PRO FORMAS

FOR DOWNLOADING

(IN WORD)

IME 4-6 Handbook (curates)

[1. FORMS FOR USE PRIOR TO RECEIVING A CURATE](#Contents)

**Appendix 1.i: Timeline for the assigning of Curates**

|  |  |  |  |
| --- | --- | --- | --- |
| **DATE** | **TASK** | **BY WHOM?** | **NOTES** |
| Spring of IME 2 year for ordinand | **Curacy shaped in congregation:*** Training Incumbent
* Scope of Ministry
* Finance
* Housing
 | Bishop / Rector / Congregation | Need commitment of all to support potential curacy |
| May of IME 2 | **Description of curacy offers finalised** | Bishops | Bishops write descriptions of curacy offers to begin in the following September circulated to other Bishops and SEI staff |
| IME 2 Appraisal Conference | **Assessment of any special training needs** of ordinand | Those present at IME 2 Appraisal Conference |  |
| Summer of IME 2 | **Curacies potentially matched to ordinands** | Principal of SEI | In consultation with SEI staff |
| End of IME 2 (Summer School) | **Preparation of ordinands**for curacy process | Principal of SEI, Diocesan Adviser and Resident Bishop at Summer School | Explanation of deployment expectations, obedience and sacrifice; outlining of theology degree progress if applicable; discussion of family needs and context |
| September of IME 3 | **Curacy matching finalised** | College of Bishops | PDO and Principal of SEI |
| Autumn of IME 3 | **Curacies offered to ordinands** | Bishop and ordinand |  |
| Spring of IME 3 | **Draft Working Agreement** drawn up | Bishop, Training Incumbent and ordinand | Include start and end date of curacy |
| Spring of IME 3 | **Ordination and Ordination retreat dates** decided | Bishop, Training Incumbent and ordinand |  |
| Late summer/autumn | **Ordination Retreat** | DDO, Bishop and ordinand | This is organized by the diocese |

**Appendix 1.ii: Congregational *pro forma***

*Pro forma for charges seeking to become training settings, to be completed by the Rector and the Vestry.*

**Name of Charge \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Context** – general description including the following details:

* setting and surrounding community/ies: size of population, types of housing, kinds of jobs people do, institutions (e.g. hospitals, schools, residential homes), social mix
* type of congregation (mainly local/gathered/niche)
* ecclesiastical tradition/s and pattern of worship
* mission statement; vision and priorities for the charge
* membership and money
* frequency of Occasional Offices in the past year
* the capacity to undertake training at this juncture
* the reasons for wishing a Curate at this juncture

**Training Incumbent** - description of length and type of service, churchmanship, particular gifts, experience of supervision, etc.

**The curacy offers the following range of experiences** **to a Curate in training;** describe the following, as applicable

* the range of worship opportunities
* the type of missional opportunities
* the charge’s strategic direction and attitude to change management
* how team working and lay leadership function
* the make-up and functioning of the Vestry
* how the whole people of God are resourced theologically
* the level and manner of community engagement
* the level and manner of ecumenical engagement
* the level and manner of engagement with the Diocese and wider Province

**The curacy will include -** general description including the following details:

* provision for regular supervision
* day off, holidays and retreat provision
* provision for IME 4-6 study time
* how the charge will offer support, encouragement and allow the new Curate to develop

**Terms and Conditions** – detail how the following provisions are to be met:

* stipend, NI, pension
* housing
* expenses – telephone, car, stationery, study, retreat

**Signed and dated by the Rector \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Signed and dated by Vestry representative \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Bishop’s comments**

**Signed and dated \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Appendix 1.iii: Welcoming a Curate**

* Clergy resettlement grant

<http://www.scotland.anglican.org/vestry-resources/appointments-and-employment/resettlement-grants/>

* Minimum standards for clergy housing

<http://www.scotland.anglican.org/vestry-resources/appointments-and-employment/minimum-standards-for-clergy-housing/>

On the appointment of a new cleric, and before occupancy, the Vestry should consult the new occupant as to the internal decor of the property, which should be to a reasonable standard.

Prior to the move

* If there are pre-school/school-age children, some sharing of local knowledge prior to the move is invaluable.
* Is the house clean and does it need to be redecorated?
* Does someone need to be present if new carpets are to be laid before moving day?
* Are there any building works that ought to happen before moving day?
* Has anyone tidied the garden tidy, cut the lawn etc.?

Moving day

* Who has the keys? Can someone be there to greet the new arrival/s?
* Ensure that the electricity, gas, telephone all work from day 1.
* What arrangements have been made about internet provision?
* Would a small parcel of food be a good idea?
* If there are small children, can someone offer to help look after them?
* Would some help to move the furniture that inevitably ends up in the wrong place be appreciated?
* Could someone provide a hot meal to take round?
* Is there a list of local shops and opening times?

**Shortly afterwards, Incumbents must ensure that they**

* help the Curate navigate tax issues; what can be claimed as a legitimate expenses etc.
* introduce him/her to the Treasurer who can talk through the issues of expenses and other financial matters
* introduce him/her to key ecumenical colleagues
* chaperone them at first area/regional council meeting

Settling in to a new locality is always difficult. For a Curate, their closest working colleague is also their immediate boss and thus it is not always easy to ask basic ‘settling in’ questions of him/her. This is another reason why the existence of a Lay Support Group is invaluable. Be aware of the needs of single Curates, while respecting their independence. It is good practice to ensure they are invited out early on for meals with a wide range of people. Some Training Incumbents have found it useful to ask the Lay Support Group to look out for any signs that the Curate and/or family is not coping or has a problem in some way or other. Sometimes the Training Incumbent is part of the problem.

**Appendix 1.iv:** **Training Incumbent Agreement**

Those accepting an invitation to become Training Incumbents are asked:

* **to develop a prayerful, collegial training relationship** with the Curate, which may embrace differences in tradition, theology and temperament.
* **to indicate that they do not expect to move post while training the Curate,** and to make a firm commitment to remain for at least the first two years (IME 4‐5)
* **to formulate a** **Working Agreement** with agreed expectations, patterns of work, training and supervision, and to review and revise this plan annually.
* to **work with the Formational Outcomes** in making Working Agreements and Training Plans over the duration of the curacy.
* to meet regularly with the Curate for **supervision**, understood as focussed time for the theological reflection and pastoral support.
* to ensure that the Curate has **adequate study time** and attends **IME 4‐6 training events** provided by the diocese
* **to provide written, evidence‐based reports** as requested by the Bishop at the end of IME 4 and in the spring term of IME 6. (i.e. Priesting Report and End of Curacy Assessment)
* to attend the **preliminary Training Incumbents’ training**
* to engage in a suitable **review of their work as a Training Incumbent** at the end of the curacy
* to be **familiar with the IME 4-6 Handbook**
* to work in **partnership with the person who holds the IME 4-6 portfolio in the diocese, and with SEI** where appropriate.

I have read and accept the recommendations and expectations

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_

**Appendix 1.v Outline *pro forma* of letters to stipendiary and non-stipendiary curates**

*However these two letters are rephrased, they should contain reference to each of the subjects mentioned. Adjustments will need to be made for part-time appointments.*

**(a) Stipendiary clergy**

I am pleased to offer you the appointment of full-time Assistant Curate in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

with effect from (usually the date of ordination). This offer is subject to the satisfactory completion of your course of training and to you completing the CRB process satisfactorily; the Assistant Officer for the Protection of Children and Vulnerable Adults will be sending you details of the latter. I am writing now to let you know the formal terms and conditions. Details of the ordination arrangements, including retreats and the purchase of robes, will come to you in due course from others.

Your stipend be on the provincial scale:

Grade A Priest in 3rd and subsequent years

 Deacon in 4th and subsequent years 95% of Standard Stipend

Grade B Priest in 1st and 2nd years

 Deacon in 2nd and 3rd years 92.5% Standard Stipend

Grade C Deacon in 1st year 90% of Standard Stipend

You will be provided with accommodation at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ free of rent, repairs, Council Tax and insurance on the house itself. You are entitled to the reimbursement of expenses reasonably incurred in connection with the exercise of your office. Such reimbursement is the responsibility of the Vestry of the charge/s in which you serve. You do not retain fees for occasional offices.

Clergy moving to a new charge in the Province may apply for a resettlement grant; see <http://www.scotland.anglican.org/vestry-resources/appointments-and-employment/resettlement-grants/> However *curates* should apply in the first instance to the charge to which they are moving for assistance with the cost of removal.

You will have one day off every week, details of which will be agreed on the Working Agreement you draw up with your Training Incumbent. You are entitled as appropriate to maternity, paternity, parental and adoption leave, as specified in the Personnel Handbook for Stipendiary Clergy.

Your training is to be provided in accordance with a Learning Agreement between you and your Training Incumbent, which sets out what is expected of you and your Training Incumbent. You have a duty to participate in and complete any training provided for you.

Your office will come to an end on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. You are expected to have satisfactorily completed your training by this date. You are required to give at least 3 months’ notice if you wish to resign your appointment. This period may be waived by agreement between you, your Training Incumbent and the Diocesan Bishop.

In response to this formal offer of the appointment, will you please complete the section at the foot of the enclosed duplicate copy of this letter and return it to me as soon as possible.

(FOR FOOT OF DUPLICATE LETTER)

I confirm my acceptance of this post and understand the terms and conditions of the offer.

Signed ……………..……………………………………………………….. Date ……………………………..

**(b) Non-Stipendiary clergy**

Dear

I am pleased to offer you the appointment of Non-Stipendiary Assistant Curate in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

with effect from (*usually the date of ordination*). This offer is subject to the satisfactory completion of your course of training and to you completing the CRB process satisfactorily; the Assistant Officer for the Protection of Children and Vulnerable Adults will be sending you details of the latter. I am writing now to let you know the formal terms and conditions. Details of the ordination arrangements, including retreats and the purchase of robes, will come to you in due course from others.

Every Assistant Curate, before being licensed, shall produce to the Bishop the appropriate Letters of Orders and testimonials as required by Canon 13, Section 3, and make the subscriptions prescribed by Canon 12.

In the Charge(s) there will be arrangements to provide you with a place to work undisturbed, and a space where you can hold pastoral conversations. You are entitled to the reimbursement of expenses reasonably incurred in connection with the exercise of your office. Such reimbursement is the responsibility of the Vestry of the charge/s in which you serve. You do not retain fees for occasional offices. The details of these things will be set out in your working agreement.

Your Working Agreement will also set out the expectation of working hours, including the times when you will not be available.

Your ongoing training is to be provided in accordance with a Learning Agreement between you and your Training Incumbent, which sets out what is expected of each party. You have a duty to participate in and complete any training provided for you.

The training through the IME 4-6 period will come to an end on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, before which time future deployment will be discussed with you. You are expected to have satisfactorily completed your training by this date.

The appointment of a Non-Stipendiary Assistant Curate is terminable on three months' notice given after consultation with the Bishop by either party to the other, unless otherwise agreed by the parties with the approval of the Bishop, and the Bishop shall then cancel the licence; but if the appointment is conferred by a Title to the Diaconate, it is only terminable during the next two years by mutual consent of both parties, and with the sanction of the Bishop, or if by a Title to the Priesthood, during the year following ordination to that office with like consent and sanction.

The authorisation may be withdrawn by the Bishop at any time for any cause which the Bishop shall judge to be good and reasonable, after having given the Rector and the cleric concerned sufficient opportunity of showing reason to the contrary, but an appeal shall lie to the Episcopal Synod.

In response to this formal offer of the appointment, will you please complete the section at the foot of the enclosed duplicate copy of this letter and return it to me as soon as possible.

*valediction*

(Signed) ………………………………………………..

(FOR FOOT OF DUPLICATE LETTER)

I confirm my acceptance of this post and understand the terms and conditions of the offer.

Signed ……………..…………………………………………………………... Date ……………………………..

[2. FORMS FOR REVIEW DURING AND AFTER A CURACY](#Contents)

**Appendix 2.i: Record of supervision template**

It is the Curate’s responsibility to ensure that a Record of Supervision is filled in following each meeting, and that at the end of the year it is copied, signed and sent to the Bishop along with the reports from the Curate and Training Incumbent.

|  |  |
| --- | --- |
| Date |  |
| Topic Discussed |  |
| Action agreed |  |

|  |  |
| --- | --- |
| Date |  |
| Topic Discussed |  |
| Action agreed |  |

|  |  |
| --- | --- |
| Date |  |
| Topic Discussed |  |
| Action agreed |  |

At the end of the year (or when requested), the Curate and Training Incumbent sign the document as a fair record before it is sent to the bishop

Curate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Incumbent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date

**Appendix 2.ii: Debriefing of the Training Incumbent at the end of a curacy**

*The Training Incumbent should fill in the second column of the form below and send the comments* to the Bishop before meeting with him to talk over the experience. This meeting should take place after the Bishop has met with the Curate at the end of his/her third year. The Bishop will fill in the third column in the light of the meeting and send the completed form back to the Incumbent within a week of the meeting.

*Expand as required*

|  |  |  |
| --- | --- | --- |
| **Area of ministry** | **Reflection on how the activity has gone. E.g. how faithfully carried out; value of activity and outcomes; time spent on activity; effect on Training Incumbent; effect on congregation** | **Comments in the light of the meeting** |
| **Regular daily prayer** with the Curate |  |  |
| Drawing up and review of the **Working Agreement** |  |  |
| **Staff meetings** for administrative purposes |  |  |
| **Supervision sessions** for reflection  |  |  |
| **Training** of Curate in ministerial skills |  |  |
| Helping the Curate meet the **IME 4-6****Formational Outcomes** |  |  |
| Enabling Curate’s engagementwith Diocesan IME **4-6 programme** |  |  |

|  |  |  |
| --- | --- | --- |
| Meeting the **reporting** required by the diocese |  |  |
| Attendance at **meetings for Training Incumbents.** |  |  |
| Enabling the Curate to have **adequate study time** |  |  |
| **Amount of time needed** to supervise the Curate; effect on other work |  |  |
| Ability to give **constructive feedback** |  |  |
| **Interpersonal relationship** |  |  |
| **Summarising comment by the Bishop about future suitability for curacy supervision.** **Signed and dated** |

**Appendix 2.iii: *Pro forma* to be used for Annual Review**

Curate’s Name:

Training Incumbent’s Name:

Date:

In preparation for the review meeting, Curate and Training Incumbent should both prepare a report addressing the headings below. These reports should be exchanged at least a week

before the meeting.

**General opening paragraph**

**Summary of development mapped against each of the Formational Outcomes**

A. What development has there been in the last year in the area of ‘**Christian tradition, faith and life’**, and what development may be looked for in the coming year?

C. What development has there been in the last year in the area of **‘Spirituality and worship’**, and what development may be looked for in the coming year?

B. What development has there been in the last year in the area of ‘**Developing discipleship’**, and what development may be looked for in the coming year?

F. What development has there been in the last year in the area of ‘**Leadership, collaboration and community’**, and what development may be looked for in the coming year?

D. What development has there been in the last year in the area of ‘**Personality and character’**, and what development may be looked for in the coming year?

E. What development has there been in the last year in the area of ‘**Relationships’**, and what development may be looked for in the coming year?

G. What development has there been in the last year in the area of **’Vocation and ministry’**, and what development may be looked for in the coming year?

**Summarising conclusion**

Priorities for next year

**Priorities for the coming year**

**Appendix 2.iv: Annual Review Part 2 Record of Training Needs**

|  |
| --- |
| We have identified the following priorities for the Curate’s training in the charge in the year ahead  |
| We have identified the following training needs which we think should be provided by the Diocese |
| We have identified the following training needs which we think should be provided by the Province |

Name of Training Incumbent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Name of Curate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please send to the Bishop within a week of the meeting, and to principal@scotland.anglican.org

[3. TOOLS FOR USE DURING A CURACY](#Contents)

**Appendix 3.i: Formation Criteria Learning Outcomes**

The Formation Criteria are goals to work and develop towards rather than criteria that can be ‘fully met’. They should be used as a vocational tool:

1. by Curates to provide a framework for reflection on their development in ministry against the Church’s expectations through the curacy training process.

2. by Training Incumbents to discern areas of development during the curacy and provide evidence of the readiness of ministers to take up Associate Priest or Incumbent status posts.

3. by Bishops as a framework to enable them to confirm the Curate’s readiness to take up ministerial posts as priests at the end of IME Phase 2.

**A. CHRISTIAN TRADITION, FAITH AND LIFE**

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

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

*Ordained ministers work with and value the breadth and diversity of belief and practice within the Scottish Episcopal Church. They …*

* are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.
* 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 work with different traditions of theology, ministry, mission and liturgical practice

*Deacons understand the importance of the community’s reading of the Bible in the light of Christian tradition. They …*

* have become proficient in appropriate contextualisation and application of Biblical teaching.
* are committed to the proclamation of the Good News of Jesus Christ in the community.

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

* are able to exercise theological leadership for the church in mission
* are able to use Biblical and theological understanding in public discussion of ethical and contemporary issues
* can be an articulate and effective public apologist for the Christian faith

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: CHRISTIAN TRADITION, FAITH AND LIFE**

**IME 4**

* Involvement in Baptism and Confirmation preparation
* Work with Sunday School/youth group
* Funeral visiting
* Familiarity with adult education methods
* Intentional use of scripture in theological reflection (during regular supervision sessions)
* Writing for the parish magazine
* Development of hermeneutical and exegetical skills in a range of preaching styles (see also preaching)

**IME 5-6**

* Home group/Bible study leadership in different contexts
* Leading discussions in congregation on contentious/topical issues
* Articulation of the gospel in a range of settings: residential homes, schools etc.
* Developing a range of communication skills
* Identifying and nurturing gifts and skills of others
* Engagement in local issues; considering the place of faith in public debate and, if possible, speaking at a public meeting
* Writing a pastoral letter in place of Training Incumbent for parish magazine/web site
* Involvement in vestry meetings
* Involvement in diocesan synod and knowledge/experience of the networks of the SEC

**Performance evidence**: what was done; accounted for through reports - verbal or written

**Range**: the variety of situations in which it should de done

Note – a particular type of ministry experience might result in outcomes meeting several criteria. (For example, leading a Bible study group might outcomes relating to leadership, Christian faith, relationships, spirituality and so on.)

**A. CHRISTIAN TRADITION, FAITH AND LIFE**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Accounts from a range of settings in which Christian doctrine and tradition and biblical truth have been interpreted and communicated in an engaging and thought-provoking way which produces a transformative response from others. | Church settings, community settings, pastoral settings, including those related to the pastoral offices.Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship. |
| Account of how they have used and interpreted scripture in such a way that others have demonstrably learned about biblical texts and have engaged independently with scripture as a result in a life-transforming way. | Preaching, teaching, leading bible study groups; leading enquirers, nurture and discipleship groups. In pastoral encounters in relation to occasional offices, ministry to the sick and dying and in mission. |
| Account of how and why the relative importance of different Christian beliefs and practices has changed and developed for them during IME 4-6.  | Personal discipleship, public ministry within and beyond the church. Ecumenical settings. Other traditions within the SEC. |
| Personal account of spiritual journey as a Christian. Personal evidence of Biblical study for devotional purposes. Accounts from others using evidence from public ministry and personal encounter. | Has been able to articulate dependence and trust upon God in personal conversation, within group settings, in preaching and in testimony to others. |

**B. DEVELOPING DISCIPLESHIP (MISSION, EVANGELISM AND DISCIPLESHIP)**

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

* 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.
* are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.
* are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.
* are able to lead and inspire others in mission and evangelism in the local church.

*Deacons put into practice their enthusiasm for and understanding of mission. They …*

* think strategically about mission and enable its implementation
* nurture the prophetic element of a deacon’s ministry and the call to empower others
* are experienced in interpreting the local context and communicating their understanding to the church community

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

* 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 Scottish Episcopal Church’s engagement with schools/young people outwith the church

*Incumbents …*

* lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.
* enable others to articulate the gospel and participate in its proclamation.
* are able to foster and lead mission-shaped churches

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: DEVELOPING DISCIPLESHIP**

**IME 4**

* Awareness of, and increasing familiarity with, local context, particularly the social profile, gifts and needs
* Understanding of the engagement in mission by the local church, including its strengths and weaknesses.
* Understanding the diocesan mission policy

**IME 5-6**

* Lead baptism and confirmation preparation courses
* Ability to present the Gospel to those of little or no church background
* Experience of groups, using courses (Alpha, Emmaus, Pilgrim etc.)
* Enabling/equipping others for their mission and evangelism
* Engaging in dialogue with people from other faith traditions
* Media training
* Observation of managing change in Vestry meetings

**B. DEVELOPING DISCIPLESHIP (MISSION, EVANGELISM AND DISCIPLESHIP)**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Accounts from a range of settings in which gospel truth has been communicated in ways that the hearers understand, including on an impromptu basis, and critical reflections from themselves and others. | Church settings, including formal worship and teaching to adults, young people and children, and in an all-age context.Community settings, necessarily including occasions when the priest has initiated the faith conversationPastoral settings, including the pastoral offices and speaking of the Christian hope at time of death and to the bereaved.School settings. |
| Accounts from individual with whom they have worked to foster a mission shaped initiative. | Both continuing and fresh expressions of church. |
| Account of engagement with a contemporary culture, and the challenges and opportunities it has presented for mission and evangelism, including evidence of sustained relationships with people outside church. | Both within the immediate congregation and outside the church setting. |
| Account of enabling others to continue to explore and deepen their personal relationship with God.Account from themselves and others of ways in which they have taught and encouraged people to articulate gospel truths and participate in their proclamation. | Both within the immediate congregation and outside the church setting. |
| Account of how reflection on the mission of God is integrated with their practice of ministry.  | Both within the immediate congregation and outside the church setting. |
| Account of how they have raised awareness of and engagement with the marks of mission, including reflections from those involved. | Both within the immediate congregation and outside the church setting. |
| Account from self and evidence from lay and ordained colleagues of reflective process in relation to taking up a variety of roles in mission. | Public ministry and ministry to groups and individuals |
| Account from self and from others involved in change management of the facilitation of change in church and communal settings | Settings in larger and smaller church community contexts |

**C. SPIRITUALITY AND WORSHIP**

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

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

*Ordained ministers …*

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

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

* draw on varied resources and traditions to develop their own spirituality and sustain them in the joys and strains of public ministry
* can discern God’s presence and activity in their relationships and in the wider world
* view and relate to others inside and outside the church in ways which spring from their own relationship with God

*Ordained ministers nurture the spiritual development of others. They …*

* are able to help others discern God’s presence and activity in their relationships and in the wider world.
* use different approaches to develop the spirituality of people of all ages, backgrounds and in a range of life circumstances.

*Deacons …*

* have developed ways of sharing the spiritual life of the community they are sharing
* are confident in inhabiting the deacon’s role liturgically and can communicate its meaning and significance

*Ordained minsters* *are sustained in the strains and joys of leadership by a life of prayer.*

**Worship leading**

**IME 4**

* Leadership of Morning/Evening Prayer
* Deaconing at Sunday Eucharist
* Engaging in other forms of public worship
* Proper use and care of reserved sacrament
* Active part in the liturgy of Baptism and the preparation of candidates
* Funerals – church, crematorium
* Leading intercessions
* Learning how to celebrate as ordination to presbyterate approaches

**IME 5-6**

* All commonly-used authorised services, both said and sung
* Weddings
* Working with music and musicians
* Use of oils
* Legal aspects of liturgical ministry and administration of the sacraments (e.g. canon law, copyright etc.)
* Issues in and experience of worship in *Fresh Expressions of Church*
* Continued practical awareness of traditions other than own
* Sacramental confession

**Preaching**

**IME 4**

* Sunday Eucharist
* All-age worship
* Funerals
* Baptisms
* Services with a high proportion of non-regular churchgoers

**IME 5-6**

* Weddings
* Special services e.g. harvest, Remembrance
* Non-traditional sermons e.g. use of multi-media, interviews etc.
* Preaching with notes if normally a script preacher
* Informal worship e.g. cafe style
* Public speaking which is not preaching

**Pastoral**

**IME 4**

• Bereavement and post-funeral visiting

• Visiting the sick at home and in hospital

• Development of listening skills

* Awareness of own limitations

**IME 5-6**

• Working with volunteers and pastoral management

* Healing services

• Care of the dying

• Pastoral care of people with mental illness

* Engagement with spirituality of communities outwith the congregation

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: SPIRITUALITY AND WORSHIP**

**IME 4**

* Developing new routines for Daily Office and Spiritual Director meetings; recalibrating one’s Rule of Life
* Attending congregational/diocesan retreat
* Leading congregational prayers on Sundays, weekdays, in house-groups
* Learning some collects and the Gospel canticles at MP and EP by heart
* Gaining confidence in leading others in prayer in homes and groups, and liturgical singing

**IME 5 - 6**

* Developing the art of extempore prayer in public, and on pastoral visits
* Leading congregational Quiet Day and/or retreat

• Reflection on sustaining and developing spiritual life

* Prayers at funerals and during bereavement visiting
* Developing a range of prayer styles
* Teaching about prayer

**C. SPIRITUALITY AND WORSHIP**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Be able to describe a daily and weekly pattern of prayer and additional support that has been used e.g. retreats, Spiritual Director. Be able to describe a spiritual journey.  | Pattern of prayer includes;Daily devotionCorporate worship at least weekly, retreat time, peer support e.g. Spiritual Director, Cell group  |
| Evidence of sustained study and reflection throughout IME 4-6. Account of how particular pieces of study or reflection have had an impact on their public ministry.Evidence of a thought through commitment to ongoing study and reflection to include specific plans for further continuing ministerial development. | Study and reflection relating to a variety of aspects of ministry, including the leading of worship, preaching, and leadership styles and issues. |
| Accounts of acts of worship that the individual has led including critical reflections form themselves and othersPreside in public worship in a way that fosters rich corporate worship, taking account of local context and the traditions of the SEC and engaging with lay people within their own leadership roles | A variety of acts of worship including, all-age, different church traditions, Eucharistic/non-Eucharistic, formal and informal, Scottish Prayer Book, 1970 and 1982 liturgies, fresh expressions in worship inside and outside of church including collective worship in schools |
| Account from self of reflective process and from others of the nature of changed actions | Reflection in a range of disciplines e.g. theology, psychology, sociology: applying these skills in a variety of church and community settings |
| Account of an example where they have exercised creativity and demonstrated openness to new insights in the practice of ministry within the Church. | Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship. |

**D. PERSONALITY AND CHARACTER**

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

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

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

* 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, failures, gifts and vulnerability in response to a new context of public ministry.

*Deacons …*

* have an outgoing personality that is keenly aware of and responsive to need, both in individuals and in society as a whole.

*Incumbents …*

* encourage and enable colleagues to balance appropriate care of self with care of others.

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

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

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: PERSONALITY AND CHARACTER**

**IME 4**

• Reflection on being a public minister

* Familiarity with the *Guidelines for the Professional Conduct of the Clergy*

• Development of appropriate working rhythms, including time off

**•** Development of support networks

* Personal safety awareness

**IME 5-6**

* Familiarity with tools for self-awareness/personality type
* Strategies for ensuring a proper work/life balance as ministry develops
* Attention given to non-church interests and activities
* Utilisation and integration of previous experience and skills
* Articulation of the ordained life to others
* Understanding and exercise of different types of authority

**D. PERSONALITY AND CHARACTER**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Account of rule of life governing matters of prayer, theological reflection, ongoing study, personal discipleship, relationships and time for rest, recreation and leisure.  | Church settings, community settings, pastoral settings, including those related to the pastoral offices and school settings. |
| Account from self and from colleagues of abilities to be creative and flexible in patterns of self-care, to model the value of such patterns in public ministry and speak prophetically to the prevailing culture.Building creatively on supportive networks, as a result of which accountability and freshness are maintained, and reflected in public ministry. | Appropriate pattern of days off and holiday; one-to-one and corporate patterns to support self  |
| Accounts from Training Incumbent and other colleagues and others of process of personal reflection and discernment | Takes time to listen to the promptings of the Spirit in prayer, through scripture, through the words of others. |
| Accounts from self and others of loving service, demonstrating humility and grace | Engages in loving service, as part of personal discipleship in a wide variety of settings, in the local church and the community including the mundane and menial. |
| Account from self and others of how the ordained role has led to loving service |  Engages in loving service, within role as Deacon or Priest in a wide variety of settings, in the local church and the community, including the mundane and menial. |
| Accounts from those involved in collaborative working under curate’s leadership and others in positions of authority within the church of styles of leadership that enable the gifts, experiences and insights of all to be used for the common good.  | Engages in collaborative leadership in a variety of ways e.g. of a working group within church or community, of acts of worship involving lay leadership,  |
| Accounts from those experiencing the oversight and Training Incumbent. | Engages in effective oversight of others engaged in pastoral and leadership activities |

**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
* and 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 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 and apply policies and best practice in safeguarding and their application in a variety of contexts.

*Deacons are able to form good relationships with people outwith the Church context. They …*

* *are skilled in working with groups and in relating to secular agencies*
* *mobilise others effectively to meet needs in the local community*
* *can engage in advocacy in the public arena*

*Incumbents …*

* show skill and sensitivity in resolving issues of conflict within the church community.
* are able to supervise others in the conduct of pastoral relationships.

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: RELATIONSHIPS**

**IME 4**

* Understanding of confidentiality
* Ministry with and to colleagues
* Dealing with critique and criticism
* Development of e-mail and social media etiquette and rhythms
* Understanding of relational dynamics of secular agencies and charitable groups

**IME 5-6**

* Consideration of personal boundaries and critical distance in ministry
* Awareness of sexual dynamics
* Development of conflict management skills
* Knowledge of safeguarding policies
* Contact with secular agencies and charitable groups

**E. RELATIONSHIPS**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Accounts from self, lay people such as Wardens, and Training Incumbent of the ability to build fruitful relationships. | A variety of settings including the church (at local, area and diocesan levels and ecumenically), the community, and schools. |
| Accounts from self and others of the ability to work through and help others to work through situations of disagreement.  | Both inside and outside the church. |
| Accounts from self, the Training Incumbent and others of the ability to promote the corporate life of the church  | Work with existing and new groups and with the whole range of church members regardless of age or background. |
| Accounts from self and others of the ability to exercise pastoral care of individuals and of the ability to maintain professional and safe boundaries.  | Hospital visiting, care of the sick and dying, crisis visiting. Visiting in relation to pastoral offices. Developing good relationships with community bodies/groups e.g. schools |
| Account from self, key figure in support network and from colleagues supported that they are experienced as a supportive and constructively critical colleague | Training Incumbent, other colleagues, lay and ordained, and key relationships in wider community |

**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 an ordained person as a member of a team within a community

*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 fulfil their calling to mission and ministry from within a Christian community.
* are able to supervise and mentor others in a defied range of roles and responsibilities in mission and ministry.

*Incumbents …*

* show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.
* are able to lead teams collaboratively in a variety of settings, including linked charges
* are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.
* are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: LEADERSHIP, COLLABORATION AND COMMUNITY**

**IME 4**

* Developing a leadership role and awareness of own preferred leadership style
* Developing understanding of partnership in ministry
* Counselling/listening skills and awareness of own limitations
* Time and diary management

**IME 5-6**

* Exercising a leadership role
* Collaboration with others; distinguishing between delegation and collaboration
* Dealing with conflict
* Developing lay ministry and leaders
* Working with ecumenical partners
* Working with volunteers and pastoral management
* Preparing for and chairing meetings
* Working with the media
* Taking initiative and leading when Training Incumbent is away

**F. LEADERSHIP, COLLABORATION AND COMMUNITY**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Account from self of reflective process in relation to developing leadership in ministry and evidence from lay and ordained colleagues that they reflect effectively on ministerial styles, and their strengths and weaknesses.  | Engagement in church ministerial review processes and in those initiated by self |
| Accounts from Training Incumbent, Wardens and Vestry and appropriate others of effective training, supervision and management of laity and (where possible) clergy. | Supervision and management of laity and junior clergy (where possible) in pastoral, educational, liturgical and nurturing roles. Supervision and management of laity and clergy (where possible) in pastoral, educational, liturgical and nurturing roles. |
| Accounts from self, Training Incumbent and others of effective developmental leadership within a collaborative setting. | Leadership within collaborative settings that involve the opportunity for development. |
| Accounts from those whose leadership and service had been enabled and from Training Incumbent. | Enables others in leadership and service, for example as leaders of house groups and nurture groups, as leaders of committees and task groups, as pastors, within the liturgy and within the community showing within themselves authority and leadership. |
| Account from Training Incumbent, Wardens and Vestry and others of leadership style as it encompasses authority and obedience, leadership and service. | Leadership that creates and maintains collaborative working within Church (e.g. leadership generally within the congregations(s), of committees, teams and working groups) and community. |
| Accounts from a person supervised by the curate commenting on the level of guidance, support and development in role of the curate. | Supervision of worship leaders, volunteers in the church. (Where possible supervision of employed staff). |
| An account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of leadership and oversight of others. | In the leadership and oversight of others within and beyond the church, including work in the wider community. |
| Account of a challenging ministerial judgement made in terms of the process undertaken, the decision made and the impact on self and on the leadership of the community. | In personal discipleship and public ministry within and beyond the church.  |

**G. VOCATION AND MINISTRY WITHIN THE SCOTTISH EPISCOPAL CHURCH**

*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 Scottish Episcopal 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.

*Ordained ministers are rooted in the traditions and practices of the Scottish Episcopal Church 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 charges, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.

*Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Scottish Episcopal Church. They …*

* understand the legal, canonical and administrative responsibilities of those in public ministry.
* show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

*Deacons are alert to the potential and scope of the diaconate. They …*

* are willing to use their gifts in the service of the Church beyond the local context.

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

* take a lead role in working with partners, including, where possible, working with other faith leaders

**CHECKLIST OF AREAS OF EXPERIENCE/EXPERTISE: VOCATION AND MINISTRY WITHIN THE SCOTTISH EPISCOPAL CHURCH**

**IME 4**

* Developing as a reflective practitioner through

 - theological reflection on ministerial experience through regular supervision sessions

 - use of critical incident template;

 - journalling

-attendance at Bishop’s Reflection Group sessions

**IME 5-6**

* Continuing to develop as a reflective practitioner by using theological reflection in making decisions in relation to the life of the congregation: decision making, vision-casting, vestry meetings
* Understanding Canon Law, in particular with regard to property and vestries
* Working with other faith communities on local projects or in Interfaith celebrations

**G. VOCATION AND MINISTRY WITHIN THE SCOTTISH EPISCOPAL CHURCH**

|  |  |
| --- | --- |
| **Performance Evidence** | **Range** |
| Reflection from candidate and Training Incumbent articulating the working out of God’s calling to ordained ministry during the curacy.  | Works out vocation to ordained ministry in church (province, diocese, charge), community and personal settings. |
| Account from Training Incumbent and others of their readiness to fulfill a calling to the role of the Incumbent, Assistant or Deacon. | A variety of Church and community settings. |
| Account from Training Incumbent, Wardens and others of the demonstration of the working understanding of legal and canonical responsibilities | Marriage regulations, health and safety regulations, Safeguarding procedures. In application to worship, buildings and grounds, statutory meetings and records, occasional offices etc.  |
| Account from Training Incumbent, Wardens and others of the demonstration of the understanding of administrative responsibilities. | Communications, record keeping, filing, data protection, rota, cleaning and maintenance, |
| Account from Training Incumbent, Wardens and Vestry and others in Church leadership within the Charge of willingness to be properly accountable and accepting of the legitimate authority of others and of responsibility exercised in the Charge and local community. | Is responsive to the authority of the Incumbent and Vestry, the Bishop and Diocesan Officers to whom authority is delegated by the Bishop.  |
| Account by self or ecumenical partners of ecumenical working and understanding that shows respect for the beliefs and practices of others. | Work in partnership with ecumenical colleagues in local witness and ministry e.g. leading ecumenical worship, working together in joint projects |
| Accounts from self, Training Incumbent, and community members and professionals of taking a leading role in working as a church representative with other partners, networking with others to promote kingdom values, and acting as a Christian leader within the community.  | Where opportunities present for public ministry e.g. civic services, Remembrance services organized by civic authorities, working with schools, residential homes, healthcare professionals and local government bodies, the voluntary sector and businesses. |
| Account of engagement with local leaders and members of other faith traditions and the impact that has had on self, them and others, and working in ways which show respect and understanding that build community. | Engagement with members of other faith traditions in locality, including interfaith forums. |

**Appendix 3.ii Working Agreement**

**DIOCESE OF**

**Scottish Episcopal Church**

**Working Agreement**

*for calendar year \_\_\_\_\_\_\_\_*

This agreement is made between the Reverend \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Rector of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

and Curate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

in respect of the latter’s ministry attached to the above charge and responsible to the above Training Incumbent

The agreement shall apply for the period \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The agreement will be reviewed on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The expectation is that this curacy will not end before: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

and will not continue beyond: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*Please fill in the boxes after discussing fully the topics above each box. One copy of the completed report is to be retained by the Curate, one by the Training Incumbent and one sent to the Bishop. Please expand the boxes as needed.*

**1.** **Pattern of private and public prayer**

* When will the Incumbent and Curate pray together?
* When not praying together, what pattern of public prayer is expected from the Curate?
* How might private prayer fit into this pattern?

**2. Primary components of the Curate’s ministry**

* List the agreed primary components of the Curate’s pastoral, missional and administrative involvement, their frequency and locus.
* Detail the pattern of attendance at and participation in worship; that is the expectations regarding attendance at public worship and those regarding participation – leading worship and preaching.
* Describe any oversight responsibilities (tasks and people)

*(This will be a substantial section of the Working Agreement)*

**3. Expectations regarding ministerial dress**

* Describe requirements of dress for public office.
* Describe requirements of dress for robing for services, and when attending worship in the charge and ecumenically

**4. Staff meetings**

* Detail the arrangements made for regular staff meetings: frequency of meetings, who else might be present
* Detail the expectations regarding attendance at Vestry meetings and other committees

**5. Supervision meetings**

* Details the arrangements for supervisory meetings: frequency of sessions and method of agenda-setting
* Describe the methods of theological reflection to be used

**6. ‘Working hours’, time off, holidays**

* Describe the pattern of ‘working hours’ through the week
* What day will the Curate have off? Does this include the evening before?
* If the day off is lost for a good reason (e.g. a funeral) how will time off be reclaimed?
* Describe the usual pattern of holidays and how block time off is agreed.
* Detail what level of availability is expected (use of answering machine, home for meetings, hospitality, departure time after Sunday services, etc.)
* Detail expectations regarding time keeping and punctuality

**7. Study, reading and preparation time**

* Noting that one study day per week (on average) is required to support the ongoing academic requirements of the curacy, describe how this will be taken, the content and hoped-for outcomes.
* In addition, note that time will be needed for preparation of worship, especially preaching and for ministerial tasks
* Describe how and when shared diary planning will be done

**8. Nurture of spiritual life**

* It is expected that the Curate will receive spiritual direction. Detail the time requirement for this.
* What time will be made for regular retreats?
* Will the charge make any contributions towards the cost of these?

**9. IME 4-6**

* Noting that attendance at the Diocesan provision for IME 4-6 is a requirement that takes priority in the diary, detail the expected dates of such attendance.
* It is good practice to require a Curate to attend training events provided for clergy in the diocese. Detail the expectations of attendance at diocesan/provincial training events.
* What is the expectation regarding conference attendance, either with the Training Incumbent or by the Curate alone. How is conference attendance funded?

**10. Out-of-pocket expenses of ministry including travel**

* Describe in general terms what out-of-pocket expenses might be claimed, and the system for doing so.
* Will the charge offer any other allowances, for books for example?

**11. Issues that require permission**

* Clarify that responding to invitations and taking initiatives might need permission from the incumbent – speaking, preaching, serving on external bodies.
* Detail how such permissions will be negotiated.

**12. Administrative support**

* Detail the level of administrative support and on-site working space available for the Curate.

**13. Confidentiality and matters relating to professional working**

* Include a statement about the boundaries around conversations between incumbent and Curate
* What values might you hope to foster for professional working?
* Detail how disagreement will best be handled

**14. Feedback**

* Detail how the Training Incumbent will ensure that the Curate is made aware of any inadequacy in his/her progress or standards of work, and the process for addressing that
* Detail similarly how the Curate can feed back any dissatisfaction to his/her Training Supervisor in a safe way.

**Date of Annual Review**

Date

Circle whichever is applicable End of IME 4 IME 5 IME 6

We confirm that at a meeting on \_\_\_\_\_\_\_\_\_\_\_\_\_\_ we committed ourselves to striving for a productive, trusting and honest working relationship. We reached agreement on our roles and responsibilities as Curate and Training Incumbent in accordance with the above summary.

**Curate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Training Incumbent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Vestry Representative \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Diocesan IME 4-6 Officer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

*Once signed this a copy of this agreement should be kept for reference by each party,*

*and a further copy sent by the Training Incumbent to the Bishop.*

**Appendix 3.iii: Ministry skills and task checklist**

*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 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

Familiarity with newly authorised services

Authorised Liturgies

Morning or Evening Prayer (sung)

Baptisms and weddings

Blessing after civil marriage

Funerals

Holy Week

All-age worship

Writing and planning special services

Reading, speaking and singing in church

Leading intercessions

Choosing music and liaison with musicians

Preparing the church and books for worship

Preparing the communion vessels

Practical awareness of traditions other than own (e.g. use of vestment, incense)

**Preaching**

Main Sunday Eucharist

All-age worship

Youth services

Preparation of audio/visual aids

Weddings and Funerals

To non-regular churchgoers

**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 Educational**

Knowledge of how adults learn

Confirmation preparation - adults

Awareness of current issues in society,

Baptism preparation/follow up

Sunday School

School Assemblies

Confirmation - children & young people

Communion before confirmation

Involvement in a church youth group

Marriage preparation

Marriage requests e.g. from divorced people

Wedding blessings

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

**Organisational skills**

Preparation for and chairing of meetings

Legalities of lay officers

Paper/email management

Time management

Presentation skills and publicity

The keeping of records

Church registers

Property matters and Canon 35

Legalities of worship including interfaith and ecumenical worship

Simple accounting and budgeting

Managing fees and expenses

Long term planning & development

Goal/objective vision setting and evaluation

Writing magazine articles

Working with the media

Child Protection

Personal safety awareness

**Additional Skills**

Emergency baptism in hospital

Blessing of objects, homes and people

Encountering the mentally ill

Anointing the sick

Thanksgiving for birth of a child

Death of babies including stillbirth, abortion, miscarriage

Sudden death e.g. accident, suicide, major incident

**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 self-supporting ministers

Work with lay ministry

Work with a Ministry Team

Working with volunteers

Dealing with conflict

**Links with the wider church**

Awareness of Diocesan resources and policy

Involvement in Regional /Area Council

Links with other local Churches and Christian Councils, L.E.Ps.

Awareness of Provincial church structures

Awareness of worldwide Church

**Appendix 3.iv: Sermon evaluation feedback form**

**Name of Preacher:**

**Date and Place of sermon:**

**Type of service or other context:**

1. What would you say was the main point of this sermon? (What was it about? What was its aim? (If unclear, please indicate this)

2. How would you rate the following (1= weak, 5= excellent):

o Delivery 1 2 3 4 5

o Attention 1 2 3 4 5

o Length 1 2 3 4 5

3. Please give any further reflections on

o Delivery (Could you hear sufficiently? Was the pace about right? Was there enough eye contact? Any helpful or unhelpful gestures? Did they hold your attention…?)

o Content (sermon length; use of story, humour & illustration; level of preparation; sufficient clarity of structure?)

o Context (Was the sermon appropriate for the occasion, and for the make-up of congregation?)

o Application (What impact did the sermon have on you? How did it relate to your everyday life? Were you inspired? encouraged? challenged to act? given cause to think?)

4. What were the main strengths of this sermon?

5. What one thing would you encourage the preacher to do differently another time?

6. What is the main thing you will take away from this sermon?

7. Any other constructive comments to support the preacher’s development?

**Appendix 3.v: Worship leading feedback form**

## Worship Feedback Form

Date: Setting:

Occasion:

Feedback from:

Summary of the presumed aim and content of the Service.

Comments on content, structure, style of service and its suitability.

Comments on delivery, voice, mannerisms, pace etc.

Other supportive comments to aid the Curate’s development

**Appendix 3.vi: Learning from a Ministry Event**

*This form is designed to help systematic reflection upon the experience of ministry in order to help integrate learning and practice. It can be printed and used as it is, used as a template on your computer, or adapted as needed. Not all the questions will be relevant for every situation[[1]](#footnote-1).*

|  |
| --- |
| **The event:** |
| Date: Location:Describe briefly what happened, including your own role and how you felt about the event and your role within it |
| **What were the main issues/questions which this event raised for you?** |
|  |
| **Building a thicker description of what happened:** |
| Understanding the context:Understanding from the perspective of others involved or affected;Understanding using various disciplines (e.g. social sciences, psychology) |
| **Building a theological understanding** |
| What insights from the faith tradition (e.g. from scripture, theological writing, historic tradition) help to build a theological understanding of what happened?  |
| **Now return to the original situation** |
| How do these perspectives change your initial understanding of the situation? |
| **Finally...** |
| What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now? |
| **Any other questions to note or follow up?** |
|  |
| **Books / resources to note** |
|  |
| **This relates to the following Learning Outcomes:** |
|  |

**Appendix 3.vii: Pastoral Visiting Record Form**

Date of visit:

Initials of parishioner/patient:

Location:

Length of visit:

|  |
| --- |
| **Known facts***Include all known details about the person being visited, the situation and the occasion of the visit***Background observations and assumptions***Include plans and expectations for the visit, what was observed and felt as it began, the appearance of the person visited, etc.***Summary of visit***Record an overview of the visit including thoughts and feelings, observations and intuitions***ANALYSIS****Person** *Record here what you think the person was feeling and thinking during the visit and how he or she is feeling as a result of the visit***Visitor***Record what was happening to you during the visit, where you think you succeeded and/or failed in your offering of pastoral care***Theological reflection***Record here the implicit and explicit beliefs and meanings expressed. Note any themes or associations with biblical or theological ideas. Ponder any ethical issues or dilemmas.***Future Aims***Record what you hope or intend to do next.***Why this visit?***Record here why you chose to write up this conversation and what you feel and think about it now* |

[4. SKILLS](#Contents) **Appendix 4.i: Evidence-based reporting and feedback**

The goal of an evidence-based approach is to provide all parties in the learning partnership with as accurate a picture as possible of the Curate’s development. In particular, because learning is a process that takes place over time, each evidence-based report will provide feedback for the Curate about what to focus on particularly in the next period. Curate, Training Incumbent and Lay Support Groups should be looking regularly at the Formational Outcomes (Appendix 3.i) and amassing evidence of how these goals are being achieved; this should involve the citing of hard fact rather than of anecdotal evidence. By garnering such evidence and discussing it with the Curate, Training Incumbent and Lay Support Group members alike can help the Curate reflect upon areas of expertise, note those aspects of ministry which they are avoiding/finding difficult and set goals for the next period of engagement.

The giving of feedback is likewise an art; feedback too often manifests itself as either unreflective criticism or generalized praise, a blanket summary statement of how good someone is without explaining what in particular they are good at and what is good about it. Praise consists of unspecified laudatory comments directed towards persons *qua* persons; that is, towards their attributes or their identity rather than their behaviour or performance. For example, ‘you’re a genius with languages’ or ‘you’re such a gifted singer’.

Feedback, in contrast, consists of statements about the nature of what someone did. It is directed not towards a person’s attributes but toward their actions. For instance, ‘I admire the work you did to get 98% on that Greek test’ or ‘your singing makes me feel so serene’ are examples of feedback rather than praise. Feedback can be just as positive and approving; it simply shifts the focus away from a person’s identity and onto the effort they put into the task. Feedback is an objective message about behaviour or activity, recognising and reinforcing something well done or offering suggestions about how to do something better. In giving feedback

• be accurate and specific. It is much easier to do something with specific feedback than with generalisations. For example, ‘you tend to drop your voice at the end of a sentence’ is better than ‘I find you difficult to hear’.

• offer it on the things which the person has the power to change. ‘I find your tendency to flick your hair during preaching distracting’ could be helpful. ‘I really don’t like your accent’ is not.

• be sensitive. It is helpful to spell things out in full using ‘I’ language. ‘I felt lost and rushed and found I was distracted during the first prayer. It might be helpful to slow down a bit’, rather than ‘you prayed too fast in the first prayer’.

• remember that it is as creative for people to receive feedback about their strengths as it is to receive it about weakness, since it enables them to affirm what they have and build upon it with confidence. All feedback should include affirmation of strengths.[[2]](#footnote-2)

In short, feedback should be focussed on behaviour not personality, evidence not assumption, description not value judgments, specifics not generalities

**Appendix 4.ii: Reflective practice in supervision**

Supervision sessions are not administrative meetings for the purpose of setting diary dates and planning services; they are for engaging in reflective practice. The task of the Training Incumbent is to help the Curate/Lay Reader to ask questions arising from her/his experience of ministry in such a way that his/her deepening theological understanding is a personal process and not just a deposit received from another.

Imagine the kind of discussion that took place when Jesus gathered His disciples together after sending them out to proclaim the kingdom of God. He listens to what’s happened and continues to guide them in the light of those experiences.[[3]](#footnote-3)

*Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and He sent them out to proclaim the kingdom of God and to heal. He said to them, ‘Take nothing for your journey, no staff, nor bag, nor bread, nor money …..*

*They departed and went through the villages, bringing the good news and curing diseases everywhere ….. On their return the apostles told Jesus all they had done.* ***He took them with Him and withdrew privately to a city called Bethsaida.*** (Luke 9)

*That* is what you are trying to do in supervision sessions. They are meetings in which Supervisor and Lay Reader reflect together on what has been noticed and experienced, and the Lay Reader learns how to allow his/her experience to question the theological tradition and the tradition to confront his/her experience. In other words, the Lay Reader continues to develop that method of theological enquiry which undergirded IME studies. and which fosters resilience, sustains practitioners in ministry and enables them to respond creatively to change.

In their IME 1-3, Curates/Lay Reader candidates were taught to offer a non-judgemental narration of an **experience:** *recall the who, what, where, when and how of the event;*

to **explore** it so as to identify the heart of the matter: what issue, question or quandary does the experience raise for you?

to **reflect** upon it theologically by structuring a correlation: *Does the theological discourse bring new insights to the experience? Does the experience bring new insights to the theological discourse?*

and finally to **respond** by identifying new learnings and calls to action: *How will you grow from this experience? What might you do differently next time?*

Training Incumbents need to enable the Curate/Lay Readerto engage in this theological work him/herself, rather than offering quick-fix answers to ministerial issues. The ‘pro forma for Critical Incident journalling’ below is one way of engaging in reflection upon ministerial experience. The comparative length of each section is delineated by the relative size of the boxes.

|  |
| --- |
| **Narrate the experience** |
| **Identify the heart of the matter** |
| **Outline the resulting theological reflection** |
| **Identify new learning or avenues for further development** |

The behaviour of **the Training Incumbent** is also crucial. Pastoral supervision is a method of doing and reflecting upon ministry in which a supervisor and supervisee covenant together to reflect critically upon their ministry as a way of growing in self-awareness, professional competence, theological understanding and Christian commitment. This means that how the Training Incumbent models ministry is of supreme importance. Throughout all contact with the Lay Reader it is vital to show a continuing ability to learn, to be challenged and to engage effectively with the excitement of ministry; to show commitment for the task and for the congregation; and to demonstrate the enrichment and engagement that the work of ministry brings. The Lay Reader should see someone who is still learning, and who is prepared to respond, adapt to change and think theologically about practice. It will require energy, effort and enthusiasm.

This also means learning the art of giving feedback as discussed on page x and using questions to facilitate learning from experience. Guiding Curates through a set of questions helps them to gain an overall appreciation of their learning, to express it and own it, and to gain confidence in their ability to devise a process for tackling something else. You will also signal that you are genuinely interested in their development, and not just in another pair of hands to help in the parish. The overall message is to treat your Curate as an adult who is highly motivated, very committed, self-directed and self-organizing. Some good questions, to structure reflection and avoid a haphazard approach which will depend on what is remembered in the moment, might be:

* What did you set out to achieve?
* What problems did you encounter?
* How did you overcome them?
* How satisfied are you with the results?
* What questions are you left with?
* What theological sense do you make of this?
* Where is God in this?

Perhaps not this: ‘Did you get it right?’

Instead maybe : ‘How are you growing because of this?’

A supervisor can best help by guiding a Curate through a sequence of questions like these, and by asking follow-up questions to help the Curate probe deeper into the experience. It is a quality of good supervisors that they know the questions to ask – and also when to keep silent. These skills cannot really be taught; they come out of the wisdom acquired by lived experience and from the maturity that has inculcated habits of reflection in supervisors.

The skill that *can* be learnt is familiarity with a range of questions to be deployed when occasion demands. Perhaps, as with spiritual growth, you can’t take people further than you have gone yourself, and your own past and present experience of supervision will be useful here.

Extracted from: K. Lamdin and D. Tilley, *Supporting New Ministers in the Local Church* SPCK (2007).

**Appendix 4.iii:** **Working collaboratively**

Curate and Training Incumbent will need to work hard - from the initial discussion which leads to the drawing up of the Working Agreement right through the IME 4-6 years and beyond – to apply good practice in the area of collaborative working. The tools offered in this Handbook will help towards that; the establishment of annual goals and the use of objective criteria for evaluation and evidence-based reporting all encourage a culture of mature reflection upon gifts and shortcomings. Judgements become depersonalised, without blame or shame; ongoing appraisal of strengths and weaknesses becomes the norm.

**TASK**

**INDIVIDUAL**

**TEAM**

But these frameworks notwithstanding, good team working *has to be worked at*. As is well known, all teams have three overlapping areas of need:

those of **Individuals**, that is, paying attention to physical, psychological, social, emotional and spiritual needs

those of the **Team**, that is the maintenance need to create and develop a cohesive group

those imposed by the **Task,** that is getting the job done

**Individuals** (must know their role, responsibility, authority, accountability, value and worth)

need to belong

need to contribute

need for status

need for power

need for dependency

need for freedom

need for recognition of problems

A team will function better when the needs of its members are attended to and each individual is able to contribute freely, unhindered by personal distress.

**Task** (achieving objectives)

need to get a job done

need for a worthwhile goal

need for a clear goal

need for agreement about the goal

need for a plan to achieve the goal

need to be able to recognize when the goal has been achieved

**Team** (holding together)

need for group to stick together until the job is done

need to improve understanding

need to aid cooperation between members

need for members to support each other

need to obtain clarity

need for identification of skills

need for good communication

Building a smoothly functioning team will necessitate considering the three areas outlined in the three-circle model: the task or skills needed to accomplish the task, the needs and development of individuals and the development of the team as a corporate unit. Clarifying aims, allocating and delegating roles and responsibilities, good diary management and forward work-planning, timed implementation and intentional evaluation will all form part of the task-focused areas of team life.

**Clarity about roles and responsibilities** is vital; ‘role creep’, where an individual is seeking to perform too many different roles, must be avoided. The Working Agreement should militate against this danger. A healthy team comprises players who restrict their activities so as to avoid diminishing the role of others of others, but who play their own role with distinction. Seeing where people fit and ensuring they are working where they flourish is a key responsibility of Training Incumbents.

Another way in which to help teams work well together is for members to come to an **appreciation of the different kinds of personalities** which make up that team. Different personalities contribute differently to the process of working together, and for harmonious work it is necessary to understand where your fellow members ‘are coming from’ and why. There are many different tools on the market to aid such enquiries, from the Myers-Briggs Type Indicator, the Belbin Team Role Analysis, Honey and Mumford’s Learning Styles Questionnaire, Gilmore and Fraleigh’s ‘Style Profile for Communication at Work’ and the Enneagram. The use of such tools can contribute to the development of individual confidence and security, and of harmonious team -working.

**Learning the art of delegation** is vital. It is not enough to simply ‘dump’ tasks on people - clear instructions around expectations need to be given and where necessary, training, support and encouragement made available. The ‘tripod of work’ (right) is a helpful tool in this regard. It emerged from listening to people talk about the conditions in which they felt they could be most effective as individuals and working together in teams.

*Tasking*

* sharing intention
* agreeing objectives
* agreeing a completion time.

*Trusting*

* entrusting people with the purposes of the organization
* trusting them to use their judgement in carrying out work for which they are accountable
* evaluating and developing individual capabilities
* making sure that no-one is either under- or overwhelmed by the challenges of their work.

*Tending*

* monitoring processes and systems
* communicating the vision for the work so that Lay Reader and others in the team have a context for their work, their initiatives and their judgement
* procedures agreed beforehand that will be used if there are unresolved differences of view.

**Good communication** is likewise essential. Within any team it is essential to find ways of communication that are effective and that connect with every team member. Many teams use e-mail to share information, but care should be taken that all involved are on e-mail and check it regularly otherwise some may feel that they hear everything later than everyone else or not at all. It is recommended that e-mails, text messages and letters be used for information purposes only; contentious issues should be handled face-to-face.

Face-to-face team meetings are essential for a variety of reasons, but must be utilized as effectively as possible so that members feel that the investment of their time and energy is worthwhile. This can particularly be an issue when some in the team are in paid posts and others are doing demanding full-time jobs on top of their voluntary ministry. Having spent a whole day in the workplace, it can be frustrating to come to an unfocused and unproductive team meeting.

The Training Incumbent needs to ensure that communication is fair and democratic. If one person in the team always receives information second-hand they can feel excluded or unvalued. Similarly, situations can arise where it feels as if the team leader has an ‘in-crowd’ with whom they discuss important issues prior to the actual team meeting; this is especially important to manage well when there are two or more fulltime members in the team and the others are part-time or volunteer members.

Not all meetings need to be business-orientated, however; providing opportunities for team members to spend time together in other ways create a sense of **fellowship and** **cohesion** within the team. Spending time in corporate prayer, team worship or Bible study, in team-building activities, on Away-Days, studying a book together or watching a film can all assist in engendering a sense of cohesion and mutuality. To do this well, however, involves paying attention to people’s availability and identifying meeting times and places which work for all concerned, not just the full-time/stipended members.

Never underestimate **the importance of attitude** in growing teams; simple things like not taking people for granted, treating people with respect and expressing appreciation and thanks may seem obvious but are often forgotten in the busyness of church and organizational life.

**Appendix 4.iv: Managing teams**

Being assigned a Curate means that the Training Incumbent needs to be able to model what it is to manage a ministry team and to be a collaborative leader. There is a fallacy that being collaborative exempts one from exercising leadership; far from it. Working collaboratively requires the Training Incumbent to exercise developed leadership skills. Any attempt to work in a more egalitarian way will result in a ‘shadow’ leader emerging who arrogates to him/herself the role of leader without this being properly acknowledged; this can create tensions and dissatisfaction for those in the team, as well as confusion for those on the outside.

One of the key questions to ask about leadership in collaborative ministry is whether we lead in our natural style or lead in the way that is most appropriate for the situation or team. Leadership can make or break teams. Broadly there is a spectrum of leadership between laissez-faire and autocratic, as explored below:

**Laissez-faire.** In laissez faire leadership the leader functions more as a peer and has little authority. This style can work with a Iightly motivated team who like to be quite autonomous. However, it can lead to confusion on the part of team members as they are offered little support and there is little structure. They may feel there is a lack of identity or purpose and feel a little insecure or frustrated.

**Democratic.** Democratic leadership is exercised by people who seek to be inclusive and develop a team which feels empowered. They share decision-making and encourage a degree of independence in their team. For many people this will result in commitment, motivation and a sense of purpose. A possible danger is that too much participation encourages power plays or a tendency to make popular decisions that may not be right.

**Charismatic.** Charismatic leaders often rely on their personality to make things happen. There may be little structure and some team members may feel insecure, not knowing what is expected of them, or unclear about a vision which can keep changing. A danger of this style is subgroups and feelings of inclusion and exclusion depending on a team member’s relationship with the leader.

**Benevolent.** Benevolent leaders tend to provide a clear structure and operate with clear lines of accountability. It can feel paternalistic to more independent team members and encourage dependence on the leader in others. It is an approach that can feel comfortable in a church setting because it has a family feel; however, it may not function as efficiently as it could do because of the desire to keep everyone happy.

**Autocratic.** Autocratic leaders control the group, tend to issue orders and believe that any questioning of them is not appropriate behaviour. The leader resists participation and is often unaccountable. It is a way of leading that is an antithesis of collaborative ministry as it discourages people from taking responsibility for themselves and suppresses creativity and initiative-taking.

In team-building, different styles will be required at different times. Organizational culture is likely to influence how people lead and everyone will develop preferred styles and methods. Part of the art of effective team leadership is knowing when and how to adopt different but appropriate approaches. While a facilitative approach in collaborative work is preferable, it is important to recognize that at times we will need to be more directive. Challenging discrimination, bullying, gossip or other unacceptable behaviour will call for an authoritarian response, as will concerns relating to health and safety, and child protection. Leaders may also need to be directive in establishing and maintaining boundaries within the team, particularly in the ‘forming’ stage and conflict situations, when individuals often need direction and support.

Leaders are likely to be the people who establish and have power to challenge and change the team’s norms and culture. Who we are in this regard is as important as what we do. If we are competitive and ambitious we will probably create an individualistic, competitive team culture. Conversely, if we encourage, empower and celebrate the achievements of others, a co-operative culture should be engendered. In collaborative ministry, leading by example is paramount. Those who do not model what they ask of others quickly lose the respect of their teams. In this respect, self-awareness and integrity are key personal qualities for those in leadership. Similarly, an ability to trust and a sense of being trustworthy is important in establishing a sense of security. Having vision and an ability to inspire, motivate and encourage others is essential if the team is to progress and achieve.

In reflecting on the approach to leadership in collaborative ministry, Rob Warren has identified five key movements away from traditional practice:

• being a conductor rather than a director; building on the gifts within the church rather than on those of the minister

• becoming a facilitator rather than a provider; enabling people to do for themselves rather than adopting a client mode

• permission-giver rather than permission-withholder; allowing others to shape and initiate

• steering rather than rowing; causing everything to be done as opposed to doing everything

• being a person rather than a parson; being human is a reflection of the incarnate Christ and being open and vulnerable contributes to this (Board of Mission, 1995, pps 25-6).

 (The values are perhaps more widely accepted than when first written but there still needs to be a shift in the views of some laity who approach church with a consumer mentality: ‘we pay them, so why should we do it?’)

Building shared understandings of leadership is an essential early step in developing more collaborative styles of ministry. Perhaps the first step as a leader is to help people develop a sense of belonging and ownership of the concept and team. To belong means to feel included and participate actively, which enhances a sense of self and brings out the best which in turn engenders a willingness to give to the group.

Having a clear sense of direction is vital. In ministry, contexts aims and objectives are often tacit - leaders may have a sense of what they want to see, but this may not be formulated in ways that can be understood and communicated. For effective collaborative working, everyone within the team must have a clear understanding of what they are seeking to achieve. We should not assume that this is obvious; it must be articulated, and articulated in ways that are both understandable and memorable. This might include discussing and reviewing aims regularly, pinning them up on a wall and using them as a focus for prayer and evaluation.

Aims should be set in the context of the core purpose and vision enable team members to see the ‘big picture’. They should be achievable but not too easily achievable, having an element of challenge within them. This will serve as a motivating factor to those involved. Clear, challenging aims tend to generate enthusiasm and energy.

Even where Training Incumbent and Curate form a team of only two staff, familiar tools and models of team development can give guidance and insight. John Adair's three interlocking circles of task, group, and individuals help to keep the balance between three key aspects: the task to be achieved, the working dynamic of the team, and the situations and (often hidden) needs of the team members. (For more on Adair, see <http://tinyurl.com/llqo7e>)

Tuckman's stages of team development – forming, storming, norming, performing – offer a reminder that teams do not happen overnight. Some teams (particularly in a Christian context) may never develop beyond the superficial, because they avoid the frustrations and/or conflicts that mark the 'storming' stage. (For more on Tuckman, see <http://tinyurl.com/3jcj3>)

The relationship between Training Incumbent and Curate is probably the single most important factor in the curacy. Both should invest heavily in the relationship (for example, by seeking opportunities for shared learning). However, it is at the same time an extraordinarily complex relationship: both personal and professional, with power balanced heavily towards the Training Incumbent as both manager and supervisor. Mutual friendship may well develop between two colleagues, but this must not be assumed, nor is it actually essential to a good working relationship, in the ways that trust and respect are.

Difficulties can arise when the professional relationship is used to fulfil social needs of either party, and the expectation of friendship can be oppressive and inappropriate. Neither party can require the other to be available constantly, but Curates are entitled to regular occasions when they may claim the undivided attention of their incumbent, for the purpose of planning, supervision and support.

[Further reading](#Contents)

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1. This template is based on the model of ‘Progressive Theological Reflection’ outlined in Judith Thompson, *SCM Guide to Theological Reflection* (SCM 2008, p 55-56). [↑](#footnote-ref-1)
2. Adapted from *Becoming the Pastor You Hope to Be; four practices for improving ministry* Barbara Blodgett Alban Institute (2011) and *Church of Scotland Supervisors’ Handbook* (2015) [↑](#footnote-ref-2)
3. For more about being ‘a provocative mentor’ see ‘Asking questions afterwards’ Geoff Maugham *British Journal of Theological Education 14. 2* (2004) 127-135 [↑](#footnote-ref-3)