

# Curate Training Handbook

Part 2: Documents  
July 2024

For those ordained 2024 onwards

## **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.

# Contents

<b>DOCUMENTS: AN INTRODUCTION</b> .....	4
<b>Working and Learning Agreement</b> .....	5
<b>National Formation Framework</b> .....	13
Structure of the Formation Qualities .....	13
<b>Supervision</b> .....	24
Suggested format to record Supervision Sessions.....	24
Questions to help in learning from an experience.....	25
Seven Stage Model for analysis of a situation or project .....	26
<b>Sermon Assessment Forms</b> .....	27
Form 1: Assessment of a sermon on a biblical passage.....	27
Form 2: Assessment of a sermon not primarily on a biblical passage.....	29
<b>Worship Leading Feedback Form</b> .....	31
<b>Training Agenda</b> .....	33
Template for Training Agenda.....	33
<b>Pastoral Visiting Form</b> .....	34
<b>What makes a good Portfolio?</b> .....	35
<b>Template for Cross Referencing Portfolio with Formation Criteria</b> .....	36
<b>Ministry Skills and Task List</b> .....	38
<b>Legal, Administrative and Managerial Task List</b> .....	41
Detailed List .....	41
<b>Feedback form for Curates at the end of Year 1 and Final Year</b> .....	44
<b>Key Dates and Deadlines 2025</b> .....	47

## **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

Curacy Beginning 2023



### 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 Tremththanmor

### 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 Qualities for the curate during IME2:

1. *Love for God*
2. *Call to Ministry*
3. *Love for People*
4. *Wisdom*
5. *Fruitfulness*
6. *Potential*
7. *Trustworthiness*

Please refer to the National Formation Qualities 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 Qualities.

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.

- 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 October.**

..... **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**



## Working and Learning Agreement For Training Incumbents and Curates

**Curate**

**Category of ministry**

**Incumbent**

**Parish(es)/Benefice**

### **Note for Curates:**

*This agreement is primarily to help you to establish a pattern for prayer and ministry that will see you grow in your ministerial formation. It includes information about the training incumbents' responsibilities as a means of illustrating the extensive scope of parish ministry and to highlight areas where you may wish to gain experience as you progress through your curacy towards your first post of responsibility.*

### **Note For Training Incumbents and Curates:**

*It's important both parties remember this is a 'live' document that will need to be regularly re-visited during supervision sessions and amended as the curacy develops and takes shape. It should be reviewed formally on an annual basis.*

<b>Ministry Framework</b>	<b>Curate</b>	<b>Incumbent</b>
Usual expectations of ministry		
Day(s) off (free from parish, IME or other ministry commitments)		
Annual leave – how and when arranged		
Dedicated time for personal study		
Quiet Days, retreat		
<b>Sundays and other worship</b>	<b>Curate</b>	<b>Incumbent</b>
Leading services (frequency each month)		
Preaching (frequency each month)		
Attendance when without specific commitment		

Midweek worship		
<b>Prayer together</b>	<b>Curate with Incumbent</b>	
How and when will you get opportunities for prayer together?		
<b>Attendance at Meetings</b>	<b>Curate</b>	<b>Incumbent</b>
PCC/DCC Meetings		
Church Committees/Groups		
Chapter and Deanery Synod		
Churches Together, Interfaith groups or equivalent		
<b>Other</b>	<b>Curate</b>	<b>Incumbent</b>
Administration and finance		
Expenses of office		
Professional Development		
Spiritual Growth and Development		
Curacy Training Programme ( <b>Curate</b> )		

Mutual Expectations (Optional)	
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**Curate’s main areas of work and/or responsibility**

Ministry profile – key areas:

**Main Areas of ministry and / or responsibility (all)**

<b>Children / youth</b>	<b>Growing Leaders</b>	<b>Making Disciples</b>	<b>Being Witnesses</b>

**Particular commitments or memberships within church or community.**

<b>Schools</b>	<b>Residential homes</b>	<b>Community outreach</b>	<b>Civic/Other</b>

**Supervisions (weekly/fortnightly for full-time curates; fortnightly/monthly for others)**

Pattern of meeting, frequency, time, venue, and length

**Staff / Ministry Team Meetings (where applicable)**

Pattern of meeting, frequency, time, venue, and length

Signed: (Incumbent) (Curate)

Dated:

## National Formation Framework

*The National Formation Framework is used for all curate assessments within the Diocese of Peterborough.*

*Most curates will be familiar with the Framework's Qualities from assessment during IME1 (in theological college).*

*The following information is taken from Formation Framework IME2 for Ordained Priestly Ministry 2022.<sup>1</sup>*

### Structure of the Formation Criteria

*The Formation Qualities are as follows:*

- 1. Love for God*
- 2. Call to Ministry*
- 3. Love for People*
- 4. Wisdom*
- 5. Fruitfulness*
- 6. Potential*
- 7. Trustworthiness*

*Inhabiting a quality speaks more of a life-long process that is ever deepening and it might offer resonance with the ancient term 'habitus' which speaks of dispositions lived out through being immersed deeply in a wide variety of lived contexts and relationships, all of which shape our living and calling. The qualities are grounded in the Church of England's Ordinals.*

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<sup>1</sup> <https://www.churchofengland.org/sites/default/files/2021-11/ime-2-priest-pioneer-qualities-and-evidence-from-autumn-2022.pdf>

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for God</b> <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
<b>Call to Ministry</b> <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
<b>Love for People</b> <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
<b>Wisdom</b> <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
<b>Fruitfulness</b> <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
<b>Potential</b> <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
<b>Trustworthiness</b> <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high degree of self-awareness

<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for God</b> The curate...	<b>Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith</b>	<b>Is rooted in scripture, the worship of the Church and the living traditions of faith</b>	<b>Whole-heartedly, generously and attractively engages with God's world</b>	<b>Is prayerful and studies the Bible</b>
	<p>1. Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life</p> <p>2. Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience</p> <p>3. Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes)</p> <p>4. Can describe how their faith is maturing through their curacy</p>	<p>1. Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care</p> <p>2. Has led a variety of services of worship with authority, confidence and imagination</p> <p>3. Can apply the Bible and tradition of faith to specific issues in the contemporary church and society critically and reflectively</p>	<p>1. Can articulate God's saving purpose for creation and humanity in the context of major issues facing the world and local community</p> <p>2. Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world</p> <p>3. Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology</p> <p>4. Can share the good news of Jesus Christ, and has experience of mission and evangelism and of watching for the signs of God's kingdom</p> <p>5. Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation</p> <p><i>5. Has inspired others to be actively engaged with issues of</i></p>	<p>1. Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships</p> <p>2. Engages with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church</p> <p>3. Is committed to the Daily Office or other forms of public daily prayer</p> <p>4. Is committed to independent study of scripture and theology as a resource for their ministry and personal growth</p> <p>5. Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition</p> <p><i>5. Has taught others how to pray, or to deepen their prayer lives</i></p>

<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Call to Ministry</b> The curate...	<b>Responds to the call of Christ to be a disciple</b>	<b>Understands the distinctive nature of ordained priestly ministry</b>	<b>Is committed to being a public and representative person</b>	<b>Articulates an inner sense of call grounded in priestly service</b>
	<p>1. Is committed to their own growth as a disciple and to forming new disciples</p> <p>2. Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy and describe its impact in daily decision-making</p>	<p>1. Can articulate the shape of their ministry and the way they have been formed as a priest during their curacy</p> <p>2. Deeply inhabits the practices of their own tradition within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different</p> <p>3. Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God</p> <p><i>3. Evidences that they have been involved in discerning and fostering the gifts of God's people as part of a commitment to the whole people of God</i></p>	<p>1. Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range of public settings</p> <p>2. Evidences skills to communicate the hope of the gospel afresh to a wide audience</p> <p>3. Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries</p>	<p>1. Continues to discern the call on their life and on what being open to God will entail in the future</p> <p>2. Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard</p> <p>3. Has explored different forms and contexts of ministry and is open to discerning their future in the light of the needs of the church</p> <p><i>3. Has explored forms and contexts of ministry appropriate to their level of responsibility and is open to discerning their future in the light of the needs of the church</i></p> <p>4. Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it</p>



				5. Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry
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<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for People</b> The curate...	<b>Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised</b>	<b>Builds relationships which are collaborative and enabling</b>	<b>Shows God's compassion for the world</b>	<b>Has empathy and is aware of how others receive them</b>
	<p>1. Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people</p> <p>2. Builds healthy pastoral relationships in their curacy context which respect boundaries and go beyond the superficial</p> <p>3. Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults in their curacy context</p> <p>4. Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world</p>	<p>1. Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers</p> <p>2. Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning</p> <p>3. Evidences good reflective practice and learning from a wide range of pastoral and professional relationships from their IME 2 contexts</p> <p>4. Has enabled others to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others</p>	<p>1. Evidences an ability to put others at their ease in a range of settings demonstrating compassion and curiosity about the life experiences of others</p> <p>2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have led others to engage in thought, prayer and action</p> <p><i>2. Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have enabled others to engage in thought, prayer and action</i></p> <p>3. Is committed to and inspires others to work for peace and reconciliation in the world</p>	<p>1. Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness</p> <p>2. Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life</p> <p>3. Is aware of how others see them and has been able to manage expectations appropriately</p> <p>4. Evidences work with others in voluntary and professional settings, showing that they understand their own working</p>

		<p>4. Has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring</p> <p>5. Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all</p>		style and can engage with others who work differently
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<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Wisdom</b> The curate...	<b>Is inquisitive, curious and open to new and lifelong learning</b>	<b>Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission</b>	<b>Is robust and courageous and prepared to take risks</b>	<b>Is a mature and integrated person of stability and integrity</b>
	1.Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours	1. Demonstrates appropriate and authentic leadership within the church setting with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context	1.. Can discern God’s mission in the setting in which they serve by reflective discernment through God’s Spirit and by responding in ways reflecting the 5 marks of mission	1.Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity

	<p>2. Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development</p> <p>3. Demonstrates a capacity to live with unanswered questions and open-ended situations</p> <p>4. Has demonstrated learning in a new and different context which has been outside their comfort zone</p> <p>5. Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings</p> <p><i>5. Demonstrates skills in enabling both children and adults to learn,</i></p>	<p>2. Can make creative and critical use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England</p> <p>3. Demonstrates how they have enabled and developed the leadership of others within a Christian community</p> <p><i>3. Demonstrates how they have enabled the leadership of others within a Christian community</i></p> <p>4. Has demonstrated ability to see the bigger picture and develop a strategy for growth which takes people with them</p> <p><i>4. Has worked with others to develop a strategy for growth</i></p> <p>5. Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams</p> <p>6. Can describe situations in which they have been involved in transforming conflict and can reflect on their learning</p> <p>7. Can demonstrate an area where they have led the church or part of the church community through</p>	<p>2. Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions</p> <p>3. Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to</p> <p>4. Can evidence where they have taken well-judged initiatives in their leadership</p> <p><i>4. Can evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous</i></p>	<p>2. Can accept fair criticism with maturity and respond appropriately, with humility and good grace</p> <p>3. Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions within a new context</p> <p>4. Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom they have pastoral responsibility</p>
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	<i>in either informal or formal settings</i>	<p>change, articulate vision, ensuring execution and taking people with them</p> <p>7. <i>Can demonstrate an area where they have worked with others in the church community to manage and implement change</i></p> <p>8. Can reflect critically on their own and others use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility</p>		
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<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Fruitfulness</b> The curate...	<b>Embraces the different and enables others to be witnesses and servants</b>	<b>Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry</b>	<b>Shares faith in Christ and can accompany others in their faith</b>	<b>Has resilience and stamina</b>
	<p>1. Demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position</p> <p>2. Gives evidence of practical engagement with those of a world faith community other than Christianity</p> <p><i>2. Gives evidence of a deepening awareness of the lives and culture of a world faith community other than Christianity</i></p>	<p>1. Regularly plans and presides over liturgies which are inspiring, ordered and which lead others into worship</p> <p>2. Preaches in ways which are effective in teaching the faith and encouraging growth in discipleship</p>	<p>1. Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship.</p> <p>2. Shows how they have nurtured others in their everyday faith, in the school, workplace or family</p>	<p>1. Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context</p> <p>2. Understands their own conscious and unconscious bias and has strategies to mitigate them</p>

	<p>3. Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture</p>	<p>3. Communicates faith and practice in a variety of ways, with sensitivity to their audience</p> <p>4. Can evidence an engagement with both traditional and new Christian communities showing an appreciation of how both can play a role in the mission of God</p>	<p>3. Is able to listen attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit</p> <p>4. Has led others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</p> <p><i>4. Has enabled others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God</i></p> <p>5. is an articulate apologist and interpreter of the faith in the public arena (for example in preaching at civic events, blogging, or speaking at enquirers or other open events such as pub theology)</p> <p><i>5. is an effective communicator of faith in the public arena</i></p> <p>6. Has prepared children and adults for rites of initiation</p>	<p>3. Has shown a capacity to bounce back after disappointment</p> <p>4. Evidences the ability to prioritise under pressure and, where appropriate, to delegate tasks to others</p>
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<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Potential</b> The curate has potential to...	<b>Grow in faith and be open to navigating the</b>	<b>Manage change, and see the big picture</b>	<b>See where God is working in the world and respond</b>	<b>Be adaptable and agile</b>

	<b>future in the company of Christ</b>		<b>with missionary imagination</b>	
	<p>1. Serve the church in an uncertain and unknown future</p> <p>2. Inspire others to grow in faith and discipleship</p>	<p>1. Live with contingency, adapting to change in the church and leading others as a non-anxious presence</p> <p>2. Lead a church in growth with a capacity to evaluate risk and to act with courage</p> <p><i>2. Work with others to lead a church in growth with a capacity to evaluate risk and to act with courage</i></p> <p>3. Chair a PCC meeting</p> <p><i>3. Not needed at assistant level</i></p>	<p>1. Lead a church in mission</p> <p>2. Plant a church or Fresh Expression, enabling others to lead and sustain its ministry</p> <p><i>2. Recognise the opportunities to be involved in planting a church or Fresh Expression</i></p>	<p>1. Grow in self-awareness as a reflective practitioner with a capacity to change their mind in the light of experience and practice</p> <p>2. Face the challenges of ministry including its disappointments, with equanimity</p>

<b>Priest IME 2 Incumbent</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<p><b>Trustworthiness</b> The curate...</p>	<p><b>Follows Christ in every part of their life</b></p>	<p><b>Leads maturely which promotes safe and harmonious Christian communities</b></p>	<p><b>Lives out their life as a representative of God's people</b></p>	<p><b>Has a high-degree of self-awareness</b></p>
	<p>1. Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these,</p> <p>2. Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training.</p>	<p>1. Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it</p> <p>2. Can show capacity to manage relationships</p>	<p>1. Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place</p> <p>2. Has ability to evaluate risk and know when a risky venture is justified and appropriate</p>	<p>1. Can speak of the joys and challenges of ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ</p> <p>2. Has accountability mechanisms in place</p>

		<p>3. Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly</p> <p>4. Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy</p> <p>5. Can understand and articulate the importance of Safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like</p> <p>6. Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility</p> <p>7. Engages with the vision and values of the Diocese</p>	<p>3. Has sufficient knowledge of taking care when using social media</p> <p>4. Has skills to chair a charity</p> <p>4. <i>Not needed at assistant level</i></p>	<p>3. Demonstrates the ability to manage confidentiality</p> <p>4. Able to live within the House of Bishops guidelines on Human sexuality</p> <p>5. Able to live within the 5 Guiding Principles</p> <p>6. Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry</p>
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## 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:*

<b>Phenomenon</b>	<i>Describe the 'here and now' experience</i>
<b>Causal</b>	<i>What essential factors contributed to this experience?</i>
<b>Context</b>	<i>Who else was involved in the background?</i>
<b>Clarifying</b>	<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.
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### 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.
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### 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 &amp; 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:

<b>Area of Ministry: Please identify which of the Formation Qualities you are addressing.</b>
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><b>Known facts</b> <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><b>Background observations and assumptions</b> <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><b>Summary of visit</b> <i>Record an overview of the visit including your thoughts and feelings, observations and intuitions.</i></p> <p><b>Analysis:</b></p> <p><b>Person</b> <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><b>Visitor</b> <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><b>Theological reflection</b> <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><b>Future Aims</b> <i>Record what you hope or intend to do next.</i></p> <p><b>Why this visit?</b> <i>Record here why you chose to write up this conversation and what you feel and think about it now.</i></p>	<p><b>Supervisor's comments</b></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 Qualities (see a suggested template below).*

## Template for Cross Referencing Portfolio with Formation Qualities

*This template may be used to cross-reference the Formation Qualities 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 Qualities are being evidenced, and where the evidence is to be found (if this is not immediately obvious).*

*The Qualities:*

1. *Love for God*
2. *Call to Ministry*
3. *Love for People*
4. *Wisdom*
5. *Fruitfulness*
6. *Potential*
7. *Trustworthiness*

*(‘P’ is for Pioneer curates only)*

*And within each:*

- A. *Pattern of Life*
- B. *Dispositions*
- C. *Knowledge and Skills Base*

<i>Content of Portfolio</i>	1	2	3	4	5	6	7	(P)	<i>Note on the evidence</i>
	A	A	A	A	A	A	A	A	
	B	B	B	B	B	B	B	B	
	C	C	C	C	C	C	C	C	

<i>Content of Portfolio</i>	1	2	3	4	5	6	7	(P)	<i>Note on the evidence</i>
	A	A	A	A	A	A	A	A	
	B	B	B	B	B	B	B	B	
	C	C	C	C	C	C	C	C	

<i>Content of Portfolio</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>(P)</i>	<i>Note on the evidence</i>
	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	
	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	
	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	

<i>Content of Portfolio</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>(P)</i>	<i>Note on the evidence</i>
	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	<i>A</i>	
	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	
	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	<i>C</i>	

## 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

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

## Financial

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

## Basic building knowledge

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

## Required policies and processes

<b>Task</b>	<b>Do by</b>	<b>Tick</b>	<b>Comments</b>
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

<b>Task</b>	<b>Do by</b>	<b>Tick</b>	<b>Comments</b>
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

<b>Task</b>	<b>Do by</b>	<b>Tick</b>	<b>Comments</b>
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 ( <b>4 being fully, 1 being very little</b> ) has your incumbent: <ul style="list-style-type: none"> <li>• Shared his/her faith story (past &amp; present)?</li> <li>• Discussed his/her own strengths &amp; weaknesses?</li> <li>• Reflected with you about how his/her personality informs their ministry?</li> <li>• Worked to develop an appropriate relationship with you?</li> </ul>	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"> <li>• Me</li> <li>• My family</li> </ul>	1 2 3 4 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"> <li>• I have felt supported whilst working out what being ordained means</li> <li>• I have been helped by constructive feedback about my public ministry</li> <li>• I have gained insights into areas of ministry about which I knew little</li> </ul>	1 2 3 4 1 2 3 4 1 2 3 4 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

<b>1<sup>st</sup> Year Review process: April - May 2025</b>	
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
<b>2<sup>nd</sup> Year Review process: February and March 2025</b>	
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
<b>Final Year Review process: February and March 2025</b>	
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](mailto:Chrys.Tremththanmor@peterborough-diocese.org.uk)  
01604 902051