

SCOTTISH EPISCOPAL INSTITUTE



INFORMATION FOR
FINAL YEAR CANDIDATES
2019-20

Introduction

It is easy to get excited at the start of one's final year about Licensing or Ordination. It is only natural. Families and friends will do so too, with many questions. However it is important to focus on the year ahead because one remains in a process of formation. Moreover, Licensing or Ordination is conditional until the Appraisal Conference Report and the assent of one's Bishop. As Brother Roger of Taizé used to say, we ought to live in 'the dynamic of the provisional'.

Final Year Candidates will have their Appraisal Conferences in April 2020, as outlined below. This enables the Chair of the Conference to write the Appraisal Conference Report earlier than in the previous two years and send it to the relevant Bishop, so that the Bishop may read and consider its recommendations before a date for Licensing or Ordination at Michaelmas is set.

Appraisal Process Timeline



The sponsoring Bishop, having been advised of SEI's recommendation by means of the Appraisal Conference Report, then meets with the student as soon as possible upon receipt of the Report, in order to discuss it and convey his/her response to what has been written. The Bishop need not accept SEI's recommendation, but given the evidence-based nature of the entire reporting procedure, is very unlikely so to do.

The process and timeline for arranging curacies is as below. This applies to candidates for both stipendiary and self-supporting (NSM) ministry. Equally the same ‘rhythm of process’ should apply to candidates for Lay Readership.

DATE	TASK	BY WHOM?	NOTES
Spring of IME 2 year for ordinand	Curacy shaped in congregation: <ul style="list-style-type: none"> • 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	Preparation of ordinands for curacy process Families’ session at May RWE	Principal of SEI, Diocesan Adviser and resident Bishop at May RWE. SEI staff	Explanation of deployment expectations, obedience and sacrifice; outlining of theology degree progress if applicable; discussion of family needs and context
Late August/ September of IME	Curacy matching finalised	College of Bishops	PDO and Principal of SEI
Autumn of IME 3	Curacies offered to ‘Incumbent status’ ordinands mid-September (public disclosure)	Bishop and ordinand	Bishop informs candidate and IME 4-6 Officer in mid-September
Winter of IME 3	Curacies offered to ‘Assistant Clergy’ ordinands - end of first week in December (public disclosure)	Bishop and ordinand	Bishop informs candidate and IME 4-6 Officer by end of first week in December
May of IME 3 following Final Appraisal Conference	Ordination and Ordination retreat dates circulated	Bishop, Training Incumbent and ordinand	
Early summer IME 3	Draft Working Agreement drawn up	Bishop, Training Incumbent and ordinand	Includes start and end date of curacy
Late summer/autumn	Ordination Retreat	DDO, Bishop and ordinand	This is organized by the diocese. Robing grant disbursed

Training Incumbent and curate/Lay Reader-to-be are encouraged to start to meet in the summer preceding the latter's ordination/licensing to have the kind of conversation that allows a **draft Working Agreement** to be shaped up. See [IME 4-6 Handbook](#) Appendix 3.ii

Working Agreements are not legally binding documents but rather a means of ensuring that Curate and Training Incumbent have discussed, understood and accepted the expectations of the training post. In summary they should include reference to:

- the expectations of the role
- the process of supervision
- shared habits of prayer
- the Curate's ongoing studies
- healthy and sustainable work patterns
- opportunities for learning
- support mechanisms beyond the congregation

Healthy and sustainable patterns of prayer, work, study and leisure must be developed from the earliest stages of ministry for all Curates; the Working Agreement helps to set these in place and is thus a requirement from the very beginning of the curacy. See also [Canon 17.1](#)

It is vitally important that time is allocated each week for the Curate's further studies; some will be continuing their academic studies through SEI leading to a BA(Hons) in Theology, Ministry and Mission via Common Awards/Durham University. Others will be pursuing awards or auditing courses through different academic providers. Time allotted for such studies should amount to no less than 15% of ministerial time each week, the equivalent in a f/t post of one day per week. Please note that the College of Bishops has agreed that any person being ordained in the SEC at any point from and including Michaelmas 2016 must have a degree in theology before being eligible for appointment to an incumbency.

All Curates, whether stipendiary or self-supporting, should have their expenses of work covered by the charge. This should include the cost of attending required diocesan events and training sessions. The Training Incumbent should ensure that the Curate is aware of how out-of-pocket expenses are handled in the charge, and should check periodically that expenses are being submitted and reimbursed properly, and that proper records are being kept.

The Working Agreement should be shaped in draft form in the first instance and then 'test driven' for the first month of the curacy; a final version should be completed by the end of the October following ordination to the diaconate. The Vestry representative's signature is a sign of the charge's agreement to pay the Curate's expenses, and more importantly signifies the commitment of the whole congregation to the pastoral support and ministerial formation of the Curate, including the release of the Curate in order to benefit from the diocesan IME 4-6 programme. A copy should then be sent to the IME 4-6 Co-ordinator as listed below, who will forward the agreement to the diocesan Bishop for final agreement. The IME 4-6 Co-ordinators are as follows:

Central Belt: Revd David Paton-Williams d.patonwilliams@gmail.com

Dioceses of Brechin/St Andrews, Dunkeld and Dunblane: Revd Peter Mead pete.mead@sky.com

North: Very Revd Sarah Murray revsarahmurray@gmail.com

Self-supporting (non-stipendiary) curates should ideally serve their diaconal year and a period following their priesting in a setting other than the church in which it is intended they eventually settle. This allows for a transition into ordained ministry in a context in which they are less known and where they gain a wider experience of ordained roles. This is harder to implement in remote rural areas.

Lay Readers also benefit from serving in neighbouring charges periodically in their new roles, thus developing and extending their skills in leading worship and preaching, in leading small groups and supporting discipleship. Discussion of where a Lay Reader will serve his/her initial ministry takes place between the Bishop of the sponsoring Diocese and the candidate, ideally in the autumn of IME3, in parallel with the ordinands' process.

Retreats

It is customary – and highly advisable – to go on a three- or four-day preached retreat prior to Licensing or Ordination. Ideally, this retreat runs right up to the time of the service itself, though that is not always feasible nowadays. **The retreat will be organised by the candidate's diocese;** each diocese has different funding arrangements in place. In the case of ordinands, one's Bishop will be present for all or part of that retreat and will offer his 'Bishop's Charge' during the time apart. It may be that in any one year, *cross-diocesan* ordination retreats will be organised. However if you need to make your own arrangements, an up-to-date list of venues is to be found [here](#)

Ember Cards and Prayer Cards

SEI produces Ember Cards at Michaelmas listing those to be Ordained and another listing those to be Licensed as Lay Readers; these are to invite people to pray for the candidates. However candidates may also wish to send out their own Prayer Cards before the service inviting people to *attend* the service and asking the prayers of family, friends and congregational members.

Nomenclature

Curates in the Scottish Episcopal Church (as indeed elsewhere) are known as 'Assistant Curates'. They are a Deacon or priest 'appointed to *assist* the Incumbent', the one who (with the Bishop) has the 'cure of souls' in that place. 'Cure' means 'care'. The Bishop has the universal cure of souls in a diocese but, subject to this, the Incumbent has the exclusive 'cure of souls' within the charge. See [Canon 14](#)

At the successful conclusion of training, an ordinand is made deacon to serve in a specific charge, usually for a three-year appointment. He or she cannot, in fact, be made deacon without the promise of a post in a charge, and is said to '**serve his/her Title**' there.

Useful information:

[Guidelines for the professional conduct of the clergy](#)

[Clergy Appointments and Conduct and Clergy and Lay Employment](#)

[Vestry resources](#)

Vestments

Authorised ministers receive a robing grant **from their Dioceses** - £500 – after their final Appraisal Conference report and meeting with the Bishop to assist them in purchasing vestments and clerical wear. One's Training Incumbent will advise which vestments are required for the charge in which one serves, and the Bishop's Chaplain will be in touch to provide details of the vestments for Ordination or Licensing.

Ordinands should have purchased a cassock and an alb or cassock-alb when they began training. Lay Reader candidates should have purchased a cassock and surplice. At Ordination, clergy are often given gifts of one or more stoles by friends, and at Licensing Lay Readers are often given a blue tippet. The tippet should be undecorated.

The norm in the Scottish Episcopal Church is that for the public, statutory services of the Church the customary robes are worn by the clergy and Lay Readers. The robes are intended to emphasise the office or role of the leaders in worship. They de-emphasise the personality or the personal dress taste of the person leading worship, and signify that we are focused on Christ and his worship, rather than on ourselves, our own humanity, personality and style. Vestments are not central to the faith. However, the principles which lie behind the wearing of robes are important signs pointing to Gospel truth, and so are a time-honoured part of Anglican heritage.

Cassock



The ankle-length garment with long narrow sleeves called a **cassock**, is not itself a vestment but is a robe usually worn under all other vestments. Its Latin name 'subtanea' (soutaine) indicates that it is an undergarment - however, it is worn as an outer garment. In 1602, Anglican canon law forbade clergy to go out in public "in the doublet and hose without coats or cassocks." The cassock is not only worn by clergy, although in black it has always been the basic item of a priest's or deacon's attire, and it is worn by Lay Readers. Today, Bishops wear purple cassocks, while choirs and servers often wear them in red or other colours.

Alb

The long white garment worn in Roman society by professional people did not become a specifically Christian vestment until the fifth century, although Jerome (341-420 CE) distinguishes between everyday clothes and a special 'suit of clean clothes' for church wear. By the fifth century, priests and bishops were wearing the long white garment called the **alb** (meaning 'white'). A belt made of rope (called a 'cincture') is worn around the waist with a traditional alb, while modern albs (often called 'cassock- albs' because they are made of heavier material) are designed to hang freely without a cincture.





Stole

The stole is the long strip of material, like a scarf, often with religious symbols or decorations. A deacon wears the stole over the left shoulder, priests and bishops wear it with the ends hanging down the front. Since the Reformation, when the colours of the liturgical year were fixed, stoles have usually been in liturgical colours. The origins of the stole are unclear - it may have originally been a garland worn at a festival, a sign of magisterial authority, or a work cloth that slaves wore around their necks. It has come to symbolize the yoke of Christ taken on at baptism and at ordination; it marks the wearer as a slave of Christ and a servant of God's people.

Chasuble

Over the alb Romans wore a conical tent-shaped garment with a hole cut out for the head, called a 'casula' ('little house') outdoors, and indoors for special occasions. We know it as the **chasuble**. It did not become a vestment until about the ninth century, when in the West it was accepted that the priest or bishop presiding at the Eucharist wore a chasuble over their alb. It is generally in the appropriate liturgical colour, and may be decorated with strips of embroidered fabric or tapestry called orphreys, or with other liturgical symbols.



Dalmatic

The **dalmatic** is a tunic shaped vestment in the liturgical colour of the season or occasion, worn by a deacon assisting at the Eucharist. It was originally a garment worn by officials of the Roman Empire but was adapted by deacons who had the care of the widows and sick, and has remained a deacon's garment. It is often decorated with two orphreys (embroidered fabric or tapestry strips) running vertically front to back, over the shoulder and connected by two horizontal orphreys.

Surplice

At the Reformation (16th century), much simpler dress became the norm in the Church of England. The alb was replaced by the shorter white gown with wide sleeves called the **surplice** which was worn over the cassock. Originally it was ankle length, but by the Reformation, it had been progressively shortened. In a shortened form today, sometimes decorated with embroidery or lace, it is known as the **cotta**. It is worn by Lay Readers, and often by the choir and servers.



Tippet



The **tippet** is a scarf, black for clergy and blue for Lay Readers, with ends that hang down, worn over the surplice. In low church tradition some Anglican clergy wear this instead of a stole, but it is generally worn only for non-sacramental services such as Morning or Evening Prayer.

Clerical Outfitters

J. and M. Sewing Service, 1 Charlotte Square, Newcastle upon Tyne NE1 4XF

<https://www.iandmsewing.com/index.php?route=common/home>

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Hayes and Finch <http://www.hfltd.com/category/gents-vestments/>

Cross Designs Tailor-made Ecclesiastical Vestments and Clerical Wear

<http://www.crossdesignsltd.com/>

Watts and Co. London <http://www.wattsandco.com/>

Kevin Mayhew Clerical Wear <http://www.kevinmayhew.com/church/clerical-wear.html>

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Ending well and beginning well

The transition from SEI to curacy or Lay Reader ministry is a significant one. Candidates – not to mention their families/friends - are bound to feel a little disorientated as they navigate the transition. As well as looking in depth at these issues as part of the [Skillful Shepherds](#) series of lectures (see page 13), SEI staff (including Diocesan Advisors) will spend time in the final year reflecting on this; with each candidate separately, and with the candidate and his/her family if appropriate. If an ordinand is moving to a curacy some distance away from her or his current home, she or he may find the current Spiritual Director is too far away to see regularly. In such cases, the Principal will be happy to be of some assistance in helping to find a new Spiritual Director.

The Charge in which a curate will serve his or her Title, or in which the new Lay Reader will undertake ministry, has been carefully chosen as a safe and affirming environment in which supervised development and engagement with a breadth of ministry and mission may take place. The key person within this experience is the [Training Incumbent](#) (see Section 1) who will meet with the curate/Lay Reader regularly for supervision and reflection as well as for administrative tasks. A Working Agreement must be drawn up as soon as possible to detail practicalities such as days off, study time, annual leave and retreats; in the course of that exercise it should be possible to explore the hopes and expectations both parties have for the coming years. The resulting documentation describing ministerial outcomes should be provided for the curate/Reader, training incumbent and Vestry.

IME 4-6 is a three-year period of **intentional continuing formation and training** to support the transition into public ministry. Outcomes for IME 4-6 have been developed by SEI in conjunction with the PDO, and describe not only ministerial targets but also the evidence for these, suggesting where such evidence might be found. These grids will be a useful starting point for annual reporting.

By the end of IME 4-6, a newly or ordained or licensed minister should have established the following:

- a pattern of prayer which will sustain both ministry and person
- a pattern of reading, theological reflection and writing related to and supporting ministerial roles
- a developed range of ministerial skills (pastoral, preaching, leadership etc.)
- a sustainable pattern of work, rest, days off, family time
- an appropriate network of support (spiritual direction, mentoring etc.)
- a good understanding of the full scope (breadth) of their particular ministry
- a good understanding of the mission and ministry priorities of the Province and the Diocese in which one serves

This developmental journey is aided by

- **An effective Training Incumbent**, a person who prays with the curate or Lay Reader and meets with him or her for staff meetings, planning and times of theological reflection on ministerial experience. The training incumbent will be a skilled reflector, able to support the curate or Lay Reader whatever one's learning preferences. In their habits and patterns of ministry, the training incumbent will be a good role model.
- **A supportive training Charge offering a diversity of experience**; key lay people, including the Vestry, who will understand the purpose of the first three years. The Charge will be pleased to make the required financial contribution to the costs of the training (stipend, house, expenses, etc.), understanding this to be part of their mission to the wider church. The general ministry offered from the Charge will be sufficient to meet most of the required ministerial training outcomes. The Charge will understand that as the Province (and the Diocese in some cases) invests financially in the person in training, some of the ministry will of necessity be offered elsewhere. The Charge will understand that time is needed for reading, reflection and study. The Charge will be supportive of time taken for prayer and retreats.
- **Housing appropriate to the needs of a stipendiary curate** related to work and family.

The IME 4-6 programme will be made up of two elements:

- **Regular meetings of the newly ordained together. Similar, but separate meetings of Lay Readers together.** The purpose of these meetings is to provide a space for sharing and theological reflection on experience. It is good practice if these meetings allow occasional quality time with the Bishop or Bishops of those in the group.
- **An agreed programme of theological learning related to ministry.** This could be working towards a BA or MA in Common Awards, an MTh or PhD in a Scottish University, or a scheme of reading and writing. Every newly ordained or licensed minister should be doing some further theological education. SEI's Director of Studies can help you discern what would be most helpful.

Curates and probationer Lay Readers are also encouraged to write articles or reviews for the SEI [Journal](#), or to contribute book reviews and the like to other learned Journals. The Common Awards rubrics for writing book reviews (encountered in the Level 5 *Reflective Practice in Context: Long*) module are a helpful tool in the latter regard.

The following *Covenant of Understanding* is being instituted this year:

COVENANT OF UNDERSTANDING BETWEEN SEI AND INCUMBENT-STATUS STUDENTS



As you enter the Scottish Episcopal Institute to train for ordained ministry, SEI pledges to care for your wellbeing at all times as best we may, by

- praying for you and helping you to achieve your potential under God
- offering you a three-year comprehensive Initial Ministerial Education
- being transparent about our expectations of you
- producing advance residential dates from the outset for the three years of your formation
- creating schedules which take cognisance of the need for down-time during and after residential events
- being inclusive in our language and our policies
- welcoming and respecting the wide range of church traditions represented in the SEI community, and drawing on those contributions to shape our worshipping life together
- welcoming family members to three Residential Weekend Sundays each year, and seeking to integrate them as much as possible at other times; supporting spouses as they work out the implications of their partners' call to ordained ministry.
- inviting candidates to outline their family circumstances prior to any recommendations being made by SEI in the process of curacy discernment.

SEI asks you in turn to indicate that you understand that

- a recommendation for ministerial training is just that, and that IME 1-3 is an ongoing process of discernment which may or may not end in ordination
- openness of mind towards, and committed engagement with, the formational studies are expected throughout training
- if recommended for ordination by your bishop following your Final Appraisal Conference, that is a recommendation for service in the Church as a whole; you will therefore be expected to be ready to serve your Title anywhere in the Province, not necessarily in your Diocese of origin
- there might not be a stipendiary (fulltime or part-time) incumbency on completion of your curacy
- as a stipendiary curate and incumbent, you will be required to live in a provided house, unless exempted from doing so for sufficient reason approved by the Bishop, or if there be no house provided, in some place approved by the Bishop

Before signing this, we ask you to discuss this Covenant of Understanding with your spouse and family if applicable.

Books about various aspects of public representative ministry

Being a Curate: Stories of what it's really like. Jonathon Ross-McNairn (SPCK 2014)

Curacies and How to Survive Them Matthew Caminer. Martyn Percy and Beaumont Stevenson (SPCK 2015)

The Curate's Guide: From calling to first parish John Witcombe (Church House Publishing 2012)

Managing Clergy Lives. Obedience, sacrifice, intimacy Nigel Peyton and Caroline Gatrell (Bloomsbury 2013)

Here I Am: Reflections on the Ordained Life. Richard Giles (Canterbury 2006)

What They Don't Teach You in Theological College: A Practical Guide to Life in the Ministry Malcolm Grundy (Canterbury 2000)

The Vicar's Guide: Life and Ministry in the Parish. David Ison (Church House Publishing 2005)

The Parish Survival Guide Martin Dudley and Virginia Rounding (SPCK 2004)

What Clergy Do: Especially When It Looks Like Nothing. Emma Percy (SPCK 2014)

Reader Ministry Explored. Cathy Rowling (SPCK 2009)

Bridging the Gap: Reader Ministry Today. Gordon W. Kuhrt (Church House Publishing 2012)

Instruments of Christ's Love. The Ministry of Readers Phillip Tovey, Sally Buck and Gareth Dodds (SCM 2016)

A Guide to Ministry Self-Care Richard Olson et al (Alban Institute 2018)

Public People, Private Lives. Tackling stress in clergy families Jean and Chris Burton (Continuum 2009)

Living as a Clergy Spouse : Grove Booklet P158 Matthew Caminer (Grove 2019)

Between Two Worlds. Understanding and managing clergy stress Andrew Irvine (Mowbray 1997)

Self-Supporting Ministry. A practical guide (John Lees SPCK 2018)

Bivocational: Returning to the roots of ministry Mark Edington (Church Publishing 2018)
