



DIOCESE OF  
GLOUCESTER



# Initial Ministerial Development: Phase 2

A handbook for Curates and  
Training Incumbents  
The second year

Autumn 2020

May the blessings released through your hands  
Cause windows to open in darkened minds.

May the sufferings your calling brings  
Be but winter before the spring.

May the companionship of your doubt  
Restore what your beliefs leave out.

May the secret hungers of your heart  
Harvest from emptiness its sacred fruit.

May your solitude be a voyage  
Into the wilderness and wonder of God.

May your words have the prophetic edge  
To enable the heart to hear itself.

May the silence where your calling dwells  
Foster your freedom in all you do and feel.

May you find words full of divine warmth  
To clothe the dying in the language of dawn.

May the slow light of the Eucharist  
Be a sure shelter around your future.

**John O'Donohue**

*Benedictus – A Book of Blessings: 2007*

## DIOCESE OF GLOUCESTER

# The First Four Years

## The Second Year

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

This Edition Autumn 2020

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# The First Four Years

## Introduction

Welcome to the second year of IMD in the Diocese of Gloucester. You have survived the orientation (and disorientation!) of the first year which was all about getting used to a public representative ministry, exploring the diaconate and preparing for the priesthood. This second year aims to equip you with all the skills and resources necessary for the life of a priest/deacon in the long term.

The second year is really the hinge around which your curacy turns: at the beginning of the year you may well feel like you're only just beginning, by the end some of you will be thinking about moving on to your next role. So this is also the year to reflect and pray about the emerging shape of your ministry: how do you 'do' priesthood/diaconate, and what might that look like in your next role?

The second year curacy review aims to help you do that. It not only includes feedback from your incumbent and curacy reviewer, but feedback also from lay people in your church. Do use it to get as honest and helpful feedback as you can. This review also allows us to look at the way your curacy has developed and to see if there are any areas of ministry you haven't had an opportunity to experience, and what your priorities might be for the final twelve to twenty four months.

The second year is also the year when attendance at IMD can 'slide' as your parish responsibilities increase. Please can I ask you to try to resist this slide as this is also the year when we cover the major areas in which you need to have confidence for your future ministry. You have also invested a lot in your relationships with one another already and you will really reap the benefits of those this year.

Just a reminder that the aims of IMD are:

1. To provide an overall discernment process for the first years in ministry, which 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 education 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 a priest.
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 deacon or priest.

Feedback on the extent to which we are or are not achieving these aims is always welcome.

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 current and future ministry of Christ's Church.

*Ian Bussell, Head of Ministerial Development, Diocese of Gloucester*



Revd. Ian Bussell



Julie O'Keefe



## The Shape of the Initial Ministerial Development Programme

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

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

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

3<sup>rd</sup> 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.
- **A residential weekend on leadership.** Time away together is valuable, and costly. We have a residential two years out of three – the third year being the diocesan clergy residential. I am pleased to say that CPAS has agreed to work with us on leadership in the church for the next two years.
- **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.

- **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 Head of Ministerial Development 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 or 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 Julie *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 Head of Ministerial Development 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 Head of Ministerial Development. This is a good time to catch up on optional training events.



## Leadership and collaboration

Second year curates have become well established and respected in the church and community. So this is the time to take on areas of significant responsibility and leadership if you have not already been able to do so. This is particularly important for curates moving on to incumbent posts as you will need to be able to demonstrate your capacity for leadership in a variety of situations, but all of you have demonstrated leadership potential in the discernment process and that needs to be expressed in ministry. It will also be important for your second year assignment which is on an area of leadership. Taking a lead on a new project, facilitating a particular parish group or managing an area of work will all give you opportunities to supervise others, demonstrate skills of facilitation and mediation and explore a variety of leadership styles for different contexts. If, when you have discussed this with your incumbent, this seems difficult to develop in your community please talk this over with the Head of Ministerial Development.

If you don't see yourself as a stereotypical 'leader' have a read of Keith Lamdin's book 'Developing Your Leadership Style' where he defines leadership as the ability to influence people and describes a number of less stereotypical models of leadership.

## Year 2 placements

There are no formal placements in the second year, but all curates are encouraged to explore the possibility of informal 'pulpit swaps' or exchanges with colleagues at some point during the second year. Third year curates find their placement extremely rewarding but have reported that other placement experiences earlier in the curacy would be valuable. Therefore can I encourage you to talk with your colleagues and arrange to visit one another's churches and take part in worship of a style you are not familiar with. You do not need to write a formal report of these visits, but they may provide valuable evidence to include in your portfolios.



## **IMD portfolios – a reminder!**

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 so 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 every day 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, housegroup 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 assignments that you will be doing throughout your curacy - there is one each year. Your learning 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 Do You Want To See The Portfolio?**

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 below**

## Portfolio list of contents

### Section headings

1. Working agreement(s)  
(Most current in front)
2. Year 1 working agreement review papers
3. Year 1 pre-ordination (priesting) reports and assignment  
For distinctive deacons this is the first year summer report
4. Year 2 curacy review papers
5. Year 3 curacy review papers
6. Short theological reflections
  - 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
7. Long theological reflections
  - a. Year 1      Mission
  - b. Year 2      Leadership
  - c. Year 3      Worship
8. Year 3 Placement Rationale and report
9. 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.*

<b>Formation Criteria</b>	<b>Type of evidence</b>	<b>Description</b>	<b>Page or document reference</b>
<p><b>Christian faith, tradition and life</b></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>Eg.</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>25/04/14</p> <p>Section A page 22</p>
<p><b>B. Mission, evangelism and discipleship</b></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"> <li>• lead, enable and release missional vision and faithful witness in and among those for whom they have</li> </ul>			

<p>responsibility.</p> <ul style="list-style-type: none"> <li>• enable others to articulate the gospel and participate in its proclamation.</li> <li>• are able to foster and lead mission-shaped churches.</li> </ul>			
<p><b>C. Spirituality and worship</b></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><b>D. Personality and character</b></p> <p>Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public</p>			

<p>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><b>E. Relationships</b></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"> <li>▪ show skill and sensitivity in resolving issues of conflict within the church community.</li> <li>▪ are able to supervise others in the conduct of pastoral relationships.</li> </ul>			
<p><b>F. Leadership, collaboration and community</b></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</p>			



<p>nurturing the gifts of others.</p> <p><b>Incumbents ...</b></p> <ul style="list-style-type: none"> <li>▪ show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.</li> <li>▪ are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.</li> <li>▪ are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</li> <li>▪ are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.</li> </ul>			
<p><b>G. Vocation and ministry within the Church of England</b></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 and obedient in exercising ordained ministry as a deacon or priest within the Church of England.</p> <p>Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God.</p> <p>Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.</p>			
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## Year 2 Long Reflection

### 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. Supporting documentation should be supplied eg volunteer agreement agreed, minutes of PCC or appropriate committee, schedules or rotas.

Please aim to:

- 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
- Demonstrate your awareness of different styles of leadership
- Demonstrate the impact that your leadership has had

and

- Comment upon which of the Formation Criteria you believe this piece of work demonstrates (you will probably be able to list a number of the sub-headings here)

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

**Year 3 Long Reflection ...for those who like to think ahead**Act of worship

(cf Ministry in the C of E)

Reflect on an act of worship that you have devised to:

- 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

You may want to include:

- The order of service
- Your reflections on its relevance for the expected congregation ie its accessibility, whether it enabled others to worship at a deep level, whether it flowed and was coherent
- Your reflection upon the theological and ecclesiological assumptions implicit and explicit within the worship.
- Your reflection on any other issues relevant to the service

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

The reflection can be put together in a portfolio form. Think broadly about the service you choose. Past examples have included a memorial service for a family and friends on the anniversary of a death, a 'Saints Day Eucharist' booklet (with comments upon its first use) and an ecumenical Churches Together 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.

## Third Year Placements – for those who plan ahead

The placement aims to:

- Address any weaknesses or omissions in the primary training context – for example, occasional offices
- Offer the opportunity to explore future ministerial contexts – for example, chaplaincy
- Provide further preparation for posts of responsibility
- Ensure that curates are equipped to play their part in meeting future strategic needs of the diocese
- Provide a contained environment in which to revisit skills of theological reflection (and to write a reflective report)
- Hold up a mirror to the primary training context
- Generally broadening the curate's experience

### ***Planning a placement***

Placements will need to be planned carefully, in consultation between curate, training incumbent and the Head of Ministerial Development. They should usually take place in the Autumn of the third year of curacy. A placement may take place later with the agreement of the Head of Ministerial Development.

The placement may take a number of forms, but a 'standard form' would be that of a five week 'block' placement, in which the curate was completely released from commitments in their title parish. This would enable a thorough engagement with the placement context, and avoid unmanageable strains upon the curate.

Placements might take place:

- In another parish, within or beyond the diocese
- In a hospital, university, or other chaplaincy
- Overseas
- In an exchange with another minister
- In any other context which would allow the aims listed above to be fulfilled

Other possibilities might include a day release programme – for example to attend a training course. However, this is unlikely to allow the curate the separation from the primary context that is one of the aims of the placement, and would therefore need careful justification.

The essence of a successful placement is effective supervision within the placement – both in the creation of a programme, and providing good opportunity for reflection, both intellectual, emotional and spiritual - and this needs to be a vital part of considering

possible placements.

### **The proposal**

The initial proposal for a placement is likely to come from the curate, and will need to indicate:

- The proposed placement context
- The aim of the placement – what training or other needs is it intended to fulfil
- The content of the placement
- The proposed supervisor
- The dates envisaged
- Financial implications
- Implications for the training parish, and an indication of how these may be managed
- Anything else that will need to be born in mind!

It would be helpful if a draft proposal is submitted to the Head of Ministerial Development at an early stage of exploration and a final version at least one month before the start of the placement. The Head of Ministerial Development may also be approached for advice, if a curate has an aim for a placement, but is unsure how it may be fulfilled. It may also be necessary, on occasion for the Head of Ministerial Development to suggest a placement in order to address an apparent training need.

A report on the placement will form part of the curate's portfolio.

The placement will clearly have a significant impact upon the curate's work within their training parish, and will need planning for with care. It may be possible, through an 'exchange' programme, to lighten the burden for a training parish during a placement. However, the purpose of a curacy is for training, and we would not expect that a curate would be unable to undertake a placement for reasons of workload in the training parish. The placement will need to be explained carefully to the PCC and members of the parish.

Curates who are part-time with a parish focus would normally be expected to commit a similar number of hours to the placement as they are accustomed to committing to their weekly ministry. Those who are self-supporting with a work-based focus (ie Ministers in Secular Employment) may not be able to undertake a placement in the same way as described here, but would be encouraged to explore the possibilities and opportunities available to them.

Locally deployable curates would need to ensure that a placement offered an appropriate context for them to exercise their particularly collaborative character of ordained ministry.

Hopefully placements will not normally carry major financial implications. Training parishes are not expected to contribute financially: allowable expenses (primarily travel) may be claimed from the IMD budget, within a limit of around £150 per person.

## The Third Year Placement Supervisor's Report

Thank you for your help and support in having the curate on placement with you. I would be very grateful if you could write a brief report on your experience of them during the placement. This will help them with the evidence they need to provide to demonstrate that they have fulfilled the Learning Outcomes for a curate. Please discuss this report with the curate and show them what you have written – honest feedback helps us all develop.

Please respond to these questions (if it is a short placement, a sentence or two will probably be sufficient).

- 1 Work report (experience gained and activities undertaken - what was the candidate invited to observe, experience and do?)
- 2 (a) impressions given at outset  
(b) impressions given at end of placement
- 3 Personal relations:
  - (a) ability to work in the framework of the (parish) team
  - (b) acceptability to (church) members and ability to form relationships (empathy but not over-involvement)
- 4 General ability: initiative, common-sense, powers of observation, etc.
- 5 Ability to understand situations, the general style and aims of ministry in the context.
- 6 Ability to relate theory to practice, i.e. to apply what the candidate has studied in the placement experience, and vice versa.
- 7 Ability to set learning goals and progress in achieving these.
- 8 Ability to organise work, e.g. planning time (to include leisure, keeping appointments, recording efficiently, etc.)
- 9 Any particular gifts (e.g. teaching, leading worship, pastoral) which are becoming evident in the parish situation.
- 10 Attitude to authority and supervision, and relationship with supervisor (willingness to discuss work freely and not to conceal weaknesses nor minimise gifts, etc.)
- 11 Any particular difficulties that have arisen for the candidate, or candidate's family, in relation to the placement.
- 12 Overall assessment:

Impressions of candidate's progress during period and potential for future development. Please note any strengths and weaknesses not mentioned elsewhere.

**Cf Formation criteria – in separate document.**





**Second Year Curacy Review Process – flow chart**

**Curate**

Completes form using evidence from experience, portfolio, journal and written work.

**Two Church Wardens**  
(or senior church leaders)

Complete form and send to the Incumbent.

**Incumbent**

Completes form using evidence from observation, discussions and anecdotes from others.

**Two lay members of church**

Complete form and send to the Incumbent.

**Curate and Incumbent**

Meet to discuss reports.  
Incumbent discusses lay feedback with curate.  
Each may add comments to the other's report.  
Each signs to say they have read the other's report.  
Incumbent sends all finished reports to curacy reviewer by agreed deadline.

**Curate**

Sends portfolio (including reflections and assignments) to curacy reviewer by agreed deadline.

By Easter Year 2

**Curacy Review Team Member**

Receives all reports.  
Meets with the curate and incumbent to explore the reports, and portfolio.  
Compiles a report which is sent to the curate and Training Incumbent for comment.  
Emails their final report and all other paper work to the Head of Ministerial Development who will forward it to the Bishops.

By end June Year 2

**Head of Ministerial Development**

If helpful HMD meets with curate and training incumbent to agree any specific training or additional experiences the curate might need in their third year.  
Reviews Curate's Working Agreement.

By end August Year 2

**Curate**

Begins year three with (hopefully) greater awareness of gifts, skills and successes, together with areas for development.

## Second Year Curacy Review

**Who is this for?** All second year curates.

### Purpose of review.

This review is intended to support the curate in the process of:

- **discerning** continuing and emerging gifts/ministries – including areas of *potential* for ministry
- **evaluating progress** on the Formation Criteria and indicating if significant extra support or experience is needed in order to achieve these by the end of the curacy
- **determining priorities** for issues of further training and experience in the curacy that remains
- **offering guidance** as to where future ministry might lie, in the case of SSM and stipendiary curates

### Who is involved:

- **Curate**
- **Training Incumbent** (who is responsible for setting up the review process in consultation with the curate)
- **Two church wardens or other senior church leaders where this is more appropriate** (where more than one church is involved choices must be made).
- **Two members of the church(es) chosen by the curate** (ideally who have worked with the curate in some capacity of ministry and experienced his/her ministry). The churchwardens and church members together are the lay reviewers.
- **Member of the Curacy Review Team**

This is a 360 degree review, therefore, involving those with whom the curate ministers as well as the Training Incumbent.

### Using the forms

There are separate forms for the curate and the incumbent. You will need to refer to the Formation Criteria agreed by the House of Bishops for those in training for ministry in the Church of England. (The training period is now regarded as ending at the end of curacy). Those whose ministry will continue in an assistant post should be working towards the standard criteria while those whose ministry will be of incumbent status (regardless of whether this is a paid or unpaid post) should also be working towards the additional criteria in purple at the end of each section. Please share your forms with each other. There will be space to comment upon what each other has said. The completed forms should then be sent to the Curacy Reviewer.

### Using the form – lay reviewers

Lay reviewers have their own form. As shapes of curacies, skills and ministries and patterns of teams vary widely, please use these questions as a starting point and ask lay people to add further comments in the boxes where appropriate. When completed the forms should be sent to the incumbent who will discuss them with the curate and then send them to the Curacy Reviewer. In some parishes it may be thought that the lay reviewers would have difficulty completing a form because of their lack of experience in review and assessment. Previous experience indicates that a good way forward is for incumbent and curate to gather together the lay

reviewers and explain the form to them. This is also a useful opportunity to explain that critical feedback can be helpful and is not seen as disloyalty. In some places lay reviewers have gathered together after a morning service to talk through their feedback with the curate. The important thing is for the curate to receive honest and helpful feedback and for that to be passed on to the Curacy Reviewer – please adapt this process to help your lay reviewers to do that most effectively in your context. Both curate and incumbent may want to comment on the lay feedback in their reports, but please make a first draft solely on your own impressions before being too influenced by what others have said.

### **Reporting**

The Curacy Reviewer will contact the curate and incumbent to book a meeting to discuss the reports with reference to the Formation Criteria, and any other issues that are relevant. The curacy reviewer usually meets the incumbent and curate separately and then together, as in the first year, but this can be adapted according to circumstances in negotiation with the reviewer. The curacy reviewer then compiles a report which they share with the curate and training incumbent for additional comments or corrections of fact. Attention will be paid to areas where the curate is particularly gifted, where the curate struggles and needs more support, where they have had little or no experience in the parish and where further training (most usually in an area of parish ministry) would help.

The curacy reviewer then sends the report to the Head of Ministerial Development who will forward it to the bishop. It will form part of the final assessment of curacy upon which the bishop will base his final reference.

The Head of Ministerial Development will arrange to see all curates with their training incumbents to discuss the implications of the report and the next steps in the curacy as soon as possible after receiving it.

### **Timing of Review**

Between February and the end of May of year 2 of curacy.

## Report from the Curate for Assessment in the Training Post

Name .....

Name of incumbent .....

Date .....

This is an in-depth reflection on your experience of ministry since your ordination as deacon. Please take time over it, pray about it, discuss it with people who know you well and can be honest with you. The more you can learn about yourself now, the more fruitful will be your final year as a curate.

You are asked to comment upon the following headings taken from the Formation Criteria, in relation to your ministry. Please give *examples* in each section. One example may fit a number of Formation Criteria. You can refer back to an example in an early section from a later section. If in doubt about where to record some evidence, what is important is to make sure it goes in somewhere. You are being trained either for a permanent assistant post or for an Incumbent status post so please have the relevant Formation Criteria in front of you as you write this self assessment. This report is one of a number that will help the Curacy Reviewer and the Bishop to decide if you are ready to occupy a position of more responsibility. When you have finished the report it should be shown to your Training Incumbent, who should sign it and have the opportunity to comment on it, and then sent to your Curacy Reviewer.

- The questions below are for guidance only. Please feel free to comment on anything you think is relevant in each section but please illustrate your comments with evidence from your experiences.
- 'Community' is used to refer to church/congregation/parish/workplace or wherever you locate your ministry.
- Feel free to include recent pre-ordination experience where relevant but indicate that this was received before your curacy.

For what category are you training?

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

Incumbent/Assistant

What community/(ies) do you minister in?

When was your last curacy review?

How frequently are you meeting your Training Incumbent for supervision?

What training (IMD) have you done since your last review?

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

.....  
.....

**A Christian faith, tradition and life**

How is your understanding of your faith developing and deepening as a result of your ministry?

How is your ministry (worship, pastoral care, mission, evangelism, decision making) informed by your developing faith?

What is your 'good news' and how do you communicate it in public or personally?

**B Mission, evangelism and discipleship**

What opportunities for mission and evangelism have you detected that are not currently being engaged by others in your community?

What opportunities for mission and evangelism have you engaged with and developed?

How have you gone about nurturing faith in others?

How have you been able to relate the gospel and articulate it in your wider (ie non-worshipping) community?

**C Spirituality and worship**

What feeds your spirituality?

What routines or rhythms of private prayer and worship sustain you and connect you to God?

How do your spirituality and your growing ministry reflect one another?

What kind of worship have you planned and lead?

Please reflect on worship you have led from the authorized liturgies of the Church of England.

Please reflect on worship you have led that might be described as innovative, alternative, informal or designed for a special occasion.

What has felt comfortable/uncomfortable, challenging, inspiring, life giving or deadening?

**D Personality and character**

Everyone brings resilience and strengths into ministry. What are you aware of and how do you use them?

Everyone brings wounds and weaknesses into ministry. What are you aware of and how are you managing them?

Is there any aspect of your personality that you find frustrating in ministry?

Have you got any concerns about the demands ministry is making and will make on you?

### **E Relationships**

Have you had opportunities to supervise others – how did it go?

In what ways have you contributed to the corporate life of your community?

How have you managed an experience of conflict?

When have you needed to manage confidentiality – what issues have arisen for you?

### **F Leadership, collaboration and community**

Please refer to the Formation Criteria summary which makes a clear distinction between the expectations of those moving to an assistant ministry and those moving to an incumbent ministry.

Please describe any leadership roles you have undertaken.

How would you describe your preferred style of leadership?

What similarities/differences are there with your incumbent's style of leadership?

Reflect on an experience of collaborative leadership – how successful do you think it was?

How do you use power?

What group dynamics have you discerned in your community and how do you relate to them?

### **G Vocation and ministry within the Church of England**

How has your sense of vocation developed?

What areas of ministry confirm that vocation?

Are there any areas of ministry that make you question the direction of your vocation?

Please give examples where you have changed your practice as a result of reflecting on a particular experience.

What experience have you had of the traditions and practices of the Church of England – where has it felt comfortable and where have you felt a 'pinch'?

Where have you needed to be aware of canon law and the need to interpret it in different situations?

How have you engaged in the wider society as a representative of the church eg school assemblies, community groups, Civic services? How has it felt to be a representative minister and has that changed over the last 18 months?

### **Finally**

Have you got any insights at this stage about the ministry to which you believe God may be calling you in the future?

What further support and training might you need?

Is there anything else you want to say that isn't included in the above sections?

**Curate**

Signed

Date

**Training Incumbent**

Please sign to say you have seen this report.

You are welcome to add any of your own comments below if you would like.

Signed

Date





**Report from the Training Incumbent for Assessment in the Training Post**

**Name** .....

**Name of Curate** .....

**Date** .....

The second year of curacy is an important moment to reflect on nearly two years of a curate’s ordained ministry with still a significant time (often the most fruitful time) to learn new skills and take on new experiences and areas of ministry. Therefore this second year assessment is the most in-depth. ***The time you spend on your reflection and writing your report is greatly valued and important both to the curate and to the Bishop – so thank you in advance.***

This report is one of a number that will help the Curacy Reviewer and the Bishop to decide if the curate is suitable to occupy a position of more responsibility. The curate upon whom you are reporting will have been engaged in training for a permanent assistant post or for an Incumbent status post. You are asked to have the level of training in view as you make your comments. At the end of each section you are invited to make any further comments that you wish in relation to the criteria for that section. Please sign it at the end, give it to your curate to see and add comments if they would like, and then send it to your Curacy Reviewer.

The questions below are for guidance only. Please feel free to comment on anything you think is relevant in each section but please illustrate your comments with evidence from what you have seen or experienced of your curate’s ministry.

‘Community’ is used to refer to church/congregation/parish/workplace or wherever they locate their ministry.

**A Christian Faith, tradition and life**

Please comment upon curate’s habit of study and reflection with evidence of how it has informed worship, pastoral/mission strategy and parish decision-making.

Please comment upon the effectiveness of the curate in communicating the gospel in public and personal contexts and on the effectiveness of his or her reflective thinking.

**B Mission, evangelism and discipleship**

How far does the curate understand the local community and the possibilities for mission and evangelism? How effectively have they engaged in mission and evangelism? (For

Incumbency curates) How far have they been able to 'lead others in faithful witness'.

Has the curate shown the ability to nurture others in faith?

Has the curate shown the ability to articulate gospel truths in a relevant manner within the community?

### **C Spirituality and worship**

Please comment upon the curate's reliance on grace and how their ministry and spirituality reflect one another.

In what ways has the curate shown him/herself able to devise, lead and reflect upon the leadership of worship? Please comment upon this in relation to leading worship from the authorised liturgies of the Church of England and in relation to more innovative worship perhaps designed for a special occasion.

### **D Personality and character**

Please comment upon the strengths and weaknesses of this curate, shown in their ministry and note particularly whether they display any weaknesses that would be incompatible with ministry at the level of responsibility they are training for. In the case of those hoping to move to an Incumbent status post this should particularly include reflection upon leadership ability.

### **E Relationships**

Please comment upon the curates ability to deal with conflict, to further the corporate life of the community (particularly for Incumbency curates), to relate in a professional manner to others and to supervise others.

### **F Leadership, collaboration and community**

*Please refer particularly to the assessment criteria in this section. There are some major differences in the criteria for those who are moving to an assistant ministry and those who are moving to an Incumbent status ministry.*

Please describe leadership roles that the curate has undertaken in their ordained ministry?

Was the curate able to work in a collaborative manner in the above?

In what ways has the ministry of the curate empowered and enabled you?

Please comment upon the ability of the curate to discern group dynamics and to understand the use and abuse of power in a variety of situations.

**G Vocation and ministry within the Church of England**

Does the curate demonstrate the abilities to engage effectively in the basic tasks of ministry e.g. leading worship, pastoral care, communicating faith.

Does the curate show evidence of reflection upon their ministry that is born out in changed actions?

Has the curate shown themselves aware of the traditions and practices of the C of E and an ability to work within them?

Has the curate shown an awareness of canon law and the ability to interpret it in different situations? Please give examples.

In what ways has the curate engaged in representative ministry eg school assemblies, talking to community groups, Civic services? Has the curate ministered capably in these areas?

**Finally**

Have you got any insights at this stage about the ministry to which you believe God may be calling your curate in the future?

**Incumbent**

Signed

Date

**Curate**

Please sign to say you have seen this report.

You are welcome to add any of your own comments below if you would like.

Signed

Date



## Report from the Curate for Assessment in the Training Post-Ordained Pioneer Minister

Name .....

Name of incumbent .....

Date .....

This is an in-depth reflection on your experience of ministry since your ordination as deacon. Please take time over it, pray about it, discuss it with people who know you well and can be honest with you. The more you can learn about yourself now, the more fruitful will be your final year as a curate.

You are asked to comment upon the following headings taken from the Formation Criteria, in relation to your ministry. Please give *examples* in each section. One example may fit a number of Formation Criteria. You can refer back to an example in an early section from a later section. If in doubt about where to record some evidence, what is important is to make sure it goes in somewhere. You are being trained either for a permanent assistant post or for an Incumbent status post so please have the relevant Formation Criteria in front of you as you write this self-assessment. This report is one of a number that will help the Curacy Reviewer and the Bishop to decide if you are ready to occupy a position of more responsibility. When you have finished the report it should be shown to your Training Incumbent, who should sign it and have the opportunity to comment on it, and then sent to your Curacy Reviewer.

- The questions below are for guidance only. Please feel free to comment on anything you think is relevant in each section but please illustrate your comments with evidence from your experiences.
- ‘Community’ is used to refer to church/congregation/parish/workplace or wherever you locate your ministry.
- Feel free to include recent pre-ordination experience where relevant but indicate that this was received before your curacy.

For what category are you training?

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

Incumbent/Assistant

What community/(ies) do you minister in?

When was your last curacy review?

How frequently are you meeting your Training Incumbent for supervision?

What training (IMD) have you done since your last review?

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

.....

.....

**Formation Criteria - Criteria in italics are specific to Ordained Pioneer Ministers These are national criteria so will need to be adapted to the distinctive nature of each pioneer context.**

**A Christian faith, tradition and life**

How is your understanding of your faith developing and deepening as a result of your ministry?

How is your ministry (worship, pastoral care, mission, evangelism, decision making) informed by your developing faith?

What is your 'good news' and how do you communicate it in public or personally?

**B Mission, evangelism and discipleship**

*How has your development in IMD equipped you to plant, lead and mature a fresh expression of church?*

*How have you been able to articulate the faith to those outside the church in a variety of ways and contexts?*

How have you gone about nurturing faith in others?

How have you been able to relate the gospel and articulate it in your wider (ie non-worshipping) community?

**C Spirituality and worship**

What feeds your spirituality?

What routines or rhythms of private prayer and worship sustain you and connect you to God?

How do your spirituality and your growing ministry reflect one another?

What kind of worship have you planned and lead?

Please reflect on worship you have led from the authorized liturgies of the Church of England.

Please reflect on worship you have led that might be described as innovative, alternative, informal or designed for a special occasion.

What has felt comfortable/uncomfortable, challenging, inspiring, life giving or deadening?

**D Personality and character**

Everyone brings resilience and strengths into ministry. What are you aware of and how do you use them?

Everyone brings wounds and weaknesses into ministry. What are you aware of and how are you managing them?

Is there any aspect of your personality that you find frustrating in ministry?

Have you got any concerns about the demands ministry is making and will make on you?

*How have you been 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?*

**E Relationships**

Have you had opportunities to supervise others – how did it go?

*How have you been able to inspire and nurture the risk-taking of others?*

*How have you enabled others to develop the capacity to learn from failure and success?*

How have you managed an experience of conflict?

When have you needed to manage confidentiality – what issues have arisen for you?

*In addition, **incumbent** pioneers 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. What is the evidence of your ability to do this?*

**F Leadership, collaboration and community**

Please refer to the Formation Criteria summary which makes a clear distinction between the expectations of those moving to an assistant ministry and those moving to an incumbent ministry.

*How have you been able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts? If your context has not yet allowed this, where do you think you are up to in the process and what are your hopes for the future.*

How would you describe your preferred style of leadership?

What similarities/differences are there with your incumbent's style of leadership?

Reflect on an experience of collaborative leadership – how successful do you think it was?

How do you use power?

What group dynamics have you discerned in your community and how do you relate to them?

*In addition, **incumbent** pioneers understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders. What evidence is there of this?*

**G Vocation and ministry within the Church of England**

How has your sense of vocation developed?

What areas of ministry confirm that vocation?

Are there any areas of ministry that make you question the direction of your vocation?

Please give examples where you have changed your practice as a result of reflecting on a particular experience.

*What experience have you had of contextualising the Church of England's tradition and practices for a fresh expressions of church? If you minister in more than one context, how have you adapted your model for the different contexts?*

Where have you needed to be aware of canon law and the need to interpret it in different situations?

How have you engaged in the wider society as a representative of the church eg school assemblies, community groups, Civic services? How has it felt to be a representative minister and has that changed over the last 18 months?

**Finally**

Have you got any insights at this stage about the ministry to which you believe God may be calling you in the future?

What further support and training might you need?

Is there anything else you want to say that isn't included in the above sections?

**Curate**

Signed

Date

**Training Incumbent**

Please sign to say you have seen this report.

You are welcome to add any of your own comments below if you would like.

Signed

Date



**Report from the Training Incumbent for Assessment in the Training Post – Ordained Pioneer Minister**

**Name** .....

**Name of Curate** .....

**Date** .....

The second year of curacy is an important moment to reflect on nearly two years of a curate’s ordained ministry with still a significant time (often the most fruitful time) to learn new skills and take on new experiences and areas of ministry. Therefore this second year assessment is the most in-depth. ***The time you spend on your reflection and writing your report is greatly valued and important both to the curate and to the Bishop – so thank you in advance.***

This report is one of a number that will help the Curacy Reviewer and the Bishop to decide if the curate is suitable to occupy a position of more responsibility. The curate upon whom you are reporting will have been engaged in training for a permanent assistant post or for an Incumbent status post. You are asked to have the level of training in view as you make your comments. At the end of each section you are invited to make any further comments that you wish in relation to the criteria for that section. Please sign it at the end, give it to your curate to see and add comments if they would like, and then send it to your Curacy Reviewer.

The questions below are for guidance only. Please feel free to comment on anything you think is relevant in each section but please illustrate your comments with evidence from what you have seen or experienced of your curate’s ministry.

‘Community’ is used to refer to church/congregation/parish/workplace or wherever they locate their ministry.

**Formation Criteria - Criteria in italics are specific to Ordained Pioneer Ministers These are national criteria so will need to be adapted to the distinctive nature of each pioneer context.**

**A Christian Faith, tradition and life**

Please comment upon curate’s habit of study and reflection with evidence of how it has informed worship, pastoral/mission strategy and parish decision-making.

Please comment upon the effectiveness of the curate in communicating the gospel in public and personal contexts and on the effectiveness of his or her reflective thinking.

**B Mission, evangelism and discipleship**

*What evidence is there that the pioneer is developing the ability to plant, lead and mature a fresh expression of church?*

*How have they been able to articulate the faith to those outside the church in a variety of ways and contexts?*

How far does the curate understand the local community and the possibilities for mission and evangelism? How effectively have they engaged in mission and evangelism? (For Incumbency curates) How far have they been able to 'lead others in faithful witness'.

Has the curate shown the ability to nurture others in faith?

Has the curate shown the ability to articulate gospel truths in a relevant manner within the community?

**C Spirituality and worship**

Please comment upon the curate's reliance on grace and how their ministry and spirituality reflect one another.

In what ways has the curate shown him/herself able to devise, lead and reflect upon the leadership of worship? Please comment upon this in relation to leading worship from the authorised liturgies of the Church of England and in relation to more innovative worship perhaps designed for a special occasion.

**D Personality and character**

Please comment upon the strengths and weaknesses of this curate, shown in their ministry and note particularly whether they display any weaknesses that would be incompatible with ministry at the level of responsibility they are training for. In the case of those hoping to move to an Incumbent status post this should particularly include reflection upon leadership ability.

*How have they been 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?*

**E Relationships**

Please comment upon the curates ability to deal with conflict, to further the corporate life of the community (particularly for Incumbency curates), to relate in a professional manner to others and to supervise others.

*How have you been able to inspire and nurture the risk-taking of others?*

*How have you enabled others to develop the capacity to learn from failure and success?*

*In addition, **incumbent** pioneers 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. What is the evidence of their ability to do this?*

### **F Leadership, collaboration and community**

**Please refer particularly to the assessment criteria in this section. There are some major differences in the criteria for those who are moving to an assistant ministry and those who are moving to an Incumbent status ministry.**

*How far has the pioneer been able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts? A title post may not give sufficient time to follow this process from beginning to end, so what bit of the process has the pioneer curate been engaged with?*

In what ways has the ministry of the curate empowered and enabled you?

Please comment upon the ability of the curate to discern group dynamics and to understand the use and abuse of power in a variety of situations.

### **G Vocation and ministry within the Church of England**

*What experience has the pioneer had of contextualising the Church of England's tradition and practices for a fresh expression of church. If they are engaged in more than one context, how have they adapted their model for the different contexts.*

Does the curate demonstrate the ability to engage effectively in the basic tasks of ministry e.g. leading worship, pastoral care, communicating faith.

Does the curate show evidence of reflection upon their ministry that is born out in changed actions?

Has the curate shown themselves aware of the traditions and practices of the C of E and an ability to work within them?

### **Finally**

Have you got any insights at this stage about the ministry to which you believe God may be calling your curate in the future?

### **Incumbent**

Signed

Date

### **Curate**

Please sign to say you have seen this report.

You are welcome to add any of your own comments below if you would like.

Signed

Date

## Second Year Assessment of Curacy - Church Member's Feedback

Name .....

Name of Curate .....

Date .....

At the end of curacy the Bishop has to be sure that each curate is properly prepared for the new responsibilities that he or she will face when they are no longer in a training role. To help the Bishop in this you have been asked to comment upon the curate's ministry. Please do this with as much accuracy as you can. Knowledge of strengths and areas for development help the curate and the Bishop in the discernment of the curate's future post and ministry. It is important that you indicate areas of development. Further help and training can be provided to help curates address these. It is also important that you indicate areas of strength as these will be a source of encouragement and affirmation.

**We are not asking you to assess the whole of the curate's ministry, but only what you have seen and how it appears to you.** Please use the tick boxes if that is easiest for you, or fill in the comments section if that is more helpful. (Or do both, if you have the time!) The more information the curate has the better.

The curate is training either for an Incumbent role (and therefore in charge of a church or several churches) or an assistant role. As you give your feedback please take into consideration the particular role the curate is training for and the qualities you would expect them to develop.

Please don't worry that the curate's future might depend on this one piece of feedback! This is an important part of a wide ranging process in order to assess what the curate may need to focus on in the final stage of their training.

Please return this to the Training Incumbent who will discuss it with the curate.

Column headings

1. I disagree strongly
2. I disagree
3. I agree
4. I agree strongly
5. I am not able to comment.

Please only use column 5 if you really have to – usually because you have not seen the curate's ministry in this area.

<b>Christian faith, tradition and life</b>	1	2	3	4	Cannot comment
The curate has continued to study and to think about their faith.					
The curate's commitment to the Christian faith is changing and growing as they minister in their new role.					
The curate's preaching and teaching shows a wide understanding of scripture.					
The curate is able to reflect upon issues and upon the way they do things and to make changes where necessary.					
The curate has an understanding of other faiths and relates well to members of other faiths if in contact with them.					

Please add any other comments that you might have in relation to your curate's faith tradition and life

<b>Mission, evangelism and discipleship</b>	1	2	3	4	Cannot comment
The curate can share gospel truth in ways that are appropriate to different groups of people.					
The curate has been able to help others to develop their faith.					
The curate shares an understanding of the gospel that I find relevant for today.					
The curate has been able to help others share the gospel.					
The curate has been able to help our church to become more mission shaped.					
The curate has an understanding of mission and gets involved in local mission activities.					

Please add here any other comments about your curate's involvement in mission and

evangelism.

<b>Spirituality and worship</b>	1	2	3	4	Cannot comment
The curate's way of working here is characterized by loving service.					
By what they say and how they act the curate appears to be sustained in their ministry by a trust in God.					
As far as I am aware our curate has a life of regular prayer in public and private.					

Please add any other comments that relate to your curate's spirituality.

<b>Personality and character</b>	1	2	3	4	Cannot comment
The curate has a mature personality that enables them to cope with change as it happens.					
The curate is able to lead change in an effective way.					
The curate is a person of integrity					
The curate works hard but without overworking					
The curate has learnt to take care of themselves in the midst of the pressures of ministry.					

Please add here any comments that relate to your curate's personality and character, in relation to their ministry.

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<b>Relationships</b>	1	2	3	4	Cannot comment
The curate appears to be self aware.					
The curate relates to others in a appropriately professional way					
The curate develops lasting relationships with other people.					
The curate is caring and attentive in offering pastoral care.					
The curate deals effectively with situations of conflict.					

<p>Please add here any comments that relate to your curate's relationships within the parish and any other area of work eg chaplaincy</p>       
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<b>Leadership, collaboration and community</b>	1	2	3	4	Cannot comment
The curate shows an ability to respond to the authority of others, eg the Vicar					
The curate uses their authority in a way that helps the ministry of others.					
The curate works effectively in a team situation.					
The curate exercises leadership in such a way that the contribution of others is valued and developed.					

Please add here any comments relating to your curate's leadership, in the church and in the local community. (Comments about their leadership of worship should be included in the first box.)

<b>Vocation and Ministry within the C of E</b>	1	2	3	4	Cannot comment
The curate gives a clear account of their calling to ministry.					
The curate conducts themselves at all times as I would expect a priest to do.					
The curate leads services confidently and capably.					
The curate treats the sacraments with proper reverence.					
The curate leads funerals with sensitivity					
The curate leads all age worship in a way that relates to the whole congregation.					
The curate enables others effectively to take part in the leadership of worship.					
The curate has worked well with people from other denominations.					

Please add any other comments that relate to your curate's vocation and ministry within the Church of England.

## Training incumbent feedback form

*Incumbent - please give this to your curate at the annual review **for them to fill in** to give you feedback on your practice as a training incumbent.*

*Curate – this will provide your incumbent with valuable feedback which you can follow up in discussion.*

***This will remain confidential to curate and incumbent.***

For each question please circle the number which most accurately reflects your opinion on the question.

At the end of the questionnaire, please choose the three most significant questions for you and write a sentence to enlarge a little on your answer.

1	I always look forward to my supervision sessions	1	2	3	4	5	6	7	8	9	10	I never look forward to my supervision sessions
2	I always feel listened to in my supervision sessions	1	2	3	4	5	6	7	8	9	10	I never feel listened to in my supervision sessions
3	The feedback I receive is constructive and helpful	1	2	3	4	5	6	7	8	9	10	The feedback I receive is destructive and unhelpful
4	I am being helped to find my own style of ministry	1	2	3	4	5	6	7	8	9	10	I am being trained to follow my incumbents style only
5	I am clear about when I have discretion to act independently and when I must consult with my incumbent	1	2	3	4	5	6	7	8	9	10	I am not clear when I have discretion and have often made a wrong assumption
6	I am clear about what I am allowed to do and what I am not	1	2	3	4	5	6	7	8	9	10	I am not clear about what I can and can't do
7	I feel free to develop the things I am given responsibility for	1	2	3	4	5	6	7	8	9	10	I feel that I am constantly checked up on
8	Risks and mistakes are encouraged as important for learning	1	2	3	4	5	6	7	8	9	10	Risks and mistakes are seen as failure and to be avoided at all costs
9	The level of challenge and support I have received have been well balanced	1	2	3	4	5	6	7	8	9	10	The level of challenge and support has been completely out of balance
10	I am helped to manage the expectations of the parish	1	2	3	4	5	6	7	8	9	10	I am not helped to manage the expectations of the parish
11	I know when I have done a good job	1	2	3	4	5	6	7	8	9	10	I've no idea when I've done a good job
12	My previous life experience is understood and valued	1	2	3	4	5	6	7	8	9	10	My previous life experience has been ignored
13	My incumbent models a good balance of work and rest	1	2	3	4	5	6	7	8	9	10	My incumbent does not model a good balance of work and rest

Please comment below on your responses to the three most significant questions for you.

Question	

Thank you!