinands are growing in the love of God and in Christ-likeness as members of the body of Christ through the grace of the Holy Spirit in their lives and ministries. They ...</p>	<p>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 ...</p>	
<p>understand historical and contemporary Christian spirituality grounded in Scripture and tradition.</p>			
<p>are able to relate spiritual traditions to corporate and individual practices that sustain their own prayer life and spirituality, and those of others of all ages and stages of life.</p>		<p>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.</p>	
<p>4. Candidates' spirituality should be world-engaging.</p>	<p>Ordinands have a spirituality that informs their relationship with others and their engagement with the world. They ...</p>	<p>Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...</p>	
<p>are increasingly able to discern God's presence and activity in the lives of others and in the wider world.</p>		<p>are able to help others discern God's presence and activity in their relationships and in the wider world.</p>	

D. PERSONALITY AND CHARACTER

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should display emotional stability, maturity, integrity, appropriate self-confidence, stamina, robustness, and resilience.	Ordinands are teachable, resilient, and psychologically stable in the face of pressure and changing circumstances. They ...	Ordained ministers show insight, resilience, maturity, and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...
		understand personality in relation to human flourishing, relating, and team work.		
		are able to balance care for others with care for self, including an openness to spiritual direction and support from others.	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.	encourage and enable colleagues to balance appropriate care of self with care of others.
2.	Candidates should display self-awareness and self-acceptance and a potential for self-development and growth.	Ordinands are growing in self-knowledge and commitment to Christ. They ...	Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...	Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...
		understand the sacrificial impact of a vocation to ordained ministry on the whole of life.	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.	
		are able to reflect with insight and humility on personal strengths, weaknesses, gifts, and vulnerability.	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.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.

E. RELATIONSHIPS

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates' relationships reflect the love and compassion of God. They ...	Ordinands seek to imitate the self-giving love and compassion of Christ in their relationships. They ...	Ordained ministers ...	Incumbents ...
	should be able to develop healthy personal relationships and to relate to people who are different from themselves.	are able to form and sustain healthy relationships inside and outside the church and with those with whom they differ.	are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.	
			are able to handle and help resolve conflicts and disagreements, enabling growth through them.	show skill and sensitivity in resolving issues of conflict within the church community.
		understand issues regarding human flourishing in relationships and Christian pastoral care.	understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.	
	should have the potential to exercise effective pastoral care.	are able to respond appropriately to pastoral situations and reflect critically on their own practice.	demonstrate good reflective practice in a wide range of pastoral and professional relationships.	are able to supervise others in the conduct of pastoral relationships.
2.	Candidates are people of integrity. They ...	Ordinands are people who respect others, demonstrating empathy and honesty in their relationships, learning from them. They ...	Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...	
	should be able to accept the standards of sexual morality expected of ordained ministers.	are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and relate empathetically to those with whom they differ.	are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.	
	should have the potential to develop healthy professional and pastoral relationships.	understand professional boundaries in ministerial practice and pastoral care.	are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.	
		understand policies and best practice in safeguarding.	understand policies and best practice in safeguarding and their application in a variety of contexts.	

F. LEADERSHIP, COLLABORATION AND COMMUNITY

	AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Candidates should have potential for exercising leadership. They ...	Ordinands seek to model their servant leadership on the person of Christ. They ...	Ordained ministers seek to model their servant leadership on the person of Christ. They ...	Incumbents ...
	should display a knowledge and understanding of leadership.	understand biblically and theologically informed perspectives on discipleship, leadership, and community formation especially in the changing and diverse contexts of the Church of England.		show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.
		understand issues of authority, responsibility, power, and group dynamics in relation to leadership and communities.	are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.	are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.
	should show effective communication skills, a potential for collaborating with others, and for exercising creative team leadership <i>[post of responsibility]</i> .	are able to exercise collaborative leadership as part of a team within a community.	are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.	are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward-looking approach.
2.		Ordinands share leadership by actively looking for and recognising the gifts of others. They ...	Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...	
		are able to release and enable others to fulfil their calling to ministry and mission.	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.	
			are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.	are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

AT SELECTION

AT THE END OF IME PHASE 1

AT THE END OF IME PHASE 2

POST OF RESPONSIBILITY

1.

Candidates should have an inner sense of call that is confirmed by others, that shows commitment to the Church of England and that shows how their vocation has changed them. They ...

Ordinands believe themselves to be called by God and the church to ordination in the Church of England. They ...

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 ...

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

should have understanding of ministry within the Church of England.

are able to articulate their calling to discipleship and to ordained ministry within the Church of England.

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

should have knowledge and understanding of the Church of England and show willingness to work with its diversity.

understand aspects of the history, diversity, and contemporary challenges of the Church of England and the Anglican Communion worldwide.

should have a realistic vocation that demonstrates fulfilment of the selection criteria for ordained ministry within the Church of England.

understand the sacrificial nature and theological underpinning of different ministries in the Church of England and of the ordained ministry to which they are called within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

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.

2.

[Redacted]

Ordinands are rooted in corporate worship in the traditions and practices of the Church of England. They ...

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 ...

[Redacted]

understand the Church of England's role and opportunities for Christian ministry and mission in a range of public settings, agencies, and faith communities, including schools.

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.

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

3.

Candidates' vocation should be informed and obedient.

Ordinands are ready to be accountable and obedient in receiving and exercising ordained ministry as a deacon within the Church of England. They ...

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

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

understand the significance of the legal, canonical, and administrative responsibilities of the newly ordained within a mixed economy of church.

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

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

are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry.

show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgement.

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

ORDAINED PIONEER MINISTRY

AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
<p>Pioneer ministry candidates should have a clear vision of the place of their envisaged ministry within the wider church's response to God's mission to the world and a demonstrable track record of innovation and initiative. They ...</p>	<p>Pioneer ministry ordinands' approach to mission and ministry beyond the existing church is particularly flexible, resourceful, innovative, and entrepreneurial. Thriving in unfamiliar cultures and contexts, they ...</p>	<p>Ordained pioneer ministers are particularly flexible, resourceful, innovative, and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...</p>	<p>Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ...</p>
<p>should have demonstrable self-motivation and a realistic and informed vocation to plant fresh expressions of church within contemporary culture.</p>	<p>understand and are involved in the praxis of planting fresh expressions of church.</p>	<p>are able to plant, lead, and mature a fresh expression of church.</p>	<p>understand the legal, canonical, and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.</p>
<p>should have well developed abilities to initiate change and enable others to face it in a flexible, balanced, and creative way.</p>	<p>are unafraid to take risks in developing enterprising forms of mission.</p>	<p>are able to inspire and nurture the risk-taking of others.</p>	
	<p>are capable of learning from both failure and success.</p>	<p>enable others to develop the capacity to learn from failure and success.</p>	
	<p>understand and practice the contextualisation of liturgy, sacrament, and the ministry of the word, and the role of the ordained minister in this.</p>	<p>are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.</p>	
<p>should have the capacity to evangelise beyond the culture of the church.</p>	<p>are able to disciple and nurture the faith of adults and children in fresh expressions contexts.</p>	<p>are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.</p>	
		<p>are able to identify, train, develop, and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.</p>	<p>are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.</p>
	<p>understand how to develop sustainable, personal and communal support in a fresh expression context within a mixed economy.</p>	<p>are able and willing to develop sustainable, personal, and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.</p>	

Supervision

There are many ways of structuring supervision meetings and asking questions to facilitate learning. Below are some suggested and models/formats:

Suggested format to record Supervision Sessions

<i>Curate:</i>	<i>Date of Supervision:</i>
<i>Log of ministry since last meeting:</i>	
<i>e.g. Worship leading / pastoral visiting / parish office admin etc.</i>	
<i>Curate's reflection / discussion on ministry experience</i>	
<p><i>Including questions for continued reflection:</i></p> <p><i>How is my understanding of God developing?</i></p> <p><i>How is my understanding of diaconal / priestly ministry developing?</i></p> <p><i>What aspects of ministry most feed my sense of vocation?</i></p> <p><i>What is God showing me / teaching me about myself at the moment?</i></p>	
<i>Other aspects of the curate's ministry and development, including forward planning</i>	
<i>Record of decisions taken</i>	
<i>Actions / agenda for next supervision meeting</i>	

Questions to help in learning from an experience:

Adapted from Palmer, Burgess, and Bulmer, Reflective Practice in Nursing. Oxford: Blackwell, 1994.

Description of an experience

A simple series of questions to help in analysing an experience:

Phenomenon	<i>Describe the 'here and now' experience</i>
Causal	<i>What essential factors contributed to this experience?</i>
Context	<i>Who else was involved in the background?</i>
Clarifying	<i>What are the key processes (for reflection) in this experience?</i>

Reflection on an experience

A series of questions to help further reflection:

- What was I trying to achieve?
- Why did I intervene as I did?
- What were the consequences of my actions for:
 - myself?
 - the parishioner, person, or family I was ministering to?
 - colleagues, team members, and people I work with?
- How did I feel about the experience when it was happening?
- How did the people I was ministering to feel about it?
- How do I know how they felt about it?

Influencing factors

- What internal factors influenced my decision-making?
- What external factors influenced my decision-making?
- What sources of knowledge did/should have influenced my decision-making?

Could I have dealt better with the situation?

- What other choices did I have?
- What would be the consequences of these choices?

Learning

- How do I *now* feel about this experience?
- How have I made sense of this experience in the light of past experiences and future ministerial practice?
- How has the experience changed my ways of knowing:
 - empirically?
 - theologically?
 - ethically?
 - personally (i.e. about myself)?

Seven Stage Model for analysis of a situation or project

Adapted from Diocese of Derby IME2 Handbook.

Stage 1: Gathering Information

Analysis What is the present situation? Who is involved? What resources / limitations are there?	Supervisor's input Listening / observing non-verbal signals Clarifying understanding / checking out / encouraging
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Stage 2: Diagnosis

Analysis What are the important elements of the situation / project? What part is curate playing? How are they affected?	Supervisor's input Facilitating diagnosis; analysis; help curate understand their approach; objectivity; facilitating discernment.
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Stage 3: Options

Analysis Assessing possible ways forward. Checking if more information is needed	Supervisor's input Facilitating decision making; holding boundaries
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Stage 4: Priorities

Analysis Where does the focus need to be? Are there things to be done/ issues to be addressed before other action?	Supervisor's input Providing challenge, summarizing, encouraging decision making
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Stage 5: Realistic objectives

Analysis Short / medium / long term? Strategies for reaching objectives are agreed. Obstacles? Who will be affected?	Supervisor's input Provide challenge on objectives (time frame and monitoring). Teach and model framework.
--	---

Stage 6: Action plan

Analysis What is the next step / steps? Who will do what? Timetable?	Supervisor's input Encourage and / or challenge action. Summarise.
--	--

Stage 7: Review the plan at the next session

Analysis Review	Supervisor's input Facilitate Review
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Sermon Assessment Forms

Please feel free to use and adapt these forms.

Form 1: Assessment of a sermon on a biblical passage

This form can also be used for self-assessment. Where a group are assessing, each person might concentrate on 2 or 3 aspects. Depending on the topic, a sermon may not necessarily score highly in every section. Please add comments as necessary.

Name of curate _____

Type of service & congregation _____

Time, date, church season _____

Bible readings _____

Theme or title _____

Aim of sermon _____

Circle numbers below to indicate assessment and add any comments you wish at each section and also at the end.

	<i>Relation to Bible</i>					
Misinterpretation or unrelated to Bible passage	1	2	3	4	5	Presents valuable truth from Bible passage
	<i>Appropriate level</i>					
Too elementary or too hard for congregation	1	2	3	4	5	Appropriate level for congregation to understand
	<i>Structure</i>					
Confused no sense of getting anywhere	1	2	3	4	5	Clear structure and sense of progressions
	<i>Language</i>					
Boring, technical words, long involved sentences	1	2	3	4	5	Vivid everyday words, simple sentences
	<i>Relevance</i>					
Not related to people's situations and concerns	1	2	3	4	5	Relating to people's situations and concerns

Interest

Difficult to concentrate, mind wanders	1	2	3	4	5	Grabs and holds attention
	<i>Making a difference</i>					
Nothing to change or develop people	1	2	3	4	5	Gives people a challenge, encouragement, or insight
	<i>Practical application</i>					
Does not provide any practical help	1	2	3	4	5	Helps people change attitude, behaviour, or understanding
	<i>Use of illustrations</i>					
No, or inappropriate, illustrations	1	2	3	4	5	Clear and pertinent illustrations
	<i>Audibility</i>					
Difficult to hear	1	2	3	4	5	Easy to hear words
	<i>Variety in delivery</i>					
Monotonous	1	2	3	4	5	Changes of pace, pitch, volume
	<i>Expression & conviction</i>					
Doesn't appear to feel what is said	1	2	3	4	5	Manner of speaking brings out meaning of words and expresses preacher's commitment
	<i>Rapport</i>					
Just focused on script	1	2	3	4	5	Aware of congregation and responding to them
	<i>Time</i>					
Should have stopped sooner	1	2	3	4	5	Would have liked to hear more

What would you be likely to remember/want to take from the sermon?

What would you particularly like to commend about the sermon?

In what ways might the preacher improve his/her message and/or delivery?

Any further comments, here or on a separate sheet:

Form 2: Assessment of a sermon not primarily on a biblical passage

Name of curate.....

Name of church.....

Type of service (e.g. Eucharist/ Service of the Word/ All age/ Parade etc.)

.....
Date and day in church calendar.....

Thank you for taking time to fill in this form. It is always helpful for preachers to know how their sermons are received. It will be most useful if you can fill in this review form as soon after hearing the sermon as possible. We know you will fill it in with the best interest of the curate and their future congregations in mind. The curate will work with the training incumbent on the comments you give, so do not be afraid of saying if you feel some things could be improved!

How well did the sermon fit in with the service as a whole?

How did the sermon relate to the Bible readings?

What sort of language did the preacher use:

- *was it clear?*
- *were academic/jargon words used?*
- *was it inclusive?*

Was there a train of thought in the sermon?

If so, how clear was it?

Was the sermon too long? Too short? Right length?

Did the preacher use parables and/or stories?

If so did they work?

Did the preacher use humour?

If so, did it work?

How did the preacher use her or his:

- *voice (e.g. could you hear easily? did they shout/ did they sound enthusiastic or bored? etc.)*
- *body language (e.g. did they walk around or use hands and arm movements that helped or distracted?)*
- *eye contact? (e.g. did they look at their notes all the time /did they look at the people from time to time?)*

Did you feel the preacher was personally involved in what he or she was saying?

Did the sermon make you think or stir you up to do something?

If you have any other comments please add them here or on a separate sheet of paper.

It would be helpful if you signed this sheet:

Please return this form to the curate or the person who gave it to you.

Worship Leading Feedback Form

The aspects of the service on which we ask you to comment are things that can be noticed and can be a matter for development. The feedback is not an assessment of the worship itself, nor of your own experience of worship, and we recognise that what is happening inwardly to those participating in the worship, or responding to the work of the Holy Spirit through fellowship, can never be quantified or assessed. This is an opportunity to offer encouragement for those leading worship in their ministerial development.

Date:

Name of curate leading worship:

Type of service being led:

Encouragement

What was particularly helpful or good in the way the service was planned or conducted?

Level of preparation

Did the service reflect careful preparation? Was any choice of optional material appropriate? And was it faithful to the form being used?

Flow and rhythm

How were the different elements linked and in what way was the congregation helped to both hear and respond to God? Was there a flow and conversation with God or was it a dialogue with the service leader?

Level and appropriateness of introductions

Did what was said contribute to the flow of the service or become intrusive and prevent involvement in worship?

Use of voice and manner

*Was the approach authoritative, friendly, warm, off-putting, confident, diffident etc?
Are there any helpful pointers that can be given to improve voice and manner?*

Appearance

Did anything distract from the focus on God – e.g. over casual, messy, or inappropriate clothing, mannerisms, approach?

Timing

Did the service start and finish on time? Was it rushed or did the choice and execution of the content fit well into the time available?

Format

Comment on the shape of the service and its content if freedom were given for creating the liturgy.

Other comments

Please return this form to the curate or the person who gave it to you

Training Agenda

Most areas of ministry will be covered through the everyday practice of ministry and meetings with the incumbent for supervisory reflection, but some areas may be noted for specific attention during different phases of a curacy. The training agenda helps with this process by identifying:

- *gifts and existing areas of expertise which might be strengthened further;*
 - *perceived gaps in experience, confidence or skill;*
 - *issues raised in review which need to be addressed.*

Those on 3 year curacies are asked to identify 3 – 5 areas at Year 1 & 2 reviews. Those on 3-5 year curacies are asked to identify 2 – 3 areas at Year 1 & 2 reviews.

Below is a template for each area of the training agenda

Template for Training Agenda

Curate's name:

Training incumbent's name:

Date:

Area of Ministry: Please identify which of the Formation Criteria you are addressing. (e.g. 'C Spirituality and Worship'; 'D Relationships'.
Brief notes of your experience/work in this area:
Particular features of this area to be worked on:
What is being aimed for and how might you know it has been achieved? Timing
What methods are going to be appropriate:
Who might provide the experience/training/resources:

Please create more of the above templates for each area identified

Pastoral Visiting Form

This is adapted from Appendix B in John Foskett and David Lyall, Helping the Helpers: Supervision and pastoral care. London: SPCK, 1988.

Date of visit: **Number of visits:** **Initials of person visited:**

Location: (e.g. home or hospital etc.):

Length of visit:

<p>Known facts <i>Include all known details about person being visited – age, sex, religious affiliation, reason for visit, etc – the situation / occasion of the visit.</i></p> <p>Background observations and assumptions <i>Include plans and expectations for the visit, what you observed and felt as it began, the appearance of the person visited, etc.</i></p> <p>Summary of visit <i>Record an overview of the visit including your thoughts and feelings, observations and intuitions.</i></p> <p>Analysis:</p> <p>Person <i>Record here what you think the person was feeling and thinking during the visit and how he or she is as a result of it. Why do you think this?</i></p> <p>Visitor <i>Record what was happening to you during the visit, where you think you succeeded and/or failed in your offering of pastoral care.</i></p> <p>Theological reflection <i>Record here the implicit and explicit beliefs and meanings expressed. Note any themes or associations with biblical or theological ideas. Discuss any ethical issues or dilemmas.</i></p> <p>Future Aims <i>Record what you hope or intend to do next.</i></p> <p>Why this visit? <i>Record here why you chose to write up this conversation and what you feel and think about it now.</i></p>	<p>Supervisor's comments</p>
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What makes a good portfolio?

*These pointers may be helpful as you put your portfolio together. Please do remember that the portfolio is **not** designed to be exhaustive. The intention is for it to be an enjoyable and formative way of learning and building strong habits of theological reflection. The portfolio assessors (PA) will contribute to this by commenting on strengths, offering encouragement, highlighting gaps for further attention.*

The important question is not 'What have I done?' but 'What have I learnt?'

The portfolio should be more than mere descriptions of successful experiences. Rather, there should be conscious engagement with the ups and downs of ministry, and so it will be important also to include things which have not gone as well as you would have liked. This will help develop a resilient and thoughtful approach to ministry, with a flexible capacity to learn from both positive and negative experiences.

Theological reflection

Theological reflection should be woven throughout the process. How does Scripture (and tradition) speak to the experience being reflected upon? What parallels are there and what might be learnt?

The shape of the portfolio

Think about the overall shape of the portfolio and choose reflections and material that over the year will build to cover as wide a range of the assessment categories as possible, with clear cross referencing. (There is a sheet to help with this that should be included at the front of the portfolio.)

Additional relevant material

Whilst the required elements of the portfolio need to be followed for each year, feel free also to add other relevant material, depending on your areas of interest. Poetry, art, and music can be a very effective way of enhancing the portfolio.

Presentation

Present the work clearly and organise it in such a way that it is easy for the PA to read. Please do provide a cross reference between the elements of your portfolio and the categories assessment (see a suggested template below).

Template for Cross Referencing Portfolio with Formation Criteria

This template may be used to cross-reference the Formation Criteria with the contents of a portfolio, at the end of each piece, or in a block. In each case, please itemise the content (eg, essay) and indicate which elements of Criteria are being evidenced, and where the evidence is to be found (if this is not immediately obvious).

<i>Content of Portfolio</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>	<i>F</i>	<i>G</i>	<i>(H)</i>	<i>Note on the evidence</i>
	1	1	1	1	1	1	1	1	
			2						
	2	2	3	2	2	2	2	2	
			4						

<i>Content of Portfolio</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>	<i>F</i>	<i>G</i>	<i>(H)</i>	<i>Note on the evidence</i>
	1	1	1	1	1	1	1	1	
			2						
	2	2	3	2	2	2	2	2	
			4						

<i>Content of Portfolio</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>	<i>F</i>	<i>G</i>	<i>(H)</i>	<i>Note on the evidence</i>
	1	1	1	1	1	1	1	1	
			2						
	2	2	3	2	2	2	2	2	
			4						

<i>Content of Portfolio</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>	<i>E</i>	<i>F</i>	<i>G</i>	<i>(H)</i>	<i>Note on the evidence</i>
	1	1	1	1	1	1	1	1	
			2						
	2	2	3	2	2	2	2	2	
			4						

An Example of Cross Referencing

Taken from a curate's essay

'A theological reflection on your experience of ministry as a deacon'

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Relevant Criteria: A1, A2, B1, B2, C2, C3, C4, D1, D2, G1

Ministry Skills and Task List

This is included as an extra resource for considering the breadth and range of ministry covered – or not. Not everything on this list is necessary; it is here as another tool which may prove helpful to some.

Personal Development

Spirituality and prayer life: Daily Office, quiet time, prayer styles, spiritual director.
Reflection on role and work.
Awareness of own learning style.
Awareness of need for good administrative skills.
Continuing theological reflection/making connections to daily life and work of laity.
Development of appropriate working rhythm, including time off, retreats etc.
Awareness of sexual dynamics in working relationships.
Understanding of confidentiality.

Conduct of Worship

Requirements of Canon Law regarding worship.	All-age worship.
Familiarity with newly authorised services.	Writing and planning special services.
1662 Holy Communion.	Reading, speaking & singing in church.
1662 Morning or Evening prayer (sung).	Leading intercessions.
CW Communion: orders 1 & 2	Choosing music & liaison with musicians.
C.W. Morning & Evening prayer (full)	Preparing the church & books for worship.
Baptisms and weddings – C.W.	Preparing the communion vessels.
Blessing after civil marriage.	Practical awareness of traditions other than own (e.g. use of vestment, incense).
Funerals.	
Holy week.	

Preaching

Parish Eucharist.	Weddings and Funerals.
All-age worship.	To non-regular churchgoers (e.g. Civic occasions).
Youth services etc.	
Preparation of audio/visual aids.	

Mission and Evangelism

Awareness of local context, in particular the social profile.
Developing theology, understanding and practice of mission.
Knowledge/experience of new mission ideas.
Ability to present the Gospel message to those with little or no church background.
Experience of using one of the evangelism resources, e.g. Alpha, Emmaus etc.
Fresh Expressions – reading/experience.

Pastoral and Education

Knowledge of how adults learn.
Confirmation preparation - adults.
Awareness of current issues in society,
e.g. race, gender, sexuality etc.
Baptism preparation/follow up.
Marriage preparation.
Marriage requests e.g. from divorced
people or cohabitants.
Banns; wedding blessings.
Special licences/Archbishop's licence.
Funeral visiting.
Teaching about prayer.

Home Group leadership.
Bible study leadership.
Pastoral visiting.
Visiting the sick at home/hospital.
Ministry to the sick and dying in hospital or
at home.
Healing services.
Ministry in an institutional setting e.g.
prison, old people's home.
Working with volunteers.
Counselling/listening skills and awareness
of own limitations.

Parish Organisation Skills

Preparation for & chairing of meetings.
Legalities of lay officers.
PCC & APCM paper/email management.
Time management.
Presentation skills & parish publicity.
The keeping of records.
Church registers.
Churchyards and DAC & Faculties.
Legalities of worship including interfaith &
ecumenical worship.
Simple accounting & budgeting.

Managing parish finances fees &
expenses.
Long term planning & development.
Goal/objective vision setting and
evaluation.
Writing magazine articles.
Working with the media.
Legal requirements for youth workers
including Child Protection.
Personal safety awareness.

Working with Children and Youth

School Assemblies.
Communion before confirmation.
Confirmation - children & young people.
Youth work.

Sunday school.
Involvement in a church youth group.
Children's work.

Additional Skills

Emergency baptism in hospital.
Local incident emergency plans.
Blessing of objects, homes & people.
Encountering the mentally ill.
Anointing the sick.
Thanksgiving for birth of a child.

The churcing of women.
Death of babies - including stillbirth,
abortion, miscarriage.
Sudden death e.g. accident, suicide,
major incident.

Areas of Expertise

Schools - primary and secondary e.g.
school governor.
Mental health issues.
Working with those with a disability.
Work amongst deaf people.
Community development.
Supporting laity in church life.

Supporting laity in secular life - work and
community involvement.
Interfaith dialogue.
Effective teaching of the Christian faith.
within a changing culture.
Equal opportunities.
Media skills.

Chaplaincy work - industrial, hospital, etc.
Tourism and use of church buildings.
Rural ministry.

Urban and inner city ministry.
Suburban ministry.
Spiritual direction/counselling.

Ministry and Leadership

Knowledge of own leadership style and ability to work in other ways.
Work with lay/other clergy in developing ministry/mission.
Collaborative leadership - knowledge and experience.

Work with SSM/stipendiary.
Work with lay ministry.
Work with a ministry team.
Working with volunteers.
Dealing with conflict.
Work with sector ministries.

Links with the Wider Church

Awareness of diocesan resources + policy.
Involvement in local deanery chapter. Links with other local churches and Christian councils, L.E.Ps.
Awareness of national church structures
Awareness of worldwide Church.

Legal, Administrative, and Managerial Task List

The following areas should be completed by stipendiaries and considered by others in order that the curate is confident in their management of ministry before moving to a position of responsibility.

Skills and Wisdom

Management over these areas is necessary for basic competence in a number of incumbency tasks, and it is these tasks that this chart is checking for rather than spiritual, mission, or ministerial development. As well as knowledge there is a need to develop wisdom about what is possible and advisable. Therefore, reflecting with the TI on how difficult decisions are taken in relation to some of these areas may be very helpful for curates in learning not only the skills of fulfilling a task, but also its parameters and potential consequences.

Timing and Tasks

The timings suggested in the second column are for guidance only. Issues can be dealt with as they arise. There will be a session in the final stages of curacy to cover some specific issues surrounding legalities, and pointing out where resources can be found.

The aim is to include as many tasks as possible on this list. Most things are obvious, but this chart can help curate, TI and diocese keep track of the areas which have been covered. If you find omissions in the list, please let the CTO know.

Detailed List

Basic legal knowledge

Task	Do by	Tick	Comments
Registers & forms: Services Baptisms Funerals Weddings	1 st year 1 st year 1 st year 2 nd year		
Confirmations – Register & returns	Final year		
Marriage licenses and law	2 nd year		
Data protection & records	1 st year		

Financial

Task	Do by	Tick	Comments
Fees – collection, assigning ...	1 st year		
Annual accounts and reports (may be done with treasurer)	1 st year		
Tax (personal)	1 st year		
Church Accounts	Final yr		
Insurance – buildings etc...	Final yr		

Basic building knowledge

Task	Do by	Tick	Comments
Inventory	Final yr		
Quinquennial	Final yr		
Grant making bodies	Final yr		
Faculty application	Final yr		
Churchyards, burials, ashes Memorials - regulations	1st - 3 rd years		
Church Halls	Final yr		
Log book – purpose & update	1st - 3 rd years		

Required policies and processes

Task	Do by	Tick	Comments
Safeguarding children, young people, and adults: - attend training - parish policy - parish processes	1st year 2nd year 2nd year		
Disability policy and process	Final yr		
Health and safety	Final yr		

Parish organisation

Task	Do by	Tick	Comments
Electoral roll issues	Final yr		
APM and APCM	Final yr		
Papers a/c to charity law	Final yr		
Conduct of meetings	Final yr		
Elections –wardens, PCC	Final yr		
PCCs & Synods, Legalities, Agendas, Chairing & conduct of meeting, PCCs as employers, Variations – teams / groups	Final yr		
Archdiaconal Visitations – silver and annual letters of enquiry	Final yr		
Sources for help - legal/ admin/diocese	Final yr		
Charities – law & parish charities	Final yr		
I.T.- use & over use	Final yr		
Schools – knowledge of clergy role and legal position in church or community schools	Final yr		

Personal organisation

Task	Do by	Tick	Comments
Filing system	1st yr		
Paper management	3rd yr		
Time management	3rd yr		
Expenses, time off	1st yr		
Care of parsonage houses	1st yr		

Feedback form for Curates at the End of Year 1 and Final Year

Feel free to expand boxes

Curate's name:

Parish/benefice:

Training incumbent's name:

Regarding your incumbent:

a	Has s/he been present throughout the duration of your curacy?	Yes / No																				
b	Did s/he participate in the diocesan training associated with supporting you as a training incumbent?	Yes / No / Sometimes																				
c	How far (4 being fully, 1 being very little) has your incumbent: <ul style="list-style-type: none"> • Shared his/her faith story (past & present)? • Discussed his/her own strengths & weaknesses? • Reflected with you about how his/her personality informs their ministry? • Worked to develop an appropriate relationship with you? 	<table style="width: 100%; border: none;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%; text-align: center;">1</td> <td style="width: 25%; text-align: center;">2</td> <td style="width: 25%; text-align: center;">3</td> <td style="width: 25%; text-align: center;">4</td> </tr> <tr> <td></td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> <tr> <td></td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> <tr> <td></td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> </table>		1	2	3	4		1	2	3	4		1	2	3	4		1	2	3	4
	1	2	3	4																		
	1	2	3	4																		
	1	2	3	4																		
	1	2	3	4																		
d	How far has your incumbent taken seriously your curacy as a training post, rather than see you as an 'extra pair of hands'?	1 2 3 4																				
e	How far has your past experience before ordination been valued?	1 2 3 4																				
f	How well has your incumbent helped you integrate your study (both prior to ordination and since) with your experiences of ordained life?	1 2 3 4																				
g	How well has your incumbent adapted to who you are & how you learn best?	1 2 3 4																				
h	Have you had regular supervision meetings? Have you had regular staff meetings to discuss business? Were these meetings obviously different?	Yes / No / Sometimes Yes / No / Sometimes Yes / No / Sometimes																				
i	How clear are you about the essence of your incumbent's theology? How far were the differences between you respected and creative?	1 2 3 4 1 2 3 4																				
j	To what extent have you been given opportunities to try new things? To what extent have you been delegated real responsibility? How far have you helpfully been stretched outside your comfort zone?	1 2 3 4 1 2 3 4 1 2 3 4																				
k	How far has your incumbent 'gone the extra mile' to support you in your training?	1 2 3 4																				

l	How highly has your incumbent valued your participation in the diocesan curate scheme and other CMD opportunities?	1	2	3	4
m	To what extent would you say your working relationship has set a good example of collaborative ministry within your church community?	1	2	3	4
n	How far has your incumbent been a good example to you regarding commitment to the wider life of the diocese (e.g. deanery, diocesan events, groups, parish share)?	1	2	3	4

Regarding your parish

a	My parish has offered a wide range of ministerial opportunities	1	2	3	4
b	My parish has had realistic expectations of <ul style="list-style-type: none"> • Me • My family 	1	2	3	4
c	The housing provided with the post has been suitable	1	2	3	4
d	My parish has taken seriously my curacy as a training post, rather than seen me as an 'extra pair of hands' <ul style="list-style-type: none"> • I have felt supported whilst working out what being ordained means • I have been helped by constructive feedback about my public ministry • I have gained insights into areas of ministry about which I knew little 	1	2	3	4

As you think about your training incumbent:

What one thing would you look back on with the greatest appreciation?
What one thing could have made your curacy a better experience?

As you think about your training parish:

What one thing would you look back on with the greatest appreciation?

What one thing could have made your curacy a better experience?

If there is anything else you would like to add please use this space:

Key Dates and Deadlines 2025

1st Year Review process: April - May	
Email to curates, TIs, Reviewers, and PAs outlining the review process	w/b 03 February
<i>Palm Sunday - end Easter Week</i>	<i>13 April – Sat 26 April</i>
Portfolios submitted by	14 March
Lay references and portfolio assessment by	11 April
Review meetings by	Last week April/First week of May
Training incumbent reports	Within a week of the review meeting
<i>Portfolio Assessment, Lay References, WLA, Training Agenda, and pre-review notes to be with the CTO and Reviewer at latest 48 hours before the review meeting. The Incumbent's report must be with the CTO and Reviewer before the Reviewer writes the report.</i>	
Reviewers write reports	By 23 May
Reports to Bishop	By 30 May
2nd Year Review process: February and March	
Email to curates, TIs, ACTOs and PAs outlining the Review Process	w/b 30 December
Portfolios in by	24 January
Review meetings	Last week of February/First two weeks of March
Portfolio Assessment by	21 February
<i>Portfolio Assessment, WLA, Training Agenda, and pre-review notes to be with the CTO and Reviewer at latest 48 hours before the review meeting.</i>	
Reviewers write reports	By 28 March
Reports to Bishop	By 04 April
Final Year Review process: February and March	
Email to curates, TIs, ACTOs and PAs outlining the review process	w/b 30 December
Portfolios in by	24 January
Lay references and portfolio assessment by	21 February
Review meetings	Last week of February/First two weeks of March
Training incumbent reports	Within a week of the review meeting
<i>Portfolio Assessment, Lay References, WLA, Training Agenda, and pre-review notes to be with the CTO and Reviewer at latest 48 hours before the review meeting. The Incumbent's report must be with the CTO and Reviewer before the Reviewer writes the report.</i>	
Reviewers write reports	By 21 March
Reports to Bishop	By 28 March

Information

For all queries relating to the programme of Curate Training Events (days and Wisdom in Ministry), please contact:

Revd Morna Simpson, Curate Training Programme Officer
morna.simpson@peterborough-diocese.org.uk
01604 887000

For all other queries relating to Curate Training, please contact:

Revd Canon Chrys Tremththanmor, Clergy Training Officer
Chrys.Tremththanmor@peterborough-diocese.org.uk
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