



**DIOCESE OF
GLOUCESTER**



Initial Ministerial Development: Phase 2

**A handbook for Curates and
Training Incumbents**

The first year

2020_21

Prayer attributed to Oscar Romero

It helps, now and then, to step back and take a long view.
The kingdom is not only beyond our efforts,
it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is God's work.
Nothing we do is complete,
which is a way of saying that the Kingdom always lies beyond us.

No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the Church's mission.
No set of goals and objectives includes everything.

This is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted,
knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects far beyond our capabilities.

We cannot do everything,
and there is a sense of liberation in realizing that.
This enables us to do something,
and to do it very well.
It may be incomplete, but it is a beginning, a step along the way, an
opportunity for the Lord's grace to
enter and do the rest.

We may never see the end results,
but that is the difference between the master builder and the worker.

We are workers, not master builders;
ministers, not messiahs.
We are prophets of a future not our own.
Amen.

DIOCESE OF GLOUCESTER

The First Four Years

A handbook for Curates in their first four years of ordained ministry
and their training incumbents.

This Edition Summer 2020

Introduction	3
The Curacy Itself: Getting Started.....	5
The Training Programme: Overview.....	12
IMD Portfolios	20
Long Reflections.....	21
Appendices	26
Appendix 1 Compiling your portfolio.....	28
Appendix 2 How to write a theological reflection.....	36
Appendix 3 Social Media Guidelines	38
Appendix 4 Clergy Illness.....	40
Appendix 5 What to do when the incumbent leaves	42
Appendix 6 The Liturgical Ministry of the Deacon.....	47
Appendix 7 Curacy Working Agreement Review	49
Appendix 8a End of first year report for those to be ordained priest.....	57
Appendix 8b End of first year report for Distinctive Deacons.....	63
Appendix 9 Formation Criteria.....	69
Appendix 10 Minimum Requirements for those in their first year of IMD.....	77
Appendix 11 How to give (and receive) good supervision.....	79
Appendix 12 Learning Styles and Ministry	81
Appendix 13 Leadership Styles and Temperament.....	85
Appendix 14 Other resources.....	89

The First Four Years Introduction

I am delighted to welcome you as a newly ordained curate in this Diocese. I have responsibility for you, on behalf of the bishop, for the next stage in your training for ordained ministry. This is the second phase in your Initial Ministerial Development (IMD). IMD continues your training and formation through a) your practice of ministry supervised and guided by your training incumbent b) regular peer supervision groups and c) core and optional training sessions on aspects of ministry during the first three years of your curacy. An important part of your formation is the commitment you make to your colleagues in ministry, the pastoral care and support you offer one another and the learning you receive from one another. This is also a period of discernment where, together, we will discern the shape of ministry that God is calling you into and the particular gifts and attitudes that you bring to that ministry. It is an exciting and demanding time – I look forward to getting to know you and working with you.

You will also be in contact with the IMD secretary in the Department of Mission and Ministry, Julie O’Keefe. She is responsible for the practicalities of organising training events and is often the person to send out information to you. She will often remind you of training events coming up *so please answer her emails!*

This handbook sets out the aims and some of the detail for this vital stage in ministry, explains recent developments in establishing national expectations for initial ministerial training, and incorporates an indication of local practice. It has been developed in close collaboration with the Dioceses of Worcester and Hereford, with whom we work especially closely, within the wider West Midlands Regional Training Partnership.

In our three dioceses, the heart of our programme is the desire to see you flourish as ministers, confident in and able to take responsibility for whom you are before God. We believe that your relationship with God is of primary importance, and needs to take priority amongst all other demands of training and ministry.

To this end, we have agreed these shared core aims for the training programme:

1. To provide an overall discernment process for the first years in ministry, this will seek to help you acquire the values of public representative ministry and, to point the way forward for their future public ministry within the Church of England.
2. To provide a peer group which you can belong to and from which you can explore the varieties of ministerial responsibilities and experiences, receiving both nourishment and challenge within a safe and nourishing environment.
3. To provide ministerial training and formation that will be truly transformative.
4. To equip you with all the skills necessary in order that you may be fully formed into the public representative ministry of an ordained minister.
5. And, above all, to equip you to maintain a deep seeking after God amidst all the busyness and activities that go to make up the life of an Anglican minister.



Revd. Ian Bussell



Julie O’Keefe

Each of the four years of the programme will have a particular flavour or characteristic:

1. The first year will seek to enable you to settle into the new and demanding world of public representative ministry and to begin to cope with the problems and challenges of being a public figure.
2. The second year aims to equip you with all the skills and resources necessary for the life of a distinctive deacon or priest.
3. The third year will begin to build on your skills and gifts and to provide you with opportunities to explore ministry on a wider basis beyond your parish or team. Short placements will be offered for you to experience areas of ministry which you feel drawn to, or to address gaps in your training.
4. The fourth year is a time of transition. The training programme will be completed during this year, and most curates (though not all) will be preparing to move on.

You are not 'ministers in waiting' but part of the family of clergy serving God in this diocese. The overall vision is that 'We commit to go out and share the transforming Gospel of Jesus Christ, so that people may know life in all its fullness.' You are an important part of that vision for today as well as preparing to form the vision of tomorrow. This process depends heavily on the commitment of curates and training incumbents to the Formation Criteria and I am grateful for all that you will invest in this over the next few years.

Please do not hesitate to contact me if anything is unclear or you want to make suggestions for future development. On behalf of the bishop, thank you for your commitment to the future ministry of Christ's Church.

Ian Bussell, Head of Ministerial Development, Diocese of Gloucester

February 2020

NB - A note on terminology:

Gloucester Diocese use the terms IMD - Initial Ministerial Development for the period of a curacy and

CMD - Continuing Ministerial Development for all that happens thereafter.

Nationally you will find IME and CME tend to be used where the 'E' stands for Education.

You will also find IME phase 1 referring to training in college or a course, and IME phase 2 referring to the years served in a curacy.

The Curacy Itself: Getting Started

Patterns of induction into parish ministry vary widely. It's a good idea for a new curate and training incumbent to sit down and plan together who a curate needs to be introduced to and what they need to experience and to understand in the early weeks. Possibilities will vary quite widely between those who are full or part time in their parish context. I would want to avoid being over prescriptive, but the guidelines below may provide a useful starting point for conversation. In all things, conversation between curate and training incumbent is vital: the balance between challenge and support will be different for everyone, but it is important to get it right so the curate does not feel either overprotected or overwhelmed. I will gladly assist in conversations at any stage of (or before) curacy to help your working relationships run smoothly, but the aim is for you as curate and incumbent to find ways of bringing up issues with one another in a non-threatening and constructive way. There will always be difficult conversations that need to be broached, and these are often very positive points in developing a deeper, more trusting working relationship.

Stipendiary, self-supporting and MSE (ministry in secular employment) curates

Some curates are full-time in parish ministry, others have more than one focus for their ministry, and others are consciously part-time because of family or other work commitments. The expectations of curates and incumbents need to be clear and realistic about what can be achieved, while still having an eye to the Formation Criteria that need to be fulfilled for everyone in curacy. Please discuss any special circumstances with me so that you can go ahead with confidence, not having the worry about whether you can 'fit it all in'. Part-time SSM curates can spread out their experiences of ministry for up to 5 years in order to fit everything alongside work and family commitments.

Starting Points

Curates and incumbents will have sat down together at the start of the curacy (or before) to look together at the Formation Criteria, which sets out expectations at the point of ordination. Have all the expectations been fulfilled? Where do curates feel confident, or where do they know they need development? Curates who have been a part of the title parish (perhaps as a Reader or member of a ministry team) will not need all that follows – but there will need to be careful thought (for both incumbent and curate) about managing the transition of *role*, where there is no transition of *place* to offer a framework for this change.

First Few Weeks and Months

The task in the first few weeks is to give the curate the widest possible exposure to the context of their ministry, to enable them to begin to build their own perceptions and sense of God's calling within this new context. It is particularly important that they are helped to inhabit the whole community (usually the *parish/es*, but also recognising curates now minister in a wide variety of 'communities') as their context, and not simply to be drawn into being a chaplain to the congregation.

Supervision

Supervision will be very important in early weeks. Full-time curates would expect weekly supervision at first and part-time fortnightly, to give plenty of opportunity to ask questions and to manage effectively the new feelings and ideas which they are experiencing. For some, this practice of weekly supervision continues well into the curacy, becoming a regular opportunity for shared theological reflection. For others, it will give way to somewhat less frequent meetings,

once the initial hurdles of acclimatisation have been overcome. Nevertheless, the practice of encounter – reflection – prayer – action should be maintained as a habit of ministry. Supervision needs dedicated and protected time which does not slip into routine business. Some curates and incumbents will have other natural opportunities for good communication, for example where they say the daily office together with no-one else present. If such chances are not available, *more* time will need to be allowed for dedicated supervision.

The content of supervision will be both driven by circumstance ('this happened to me and this is how it made me feel') and the training agenda ('let's talk next time about how you come across when you're leading worship').

For curates who are also in secular employment, time should be given to allow them to explore the transitions that have taken place at work, even though it is beyond the parish and experience of the training incumbent. For those whose secular employment is also part of their ordained ministry (Ministers in Secular Employment) it may be possible to find someone in their secular employment to supervise that area of work, or it may be that the training incumbent will need to help them reflect on their ministry there as well – you don't necessarily need to see someone's ministry to help them reflect on it.

Some curates and incumbents are able to spend a day or half day away in the first few months to step back from the business, get to know one another, pray together, and plan. Those who have done this have said it has been very important for the unfolding of their working relationship over the following months.

The working agreement

Every curate will have a working agreement which has been agreed with the church wardens, DDO and the bishop. However, this was drawn up before the curate arrived in the parish. By September it may become apparent that you need to make some changes, in which case please forward a copy of the amended agreement to me. You will, in any case, have a review of the working agreement and your working relationship in the Spring term of the first year.

Worship & Liturgy

Curates should be given plenty of opportunity to play their part in the leadership of liturgy and preaching from the start, so they find their feet in the role, and are recognised by the congregation and visitors to the church. (A useful guide is the Bishop's Occasional Paper, *The Liturgical Role of the Deacon*, which is in the appendices of this handbook.)

Full time stipendiary curates should normally preach about twice a month in one context or another, whilst those with less time available for preparation should be preaching at least once per month. A good place to start is one 'main' sermon and a shorter/informal sermon or homily. For those with a lot of preaching practice who need less time for preparation, this may be increased if the curate requests it, but better to start cautiously than be over-committed. It is less about the quantity of sermons as the preparation time needed. All curates should be regularly playing a part in the leading of worship – two or three times per month on a Sunday.

It is important that curates take the opportunity to go into any children's groups at some stage in their first year, to understand the breadth of ministry.

Congregation – getting to know the church

In many churches it will be possible to visit everyone in their homes in the course of the first year, and a programme should be drawn up to make this possible. It is common for this to begin with PCC members and church officers. Visiting is a foundation of parish ministry, and developing

skills in this area (and discussing visits in supervision) is vital.

The curate should also visit church groups (home groups, coffee mornings, MU etc.) to learn about what they do, and as an opportunity to know people.

In both these areas, it will be important to establish boundaries of confidentiality with the incumbent, to establish what (if anything) will be fed back. In general terms the curate and incumbent should communicate the message 'everything may be shared with the incumbent as this is a training role' This avoids the curate being put in a difficult position.

Ministry

The first few months should provide opportunities to learn the skills of day to day ministry, initially (in parish ministry) by shadowing the incumbent. A useful general pattern is:

- Observe the incumbent
- Observe and assist
- Lead, with incumbent assisting and observing
- Do it on your own

Incumbents should be wary of over-protecting curates, and not allowing them ministry responsibility for several months after ordination. They have received training, and now need the opportunity to cut their teeth in practical situations.

Full-time curates will usually be taking **funerals** on their own within the first two to three months of ordination. The normal role of a deacon at **baptism** would be to assist the priest, although the deacons may take baptisms in cases of pastoral need – which might, for example, be in the case of a strong pastoral relationship (and if no priest is present). Similarly, deacons would not normally take **weddings**, but may be part of wedding visits or preparation in readiness for stepping into this ministry soon after ordination as priests.

It may take some ingenuity to discover opportunities for training in a wide range of basic parish ministry for those who are part time in the parish: incumbents may need to be ready to arrange the time for visits and even occasional offices to make it possible for curates to achieve their training needs.

Leadership, Administration and Responsibility

Learning to take responsibility for parish structures and organisation will not be the first priority in the diaconate. In the first year of ministry curates will largely be learning by observing the incumbent, or others. This does become more important in the second year and by that time curates will need an **area of responsibility of their own** to reflect on for their second year assignment.

Context – getting to know the parish

Curates need to spend time getting to know the parish context. This should involve walking the streets (or driving the lanes) observing and feeding back to the incumbent and exploring the dynamics of the local context – where are the centres of activity, the areas of resource and of need, where does the church make a recognisable impact or where is it little felt? If there is no recent parish profile, the gathering of statistical information would be a valuable exercise for the curate to undertake, perhaps for presentation to the PCC as a starter for discussion about local ministry and mission. Curates should visit local community groups and take the opportunity to meet local community leaders, and get to know local agencies. It is helpful to spend time with

groups who straddle the congregation/community: youth, uniformed organisations etc. This is all part of becoming the public representative minister which is a distinctively Anglican gift to the community.

Deanery & Diocese

In the first year, curates need to explore their identity as part of the local Deanery and Diocese, and local ecumenical context. They should attend chapter and deanery synod where possible, and diocesan events (with their incumbents!) This identification with the wider church is an important context for their early and continuing ministry. The bishop requires deacons to be present at the Maundy Thursday Service in the Cathedral where the clergy renew their ordination vows.

It is often possible for curates to take on positions of responsibility in chapter or local ecumenical meetings. (Once ordained to the priesthood, curates will often have opportunities to cover services in neighbouring parishes, and this is to be strongly encouraged as an excellent opportunity for building experience and confidence.)

Study, Prayer and Personal Disciplines

Curates will take some time to establish good patterns of individual and corporate prayer, study and personal boundaries between the different areas of their lives. It is appropriate for supervision to look at these areas as they are developed and patterns are set in place for the future. It is especially important for curates and incumbents to establish a good pattern of shared prayer from the outset – those in full time ministry will be expected to share in daily prayers, whilst those who are part time in the parish should agree an appropriate pattern, which we hope should include at least two offices/times of prayer in the course of the week.

I am keen to encourage curates in the early development of a good pattern of study, and many curates would like to keep up the momentum of study from their college or course. However every curate finds the first year very demanding and tiring in ways they had not expected. So it is wise not to commit to a formal course that may not be sustainable. As a guideline, for full time curates study for external courses should not demand more than half a day a week. There may be exceptions to this if negotiated with the DDO and the bishop.

Initial Ministerial Development (IMD)

All curates are expected to play a full part in the IMD programme: collegiality is at the heart of this programme, with corporate reflection as a means of growth in ministry. The programme involves both structured input in areas of practical professional practice, alongside growth in theological and personal maturity. The events are carefully organised to enable full participation from those who are part-time or with full-time secular jobs, with only occasional and unavoidable exceptions. (The diocesan budget for curate training is spent entirely on the IMD programme which means curates are welcome to attend other diocesan CMD events for free, but they have not got the clergy CMD budget to help pay for courses delivered by external providers.)

Planning & Vision

Curates will expect to play a part in the developing vision for the local parish. In their first few weeks and months they will have the unique insight of an 'outsider' which they will lose as they become more familiar with their context and these are useful to discuss in supervision. It is also of real value for incumbents and curates to spend occasional days together away from the parish for prayer and creative planning.

Days off & holidays

It is rare for curates to suffer from underwork. Days off and holidays are essential not only for the curate themselves but also for their families and friends. The boundaries set by the working agreement should be observed, even if it appears frustrating to the training incumbent or curate. Nevertheless, some flexibility is probably a good thing: common sense should prevail, with a healthy weighting towards maintaining agreed boundaries. All clergy receive 6 weeks annual leave + bank holidays to include no more than 6 Sundays. This is adjusted pro-rata for those who are part-time.

Part-time curates inevitably find the time limits restricting. There is so much to do, interesting things to develop, and people to see. Anyone who is working half a week or less will have to be very focussed in where they invest their time, and accept that it will take longer to get the experiences of their full time colleagues. Half a week could easily be filled with meetings without giving you time to do anything independently at all! So the working agreement may need to be revisited more frequently, and some things may need to wait until next year. Part-time curates should expect to take four years to complete their curacy, and SSMs may take up to five, though this is at the discretion of the bishop.

By the end of the first year

At the end of the first year, the curate will hopefully be well established in personal disciplines of ministry and in their relationship with the congregation and parish. Those preparing for ordination to the priesthood will be in a discernment process to affirm (or question) this calling, and to prepare for this next stage. Hopefully they will be in an open and collegiate relationship with the incumbent, in which there is mutual learning and sufficient shared vision for mission and ministry to make them colleagues in the gospel.

The end of the first year is an important point to pause and take stock. On occasion it may appear that a deacon is not in a position to be ordained priest, and this possibility should be recognised as early as possible. This might particularly be the case where the deacon has only had a very limited opportunity to participate in the practice of ministry or the training programme. Further time for development may be needed, or the exploration of a different vocation. Alternatively, it may have become clear that the training context is not, after all, appropriate for a curate and a move may need to be arranged: this is always disappointing and challenging, but may be the best way to safeguard a positive future in ministry for curate, incumbent and training parish.

The Training Programme: Overview

Introduction

Curacy is, first and foremost, a **period of training for future ministry**. Although itself an opportunity for ministry, it is undertaken with a view to preparation for the future. This training is the shared responsibility of the curate, training incumbent and co-ordinator of curate training.

Primary resources for the successful outcome of this training include:

- *The curate* – who brings years of pre-ordination training, life, Christian and perhaps professional experience and needs to be allowed and encouraged to bring all this into ministry and continuing training, alongside a willingness to learn.
- *The training incumbent* – who brings their own experience, and needs to be able to share this, vulnerably and responsibly, and to help the curate learn their own patterns of sustainable ministry
- *The training parish* – which should have its own sense of vocation to training, and will provide both the primary context and opportunity for immediate feedback on the curate's early ministry
- *The Head of Ministerial Development and the IMD programme* – to add further opportunities for development and reflection and to oversee progress on behalf of the bishop
- *Formation Criteria and assessment* – the national guidelines which set out the aims of the curacy for the partners to work towards, and which are introduced below.

The Shape of the Diocesan Programme

In our three neighbouring dioceses, we share the following overall shape in our programme, already described:

1st year – is about learning to live in public representative ministry, the curate learning to be who they are in the new role

2nd year – is about considering priestly ministry, and developing appropriate skills for sustaining a life of priestly ministry

3rd year – is recognising and beginning to develop the unique character of each individual's ministry, and discerning their vocation for the future

These outcomes, and the Formation Criteria as a whole, are delivered through a programme which includes:

- **Peer supervision groups.** This is at the heart of the IMD programme. Each group is made up of half of the year group of curates. It will meet twice a term at a time and place agreed by the group. Curates will bring issues, events or relationships they would like to reflect on in order to develop their practice, understanding, self-awareness and theology. It will be facilitated by a trained facilitator, and is a safe and confidential space.
- **Core events for the year group.** These cover the essentials of the theology and practice of baptisms, marriages and funerals as core to the mission of the Anglican church. We will also look at evangelism and fostering disciples, and in the third year, the ministry of reconciliation, healing and deliverance. There are three of these in the first year, two in the second and one in the third. These are held on Sundays at 4 College Green.
- **Core events for the whole curate body.** In a programme that is trying to be

flexible events for everyone are rare. The most important of these is the annual spirituality day at the start of the year.

- **An annual residential weekend.** Time away together is valuable, and costly, and we are only able to do it once a year. A visiting speaker enables us to engage more deeply with a subject than is usually possible, and we have time for relaxation and worship together. Over the three years the subjects will look at each of the main themes of mission, spirituality and biblical studies. On those years where a diocesan residential is planned this weekend may be cancelled.
- **Optional events.** To complement the core training there will be a range of optional events focussed on practical aspects of ministry. At the start of the year each curate will agree with their training incumbent which of these they will commit to attending, based on previous experience, developmental needs, or immediate demands in the parish/context. These events will be shared with other clergy and lay people, bringing more experience and diversity of ministerial experience to the groups.
- **Mornings with training incumbents.** There will be two Saturday mornings each year shared with training incumbents. One will be in the year group looking at aspects of collaborative ministry. One will be with all the year groups together looking at an aspect of shared interest.
- **Into Incumbency.** Into Incumbency is a programme of events aimed at those moving into an incumbent's post. Third year incumbent status curates will focus on this course, though they may want to spread it over two years. This course will be shared with people new to incumbency moving into the diocese, and some events will be shared with experienced incumbents. This course will help curates manage the step up into incumbency and will focus on those things that recent incumbents have specifically asked for.
- **Events for Specific Sub-groups or Training Needs.** Special events for those arriving, leaving, etc. are arranged in conjunction with neighbouring dioceses, and we have also arranged specific training events (e.g. for those working in church schools). If a group would like a specific area of training arranged, this should be possible.
- **Church swaps.** Curates are encouraged, especially towards the end of the first year or the beginning of the second, to visit each other's churches and to take the opportunity to experience and minister in a different context and tradition.
- **Third year placements** are a valued element within the programme. These have normally taken place during the Autumn of the third year, and typically lasted for five weeks (or pro-rata for part time curates). It is quite possible for them to happen elsewhere in the year if this is more convenient. The purpose and content of the placement should be clearly agreed with the co-ordinator of curate training beforehand – an additional information sheet is incorporated in the appendices.
- **Further Study.** Curates who would like to undertake further study as part of their formational development need to discuss this with the co-ordinator of IMD. We would usually support this, and it may be possible to provide some limited financial support.

Attendance at the peer supervision groups and core events is very important both for the sake of each individual minister and the group as a whole. If a core event is unavoidably missed one year it will need to be attended the following year. Reasons for absence need to be communicated to the IMD secretary *as soon as they arise* (a wedding is rarely booked a week before a training event!) and attendances are recorded at each session. Frequent absence will

suggest the need for review of training with curate and training incumbent by the Head of Ministerial Development, to address any particular issues. Part time ministers will be expected to attend core events and peer supervision groups. They will need to agree with their incumbents and the co-ordinator of curate training how many events are realistic to attend.

The fourth year is a time of transition. As we expect full-time deployable curates to be able to move on from the beginning of their fourth year, it is essential that the Formation Criteria have been met by then. Full-time 'incumbent' status curates will continue to attend the Into Incumbency course until they leave for their next post. If they move within the diocese they are expected to finish the Into Incumbency course in their first year of being an incumbent.

'Assistant' curates in their fourth year are not required to be present at IMD events, but should discuss their individual training pattern with their training incumbents and the co-ordinator of curate training. This is a good time to catch up on optional training events.

The Shape and Outcomes of the Curacy

As a period of training for future ministry, the curacy needs to be tailored to the expectations for the future of the curate. There are further notes about this in the later section, 'The Fourth Year and Moving On'.

i) for those sponsored for future ministry as an incumbent

Those who are anticipating a future as incumbents need to be prepared for this possibility. They will be working towards additional Formation Criteria. Most will be in stipendiary, full time curacies, and these should offer opportunities for all the learning that needs to take place.

Some, however, will have been sponsored at selection for incumbent ministry but not able to take a full time stipendiary position at ordination. If this is the case, particular attention needs to be given within the time that they are able to give to their parish ministry (whether as SSM or part time stipendiary) to prepare them for the future. This is difficult to specify in advance, as the judgement that needs to be made is whether a person has sufficiently grown in the character, knowledge and skills of ministry to be ready for a position of incumbency. This judgement needs to be made by those who have known and observed the curate in ministry, and of course bears in mind the curate's own self-reflection.

As a guideline, a useful starting point is that a half time curacy over four years would often be considered a minimal sufficient basis for having acquired the skills and growth in ministerial character necessary for transition to an incumbent's post. This may be translated into Sundays plus five sessions (if a day is notionally considered as including two sessions of morning/afternoon/evening). However, it needs to be stressed that curates who have taken this pathway have found it very frustrating, and though they may fulfil the Formation Criteria, they are not preparing mentally, emotionally and spiritually for the demands of a full time ministry.

ii) for those sponsored for future ministry as an assistant/associate minister

Those who are not sponsored for a future ministry as an incumbent will be anticipating a very wide variety of possibilities, including parish-focussed deployable SSM ministry, work focussed SSM ministry, and parish focussed 'locally deployable' ministry, where they expect to remain in the same parish throughout their ministry. The curacy needs to have the anticipated outcome in mind throughout – and be ready for this to change, on occasion. Sufficient attention should be given to prepare the curate for a wide range of possibilities. Assistant ministers need to know just as much about the running of a church as incumbent ministers so it is wise to enable assistant ministers to experience as much of the same things as incumbent ministers as they are able to. Some assistant ministers will go on to incumbency in the future and we need to allow for the

emergence of this ministry even if it wasn't foreseen during initial training.

Some curates are only able to give a very limited amount of time to parish based ministry, and this will have been spelt out in the working agreement. In this case, it needs to be recognised and accepted that training will proceed quite slowly, and may take longer than four years before the curate is ready to move on to a new licensed ministry.

ii) for those who would like to change their category of sponsorship

There are guidelines for those who were not sponsored for ministry as an incumbent but would like to consider this possibility afresh. These are described in 'The Fourth Year and Moving On', below.

The Formation Criteria

The shape of the Diocesan Programme makes use of core and specific events, peer supervision groups, study and placements – which together with the fundamental unit of training, the title parish, are taken up into an integrated pattern of delivery and assessment.

The Formation Criteria now sit at the heart of the whole of initial ministerial development. Initially set out in the Church of England Report, *Formation for Ministry within a Learning Church* 2003, commonly known as the *Hind Report*, but updated in 2014 they relate to the criteria used for selection at a BAP.

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

These headings will shape the whole of the discernment, development and training conversations from first contact with DDO to completion of curacy. As part of Criterion G, candidates are expected to demonstrate that their vocation is realistic, informed and obedient.

These three, conveniently remembered through the acronym *RIO* (with whatever associations that brings!) are a most helpful guide throughout discernment and on through curacy. At each stage, the ordinand or ordained person needs to ensure that all that they do and aspire to in ministry is:

Realistic – appropriately reflecting the reality of their abilities/gifts and circumstances, and appropriately integrating their ministry with their humanity

Informed – genuinely aware of what is called for in any area of ministry – what it calls for from the minister, and what it will entail if carried out with commitment

Obedient – exercised with proper accountability in response to God's calling (through the church), and not simply reflecting an idea or predisposition of the minister which has not been submitted for proper discernment in conversation with others.

The Hind report envisaged that all stipendiary, full time, curates will spend one day per week on the post-ordination phase of their Initial Ministerial Development: this includes both attendance at central and other training events and individual reflection and supervision. Whatever the precise pattern, Initial Ministerial Development is vital for both the development of each individual vocation, and the needs of the church.

Patterns of Reporting and Review during Training

Regular review and reports are important to ensure that training needs are being appropriately met, and that any issues are readily addressed.

Year One: Spring	First review meeting in parish, with member of Curacy Review Team also called – ‘working agreement review’. This focuses on the incumbent/curate working relationship and the curate’s working pattern, and results in a revised working agreement.
May	For those aiming for ordination as priests there are pre-ordination reports from the curate and incumbent which go to the bishop in preparation for her meeting with the curate prior to ordination. You are also expected to take time out – a quiet day, perhaps – to reflect and pray and make a few notes (no more than a side of A4!) on ‘what am I being called to’ to share with the bishop at your pre-ordination meeting.
Year Two:	Second curacy review meetings (see below)
Year Three:	End of curacy assessment procedure (see below)

Training for training incumbents

The role of the training incumbent is at the heart of a successful curacy. Training Incumbents are therefore expected to participate in their own training programme, which includes:

1. A 48 hour residential training conference focussing especially on *Supervision Skills* and which allows interaction with other training incumbents. This takes place annually, and is organised jointly with the Dioceses of Hereford and Worcester. Incumbents are invited to attend shortly before receiving a new deacon.
2. A four day training 'Transforming Conversations' which gives confidence in a coaching style of supervision.
3. An annual training half day for all training incumbents and curates.
4. An additional half day with curates in year groups looking at aspects of collaborative ministry.
5. The exercise of peer supervision, through termly working lunches for each year group of training incumbents to talk through their experience as trainers.

Supervision

Supervision is widely practised in many professions as an essential aspect of maintaining professional development and standards. It is now accepted practice within the life of the Church, not least in relation to training incumbents and curates. The significance of good supervision for effective training cannot be overemphasised: no matter how difficult it may be to find the time (and it often is difficult) supervision must be a regular part of curacy. Failure to make such time will, unfortunately, mean that an alternative context will need to be found for training. Supervision is embedded in the Working Agreement.

The Purpose of a training incumbent offering Supervision to a curate is to enable the curate:

- to develop their professional identity as one of the clergy of the Church of England
- to reflect upon the effect the job is having on them personally, and for MSEs their identity in the workplace.
- to exercise those skills of ministry already acquired
- to acquire any new skills which are required to do the job
- to complement the ministry of lay members of the Church

Supervision sessions should be well planned with both curate and incumbent helping to form the agenda, i.e. the curate will have certain matters he/she wants addressed, as will the incumbent.

The setting of boundaries is very important in relation to:

- the frequency of sessions,
- a location which guards against interruption,
- the length of a session,
- and confidentiality especially as it relates to personal as distinct from professional development.

All curates are expected to receive supervision from their incumbent (which must always involve a private session) weekly for full-time curates at first, moving to

fortnightly as they get into their stride. It should never be less than monthly for any curate.

Once material is presented it is best explored by the supervisor being non-directive, using open questions as well as sharing reactions. It is suggested that the introduction of new learning, theories and theological reflection is best done in small concentrated amounts at the mid-point of the session. Towards the end it is good to consider what the curate will do next as a result of the session. This can be more thought, study or prayer, or some further action – or all of these. After each session it is useful if the supervisor reflects too, and begins to identify what difficulties, tensions and resistances are revealed. These will help the supervisor identify the areas of most anxiety and of greatest potential for learning and growth in the supervisee.

The skills of Supervision include the following attributes:

- to listen to own one's own feelings
- to be open to different life styles, and ways of working
- to be able to enter into the feelings and thoughts of others
- to create a helping relationship
- to ask open questions, and to be genuinely curious
- to be sensitive to where the supervisee is vulnerable
- to wait for the supervisee's growth and development
- to recognise the significance of the supervisee's resistance
- to acknowledge and use the process going on within supervision
- to believe that mistakes are valuable.

Additional Resources

In the appendices, you will find the following:

1. How to *give* (and *receive*) good supervision
2. A short paper setting out the implications of different learning styles for curates.

Guidelines if Problems Arise

Occasionally problems arise in the working relationship between the curate, training incumbent and others – because we are all human. When such problems arise it is a temptation to see it as a personal failure rather than as offering an opportunity for significant growth.

Examples of work related problems could be: perceived inappropriate use of authority, bullying, lack of training, personality clashes, unrealistic expectations or communication breakdown. Sometimes it is just the “chemistry”. This list is given as an illustration only and is not exhaustive. In all such situations there will be a concern to support and enable all concerned.

The following guidelines set out ways in which the issues may be constructively addressed:

- It is in everyone’s interest that problems are addressed at as low a level as possible. Many minor issues of disagreement or misunderstanding will be sorted out at an informal meeting of the curate and his/her training incumbent.
- If this is not felt to be appropriate then the Co-ordinator of Curate Training can be contacted in confidence. He/she will be able to advise the curate or incumbent as to any appropriate future steps and provide support where necessary.
- A formal ‘grievance procedure’ is designed to establish a clear way in which an employee can seek fairly and quickly redress for any problem relating to his or her employment. Details of where to access this are to be found in the curate’s Statement of Particulars and the full text in the Diocesan handbook <http://www.gloucester.anglican.org/ministry-vocations-and-discipleship/information-for-clergy/clergy-and-parish-handbook/>
- The Diocese of Gloucester also provides a range of professional support including Occupational Health and Human Resources (HR) support – for more information contact the Diocesan Human Resources Manager, Judith Knight 01452 835526 jknight@glosdioc.org.uk. The confidential counselling service is also open to clergy, their spouses and their families. Details can be obtained from Sarah Jones 01242 680740 sarah@ctpweb.co.uk and on this briefing paper:

[Diocesan Professional Counselling Service Information](#)

IMD Portfolios

As part of your IMD training curates are asked to put together a portfolio of your experience in curacy over the first two years. This forms part of curacy review in the first two years.

Purpose of the Portfolio

The process of creating the portfolio is as important as the final result. Gathering together information about significant aspects of your ministry and reflecting upon them will aid your ministerial development. This is not just about individual tasks - it is about your growth in your vocation and discipleship. It will also help you to reflect upon the ministry of your church community in your area of work, be it parish or secular employment. As you gather evidence related to different Formation Criteria you should become aware of areas where you need to be proactive in searching out training opportunities. This is particularly important for those whose formal ministry is limited to a few sessions per week and for those in full time ministry whose parishes offer limited learning opportunities. This can then be raised at supervision.

The finished portfolio will enable you to;

- Demonstrate your growth in the calling which God has given you.
- Demonstrate your competence in areas of ministry described in the Formation Criteria
- Demonstrate your development as a reflective minister
- Demonstrate how you have been able to use your gifts and prior experience in your ministry.
- Demonstrate your particular areas of gifting.
- Demonstrate your ability to discern, with others, where God is leading you and your church community.

Your Portfolio Is Directly Related To Your Current Ministry

Gathering together the portfolio should not be burdensome. Storing documents that you devise on your computer in a portfolio file and retaining written material from others can become an habitual way of working.

More importantly we hope that compiling the portfolio will be part of developing your way of working as a minister. At a time of rapid change, in church and society, the church needs ministers who can look reflectively on what they are doing and the possibilities that are around them to enable the kingdom to be proclaimed and kingdom values to be lived.

What Do I Put In The Portfolio?

The list of contents below will tell you what reports and reflections need to go in every portfolio. Then there is the largest section which is the everyday evidence of meeting the Formation Criteria. You can put almost anything connected with your ministry, which you have written or created, in this part of the portfolio. Some items are probably quite obvious - a presentation you have done for the PCC, the PCC minutes or committee minutes that describe a spoken presentation, services you have devised, house group material that you have prepared. You can also include materials that others have given you, e.g. a thank-you letter following a baptism, wedding or funeral, a section from the annual report recording a new venture you have been involved in or a teacher's assessment of a collective worship that you have led. Keep a record of your supervision which demonstrates your development as a 'reflective practitioner'. You may wish to put a record of some sessions in a portfolio and perhaps also a record of your

Training Incumbent's comments. You might like to include a reflection upon the content of an IMD training event. You should include the long and short reflections that you will be doing throughout your curacy. Your working agreement includes time for study so you could include reflections upon books or articles that you have read. Please make clear the nature of these documents although you are not required to use a particular referencing system. If you are doing an academic course you can include relevant extracts from material that you have produced for assessment.

Theological reflections

There are three types of theological reflection that are required.

- 1 Short notes on significant events which demonstrate you have reviewed, processed and learned from the event. These reflections are frequent and informal.
- 2 Short reflections (500-1000 words) – one on each of the seven Formation Criteria. These are best spread out over the course of the curacy, for example by doing three in the first year, three in the second and leaving one for the third year. These short reflections take a good example which illustrates one of the Formation Criteria, and goes into more depth, following a clear learning cycle. These are often best written up after a supervision session dedicated to that subject. These reflections are included in your portfolio and read as part of the annual curacy review.
- 3 Long reflections (1000-2000 words).
There is one long reflection each year focussing on a particular theme – mission in the first year, leadership in the second, and worship in the third. You are expected to delve beneath the surface of the event/issue, drawing from previous experience, theology, or other disciplines to examine the event from different perspectives. The aim is not to tie the event down, but to open it up to the possibility of new ways of seeing and new ways of thinking. These are included in your portfolio and read as part of your annual curacy review.

How long should the portfolio be?

The whole portfolio should fit into a single ring bound file of whatever size. Please don't attempt to include everything you have done, but choose those events that either best demonstrate evidence against the Formation Criteria, or were most significant for you. Remember, the main body of the portfolio is a working record of your ministry and reflections on it, not a submission for academic assessment. It needs to be readable, but not pristine!

When is the portfolio submitted for assessment?

Your reviewer will want to see your portfolio at the first year review, just to see how you are getting on with it. They will then want to see the finished result as part of your second year review (between Easter and the summer of your second year of curacy) and if there is more to do, at Christmas of year 3. The portfolio will be part of the evidence that you have fulfilled the Formation Criteria.

Please look at the list of contents in appendix I

Long Reflections

Year 1

Mission, evangelism and discipleship

Please read Appendix 2 now if you have not already done so!

Reflect on an experience of mission in your context.

This will be an incident in the broad area of mission which makes you stop to think. It could be a surprising outcome, an uncomfortable feeling, a confusing conclusion, an unforeseen conflict and so on.

The key thing is that it's not clear and all wrapped up in your mind but needs some thinking through. This is not an assignment where, generally, you know the conclusion before you start. This is a process of reflection which means grappling with not knowing and wondering what might emerge.

The finished reflection will primarily demonstrate your ability to respond to an experience using the discipline of a reflection cycle and not simply responding from habit. It will also:

- Demonstrate your involvement in mission
- Demonstrate your ability to reflect critically and theologically on your own practise
- Demonstrate an engagement of Scripture with life experience
- Demonstrate an openness to other insights

Word limit 1500 – 2000, to be submitted to the Head of Ministerial Development and your curacy reviewer by Easter of your diaconal year.

Year 2

Leadership of an area of ministry

Reflect on an experience in your leadership of an area of ministry that you have engaged in for approximately a year (minimum), demonstrating that you have worked as a reflective practitioner.

As in the first year reflection this will be an incident in the broad area of leadership which makes you stop to think. It could be a surprising outcome, an uncomfortable feeling, a confusing conclusion, an unforeseen conflict and so on.

The key thing is that it's not clear and all wrapped up in your mind but needs some thinking through. This is not an assignment where, generally, you know the conclusion before you start. This is a process of reflection which means grappling with not knowing and wondering what might emerge.

The finished reflection will primarily demonstrate your ability to respond to an experience using the discipline of a reflection cycle and not simply responding from habit. It will also:

- Demonstrate your involvement in leadership
- Demonstrate your ability to reflect critically and theologically on your own practise
- Demonstrate an engagement of Scripture with life experience
- Demonstrate an openness to other insights

Word limit 1500 – 2000, to be submitted and/or presented with your portfolio at the second year curacy review.

Year 3

Act of worship

(cf Ministry in the C of E)

Reflect on an act of worship that you have devised:

As in previous years this will be an incident in the broad area of worship which makes you stop to think. It could be a surprising outcome, an uncomfortable feeling, a confusing conclusion, an unforeseen conflict and so on.

The key thing is that it's not clear and all wrapped up in your mind but needs some thinking through. This is not an assignment where, generally, you know the conclusion before you start. This is a process of reflection which means grappling with not knowing and wondering what might emerge.

The finished reflection will primarily demonstrate your ability to respond to an experience using the discipline of a reflection cycle and not simply responding from habit. It will also:

- Demonstrate your involvement in leading worship
- Demonstrate your ability to reflect critically and theologically on your own practise
- Demonstrate an engagement of Scripture with ministry experience
- Demonstrate an openness to other insights

Include comments from a small number of lay participants in the service

This reflection will provide part of the evidence that you have fulfilled the Formation Criteria.

There is no formal word limit but I would expect around 1500 – 2000 words for the reflection, in addition to any comments from others and the text of the service and any notes.

To be submitted to your curacy reviewer by the start of December of Year 3 as part of your third year curacy review.

Appendices

Appendix 1 Compiling your portfolio

What?

'Portfolio' is just a fancy term for a collection of pieces of evidence for assessment.

Why?

Portfolios are increasingly used for educational and professional assessment in both practical and theoretical areas, for three main reasons:

- They are better at demonstrating development over time than the most common alternative, an end-of-unit essay or exam
- You should be able to produce most if not all of the portfolio as part of your normal range of activities, without having to write anything extra
- They are also better at addressing a wide range of different skills, competencies and areas of knowledge



What do I need to do?

Basically, keep a file of pieces of evidence. There are two broad approaches:

- Keep a big pile of everything that might be relevant; sort and file it later, just before you need to produce the portfolio, with each piece cross-referenced against relevant Formation Criteria;
- Start by creating a filing system and then populate it as you go, sorting things *either* by reference to an ordered list of Formation Criteria, *or* chronologically, with an index cross-referencing the evidence to the Formation Criteria.

Most people start by choosing the first approach, but end up realising they should have chosen the second. There are three advantages to starting with the second approach:

- In the long run, it saves time
- It means you will need to think quite hard about the Formation Criteria at the start of your curacy, and keep on reminding yourself about them every time you file a piece of work. That makes a lot of sense anyway, and it might help you structure some of the experiences you were going to have anyway in ways that will be most helpful – e.g. just asking for feedback as you do something
- You don't need to prove anything twice over. So you'll know when you've got enough evidence, and you won't have to keep collecting stuff unnecessarily

Portfolio list of contents

Section headings

1. Working agreement(s)
2. (Most current in front)

3. Year 1 working agreement review papers

4. Year 1 pre-ordination (priesting) reports and assignment

5. Year 2 curacy review papers

6. Year 3 curacy review papers

7. Short theological reflections – one on each of the seven criteria
 - A. Christian faith, tradition and life
 - B. Mission, evangelism and discipleship
 - C. Spirituality and worship
 - D. Personality and character
 - E. Relationships
 - F. Leadership, collaboration and community
 - G. Vocation and ministry within the Church of England

8. Long theological reflections
 - a. Year 1 Mission
 - b. Year 2 Leadership
 - c. Year 3 Worship

9. Year 3 Placement Rationale and report

10. Evidence of meeting the Formation Criteria

This section accounts for the bulk of your portfolio and can be ordered in different ways. Please use this contents list as it will help your reviewer navigate their way round your portfolio. Be selective about what you include. You don't need every funeral 'thank you' letter to demonstrate your pastoral sensitivity. Only the dispositions are included in the left hand column – please refer to the full document for skills and knowledge.

Formation Criteria	Type of evidence	Description	Page or document reference
<p>A. Christian faith, tradition and life</p> <p>Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights.</p> <p>Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England.</p> <p>Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights.</p>	<p><i>E.g.</i></p> <p><i>Notes from personal study</i></p> <p><i>Reading list</i></p>	<p><i>Brief notes on Marcus Borg 'Reading the Bible again for the first time' and Tom Wright 'Scripture and the Authority of God'</i></p> <p><i>Reading list of books I have dipped into this year</i></p>	<p><i>25/04/14</i></p> <p><i>Section A page 22</i></p>
<p>B. Mission, evangelism and discipleship</p> <p>Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation.</p> <p>Incumbents ...</p> <ul style="list-style-type: none"> • lead, enable and release missional vision and faithful witness in and 			

<p>among those for whom they have responsibility.</p> <ul style="list-style-type: none"> • enable others to articulate the gospel and participate in its proclamation. • are able to foster and lead mission-shaped churches. 			
<p>C. Spirituality and worship</p> <p>Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England.</p> <p>Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries.</p> <p>Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church.</p> <p>Incumbents are sustained in the strains and joys of leadership by a life of prayer.</p>			
<p>D. Personality and character</p> <p>Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in</p>			

<p>public ministry.</p> <p>Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry.</p> <p>Incumbents personify an integration and integrity of authority and obedience, leadership and service.</p>			
<p>E. Relationships</p> <p>Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them.</p> <p>Incumbents ...</p> <ul style="list-style-type: none"> ▪ show skill and sensitivity in resolving issues of conflict within the church community. ▪ are able to supervise others in the conduct of pastoral relationships. 			
<p>F. Leadership, collaboration and community</p> <p>Ordained ministers seek to model their servant leadership on the person of Christ.</p> <p>Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others.</p> <p>Incumbents ...</p>			

<ul style="list-style-type: none"> ▪ 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 multi-parish benefices. ▪ 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. 			
<p>G. Vocation and ministry within the Church of England</p> <p>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.</p> <p>Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve.</p> <p>Ordained ministers are accountable</p>			

and obedient in exercising ordained ministry as a deacon or priest within the Church of England.

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

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

Appendix 2 How to write a theological reflection

The church is full of teachers, but it is becoming increasingly apparent that as leaders, we need to be learners.

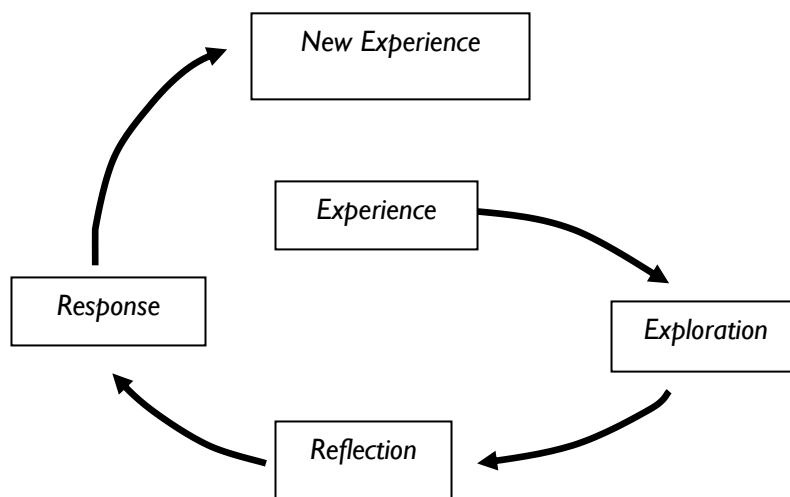
We need to:

- Apply (and re-apply) the gospel to an ever changing culture
- Allow our own theology and experience of God to develop and grow
- Grow in maturity as people and ministers

This requires an ongoing discussion between our experience, our existing theology, our intellectual disciplines and (most neglected amongst clergy) our emotional responses. This discussion does not happen on its own, it is a habit which is formed and needs to be nurtured if we are not to revert to our default position of keeping things the same because it's easier. The Holy Spirit calls us onwards, co-creating and re-creating. The habit of theological reflection builds this into our ministry to make us lifelong learners which then keeps our teaching fresh and new.

The model

A diagram of the Theological Learning Cycle:



Experience

Reflecting on an experience that you believe has lessons for you to learn

- ❖ Describe your experience clearly and succinctly, including your feelings at the time
- ❖ Don't go into too much detail here – you need to devote most of your energy to the Exploration and Reflection sections

Exploration

Now interrogate the experience by asking yourself -

- ❖ Can I identify an underlying dynamic, any underlying issues here – what do I think was *really* going on, underneath the surface?

- ❖ Can I identify any stories or related issues behind the experience I have chosen?
- ❖ Do I need any further information?
- ❖ Is all the information I have accurate?
- ❖ Does my own cultural context affect my approach to this experience?

Many threads or issues may come up during your exploration. Conclude this section by identifying *one* particular issue to reflect on further. (You might choose it because it seems somehow to lie at the core of the experience; equally, you might choose something which was quite peripheral to the experience, but is something you feel needs to be wrestled with now.)

Reflection

Begin by thinking intuitively and imaginatively: you are looking for ideas, insights and stories from the Bible; the Christian tradition; the experience of the wider Church or the “wisdom of the world” that in some way speak to this experience. Do allow yourself to be challenged by what you read – don’t just look for ideas to back up your opinion!

You then need to check out the insights that emerge rigorously to ensure that they really do hold water and shed new light on your chosen experience.

Key questions are –

- ❖ is my information about this insight accurate?
- ❖ does anything from my other sources contradict this insight?
- ❖ can it speak with integrity from its own to this cultural context?

If, after careful exploration, you conclude that some of these ideas, insights or resources can truly speak afresh to your chosen experience they become “*new witnesses*”, bearing the authority of experience.

Response

Complete the theological learning cycle by letting the *new witnesses* address and confront the experience you have explored so carefully. This will enable you to probe your experience subject critically and to frame a response that has been shaped by Christian theology. Key questions to ask here include –

- ❖ Has my understanding changed as a result of this theological reflection?
- ❖ Is God saying anything to me through this exercise?
- ❖ Does anything need to change?
- ❖ Do I need to do anything?

Summary

With an assignment you know where you are going before you start. In fact you may write the conclusion first. With a reflection you only know the starting point which you have chosen because there is something to be learned there. The reflection cycle, then, is a structure to help you unpack the event and engage your mind and heart, theology and spirituality.

The discipline takes humility, honesty and a desire for integrity. It is very demanding but also it is transformational.

Appendix 3 Social Media Guidelines

These are detailed on the diocesan website and include...

- a. Don't rush in
- b. Transient yet permanent
- c. You're an ambassador
- d. Don't hide
- e. Blurring of public/private life boundaries
- f. Safeguarding
- g. Stay within the legal framework
- h. Confidentiality
- i. Be mindful of your own security
- j. Get in touch

Policy for clergy of the Diocese of Gloucester

For the purpose of this Policy, "the organisation" includes the Church of England or Diocese of Gloucester.

- If you comment on any aspect of the work of the organisation or any policy issue for the organisation, you must clearly identify yourself as a member of the clergy within the organisation in your postings or blog site(s).
- When leaving comments on other blogs or posts, if the original subject is related to the Church of England or the Diocese of Gloucester then the person posting their comment must identify themselves and their connection with the Church of England or the Diocese.
- It is your responsibility to be aware of and to follow the Diocese of Gloucester's [Child Protection and Safeguarding Policy](#). This includes the transmission and publication of images of young people. Please contact the [Safeguarding team](#) for advice or with any concerns.
- You must be clear about who you are. When discussing topics relevant to the Church of England or the Diocese of Gloucester, you must use your real name. If you have a vested interest in something you are discussing, be the first to point it out. Protect yourself and your privacy.
- By virtue of identifying yourself as a member of the clergy, within a social network, you are nurturing connection with your colleagues and the global Christian community. You must ensure that content associated with you is consistent with your work and the Christian values of love, tolerance and forgiveness.
- Those who fail to take the Diocesan Policy into account may face disciplinary measures.

Appendix 4 Clergy Illness

If clergy become incapacitated because of illness, it is important that they notify at the earliest opportunity those with whom they work so that steps can be taken to cover their absence. Notification is also important in order to ensure that their entitlement to statutory sick pay is protected.

Short-term illnesses (i.e. less than seven days) do not require a doctor's certificate. Curates should inform their incumbents and the co-ordinator of curate training of their incapacity and sign a self-certification absence form on their return to work. These forms are available from the Church of England website at <https://www.churchofengland.org/more/clergy-resources/clergy-payroll/what-happens-if-i-am-ill> and should be returned to Judith Knight, Head of HR as soon as possible.

Should illness last for more than seven days, curates should see a doctor. Stipendiary clergy need to obtain a medical certificate which is then sent to Judith Knight at Church House in Gloucester. This will ensure that you are entitled to statutory sick pay and will continue to receive their full stipend during the first 28 weeks of any illness. Beyond 28 weeks, clergy may be entitled to Incapacity Benefit and further advice will be given by the Church Commissioners and Church House. SSM curates need not get a sick note, but should still keep the co-ordinator of curate training informed so that appropriate support (such as a meeting with the occupational health consultant) can be offered, and adjustment made for time lost from training.

Unless a different arrangement has been agreed with all parties, clergy signed off work must not undertake any duties. A situation where they discard some responsibilities but not others is unhelpful. It does not help the minister recover speedily from the illness, and because it creates uncertainty about the minister's status, it does not help the benefice or those with whom they work. It may also affect the benefits the minister receives.

After a long period of illness, it is sometimes appropriate for clergy to come back on a phased return to work within their own benefice or to work through a placement in another parish. In either case, the way forward is something that must be negotiated between the curate concerned and the co-ordinator of curate training, drawing on the advice of doctors, counsellors and the occupational health consultant.

The Church has a duty to care for its ordained ministers and to do all it can to ensure their physical, mental and spiritual health. It provides clear guidelines on clergy holidays, a rest day each week and other time off and encourages clergy to have an annual retreat and regular meetings with a spiritual director or equivalent. Equally clergy have a responsibility to look after themselves and ensure they take time off. Sensible action to alleviate pressure that may render them unfit for work, such as an examination of their work programme and the establishment of a more realistic work regime, should be taken. The responsibility for identifying a spiritual director lies with the clergy themselves.

Clergy wishing to discuss work-related and personal issues on a confidential basis may approach the Diocesan Professional Counselling Service for help and advice. The DPCS provides a specially designed counselling service for clergy and their immediate families. A free initial assessment appointment can be followed by up to three free counselling sessions and three at half cost. Those wishing to use this service should contact the Co-ordinator, Sarah Jones.

Adapted for curates from the bishop's paper 'Clergy Illness' October 2007

Appendix 5 What to do when the incumbent is absent **(for a sabbatical, during a vacancy, or for long term sickness)**

Preparing for the absence of a training incumbent.

If this absence is anticipated, organise a meeting between the incumbent, curate and church wardens to discuss the process leading up to the absence, and how responsibilities during the absence will be shared out.

Interim Supervisor

The bishop will appoint an interim supervisor to take over the supervision of the curate. This will be an experienced priest in the area and, if possible, someone with experience as a training incumbent. The curate should discuss this with the Head of Ministerial Development as soon as possible.

It is a good idea to meet with the interim supervisor early on simply to get to know each other a bit and start to build the working relationship – the curate should show the supervisor their working agreement, their last curacy review report, and a copy of the Formation Criteria. The Head of Ministerial Development will give them a copy of the curate handbook (which is also available online).

If there is to be a vacancy, the training incumbent remains responsible for the curate until they leave but it is a good idea for the interim supervisor to meet with the curate several times in the months leading up to the incumbent's departure in order to prepare the way. One of these meetings with the interim supervisor should ideally be in the form of a 'handover' with the training incumbent.

If the incumbent is leaving for a sabbatical this is clearly a much shorter absence, and the training incumbent remains responsible for the benefice during that time. The role of the interim supervisor is essentially to provide support and guidance as the curate faces many decisions and situations for the first time. It is also important for the interim supervisor to help the curate keep within the boundaries of what they have agreed to take on during this time and not to get drawn in to filling the incumbent's shoes.

The interim supervisor and curate need to draw up an amendment to the working agreement for the period of the absence/vacancy. It is helpful if this is as detailed as possible and particularly giving attention to the frequency and length of supervision, other support that will be available and the hours/sessions the curate will work (if this changes). This needs to be agreed with the church wardens and the Head of Ministerial Development. When agreed this will be attached to the existing working agreement as an addendum for the period of the vacancy. (If a new incumbent is expected this will be a very helpful document for them to see when they arrive).

Responsibility and accountability

During an absence or vacancy the curate is not responsible for the running of the parish. This falls to the church wardens with the support of the area dean and archdeacon. Therefore a

meeting of the incumbent, church wardens, area dean (with the archdeacon if necessary) and curate needs to agree who will be responsible for what during the absence/vacancy. There is a helpful document called a RACI (Responsible, Accountable, Consulted, Informed) available from the Head of Ministerial Development. This is a table where you can list all the tasks normally carried out by the incumbent, and put a name in each column to say who is Responsible for it, who they are Accountable to, who needs to be Consulted and who needs to be Informed. This level of clarity will help the curate be clear about their roles and responsibilities as well as help everyone else who is 'pitching in' during the absence to avoid stepping on each others' toes. It is helpful to have a single document which covers every area of the ministry and business of the church with named people against each item. This can then be sent to everyone who needs to know, including the archdeacon and Head of Ministerial Development.

Appointing a new incumbent

This is the responsibility of the church wardens, the parish representatives, the patrons and the bishop. The archdeacons take the lead in organising this process with the church wardens and PCC. The role of the curate in this time is not always easy and the curate may feel some frustration at not being a part of the appointment process, expectations from others that they have more involvement than they do, and sometimes some offloading of any anxiety that other may hold. The archdeacon will encourage the church wardens to keep the curate informed about the progress of the appointment, and the archdeacon will ensure the candidates meet the curate as part of the interview process. This meeting on the interview day is primarily for the benefit of candidates and curates are not specifically asked for their feedback. Where confidential information is shared curates are expected of course to respect this.

Care of the curate in a vacancy

A curate faces considerable disruption, disorientation and loss during a vacancy which is usually at least nine months, and if no appointment is made, often longer. If, as is hoped, they have built up a strong, supportive relationship with their incumbent they will feel the loss of a mentor and possibly a friend. It is helpful to acknowledge this with the church wardens and/or interim supervisor if these are close enough relationships to do this. It is the responsibility of the curate to make sure they (and their family) have other supportive relationships which will help them during the vacancy. Some curates find, no matter how hard they try, this kind of support is difficult to come by so the Head of Ministerial Development is there to help them find appropriate support.

Who to call?

Most day to day things can be sorted out with the church wardens or relevant officers in the church. If anything is beyond their expertise the area dean will provide the kind of advice and support the curate might expect from a training incumbent. The Head of Ministerial Development will expect to be kept informed of how things are going, and he is the one to turn to help find pastoral support. The archdeacons are there, as always, for questions concerning the running of the parish if others locally are unable to help.

The arrival of a new incumbent

It can be very difficult for a curate who has needed to take on more responsibility during a vacancy to step back again and hand over responsibility to the new incumbent. This is something to prepare for emotionally as well as administratively. The interim supervisor can be a help, as will a spiritual director, mentor, or other form of support. It can also be very difficult for a new incumbent arriving who is expected to be in control, when the curate knows a lot more about running the parish than they do. It would be good if the new incumbent and curate are able to discuss this dynamic early on in their relationship, though we must recognise that it takes time in any relationship to build up trust and allow vulnerability, and this is even harder if either party is feeling threatened by the other.

The Head of Ministerial Development will meet with the new incumbent shortly after they arrive to explain the process of curate training in this diocese and to offer them support. The curate is also very welcome to ask to talk with the Head of Ministerial Development to help sift the issues and adjust to their new role. There will be issues, there always are! The important thing is to recognise them as part of the complex process of changing roles, and to discuss them.

It needs to be recognised that the curate has to negotiate yet another transition when they need to let go of the training relationship they have built up with the interim supervisor and start the process of building a new one with the new training incumbent. Although the new incumbent takes responsibility for the curate's training straight away, the curate and interim supervisor will find it helpful to meet at least once more after the new incumbent has arrived to look at the issues of their change of role (again!) and make a good ending. With the new incumbent's agreement this may be extended to several sessions, but as a guideline this relationship should come to an end within three months of the arrival of the new incumbent as they know need to be allowed to take over this role without the complicated dynamics of another supervisor being involved. The purpose of these meetings is

- to allow some continuity of support while the new incumbent settles in
- to help the curate reflect on their changing role with someone they already know well
- to help the interim supervisor and curate finish their work together and say goodbye.

When an incumbent is off work suddenly

An incumbent can very occasionally be forced to leave their role suddenly for health or family reasons. The curate often feels they have to step up and replace them. **This is not the case!** If the incumbent is suddenly absent for any length of time please inform the church wardens, the archdeacon, the area dean and Judith Knight, the HR manager. The archdeacon will take responsibility for the incumbent's pastoral care. The HR manager will take care of their occupational health needs. The archdeacon or area dean will take the lead in meeting with church wardens, curate and other staff or officers as appropriate to work out how the ministry needs of the parish will be covered. The curate is still in training and although with the agreement of the Head of Ministerial Development, they may be able to take on extra responsibilities, they are not expected to stand in for the incumbent. As has already been said, the church wardens with the area dean have this responsibility.

Some practical suggestions for a vacancy

- The curate creates an addendum to the working agreement with the interim supervisor for the period of the vacancy, which will be agreed with the church wardens and Head of Ministerial Development.
- The church wardens, curate and others create a list of agreed guidelines and protocols which clarifies who is responsible for which areas of work, how communication will work, who funeral directors will ring etc. List everything that happens and put someone's name against each item. Please see the RACI pro forma.
- The curate creates a weekly diary for themselves showing the routine events, other flexible times of the week available for preparation, visiting etc. and fixed times off. Please make sure there is flexibility in each week to cope with funerals, and other unexpected and urgent events. This will highlight whether the additional duties of the curate are realistic or not. This should be discussed with the church wardens and interim supervisor.

Appendix 6 The Liturgical Ministry of the Deacon

There has been a lot of fresh thinking about the diaconate in the Church of England in recent years and, as *Common Worship* indicates, this has included a new look at how that ministry is expressed in the ordinary week by week worship of the Church. When I talk to deacons about their experience of this in the parish, and certainly when I ask one of them to assist me at a diocesan service in the role of the deacon, I am sometimes surprised to discover that this is a world that nobody has explored with them.

In relation to the Eucharist, *Common Worship* expresses it thus:

In some traditions the ministry of the deacon at Holy Communion has included some of the following elements:

- *the bringing in of the book of the gospels*
- *the invitation to confession*
- *the reading of the gospel*
- *the preaching of the sermon when licensed to do so*
- *a part in the prayers of intercession*
- *the preparation of the table and the gifts*
- *a part in the distribution*
- *the ablutions*
- *the dismissal.*

The list of “duties” in the *Common Worship* note might have been expressed a little more broadly. “The deacon invites the congregation - to confess, to exchange the peace, to make an acclamation, etc. The deacon gives practical instructions - about posture, page numbers, etc.”

I want to commend to you the development of the role of the deacon along these lines. It will not, of course, come out looking the same in every church, for what is appropriate in a Parish Eucharist setting, with robed ministers and a formal liturgical style will differ considerably from what is helpful in a church which sits light to such things and has a very informal approach. But I would be glad if all churches with a deacon would think through the issues and find the way that makes sense in their setting for the deacon to exercise his/her liturgical ministry.

It does not, of course, involve the deacon in doing all the things listed in *Common Worship*, nor ought it to mean the deacon taking over roles that others have always undertaken. Where, for instance, a Reader has always been the second minister of the Eucharist, there needs to be some sensitive negotiation. But it is a pity when a deacon emerges from their first year without the liturgical experience of their ministry, something that can be enriching for them and for the church where they serve.

Forgive me if I quote here two paragraphs I wrote in *The New Handbook of Pastoral Liturgy* and which give some of the rationale of the deacon’s role:

Behind the Common Worship note lie two main assumptions about the deacon’s role. The first is that it is a ministry that makes explicit the element of service that lies hidden in all ministries. The deacon serves God in serving both the congregation and the president. The members of the congregation are served by the way the deacon encourages them and helps them through the service. All through the deacon is inviting them to do things, and making it easier for them to do so. But the president is also served by being relieved of some tasks and assisted with other tasks to lighten the burden, and that is important if the president is to be set free to be at prayer. Throughout the liturgy the deacon is holding up to the priest and to the people a model

of service, a service that, though it is the deacon's particular ministry, is one shared by the whole Church and by every member of it, priest, deacon or lay person, individually.

The second is that the ministry of the deacon, though it is of service, is not of subservience. That is why it is properly described as complementary. To the deacon is assigned the reading of the gospel, the high point of the Liturgy of the Word. To the deacon is assigned the task of dismissing the assembly at the end. It is a two-person leadership, a kind of team ministry, but one in which roles are clear. The two are not co-presidents, competing for a role, presiding from either end of the table like bookends, or sitting on their side of the chancel knocking the service from one side to the other like a game of tennis. They belong together, often stand side by side, they support one another, and give way to one another, so that first one, and then the other, may move back into prayer, and then come forward to lead.

Where clergy have already explored this, none of what I am writing is news. Where clergy have not worked with these issues, I do invite you to do so. I believe the deacon can learn much during their diaconal year, about the leadership of worship and about relationships in the church community, by exercising this liturgical ministry in a way that is consonant with the style of worship of the parish. It will be good if, the first time they share in the Eucharist in the parish after their ordination as a deacon, they are seen exercising that new ministry as a deacon and I hope you will have the chance to work through with them what that would mean in your context before the day of their ordination arrives.

Rt Revd. Michael Perham June 2012

Appendix 7 Curacy Working Agreement Review

The purpose of this brief paper is to help us prepare for the Curacy Review Meetings which make take place at any time during the curacy, and are expected to happen during the first year (after about 6 months) and after Easter in the second and third years. A small Curacy Review Team has been drawn together to assist with these reviews. The purpose of the team is to offer support to the training relationship between curate and training incumbent, to assess the curate's progress against the Formation Criteria, and to feed back a summary of the meeting to the Coordinator of Curate Training.

Your Reviewer will email you to agree a date for your review meeting and then a deadline for you to return your forms to them before that. Please share your forms with each other (you can make comments at the bottom if you disagree with anything) and then e-mail them to your Curacy Reviewer along with a current copy of your working agreement. **Please password protect documents with personal information in.** In the meeting, the Curacy Reviewer will ordinarily expect to follow this pattern:

1. Individual meeting with curate – approx 40 minutes
2. Individual meeting with training incumbent – approx 40 minutes
3. Discussion with both parties, and agreed review of working agreement, as necessary – approx 30 minutes.

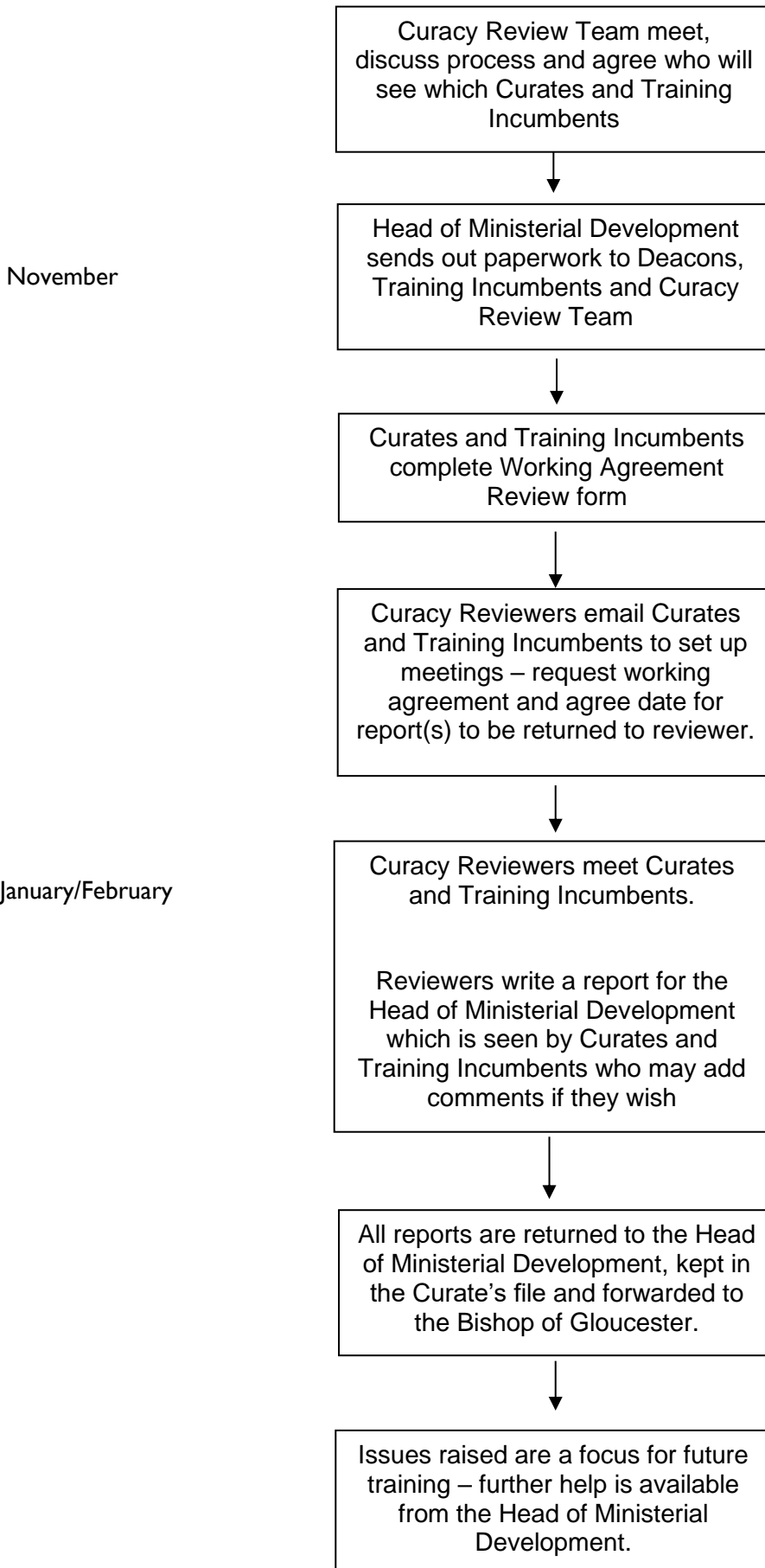
The focus of the meeting will be the working agreement - to explore whether working practices have strayed and need to be brought back to what was agreed, or whether the working agreement needs to be changed to reflect the way working practices have changed, and to ensure that the curate's pattern of ministry, supervision and self-care is sufficient to enable them to learn, grow and flourish in ministry. If there are any outstanding issues in relation to the training partnership (and it would be unusual for there to be no 'pinch points'), the meeting will be able to address these in a constructive manner. If any ongoing support is called for, this will be set in place.

The form follows the outline of the working agreement. Please feel free to add any other headings that might be appropriate to your situation.

The report asks both how the curacy *feels*, and whether it is seen as *effective* as a means of fulfilling the Formation Criteria. Both aspects are crucial to a successful curacy. The sections of the Formation Criteria indicated are for guidance only.

There are separate reports due in May which reflects on the deacon's progress in ministry and suitability for ordination to the priesthood. Please see 'Report prior to ordination as a priest' or 'end of first year report for a Distinctive Deacon' below.

First year curacy working agreement review flow chart



Year 1 Working Agreement Review – Curate’s Report

This report completed by Date:

Training Incumbent:

Context:

Please password protect this form when you email it

1. Supervisory and Working Arrangements

How often have you met for supervision? **Please be specific, and record dates and subjects discussed.** Who decides the agenda?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

D Personality and Character;

F Leadership, Collaboration and community

Please also reflect on these questions for discussion with the reviewer:

What have you found most helpful in enabling supervision and reflection to take place, and what could make the supervision and reflection even more effective?

How far has there been mutuality in learning between training incumbent and curate?

In what areas have incumbent and curate had different expectations about training and ministry?

Can you identify any specific areas where you have had to work at personal or theological differences?

What has been most / least helpful in working through areas of tension?

2. Allocation of Time

How much time are you spending in ministry activities ('sessions' or hours – approximately and on average? (The guideline is a maximum of 48 hours or 12 'sessions' per 6 day week in ministry for full-time stipendiary curates and a sustainable pattern for SSMs which may need to be adjusted at this stage).

What is the shape of your ministry week?

Is this what was agreed, and does this feel acceptable?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

B Mission, Evangelism and Discipleship

3. Worship

What opportunities have you received in leading and designing of public worship and preaching? How often do you lead and preach?

What is the pattern of meeting for daily prayer?

In each case, Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

4. Spirituality and personal development

What is the pattern of your own life of prayer and retreat?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

C Spirituality and worship

5. Structured learning and reflection: professional development

What IMD events have you attended since the last review? Please be specific!

What events have been missed which you need to book in to next year?

What other learning or training has taken place?

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

A Christian faith, tradition and worship

6. Team Working

How often is there a staff meeting? Who is present? What is the agenda?

What participation have you had in PCC, Diocesan, Deanery, Deanery Synod and Chapter meetings

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

E Relationships

7. Pastoral Responsibilities

How much visiting have you done? How have you decided who to visit?

What occasional offices have you taken?

Have you had an opportunity to develop a particular area of pastoral responsibility?

How do you feel this area of ministry is going?

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

B Mission, Evangelism and Discipleship

8. Administration and Finance

What experience and training have you been given in:

- a) Time/diary management
- b) Organising the office
- c) Correspondence
- d) Managing parish finance – fees and expenses
- e) Familiarisation with church law and regulations

(it is not expected that you will have done much of this in the first six months, but you may well need support with time/diary management or office organisation, emails etc moving into a new way of doing things).

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

9. Time off and annual leave

What has been your pattern of days off and holidays?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

D Personality and Character

10. Concluding Comments

Is there anything else that either of you would want to bring to the reviewer's attention?

Please show this to your incumbent before you send it to the reviewer.

Incumbent, please sign to say you have seen this report..... date.....

Year 1 Working Agreement Review – Incumbent’s report

This report completed by Date:

Name of Curate:

Context:

Please password protect this form when you email it

1. Supervisory and Working Arrangements

How often have you met for supervision? **Please be specific, and record dates.**
Who decides the agenda?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

D Personality and Character;

F Leadership, Collaboration and community

Please also reflect on these questions for discussion with the reviewer:

What have you found most helpful in enabling supervision and reflection to take place, and what could make the supervision and reflection even more effective?

How far has there been mutuality in learning?

In what areas have you had different expectations about training and ministry?

Can you identify any specific areas where you have had to work at personal or theological differences?

What has been most / least helpful in working through areas of tension?

2. Allocation of Time

How much time is the curate spending in ministry? (We need to help curates create a sustainable pattern of ministry with a healthy balance of time in ministry and time for other activities, responsibilities and rest. A maximum of 48 hours or 12 ‘sessions’ per week in ministry for full-time stipendiary curates and a sustainable pattern for SSMs which may need to be adjusted at this stage).

What is the shape of their ministry week?

Is this what was agreed, and does this feel acceptable?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

B Mission, Evangelism and Discipleship

3. Worship

What opportunities has the curate received in leading and designing of public worship and preaching? How often do they lead and preach? How are they developing?

What is the pattern of meeting for daily prayer?

In each case, Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

4. Spirituality and personal development

What is the pattern of the curate's own life of prayer and retreat?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

C Spirituality and worship

5. Structured learning and reflection: professional development

Are you helping your curate protect their commitment to IMD?

What events have been missed and can be taken next year?

What other learning or training has taken place?

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

A Christian faith, tradition and worship

6. Team Working

How often is there a staff meeting? Who is present? What is the agenda?

What participation has the curate had in PCC, Diocesan, Deanery, Deanery Synod and Chapter meetings

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

E Relationships

7. Pastoral Responsibilities

How much visiting has the curate done? How have they decided who to visit?

What occasional offices has the curate taken?

Has the curate had an opportunity to develop a particular area of pastoral responsibility?

How are they developing in confidence and pastoral sensitivity?

In each case, is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

B Mission, Evangelism and Discipleship

8. Administration and Finance

What experience and training has the curate been given in:

- a) Time/diary management
- b) Organising the office
- c) Correspondence
- d) Managing parish finance – fees and expenses
- e) Familiarisation with church law and regulations

(it is not expected that a curate will have done much of this in the first six months, but moving from a previous work environment they may well need support with adapting their time/diary management or office organisation, emails etc. to their new way of working).

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

G Vocation and Ministry in the Church of England

9. Time off and annual leave

What has been the curate’s pattern of days off and holidays?

Is this what was agreed, and does this feel adequate?

Is it adequately providing for the fulfilling of Formation Criteria – especially

D Personality and Character

10. Concluding Comments

Is there anything else that either of you would want to bring to the reviewer’s attention?

Please show this to your curate before you send it to the reviewer.

Curate, please sign to say you have seen this report..... date.....

Appendix 8a End of first year report for those to be ordained priest

The following reports are completed by the curate and the training incumbent for the bishop in preparation for the curate’s meeting with him in May. This meeting is to discern whether the deacon is ready to be ordained priest. The reports are usually emailed to the Head of Ministerial Development by May 1st.

Curate’s form

The report is based upon the Ordinal, but using the shape and structure of the Learning Outcomes. Please read through the Ordinal (ordination service) before completing the form and have the Learning Outcomes to hand for reference.

In each section, please comment upon the questions raised and wherever possible, give the evidence for your comments.

e.g.

- I have taken the role of Deacon at most Sunday morning celebrations of the Eucharist.
- I try to be reverent and thoughtful in my leadership but still struggle a little to lead and to worship myself.
- Several people have remarked that my confidence has increased over the last 9 months.

The questions in the report refer to your experience of ministry since ordination, but please feel free to mention any of your previous experience where relevant. If you have a separate workplace ministry please include that as well.

There is a final box for anything that you want to include that does not seem to fit in any of the other sections.

When you have completed your report, please share it with your incumbent, who should indicate that s/he has seen it, either by signing a hard copy or by forwarding your completed form by email, indicating that s/he has seen it. Your incumbent may wish to comment on what you have written. **The completed form should be sent to the Head of Ministerial Development by May 1st. Please password protect documents containing personal information.**

For what category are you training?

(ie what were you sponsored for at your BAP?)

Incumbent/Assistant

What does your working agreement state about the number of sessions you will work in the parish or other community? (eg full-time, half-time or x sessions where a session is morning, afternoon or evening.)

How has this turned out in practice?

If there is a significant difference what were the reasons for this?

What training (IMD) have you done since you were ordained?

Dates (Month) Title of events.....

.....

Christian faith,

Will you be diligent in prayer, in reading Holy Scripture, and in all

<p><i>tradition and life</i></p>	<p>studies that will deepen your faith and fit you to bear witness to the truth of the gospel? Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people? What has been your pattern of continued engagement with the scriptures and study? Comment upon opportunities for sharing the Scriptures or faith with others.</p>
<p><i>Mission And evangelism</i></p>	<p>Priest are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. In what ways have you been involved in mission and evangelism in your time as a deacon? What do you see as your strengths and weaknesses in this area?</p>
<p><i>Spirituality and worship</i></p>	<p>We trust that long ago you began to weigh and ponder all this, and that you are fully determined, by the grace of God, to devote yourself wholly to his service, so that as you daily follow the rule and teaching of our Lord and grow into his likeness, God may sanctify the lives of all with whom you have to do. What is your daily and weekly pattern of personal and corporate prayer and worship? What has helped you to sustain this? In what ways have you grown spiritually during your time as a Deacon?</p>
<p><i>Relationships</i></p>	<p>They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith. What opportunities have you had to engage in pastoral work? How have you developed as a pastor since your ordination? Either comment upon the way in which you have been able to build appropriate relationships during your diaconal ministry or comment upon the way in which your relationships have changed since your ordination, if you have remained in the same locality. (Please comment under both headings if appropriate.)</p>
<p><i>Personality and character</i></p>	<p>They are to set the Good Shepherd always before them as the pattern of their calling. Comment upon the balance between work, rest (including time for family and friends) and prayer in your life. Are you seeking to change this in any way?</p>

	<p>What personal strengths and weaknesses have you been particularly aware of during your time as a Deacon?</p>
<p><i>Leadership and Collaboration</i></p>	<p>Priests are ordained to lead God’s people in the offering of praise and the proclamation of the Gospel. They share with the bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being.</p> <p>What opportunities have you had for leadership within your area of ministry? What strengths and weaknesses in leadership have you been aware of in this time? Comment particularly on the ways in which your leadership is collaborative.</p>
<p><i>Vocation...</i></p>	<p>Priests are called by God to be servants and shepherds among the people to whom they are sent.</p> <p>Do you believe yourself called to the office and work of a priest?</p> <p>What affirmation of this calling have you received from inside and outside the church?</p>
<p><i>...and Ministry in the C of E</i></p>	<p>With the bishop and their fellow presbyters, they are to sustain the community of the faithful by the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God.</p> <p>Please comment upon your leadership of worship in different settings.</p> <p>Comment upon other opportunities for ministry of a representative nature eg leading Confirmation class, baptisms, funerals, unexpected pastoral encounters, secular workplace ministry’</p> <p>Describe the range of opportunities you have had for preaching. In what ways has your preaching developed in your Diaconal year?</p>
<p>Please add any further comments here</p>	

Name of Deacon:

Name of Training Incumbent:

I have seen this report and am in agreement with it. I offer the following comments **OR**
 I have seen this report and am not in full agreement with it for the following reasons.

End of first year report for those to be ordained priest

Training Incumbent’s form

The report is based upon the Ordinal, but using the shape and structure of the Learning Outcomes. Please read through the Ordinal before completing the form and have the Learning Outcomes to hand for reference.

In each section, please comment upon the questions raised and give the evidence for your comments.

eg.

- Augustine has taken the role of Deacon at most Sunday morning celebrations of the Eucharist.
- He tries to be reverent and thoughtful in leadership but he says he still struggles a little to lead and to worship himself.
- Several people have remarked that his confidence has increased over the last 9 months.

The questions in the report refer to the deacon’s experience of ministry since ordination, but please feel free to mention any of his/her previous experience if this is relevant.

A final box is included for anything that you want to include that does not seem to fit in any of the other sections.

When you have completed your report, please share it with your curate, who should indicate that s/he has seen it, either by signing a hard copy or by forwarding your completed form by email, indicating that s/he has seen it. S/he may wish to comment on what you have written. .

The completed form should be sent to the Head of Ministerial Development by May 1st. Please password protect documents containing personal information.

<p><i>Christian faith, tradition and life</i></p>	<p>Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?</p> <p>Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people?</p> <p>What has been the curate’s pattern of continued engagement with the scriptures and study?</p> <p>Comment upon opportunities for sharing the Scriptures or faith with others and how effective the curate has been in this ministry.</p>
<p><i>Mission, evangelism and discipleship</i></p>	<p>Priest are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever.</p> <p>In what ways has the curate been involved in mission and evangelism in his or her time as a Deacon? What do you see as his or her strengths and weaknesses in this area?</p>

<p><i>Spirituality and worship</i></p>	<p>We trust that long ago you began to weigh and ponder all this, and that you are fully determined, by the grace of God, to devote yourself wholly to his service, so that as you daily follow the rule and teaching of our Lord and grow into his likeness, God may sanctify the lives of all with whom you have to do.</p> <p>In what ways do you understand the curate to have grown spiritually during this diaconal year?</p> <p>Please comment upon how the curate’s spirituality has become evident in his or her public ministry.</p>
<p><i>Relationships</i></p>	<p>They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God’s people, that the whole Church may be built up in unity and faith.</p> <p>What opportunities has the curate had to engage in pastoral work? How has s/he developed as a pastor since his/her ordination?</p> <p>Either comment upon the way in which the curate has been able to build appropriate relationships during his or her Diaconal ministry or comment upon the way in which his/her relationships have changed since ordination, if s/he has remained in the same locality. (Please comment under both headings if appropriate.)</p>
<p><i>Personality and character</i></p>	<p>They are to set the Good Shepherd always before them as the pattern of their calling.</p> <p>Comment upon the balance between work, rest (Including time for family and friends) and prayer in the curate’s life, as far as you are aware? Do you think that s/he should be seeking to make any changes? How might you help them in this?</p> <p>In what contexts and situations does their personality and character flourish and strengthen their ministry? Are there any aspects of ministry where their personality and character struggles? If so what might they do to manage that?</p>
<p><i>Leadership, collaboration and community</i></p>	<p>Priests are ordained to lead God’s people in the offering of praise and the proclamation of the Gospel. They share with the bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being.</p> <p>What opportunities has the curate had for leadership within his or her area of ministry? What are strengths and weaknesses in leadership have you been aware of in this time? Comment particularly on the ways in which his or her leadership is collaborative.</p>

<p><i>Vocation and...</i></p>	<p>Priests are called by God to be servants and shepherds among the people to whom they are sent. Do you believe that this Deacon is called to the office and work of a priest?</p> <p>What affirmation of this calling have you received from inside and outside the church?</p>
<p><i>...Ministry in the C of E</i></p>	<p>With the bishop and their fellow presbyters, they are to sustain the community of the faithful by the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God. Please comment upon the curate’s leadership of worship in different settings.</p> <p>Comment upon other opportunities for ministry of a representative nature eg leading Confirmation class, baptisms, funerals, stories of unexpected pastoral encounters, reported secular workplace ministry’</p> <p>Describe the range of opportunities the curate has had for preaching? In what ways has his/her preaching developed in this Diaconal year?</p>
<p>Please use this box to make any further comments that you wish to make.</p>	

Name of Training Incumbent:

Name of Curate:

I have read this report and am in agreement with it. I offer the following comments **OR**

I have read this report and am not in full agreement with it for the following reasons.

Appendix 8b End of first year report for Distinctive Deacons

The following reports are completed by the curate and the training incumbent for the bishop in preparation for the curate’s meeting with him in May. This meeting is to assess the curates progress as a distinctive deacon. The reports are usually emailed/sent to the bishop with a copy to the Head of Ministerial Development by May 1st.

Curate’s form

The report is based upon the Ordinal, but using the shape and structure of the Formation Criteria. Please read through the Ordinal (ordination service) before completing the form and have the Formation Criteria to hand for reference.

In each section, please comment upon the questions raised and wherever possible, give the evidence for your comments.

e.g.

- I have taken the role of deacon at most Sunday morning celebrations of the Eucharist.
- I try to be reverent and thoughtful in my leadership but still struggle a little to lead and to worship myself.
- Several people have remarked that my confidence has increased over the last 9 months.

The questions in the report refer to your experience of ministry since ordination, but please feel free to mention any of your previous experience where relevant. If you have a separate workplace ministry please include that as well.

There is a final box for anything that you want to include that does not seem to fit in any of the other sections.

When you have completed your report, please share it with your incumbent, who should indicate that s/he has seen it, either by signing a hard copy or by forwarding your completed form by email, indicating that s/he has seen it. Your incumbent may wish to comment on what you have written. **The completed form should be sent to the Head of Ministerial Development by May 1st. Please password protect documents containing personal information.**

What does your working agreement state about the number of sessions you will work in the parish or other community? (eg full-time, half-time or x sessions where a session is morning, afternoon or evening.)

How has this turned out in practice?
If there is a significant difference what were the reasons for this?

What training (IMD) have you done since you were ordained?

Dates (Month) Title of events.....
.....
.....

<p>Christian faith, tradition and life</p>	<p>Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world. What has been your pattern of continued engagement with the scriptures and study?</p> <p>Comment upon opportunities for sharing the Scriptures or faith with others.</p>
<p>Mission, evangelism and discipleship</p>	<p>They are to proclaim the gospel in word and deed, as agents of God's purposes of love. In what ways have you been involved in mission and evangelism in your time as a deacon? What do you see as your strengths and weaknesses in this area?</p>
<p>Spirituality and worship</p>	<p>They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us. What is your daily and weekly pattern of personal and corporate prayer and worship? What has helped you to sustain this?</p> <p>In what ways have you grown spiritually during your time as a deacon?</p>
<p>Personality and character</p>	<p>They are to proclaim the gospel in word and deed, as agents of God's purposes of love. Comment upon the balance between work, rest (including time for family and friends) and prayer in your life. Are you seeking to change this in any way?</p> <p>What personal strengths and weaknesses have you been particularly aware of during your time as a deacon?</p>
<p>Relationships</p>	<p>They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. What opportunities have you had to engage in pastoral work? How have you developed as a pastor since your ordination?</p> <p>Either comment upon the way in which you have been able to build appropriate relationships during your diaconal ministry or comment upon the way in which your relationships have changed since your ordination, if you have remained in the same locality. (Please comment under both headings if appropriate.)</p>
<p>Leadership, collaboration</p>	<p>They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are</p>

<p>and community</p>	<p>oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible. What opportunities have you had for leadership within your area of ministry? What strengths and weaknesses in leadership have you been aware of in this time? Comment particularly on the ways in which your leadership is collaborative.</p>
<p>Vocation...</p>	<p>Deacons are called to work with the bishop and the priests with whom they serve as heralds of Christ's kingdom. Do you believe yourself called to the office and work of a deacon?</p> <p>What affirmation of this calling have you received from inside and outside the church?</p>
<p>...and Ministry in the C of E</p>	<p>Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound. Please comment upon your leadership of worship in different settings.</p> <p>Comment upon other opportunities for ministry of a representative nature eg leading Confirmation class, baptisms, funerals, unexpected pastoral encounters, secular workplace ministry'</p> <p>Describe the range of opportunities you have had for preaching. In what ways has your preaching developed in your first year?</p>

Please add any further comments here

Name of deacon:

Name of Training Incumbent:

I have seen this report and am in agreement with it. I offer the following comments **OR**

I have seen this report and am not in full agreement with it for the following reasons.

End of first year report for Distinctive Deacons

Training Incumbent’s form

The report is based upon the Ordinal, but using the shape and structure of the Formation Criteria. Please read through the Ordinal before completing the form and have the Formation Criteria to hand for reference.

In each section, please comment upon the questions raised and give the evidence for your comments.

eg.

- Augustine has taken the role of deacon at most Sunday morning celebrations of the Eucharist.
- He tries to be reverent and thoughtful in leadership but he says he still struggles a little to lead and to worship himself.
- Several people have remarked that his confidence has increased over the last 9 months.

The questions in the report refer to the deacon’s experience of ministry since ordination, but please feel free to mention any of his/her previous experience if this is relevant.

A final box is included for anything that you want to include that does not seem to fit in any of the other sections.

When you have completed your report, please share it with your curate, who should indicate that s/he has seen it, either by signing a hard copy or by forwarding your completed form by email, indicating that s/he has seen it. S/he may wish to comment on what you have written. . **The completed form should be sent to the Head of Ministerial Development by May 1st. Please password protect documents containing personal information.**

Christian Faith, tradition and life	<p>Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world.</p> <p>What has been the curate’s pattern of continued engagement with the scriptures and study?</p> <p>Comment upon opportunities for sharing the Scriptures or faith with others and how effective the curate has been in this ministry.</p>
-------------------------------------	---

Mission, evangelism and discipleship	<p>They are to proclaim the gospel in word and deed, as agents of God's purposes of love.</p> <p>In what ways has the curate been involved in mission, evangelism and discipleship since his or her ordination? What do you see as his or her strengths and weaknesses in this area?</p>
--------------------------------------	---

<p>Spirituality and worship</p>	<p>They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.</p> <p>In what ways do you understand the curate to have grown spiritually during this diaconal year?</p> <p>Please comment upon how the curate's spirituality has become evident in his or her public ministry.</p>
---------------------------------	---

<p>Personality and character</p>	<p>They are to proclaim the gospel in word and deed, as agents of God's purposes of love.</p> <p>Comment upon the balance between work, rest (Including time for family and friends) and prayer in the curate's life, as far as you are aware? Do you think that s/he should be seeking to make any changes? How might you help them in this?</p> <p>What personal strengths and weaknesses in the curate have you been particularly aware of since their ordination?</p>
----------------------------------	--

<p>Relationships</p>	<p>They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people.</p> <p>What opportunities has the curate had to engage in pastoral work? How has s/he developed as a pastor since his/her ordination?</p> <p>Either comment upon the way in which the curate has been able to build appropriate relationships during his or her diaconal ministry or comment upon the way in which his/her relationships have changed since ordination, if s/he has remained in the same locality. (Please comment under both headings if appropriate.)</p>
----------------------	--

<p>Leadership, collaboration and community</p>	<p>They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.</p> <p>What opportunities has the curate had for leadership within his or her area of ministry? What are strengths and weaknesses in leadership have you been aware of in this time? Comment particularly on the ways in which his or her leadership is collaborative.</p>
--	--

<p>Vocation...</p>	<p>Deacons are called to work with the bishop and the priests with whom they serve as heralds of Christ's kingdom. Do you believe that this curate is called to the office and work of a Distinctive Deacon?</p> <p>What affirmation of this calling have you received from inside and outside the church?</p>
<p>...and Ministry in the C of E</p>	<p>Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound. Please comment upon the curate's leadership of worship in different settings.</p> <p>Comment upon other opportunities for ministry of a representative nature eg leading Confirmation class, baptisms, funerals, stories of unexpected pastoral encounters, reported secular workplace ministry'</p> <p>Describe the range of opportunities the curate has had for preaching? In what ways has his/her preaching developed in this first year?</p>

Please use this box to make any further comments that you wish to make.

Name of Training Incumbent:

Name of Curate:

I have read this report and am in agreement with it. I offer the following comments **OR**

I have read this report and am not in full agreement with it for the following reasons.

Appendix 9 Formation Criteria

The Formation Criteria are organised under seven headings:

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

Within each of these headings, the Formation Criteria are organised in clusters that are disposition-led [in **bold**] and emphasise the primacy and inseparability of character from understanding and skills:

Dispositions:

These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer.

Understanding:

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

Skills:

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

NOTE: Criteria for incumbency / post of responsibility are in **purple**.

Ordained Pioneer Ministry

Formation Criteria for Ordained Pioneer Ministry are described on below.

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the Formation Criteria described above (and below) will be used to discern a minister's readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial development, progress towards the criteria will have been achieved through a bespoke IMD Phase 2 pathway for pioneer ministry.

Ordained pioneer ministers will work towards the Formation Criteria with continual

reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that they bring to their training, formation and ministry, will differentiate them.

Using the Formation Criteria

The Formation Criteria are fundamentally aspirational: they are goals to work and develop towards rather than criteria that can be 'fully met'. This means that 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 and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
3. **by bishops** – as a framework to enable them to confirm candidates' readiness to take up ministerial posts as priests of the Church of England at the 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 Church of England. 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.

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.

B. MISSION, EVANGELISM AND DISCIPLESHIP

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

- 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.

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 Church of England's engagement with schools for the common good and for the mission and ministry of 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.

C. SPIRITUALITY AND WORSHIP

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

- 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 ...

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

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

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

Incumbents are sustained in the strains and joys of leadership by a life of prayer.

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.

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.

E. RELATIONSHIPS

Ordained ministers ...

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

- demonstrate good reflective practice in a wide range of pastoral and professional relationships.

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

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

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.

F. LEADERSHIP, COLLABORATION AND COMMUNITY

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

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

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

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

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 multi-parish benefices.
- 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.
-

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

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

- are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.
- understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

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

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

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

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

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, representing the church in public life, including, where possible, working with other faith leaders.

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

- know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.
- show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.

ORDAINED PIONEER MINISTRY

Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...

- are able to plant, lead and mature a fresh expression of church.
- are able to inspire and nurture the risk-taking of others
- enable others to develop the capacity to learn from failure and success.
- are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.
- are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.
- are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.
- are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.

Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ...

- understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.
- are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.

Appendix 10 Minimum Requirements for those in their first year of IMD (Ministry Division)

Introduction for Gloucester Diocese

In this diocese, we have welcomed these suggestions, but recognise that whilst some are essential, others are perhaps to be considered aspirational. In particular, the first section of what follows relates to the *being* of curacy, and should receive attention from the start. The second section relates to the *doing* of curacy, and (especially for part time self-supporting curates) may take much longer to achieve.

SECTION ONE

Spirituality and Prayer life

- The regular saying of the Daily Offices/Prayer time/meditation
- An Annual Retreat
- A Spiritual Director/Soul Friend
- Acquaintance with different Prayer styles

Personality and Character

- Reflection on their new role, and the dynamic between private and public
- Development of appropriate working rhythms including time off
- Development of creative support networks
- Personal safety awareness

Relationships

- Understanding of confidentiality
- Personal ministry to colleagues

Leadership and Collaboration

- Exercising a leadership role/ awareness of own leadership style – developing understanding of partnership in ministry
- Counselling/listening skills and awareness of own limitations

Vocation/Mission Evangelism

- Continuing theological reflection/making connections

SECTION TWO

Conduct of Worship (Ministry in the Church of England)

- Liturgical participation and leadership of Morning/ Evening Prayer and Eucharist and other forms of Sunday Public Worship in their church
- Active part in the liturgy of Baptism and the preparation of candidates (at least 3)
- Funerals – church, crematorium (at least 3)
- A high standard of reading, speaking and singing in church
- Leading intercessions (on a regular basis)
- Practical awareness of traditions other than own (vestments, incense, North End celebration)
- Choreography of worship

- Banns
- Church Registers
- Awareness of local context, in particular social profile

Preaching

- Parish Eucharist
- All age worship/ Youth Services
- Preparation of visual/audio aids
- Funerals
- Public speaking – not preaching
- To non-regular churchgoers

Pastoral and Educational

- Awareness of current issues in society eg racial, gender, sexuality
- Baptism preparation
- Confirmation/ youth group
- Funeral visiting
- Teaching about prayer
- Home group/ Bible study leadership
- Visiting the sick at home and in hospital
- Working with volunteers and pastoral management
- Counselling/listening skills and awareness of own limitations
- Encountering the mentally ill/ homeless

Parish Organisation Skills

- Paper Management
- Time Management
- Managing parish finances, fees and expenses

Mission and Evangelism

- Awareness of local context, particular social profile
- Developed theology, understanding and practice of mission
- Ability to present the Gospel to those of little or no church background
- Experience of groups, using courses (Alpha, Emmaus etc)
- Knowledge of how adults learn
- Awareness of national church structures
- Awareness of world-wide Church
- Application of theology to work situation
- Involvement in local deanery

Appendix 11 How to give (and receive) good supervision

1. Set a time in the diary, and keep to it!

Supervision for curates should take place between every two and every four weeks **throughout** the curacy: the more frequent figure in earlier stages. You should set aside **one and a half hours** for the supervision. Diary it **well in advance**.

2. Ensure that you will not be disturbed: safeguard the space and time.

Do not allow interruptions or distractions.

3. Begin with the experience of the curate.

It's a good idea to always begin by asking *how are you?* On occasion, the answer to this question and ensuing discussion may occupy the whole of the remaining time. On others, it may be necessary to move on to the curate's prepared material.

The curate should come with an experience of ministry which they are ready to discuss. Ideally, this will have been written up by them in a reflective journal which records:

Event – what happened (and be ready to ask, what really happened)

Emotions – how did it make you feel

Thoughts – what questions, thoughts and ideas did it raise

Action – what might you do differently as a result of your reflection

4. 'Personal and professional'

The curate's response to any situation will be a mixture of 'personal' and 'professional': they will bring their personal history, experience, circumstances alongside their professional training and expertise. It is your job to help them tease out these two, and see how the one affects the other, moving towards a way of recognising when a personal response is called for, when a professional, and when it is possible to respond personally *and* professionally – to 'be oneself in the role'.

It is not the supervisor's role to become a **personal** counsellor: if particular personal issues are raised, be ready to **refer** to Diocesan Counselling Service, or elsewhere. With permission, inform diocesan staff. You do hold primary responsibility (with Co-ordinator of Curate Training) for the curate's **professional** development: this can be measured against the Formation Criteria. Be ready to suggest means of addressing weaknesses and building on strengths.

5. Topic based supervision

From time to time, a supervision appointment may need to be dedicated to an important area of professional development – for example, preaching – if this area has not presented itself through the curate's own agenda. The identification of such areas would normally emerge through periodic meetings to review progress against the Formation Criteria.

6. Process of supervision

Supervision can include: giving information (i.e. clarification); offering of support and encouragement; being challenging; being cathartic; giving both positive and negative feedback. It

is important to avoid collusion, either in ignoring a particular area, or issue. Modelling honesty and openness, and inviting honest feedback and questions about one's own practice of ministry can help this.

7. Outcomes of supervision

Supervision is intended to be **transformative**. An indication of this is that an agreed note should be made at the end of the supervision of the subject and any learning goals achieved or identified as a result of the conversation.

You should not ask to see the journal, but having it there it will root the discussion in reality. Examples of discussions are offered in the *Helping the Helpers* handout. You should be ready to listen, probe, engage, and share your own experience honestly as a way of enabling the curate to learn and grow into their vocation.

8. Boundaries

Keeping good boundaries reaps real rewards in supervision: timekeeping, confidentiality and a personally informed professionalism will provide a good foundation for a worthwhile partnership.

9. Supervision for all

To offer good supervision, a person needs to be receiving supervision themselves. (Advice on this may be taken from the Co-ordinator of Curate Training.)

10. Prayer

Remember to pray for your curate – both when you are with them, and when you are alone.

Additional Notes: how to receive good supervision

Curates need to take responsibility for their side of all of the above points. They need to ensure that diary time is set aside, and that they make adequate preparation for the supervision. They must be ready to talk about themselves – and to expect their incumbent to be ready to be disclosive (but not subject to supervision: responsibility in the relationship is not equivalently two-way). Supervision is at the heart of formation in ministry: it is the responsibility of all members of the training partnership to ensure that it happens.

John Witcombe July 2009

Appendix 12 Learning Styles and Ministry

with acknowledgments to Derby Diocese

One of the criteria for selecting a training incumbent is related to his/her ability to promote learning for the curate and each of us has a preferred style of learning. It has been suggested by Honey & Mumford in *The Manual of Learning Styles* (1992) and by Yvonne Craig in *Learning for Life* (1994, Mowbray) that there are four basic learning styles, viz:

- the **Activist** who jumps in and gets involved straight away
- the **Reflector** who likes to sit on the edge and watch what is going on
- the **Theorist** who likes to know exactly what they are doing and why they are doing it and how it fits in to the scheme of things before they do anything
- the **Pragmatist** who will only try anything if they can see the point of it.

Using the conducting of a funeral as an example:

- an **Activist** might say, "I will only know what I need to learn when I've done a couple".
- a **Reflector** might say, "I would really like to watch you do a couple more".
- a **Theorist** might say, "I need to think more about the theology of it all"
- a **Pragmatist** might say, "I want to visit a crematorium to see how it works".

We are, of course, able to learn in all four styles, but we have a preference. Yvonne Craig lays out how each style learns best, and least well.

THEORISTS learn best when...

they can listen to or read ideas which are well thought out and *logical*. They like being offered a theory, a *pattern of ideas* which they can follow step by step, question, explore and consider. They also enjoy being asked to make their own *connections* between ideas and situations. Checking a paper for inconsistencies would be regarded as an enjoyable task. So too would be being asked to understand a *complicated* problem. They are the sort of people who would jump at the chance to ask *searching questions* about what was being taught, including what was being taken for granted. Nor do they mind their own ideas being questioned because they like to be intellectually *stretched*. They enjoy the freedom to play with ideas even when these are not strictly speaking to do with the matter in hand. On the other hand they will not rest easy until things are neat and *tidy*, all the details tucked into a scheme.

THEORISTS learn least well when...

policies, principles and ideas are not *explained*, or when they are *not given the evidence* to support an argument, for example, figures or facts which can be questioned. So statements based on *feelings or intuition* may not be given much weight. *Open-minded questions* which cannot be settled by logic may also result in too many feelings of uncertainty for much learning to take place. They are uncomfortable too if they find the subject is dealt with in a *shallow way*, ignoring questions, or if *contradictory ideas or methods* are presented. They may also find themselves out of tune with other people in the group, especially activists.

PRAGMATISTS learn best when...

they are working on something which will give them ideas and skills they can try out in *practice*. Opportunities to get cracking at once are welcome. The subject must be *linked clearly with the job or the problem* they have in hand, otherwise it may not be taken seriously. And they are looking for *techniques* which will give a quick and reliable return: e.g., how to save time, how to interview, how to counsel in difficult situations. They are good at picking up *new ideas* and giving them the benefit of the doubt while they try them out in real life. They enjoy learning from a video or a person *showing how to do the job well*, particularly if that person has a proven track record of success. *Stories and examples* of how things worked out in the past are an encouragement. They are the sort of people who return to the local congregation after being on a course on stewardship or counselling, brimming with enthusiasm and dying to try out all the new ideas.

PRAGMATISTS learn least well when...

they *cannot see* how what they are asked to learn is going to be of any *practical help* to them. It may be that they *cannot see how it fits in* with their situation, or, if it does, it seems not to bring any reward. They like to get on with things and get impatient with *long-winded arguments, discussion going round in circles and complicated theories*. They are down to earth and may see those who teach them as out of touch, all talk and chalk. Clear guidelines are welcomed. If the session is teaching them something which clearly does work they will lose interest if they think that, for whatever reason, they are *not allowed to try things out*.

ACTIVISTS learn best when...

there is *challenge*. Their motto is 'I'll try anything once'. They enjoy being thrown in at the deep end with an idea or a problem they have not met before. They like *variety* so that they can switch from one activity to another before they get too bored. They feel confident about being *in the limelight* so they are happy to be asked to chair a discussion or give a talk. They also enjoy being *part of a team*, bouncing ideas around with other people. They are better at coming up with ideas if they are allowed for the time being to forget whether it is practical or not: the shortage of money, the fact that 'people will not like it', the routine work necessary to carry it out. They are *enthusiastic* and *open-minded*.

ACTIVISTS learn least well when...

they are asked to stand back and *not be involved*. They are not keen on listening or being shown how things should be done. They would rather have a go themselves. Nor do they like *working alone*. And whereas being given *precise instructions* and a lot of *detail* gives some people a feeling of security, activists feel swamped and cramped, with little room for manoeuvre. As they thrive on novelty, they will not appreciate being told that 'practice makes perfect', especially if it involves *routine and repetition*. And it's probably not wise to ask them to attend to all the loose ends, dotting the i's and crossing the t's. They prefer not to be given too much *theory*, neither are they keen on quietly assessing beforehand what they will learn nor on *reflecting* afterwards to consolidate what they have learned.

REFLECTORS learn best when...

they are given *time* and *space* to stand back and reflect on what is going on, whether it is watching a video or a demonstration, listening to a discussion or a talk. They need to be allowed to *think* before acting, to *consider* a number of angles on a subject and to have all the information possible about it before giving an answer. Their motto is 'look before you leap'. They like time to *prepare*, to read things beforehand, a chance to do a bit of *research* even if it means some painstaking and unexciting work. They have the energy to get to the bottom of things, to 'do things properly'. They are happy to exchange views and ask questions, etc., only if it can be done without danger, i.e. if it is done by prior agreement and they know exactly where they stand because the instructions are clear. Otherwise they keep a *low profile*. When they do join in they may well use the chance to present other people's views as well as their own. They take a *broad view* but will come to their own decision provided they are not put under pressure and given tight deadlines.

REFLECTORS learn least well when...

they are forced into the *limelight* or asked to do things *without any warning*. They find it difficult when asked to give instant reactions, first impressions or, what the media love, the sound bite. They become uneasy if time is short and a session is *rushed* through using short cuts or dealing with a subject just on the surface. They may dislike *variety*, being moved from one activity or speaker to another before they have had a chance to consider the matter in depth. They may feel resentful if they are asked to come to a conclusion or give an answer when they have *not* been given *enough information*.

Appendix 13 Leadership Styles and Temperament

The Myers-Briggs Type Indicator[®] has proved an immensely useful tool for many in understanding themselves and each other. One of the uses of this tool in the diocese is its application to groups and the leadership of groups.

Incumbents who have not taken part in an MBTI^{®1} basic workshop and are not reasonably familiar with this instrument will find it helpful to take part in one of the courses available as part of the CME programme so as to be in a better position to use this tool together with their curate colleague.

While the MBTI has sixteen personality types a very useful division (or 'lens' in the technical jargon) is into four groups representing the four classic temperaments. The following table gives a very condensed summary of the characteristics of the four.

<p style="text-align: center;">SJ Temperament Epimethean (serious)</p> <p>Has a strong sense of duty and is a traditionalist, a stabiliser and a consolidator. Shows great loyalty and industry. Is a guarder of traditions and a provider of needs Will generally keep to the rules.</p> <p><i>Problems with:</i> disarray <i>Main need:</i> to belong <i>Motto</i> "Early to bed, early to rise"</p>	<p style="text-align: center;">NF temperament Apollonian (sensitive)</p> <p>Meaning, authenticity and integrity are of paramount importance. They are often the catalysts and spokespersons of groups. Values and inspiration energize their interactions with others.</p> <p><i>Problems with</i> guilt <i>Main need</i> authenticity <i>Motto</i> "To thine own self be true"</p>
<p style="text-align: center;">SP Temperament Dionysian (impulsive)</p> <p>Tend to be the fun-loving, impulsive free spirits. Structures and restrictions irk them, but are excellent as trouble-shooters and negotiators. Likes to get things done and moving on to the next thing</p> <p><i>Problems with:</i> clumsiness <i>Main need</i> freedom <i>Motto</i> "Eat, drink and be merry"</p>	<p style="text-align: center;">NT Temperament Promethean (cool)</p> <p>The visionary architect of systems. Best with ideas, ingenuity and logic. Works well in uncharted situations. Can appear distant, cool and analytic in relationships. Isn't often wrong – or thinks so.</p> <p><i>Problems with</i> mediocrity <i>Main need</i> competence <i>Motto</i> "Be excellent in all things"</p>

With such different temperaments it is not surprising that the style of leadership shown is likely to vary, and what is more important, the expectations of the characteristics of a good leader with also vary according to temperament.

¹ [®]MBTI and the Myers-Briggs Type Indicator are trademarks of Consulting Psychologists Press Inc.

The recognition that aspects of your or your colleagues' leadership style are related to their temperament is important. Recognising also that others expectations of us are not identical with our own values and expectations can enable those in leadership positions to consider carefully how they model leadership and adapt their practice and communications accordingly. A fundamental tenet of MBTI practice is that while we may have preferred styles we are all able to exercise all styles when the situation is appropriate.

Considerable work has been done on leadership style and the MBTI and the following table is offered as an illustration of the range of leadership competencies expected by team members of differing temperaments.

It can easily be appreciated that some sources of conflict within teams or between incumbent and curate are due to differing style and expectations.

<p style="text-align: center;">Sjs</p> <p>want a <i>responsible</i> leader who demonstrates these competencies and skills.</p> <ul style="list-style-type: none"> ❖ truthfulness and concern with facts ❖ reliability ❖ clarity ❖ organization ❖ fairness ❖ punctuality ❖ realism ❖ respect for tradition and the <i>status quo</i> ❖ consideration of others ❖ thoroughness 	<p style="text-align: center;">NFs</p> <p>want a <i>charismatic</i> leader who demonstrates these competencies and skills.</p> <ul style="list-style-type: none"> ❖ idealism ❖ insight ❖ people-centeredness ❖ personality ❖ inclusivity ❖ inspiration ❖ involvement ❖ communication ❖ motivation ❖ harmony
<p style="text-align: center;">SPs</p> <p>want a <i>responsive</i> leader who demonstrates these competencies and skills.</p> <ul style="list-style-type: none"> ❖ realism ❖ stimulation ❖ efficiency ❖ directness ❖ initiative ❖ artistry ❖ pragmatism ❖ cleverness ❖ flexibility ❖ risk taking 	<p style="text-align: center;">NTs</p> <p>want a <i>competent</i> leader who demonstrates these competencies and skills.</p> <ul style="list-style-type: none"> ❖ vision ❖ analysis ❖ autonomy ❖ independence ❖ theory ❖ broad view ❖ intellect ❖ strategy ❖ logic ❖ challenge

Appendix 14 Other resources

These are either available from the website, or from the DDO Secretary

Clergy Handbook

<http://www.gloucester.anglican.org/ministry-vocations-and-discipleship/information-for-clergy/clergy-and-parish-handbook/>

Especially Section 11 – Information and advice for curates

Curacy resources

The following documents are available on the website at:

<http://www.gloucester.anglican.org/ministry-vocations-and-discipleship/information-for-clergy/curates-and-training-incumbents/>

If you use an electronic version of this handbook the following are dynamic links which will open the document:

Preparing for Ordination

- [Preparing for ordination – some practicalities](#)

Mainly for curates

- [Year 1 Report prior to ordination as a priest – curate's form](#)
- [IMD-programme-2020-21](#)
- [Portfolios and Assignments](#)
- [SSM – Parish to home boundary travel expenses form \(word\)](#)
- [SSM – Parish to home boundary travel expenses form \(pdf\)](#)
- [Sermon feedback form](#)
- [Worship feedback form](#)
- [Key Resources for Rural Ministry \(from the Arthur Rank Centre\)](#)
- [Training in the First Three Years Checklist – practical list for ministerial tasks expected as part of a curacy](#)
- [The role of an Interim Supervisor](#)
- [What to do when the Incumbent leaves](#)

Mainly for Training Incumbents

- [Leading Worship – giving a curate confidence and competence](#)
- [How to Give Good Supervision](#)
- [Learning Style and Ministry](#)
- [Formation Criteria phase 2](#)
- [Formation criteria – from selection to completion](#)
- [An alternative checklist for learning](#)
- [Year 1 Report prior to ordination as a priest – incumbent's form](#)

Document search:

Please visit the [document search tool](#) to hunt through contents of all uploaded documents.

See also:

Grove Booklet P128 (2011) 'Supervising a Curate' by Rick Simpson available at no cost for Gloucester training incumbents and curates. For a copy contact the DDO Secretary.

There are various facebook groups for curates, curate mums, dads, in villages etc. so please search for your interest group. The central one for the Church of England is cofecurates - [CofE Curates Facebook group](#)