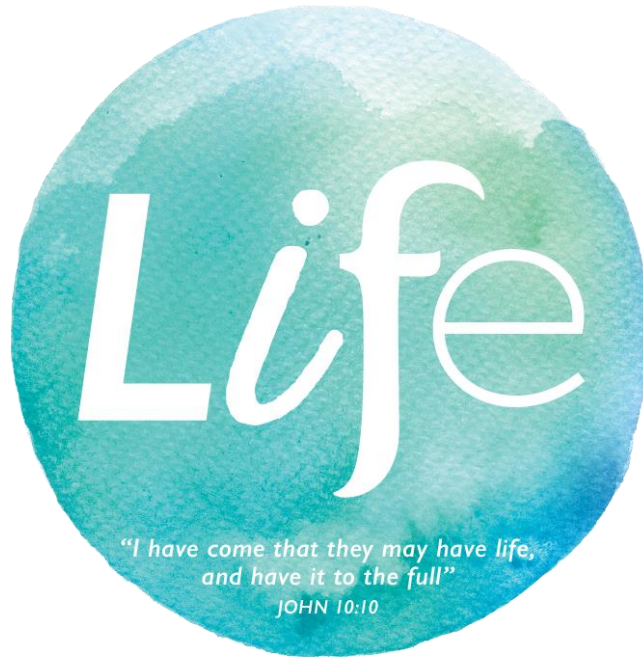




DIOCESE OF  
GLOUCESTER



# Initial Ministerial Development: Phase 2

A handbook for Curates and  
Training Incumbents  
The Third Year and beyond

Autumn 2020

**For A Leader**

*May you have the grace and wisdom  
To act kindly, learning  
To distinguish between what is  
Personal and what is not.  
May you be hospitable to criticism.  
May you never put yourself at the centre of things.  
May you act not from arrogance but out of service,  
May you work on yourself,  
Building up and refining the ways of your mind.  
May those who work for you know  
You see and respect them.  
May you learn to cultivate the art of presence  
In order to engage with those who meet you.  
When someone fails or disappoints you,  
May the graciousness with which you engage  
Be their stairway to renewal and refinement  
May you treasure the gifts of the mind  
Through reading and creative thinking  
So that you continue as a servant of the frontier  
Where the new will draw its enrichment from the old,  
And you never become a functionary.  
May you know the wisdom of deep listening,  
The healing of wholesome words,  
The encouragement of the appreciative gaze,  
The decorum of held dignity,  
The springtime edge of the bleak question.  
May you have a mind that loves frontiers  
So that you can evoke the bright fields  
That lie beyond the view of the regular eye.  
May you have good friends  
To mirror your blind spots.  
May leadership be for you  
A true adventure of growth.*

John O'Donahue

## **Table of Contents**

<b>Introduction .....</b>	<b>4</b>
<b>The Shape of the Diocesan Programme .....</b>	<b>6</b>
<b>The Third Year Review Process .....</b>	<b>8</b>
<b>Year 3 Curacy Review – Incumbent’s form .....</b>	<b>8</b>
<b>Year 3 Curacy Review – Curate’s form .....</b>	<b>12</b>
<b>Formation Criteria for Ordained Ministry .....</b>	<b>14</b>
<b>Training incumbent feedback form .....</b>	<b>20</b>
<b>Long Reflection.....</b>	<b>22</b>
<b>Third Year Placements.....</b>	<b>23</b>
<b>The Third Year Placement Supervisor’s Report.....</b>	<b>26</b>
<b>The Fourth Year &amp; Moving On.....</b>	<b>28</b>
<b>Go well.....</b>	<b>32</b>

**Diocese of Gloucester**

**The First Four Years**

**The Third Year and Beyond**

## **The First Four Years**

### **Introduction**

Welcome to the third year of Initial Ministerial Development (IMD). This is the year when time does strange things – only a few months ago you were half way through your curacy, and now many of you are beginning to think of moving to a new post. But don't panic! Although formal IMD training will finish at the end of the third year, there is still more to learn in the parish and you can continue in your curacy until the end of your fourth year (fifth for SSMs).

This 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. This is your chance to add experiences to complement your training so far and to explore other areas of ministry that you might not normally be able to.

Bishop Rachel aims to meet with all curates wanting to move on to an incumbency early in the Spring, and those moving towards being 'assistant' later, but before Easter. 'Incumbent' curates are seen early so that you can be confident everything is in place and you have the Bishop's permission to apply for your next post. Although you cannot leave until July, suitable posts are often advertised from Easter onwards, and occasionally earlier than that.

This is a year of change whether you are moving on or staying in your parish. So the relationships you have built up with one another become even more important in providing care and support for one another. Please continue to make training sessions a priority and keep your colleagues in your prayers.

There will be some days when you are expected to be experts in ministry, and you feel like you're just a beginner. There will be other days when it seems you are treated like a beginner while you feel ready to lead your own communities. The important thing for this year is to take responsibility for your own training and learn all you need to in order to feel confident in your next post. Please let me know if there is anything I can do to help you do that.



Revd. Ian Bussell



Julie O'Keefe

*Ian Bussell July 2020*

**Diocese of Gloucester**

**The First Four Years**

**The Third Year and Beyond**

## **The Shape of the Diocesan 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 the DDO 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 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.



### The Third Year Review Process

- ‘incumbent’ curates - December
- ‘assistant’ curates - January

Curacy review reports (curate’s and incumbent’s separate reports) returned to the Curacy Reviewer  
**Deadline: first week of December**



- ‘incumbent’ curates – January
- ‘assistant’ curates - January

Meeting with curacy reviewer.  
Reports forwarded to and Ian Bussell.  
**Deadline: by the end of December**



- ‘incumbent’ curates – January/February
- ‘assistant’ curates – March/April

Curate meets with Bishop Rachel who will advise when they are able to apply for their next post (or license in current parish) and the earliest you can start, indicating anything that needs to be completed before this takes place.



At the time agreed at your earlier meeting

Letter from Bishop Rachel to say the curate has finished their curacy, including the words: “X has completed his/her curacy satisfactorily in the light of the standards required by the Church of England and is recommended for a post with permanent common tenure”

If the curate is wanting to apply for an advertised post there will be an IMD session in the third year to guide them through the process, and Judith Knight, HR manager, is available to help them individually prepare their application and interview.

If they are applying for a post outside the Diocese they need to seek permission from the Bishop first. Enquiries about what might be coming up in the diocese are best directed to the Bishops or Archdeacons.

Other posts are advertised in the Church Times <http://jobs.churchtimes.co.uk/>

**Diocese of Gloucester**

**The First Four Years**

**The Third Year and Beyond**

## **Year 3 Curacy Review – Incumbent’s form**

Name of Curate:

For what category is the curate training?

(ie what were they sponsored for at their BAP?)

Incumbent/Assistant

*(If this category has changed, or if you or the curate thinks it should be changed please indicate)*

When was your curate’s last curacy review?

What objectives or priorities were set at that review?

How have these been met?

Is anything still outstanding?

*Please use the headings below to comment on the curate’s strengths and weakness as you perceive them. This can then be used as part of the discernment with the Bishop about the sort of post they should be applying for in the future. The headings are taken from the Formation Criteria. If you are unsure of what to put under a particular heading then please consult this document which is attached.*

**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**

**Finally...**

*Is there anything still outstanding for your curate to achieve the requirements of their curate training?  
If so, when and how will that be achieved?*

*Are you satisfied that the curate is ready to move on to take up the role of responsibility (incumbent or assistant) that they have been training for?*

Curate

Signed

Date

Incumbent

Signed

Date

**Year 3 Curacy Review – Curate’s form**

**Name:**

For what category are you training?

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

Incumbent/Assistant

*(If this category has changed, or if you or your incumbent thinks it should be changed please indicate)*

When was your last curacy review?

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

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

.....

.....

What objectives or priorities were set at your last review?

How have these been met?

Is anything still outstanding?

*Please use the headings below to comment on your strengths and weakness as you perceive them. Also comment on what you find draining and what is life giving. This can then be used as part of the discernment with the Bishop about the sort of post you should be applying for in the future. The headings are taken from the Formation Criteria. If you are unsure of what to put under a particular heading then please consult this document which is attached. As you write I suggest you ask yourselves the question, ‘what would I like the Bishop to know about me at interview and/or as he writes a reference for me?’*

**A Christian faith, tradition and life**

**B Mission, evangelism and discipleship**





## Formation Criteria for Ordained Ministry IMD 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.

**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	

## **Long Reflection**

### **Year 3**

#### 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**

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 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 the 'standard form' up to now 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.

However things have changed now we are living with Covid-19 and placements, like all of ministry, need to adapt. It seems unlikely that anyone will be able to move and live in a new place for five weeks so placements will need to be within travelling distance. Parishes, chaplaincies and other communities are blending physical and virtual presence so a placement may include both. All the aims of a placement listed above are still possible with a combination of physical and virtual presence.

Placements might take place:

- In another parish, within or beyond the diocese
- In a hospital, university, or other chaplaincy
- Overseas – though this seems less possible now
- 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. This may take several forms. You could do a theological reflection on one aspect or moment of the placement. You might look at how far the aims of the placement were fulfilled and what you learned. This is an opportunity for you to demonstrate evidence on criteria that have not yet been covered so you may want to look at the formation criteria first and use that to guide you. Between 1500 and 2500 words.

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 be expected to contribute financially: allowable expenses (primarily travel) may be

claimed from the IMD budget, within a limit of around £200 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.**



## **The Fourth Year & Moving On**

### **Introduction**

In the Diocese of Gloucester a curacy lasts for a minimum of three years, and a maximum of four years for stipendiary curates, or five for part-time SSM curates. By the end of the third year a review will have taken place which will give an indication of the likely future shape of each curate's ministry. *It is important to remember that no decisions will be made about the future of an individual ministry until this review has taken place.*

Curates are encouraged to bear in mind, and to seek advice as appropriate, concerning the future of their ministry at any stage of the curacy, and especially from the third year. There are IMD sessions on Moving On in the third year where you will receive help in the process of applying for advertised posts, and feedback on how you present at interviews. The Head of Ministerial Development and the Manager of Human Resources are available for more detailed individual advice and support. The Archdeacons can help with information about vacancies in the diocese.

### **Meeting the Bishop**

The Bishop meets with every curate in the third year to agree when the curate has permission to apply for future posts, (or when they will receive a licence if not moving on) and to discern the kind of post that may be right for the curate. The Bishops and Archdeacons are aware of posts that will soon become vacant and may well encourage a curate to apply. Please receive this in the spirit of an encouraging colleague who thinks a particular post may be worth exploring. This is not your 'boss' saying you must apply, nor is it the voice of God saying 'this is the way, walk in it'. And not being asked to apply for a post is not an indication that you are not wanted! The discernment of who is right for a post is left to the appointment process (usually by interview) and curates must decide for themselves whether to apply or not. The Bishops, Archdeacons, Head of Ministerial Development, HR Manager, incumbent, spiritual director and others are all here to help you discern for yourself, not to make that discernment for you.

### **Giving Notice**

The curate must give three months' notice to both the incumbent and the bishop (section 97 of the Pluralities Act 1838, in case you need to know chapter and verse!). But this notice can be waived or shortened if all parties agree. The bishop's chaplain will then send you a deed of resignation to sign and return. This triggers a cascade of communication to everyone who needs to know – Archdeacons, HR, Property etc. However, moving on to another licensed post is, of course, subject to satisfactory completion of the training programme.

## **The Fourth Year and Resources for the Time of Transition**

### **1. The IMD programme**

Fourth year curates are encouraged, but not required, to attend events in the IMD programme, including the annual residential. They are also free to take part in events in the main CMD programme for those beyond the initial years in ordained ministry. The Into Incumbency course is for those going on to incumbent ministry if there are sessions that have not been attended in the third year.

There may be specific events in the programme for those looking for future positions or for those preparing to take on a position of responsibility. They are open to SSM ministers who are considering any move (or continuing ministry) which may encompass taking responsibility for one or more parishes

## **2. Specific help with applications**

Actively applying for posts can be daunting. A range of help and support is available from the HR manager in helping a curate with a review of skills and abilities, with CV and application skills and interview skills: the training programme includes such support, or it may be offered on a one to one basis.

## **3. Diocesan Officers**

Diocesan officers will always be ready to offer advice and support to those exploring the right way forward, in addition to the procedures described above. Just ask!

## **4. National Resources**

There are several networks which exist to put clergy and parishes in touch with other. The Church Press has several pages of advertisements in the back which may entice or alarm but the clergy appointments advisor is no longer available I'm afraid.

## **Possible Outcomes of the third year review**

### **a) Self-supporting (including MSE and locally deployable) Curates**

The majority of our curates in Gloucester are self-supporting. Possibilities which may be open to SSM curates include:

- i) Continuing within the curacy parish, as an associate priest (or permanent deacon). This will be the usual expectation for a locally deployable curate: a request for a change of designation (or parish) will entail a careful review procedure.
- ii) Moving to an associate post in a different parish. This is the normal presumption for all but locally deployable priests. A decision will be made on the basis of where the ministry is most needed, bearing in mind the particular circumstances of the priest. It may on occasion be appropriate for a curate to return to their sponsoring parish.
- iii) Moving to a position of team vicar or incumbent status, either stipendiary, house for duty or self-supporting. If this is envisaged, careful attention will need to be given to the expectations of ministry at the point of selection, and again at ordination, alongside the end of curacy review (and see note below).
- iv) Curates whose primary focus of ministry is in their workplace will be expected to continue on this basis. They will need to give careful consideration to the most appropriate parish base for their continued workplace ministry.
- v) On occasion, curates will not have found it possible to participate sufficiently in the training programme, or to benefit from it, for it to be possible to consider them adequately prepared for a new ministry. If this is the case, an extension of the training period may need to be considered, or, in rare cases, withdrawal of license.

It is important to note that the 'locally deployable' designation for ministry does not preclude occasional ministry beyond the boundaries of the parish to which the minister is licensed. The

locally deployable designation should be considered as a privilege - there to defend the minister from over-deployment over a wide area (and not to protect the church from a 'not quite ordained' priest).

**b) 'Incumbent' Curates**

House of Bishops' guidelines are that, unless there are exceptional circumstances, no priest should be licensed to any post of incumbent status until they have served at least three years as a curate. This means that we expect full-time stipendiary curates to be moving out of their title posts during their fourth year. Some will move earlier and some later in the year; some will move within the diocese and others will look further afield. Unless there is a particular reason in terms of family life or something similar, the Bishop does not expect people to start looking at jobs before his meeting with them in the Spring of the third year. It is important to remain focused on the present ministry.

If a stipendiary curate has not found a suitable position as the end of the fourth year approaches, they will be offered appropriate help by the Senior Staff in conjunction with advice from the HR Manager. There are a variety of short and medium term possibilities. These will always be tailored to the individual set of circumstances. What is most important is that as soon as a stipendiary curate thinks they are having difficulties in finding their next move, wherever/whatever that may be that they seek some advice and support as early and as regularly as possible. For clarity it is important to state that, whilst the diocese will do all it can to help, advise, and support during this time, there is no claim on the diocese to provide a position, housing, or financial support on the completion of the curacy.

**Moving to incumbency from part-time or self-supporting curacy**

A curate who has been recommended at BAP for incumbent ministry will be able to proceed to ministry as an incumbent if they have fulfilled the additional elements of the Formation Criteria (subject to being able to identify a suitable position). The expected length and shape of a curacy which would provide adequate opportunities for the learning necessary to fulfil these outcomes has been described above ('The Training Programme') – and would usually be half time over four years.

If it has not been possible to fulfil the learning outcomes in the time available, a transition period may be needed. Sometimes an appointment as a team vicar, for example, is an appropriate interim move. On other occasions, an extended placement may be arranged.

A curate who was not recommended for ministry as an incumbent at the time of selection, but who wishes to explore this possibility for the future, will need to satisfy the Bishop that this is indeed the ministry to which they are called. The Bishop is required to seek the advice of the Ministry Division Candidate's Panel, in addition the Senior Medical Advisor will need to be consulted. (See Candidate's Panel notes, available from the Head of Ministerial Development.)

House for duty posts in Gloucester Diocese are classified as 'associate priest' posts, as they are always within the context of a larger team. However these are still positions of significant leadership and require curates to fulfil the 'incumbent' Formation Criteria.

**Other possibilities**

There are many other possibilities open to those who have completed their initial training, including chaplaincies. Advice about these may be taken from the HR manager and Head of Ministerial Development.





**Go well...**

In a society that adores celebrity, have the courage to be ordinary.

In a society that needs to consume, have the courage to cherish.

In a society that is compulsively busy, have the courage to be still.

In a society that uses others as human resources, have the courage to honour others as children of God.

As followers of the ordinary but extraordinary carpenter, sift the mud and grit of your daily life, for therein lies the gold of God's love.

For what people most need from you is to know you have glimpsed that love, and that they might glimpse it too.