Diocesan Guidelines for the   
Newly Ordained   
and their   
Incumbents

Handbook for the Queen’s Foundation Learning and Formation Programme

# Ordinations 2018

Welcome to ordained ministry in partnership with all God’s people in Lichfield DioceseWelcome

‘Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?’ That is the question which you were or will be asked at your ordination both as deacon and priest, and your answer was or will be: ‘By the help of God, I will’. The question and promise are a powerful reminder of the lifelong learning and formation that must underpin our ministry as deacons and priests. That commitment to education is particularly crucial in the years immediately following ordination, when the habits of lifetime of service of God and his people are being formed in us.

In the Diocese of Lichfield, we take that commitment very seriously, devoting a substantial resource of high calibre to it, through our own diocesan staff and through our partnership with the Queens Foundation. My expectation is that you in turn will make a correspondingly strong commitment, prioritising IME meetings and events, and entering fully into the shared learning which lies at their heart. The guidance we receive from the Holy Scriptures speaks to us with a fresh vigour and directness when we prayerfully integrate our studies with the everyday realities we are encountering in our ministerial service, and when we are opened up to insights from one another too. I am glad that IME phase II in this diocese is delivered through a framework that is biblical, contextual and ecclesial; my hope is that through your whole-hearted participation in this programme you will find your excitement is constantly in learning more and more of the mysteries of God’s loving purposes in Christ. May what was said of the Jewish communities of Eastern Europe be said of the curates of Lichfield: ‘They get drunk with the love of learning in the way that other people get drunk with the love of wine’.



**Welcome to curates in Lichfield Diocese to the Queen’s Foundation for Ecumenical Theological Education**

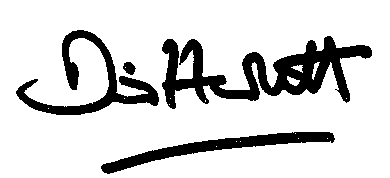
**** From the Principal, David Hewlett**

I am glad to welcome you to the Queen’s Foundation as you continue your ministerial learning and formation as a curate. Many curates will know Queen’s well having done their initial training with us; I look forward to your continued relationship with us. For others Queen’s will be new and I hope that you will find learning in and through Queen’s a positive experience.

The Diocese and Queen’s have been in a growing and deepening partnership since 2013 to support the learning and formation of curates, and alongside similar work we do for the Methodist Church and its probationer ministers, we have considerable experience of these kind of context based or situated learning programmes. As a student of the Queen’s Foundation you belong to the Centre for Continuing Ministerial Development and the oversight of its Director, the Revd Dr Jonathan Dean. You will be supported in your learning by skilled tutors at Queen’s, the Revd Dr Andrea Russell and the Revd Dr Carlton Turner, as well as two diocesan staff, who are also associate tutors of Queen’s, the Revd Lesley Bentley and the Revd Pamela Ogilvie. Together they constitute the staff team who will lead your programme.

For some your programme will be accredited and lead to an academic award, but all will work within the discipline and rigour of a Higher Education programme. As in pre-ordination training the accreditation is a **recognition** of the level and quality of the learning, not its **purpose** or primary goal. Queen’s is committed to providing excellence in theological education which means serving the primary purpose of the programme to enable your shared reflection on ministerial experience and practice; to explore new understanding that develops your 'professional' knowledge and skill; and to develop the pursuit of ‘wisdom’ that deepens our calling as disciples, deacons and priests, and enables us to discern, with all God’s people, the work and wisdom of God.

The formal programme for curates offered by Queen’s is only one element in your overall process of learning and formation, but it is a key element, and one I hope you will find enriching and rewarding and I look forward to sharing with you in this next phase of your learning and formation.



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House of Bishops Formation Criteria 2014

## Introduction

I am delighted to welcome you as a newly ordained curate in this Diocese and look forward to getting to know you.

Part 1 of this document contains the guidelines for you and your training incumbent, for which I have responsibility, on behalf of the Bishop. Part 2 is the handbook for the formal programme of learning which is provided by the Queen’s Foundation in partnership with the Diocese. Both parts together comprise the second part of your Initial Ministerial Education (IME Phase 2). During IME phase 2 you will undertake training and assessment within the Diocese, as you engage in ministry under the supervision of your Training Incumbent and as part of a group of curates. The details of this are set out in these guidelines.

We live in a time of change, in which we see God working in new ways through the church. Holding together traditional patterns of church life and exploring the new is exciting and, at times, a struggle. Enabling the culture of the church to change so that the ministry of all God’s people is recognised and supported is at times a joy and at times hard work and sometimes both. We aim to support you in this as you work towards taking your place, in ordained ministry, as assistant ministers or in incumbent status roles.

*The Revd Lesley Bentley  
Director of Ministry  
June 2018*

## Who’s who

The team responsible for your learning and formation consists of five people. Three have a primary focus of their work within Queen’s; two have a primary focus of their work in the Diocese. Together, they lead the programme and are responsible for the learning events.

* Revd Lesley Bentley: (Diocesan) Director for Ministry Development (Director of Ministry). Lesley combines diocesan responsibilities for curates and training incumbents with programme responsibilities in which she teaches and assesses work, shares in the design of residential events, supports TI induction, advises on and organises attachments in local contexts.
* Revd Dr Jonathan Dean: (Queen’s) Director of Centre for Continuing Ministry Development. Jonathan convenes and chairs the staff team, ensuring that planning and evaluation meets Quality Assurance and Enhancement processes; acts as Director of Studies for all curates, representing particular cases (where there are variations, exceptions, mitigations etc) to the Queen’s Academic Planning Group, and through them to the Academic Management Group; shares with all staff in third year residential programme; contributes to teaching according to experience and specialism.
* Revd Dr Andrea Russell: (Queen’s) curate pathway lead tutor. Andrea oversees the design of all residential events ensuring they meet module learning aims, and is module lead for the two first year modules; contributes to other learning according to specialism; acts as personal tutor to some curates.
* Revd Dr Carlton Turner: (Queen’s) curate pathway tutor. Carlton is module lead tutor on the second year residential programme; contributes to other learning according to specialism; acts as personal tutor to some curates.
* Revd Pamela Ogilvie: (Diocesan) SSM Curate Officer. Pamela leads on work with SSM curates preparing for assistant ministry posts; shares in personal tutor responsibilities; develops individual learning plans for those who cannot do the programme in three years.

All programme staff will share in marking and moderation, and all (except the Director of Ministry because of her role in Diocesan assessment) will contribute to a mid-point report.  Other scholars and practitioners will be invited to contribute to learning according to specialism and with a view to broadening the diversity of the team.

Jodie Galley (for training) in the Ministry Department will be able to answer queries relating to the Diocesan provision for your development and will be responsible for receiving and sending out some material from you and to you.

Gail Harris at the Queen’s Foundation provides administrative support for Jonathan Dean and Andrea Russell. Katherine Onion is the Academic Registrar at the Queen’s Foundation and she oversees all academic processes in relation to validating universities.

# Part 1

# A Introducing the Diocesan Guidelines

2018 will be our seventh full year with the provisions of Common Tenure. We also continue our implementation of the recommendations of the General Synod report, ‘Formation within a learning church’ (usually known as the Hind Report) and its successor ‘Shaping the future’. We recognise that IME phase II is a training role, in continuation of IME phase I, this includes;

* Use of the House of Bishops’ Formation Criteria, to plan ministerial experience in curacy
* A regular study day for those in full time ministry, pro rata at 15% of ministerial time for those in part time parish ministry
* A formal programme of learning and formation that has been designed specifically to support curates. The Diocesan expectation is that all in full time ministry will do this as an accredited programme (the Winifred pathway); others may do it for academic award as appropriate to the time they have available. Those preparing for assistant ministry will normally engage in a non-accredited programme (the Hilda pathway).
* Ongoing assessments of ministry itself are against the House of Bishops’ Formation Criteria. Our aim has been to make assessment formative in nature, so that assessment contributes to learning as well as giving the Bishop the evidence for his letter recommending your fitness for posts beyond initial training. Further evidence will come from a variety of reports on your ministry (see below).

To further promote growth and development in curacy, our Training Incumbents are chosen for their ability to train our new ministers and are themselves required to attend a training course prior to the start of the curacy.

## 

## 1. Who are these guidelines for?

These guidelines introduce the Initial Ministerial Educational programme (IME Phase 2), that is specially designed for those in the second phase of their training in ordained ministry. (The first phase, IME Phase 1 has brought them to the point of ordination as Deacon.)

They are issued to all newly ordained curates, their training incumbents and all those involved in the training and support programme.

Those exploring the possibility of a curacy in the diocese will also find these guidelines to contain a helpful summary of the training programme, its requirements and the vision that shapes it.

It would be helpful for church wardens in training parishes to have read these guidelines and to be clear about the expectations upon a curate in the initial training period. When there is the possibility of a vacancy or absence of training incumbent for a period for whatever reason, it becomes essential that church wardens are familiar with these policies and practice. During a vacancy curates in IME Phase 2 will be provided with a mentor. These guidelines can be found on the diocesan website;

https://www.lichfield.anglican.org/curates-training/

## 2. What is IME Phase 2?

Ordination and curacy are very significant times in ministry. A first curacy is a time of preparation for ministry with greater responsibility. For most NSMs and all OLMs this will be for responsibility within a parish team. For MSEs this will be for greater responsibility as ministers within the workplace as pastor and in a representative role. For stipendiary curates this will normally be for responsibility as an Incumbent or as a chaplain. Some NSMs will take similar responsibility if offering for ‘house for duty’ posts, although a change of status procedure is required for those NSMs wishing to move to a post with cure of souls, even in if this is unpaid. Please note that the Bishop will not offer a license to anyone over the age of 70 years, so it is unrealistic to expect entry into the change of status process beyond the age of 65 years. All those engaged in ministry need to be people of God able to;

* reflect theologically on the culture around them
* bring the good news of the gospel to church and community
* work co-operatively with other Christians in the ministries to which God has called them, enabling them to exercise that ministry
* work collaboratively with others outside the church to promote the Kingdom of God
* be, themselves, competent pastors
* find the resources for their ministry and their own discipleship in their own relationship with God through Christ and through the empowering of the Holy Spirit.

In addition, those engaged in incumbent status need to be able to work flexibly to

* supervise the ministry of others
* exercise leadership within the parish setting
* exercise leadership within their community
* manage the work of the local church

This is set out in detail in the House of Bishops Formation Criteria Church of England website. The statements are reproduced in appendix 2.

<https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx>

# B The training framework for IME Phase 2

## The Curate’s complementary learning and qualifications

Curates begin their ordained ministry with a range of knowledge and skills learned in a previous work place as well as life experiences, which have shaped their understanding and behaviour. These, together with their background in church life and lay ministry, are important components of future learning.

One of the priorities in the early meetings between the new curate and training incumbent must be to identify, using the House of Bishops’ Formation Criteria, existing areas of ministry in which they are already capable. It is important that these are recognised, and their appropriate contribution valued alongside the development of new areas of ministry.

Fulltime curates are allocated a study day as part of their training (with the time pro rata for others). Where curates are expecting to have the need to continue academic work that has been started at college (e.g. finishing a dissertation) or on a course then a discussion must take place with the Director of Ministry at the earliest possible stage so that arrangements can be made to complete this alongside, or prior to the commencement of the accredited IME Phase 2 programme. Once a curacy has been confirmed within the Diocese of Lichfield ordinands should not enter into any new academic commitments that are not required by the initial training institution.

Three core relationships need to be working together to form an effective training framework.

### 1. The Curate, the Training Incumbent and the Diocese.

The Diocesan Bishop holds final responsibility for the training of the newly ordained for ministry within the Church of England. To enable this training to take place he has appointed the Director of Ministry to oversee the development and support of curates. To enable him to provide a reference at the end of the training curacy for appointment as an assistant minister or an Incumbent status minister (whether in another parish as is usual for stipendiary candidates and some NSMs or in the same parish for other NSMs and OLMs) he will need to be satisfied that the candidate has fulfilled the House of Bishop’s formation criteria and the required minimum period in ordained ministry. Ongoing assessment based on evidence provided by the curate, the training Incumbent and others will form the basis for this final reference. Attendance at IME events is therefore mandatory except in the case of family emergencies or illness. Completion of assignments is compulsory.

### 2. The Training Incumbent and the Training Community

An effective professional working relationship of a training incumbent and curate, within a recognition that God has called them both to ordained ministry, is vital to healthy ministerial development. The local church community also plays a key part in establishing and nurturing the new minister in those first years. Training is understood as a collaborative experience – the establishing of diaconal and priestly ministry as part of a serving priestly community.

Training Incumbents are carefully chosen and trained by the diocese for their perceived training ability, experience of ministry and the context in which they are ministering. They receive training supervision for all aspects of the training relationship. They have regular development days together to reflect on and strengthen their effectiveness and support them in this vital and formative role.

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3. The Training Incumbent/Curate relationship

The following points are essential in forming a good relationship and are given high priority.

a) The interview process for prospective curates. This should be as full as possible and expectations on both sides fully explored.

b) When a new curate arrives priority attention should be given to formalising the Learning Agreement to the satisfaction of both parties. This can be started before the curate arrives but should be completed within the first three months after ordination. The outline of this agreement is to be found at Appendix 1. Role descriptions and working agreements are not required in addition to this.

c) Part of their ministry to one another and the parish is regular worship and prayer together. Patterns of prayer will vary within local teams and traditions.

d) The regular staff meeting is essential and cannot be satisfactorily replaced by a short chat after the daily office. This should be weekly with fulltime staff and at convenient intervals for others, but never less than once per month. The meeting will include a review of the past week, forward planning for next week, exchange of pastoral information and detailed arrangements for coming events or responsibilities.

e) A regular study day should be agreed. This will be essential for successful completion of the requirements of IME Phase 2. It should not be used for matters such as preparing sermons or housegroup material. For some parishes and curates a 5 day study week every 5 weeks serves this purpose better than individual study days. This is a matter for local agreement. Where study days are lost at time of pressure, these must be allocated at a later date eg study days lost in Advent could form a study week early in the new year. In total the curates should receive 46 study days per year. Curates residential weekends and study and time spent out of the parish for the optional module in year 2 are extra to this.

f) Regular time for the supervision of ministry must be allocated. This is a distinct process separate from the staff meeting agenda. Its purpose is training and its focus will be on reflecting theologically on ministry within the parish, reviewing aspects of the curate’s ministry, and exploring areas of concern in his/her ministerial development. Some of this will be framed by an advance agreed agenda (e.g. check through the Formation Criteria or review the Learning Agreement). Space should be given for the curate to come with their own questions and reflections.

A weekly supervision session is essential for those in full time ministry within the parish, particularly in the first year, reducing, in a manner appropriate to the local situation, to monthly by the end of the curacy. For those offering less time in fulltime ministry supervision sessions should be at least monthly. Where there are a number of curates it is important to ensure that individual supervision is available.

g) One area where the curate may especially appreciate help is in realistic planning of the daily and weekly programme. The training incumbent should be prepared to share his or her experience (warts and all!) and enable their colleague to divide time realistically with reasonable space for reading, prayer and single/family life issues - as well as parish commitments. Formational groups are another context in which this issue may be shared.

h) The curate will arrive having received a Final Report from the theological college or course. The training incumbent will be sent a copy of this report, by the DDO, and should use it, in consultation with the curate, to look at training needs.

i) Both training incumbent and curate will receive at the time of ordination a list of dates for IME Phase 2 events. They should plan these together in their diaries. All these activities are regarded by the diocese as mandatory in the first three years. Absence for illness should be reported to the Director of Ministry and Personal Tutor using the appropriate absence form, as well as to the HR section of the diocese as required on the statement of particulars.

j) Home and family. Entering ordained ministry demands considerable adjustments to home, family and social life. For married curates it is important to be sensitive to the adjustments of the family to new life in the parish. A sensitive consideration is the degree to which the curate and spouse feel called together to ministry in the parish. These hopes and expectations need talking through and reviewing through the curacy. A single curate will also be making very practical adjustments to their own patterns of social life and friendship that require support and understanding. It may be useful to a single curate to take 2 of their allocated days off together to facilitate travel to be with friends or family. The statement of particulars for those on Common Tenure indicates that all clergy should be able to take 2 days off together every month, thus adding an extra day off in that week.

k) Support for the training relationship. Even when it is good, the training relationship can be demanding and complex. There are two meetings each year for Training Incumbents. The Director of Ministry can be contacted where help is needed.

 l) Child and Vulnerable Adult Protection and Professional conduct of ministry. It is essential that the curate is fully introduced to church policy and understanding of Child Protection legislation. A specialist advisor is available in the diocese. Regular training sessions are run by the diocese and it is mandatory that **curates will attend one such session in their first year**. It is also important to share understanding of professional conduct and boundary in ministry. All clergy holding the Bishop’s licence are expected to be familiar with the **Guidelines for the Professional Conduct of the Clergy.**

<https://www.churchofengland.org/about-us/structure/general-synod/about-general-synod/convocations/guidelines-for-the-professional-conduct-of-the-clergy.aspx>

### 3 Diocesan training events and courses

(Usually optional unless part of the Winifred or Hilda pathways)

Lists of events and resources are published in the Vocations and Ministry section of the diocesan website.

Two regular diocesan events need mentioning here.

a) The Bishop’s Clergy Conference at Swanwick is programmed every two or three years. All stipendiary diocesan clergy are expected to attend this conference. All others are strongly encouraged to come if possible. Curates are funded, as far as possible, by the Ministry Department as part of their ministry development. The parish may be expected to find a small part of the cost and will be expected to fund travel to the venue. The next conference is not yet planned

b) The annual Selwyn Lectures are given in the Cathedral at the invitation of the Bishop, normally in the autumn. All stipendiary diocesan clergy, including curates, are expected to attend as part of their ministry development. Other clergy are strongly encouraged to attend if at all possible. In 2018 this is on November 6th at the Cathedral.

# C. Reporting, written work and assessment

In a rapidly changing society and a changing church it is important that the church is able to assess whether people have the tools to exercise their particular area of ministry.

The old model of theological education, still around when many of today’s clergy were trained was of a group of men (mainly) clustered around a wise priest(s). Formation in preparation for ordination took place, in the context of the development of discipleship, in ways appropriate to the new role. There are perhaps new approaches to this, but essentially this task remains the same, enabling growth into God’s calling within the context of community. Theory, theological and practical, was taught which the ordained ministers then went out to practise, initially under supervision, in curacy. The model, in relation to ministerial practice, was essentially static and controlling. Ordinands and curates learnt what to do and how to do it. We are now in a very different world. Whilst some of this remains appropriate, the emphasis is much more on mission, on finding new ways of enabling people to respond to God, ways that are changing and will keep changing. We cannot teach people how to do this with a model that will last for the whole of their ministry, or even the whole of their time in one place. We can give people the tools to work out an appropriate response for themselves in each situation, tools primarily associated with reflection and discernment. Even the word ‘tools’ is too static, though. A trowel and spade are made in a particular way for a particular job, which does not change. (There are new weeds and new plants, but the task is essentially unchanged) The tools we need our new ministers to have must themselves be flexible and able to change as the task changes. The essential framework remains the same - enabling people to come into, and grow in, relationship with God, in community, in worship and God-given ministry. The means of doing this is changing quickly and dramatically. We not only have to deal with changes in society and church going but in the very way in which we think and the values associated with this. Our ministers need to develop as reflective practitioners, able to discern God’s working in the world around them and to co-operate with that, and able to help the Christian communities of which they are a part to do the same.

All of this means that assessment cannot be built simply around, 'can s/he do this task'. Fair and just assessments of fitness to move on to the next 'stage' in public ministry need to be made. The assessment below looks at each area of ministry and discipleship and asks whether it has been demonstrated that the curate has the appropriate tools, formation, gifts and abilities to be effective in ministry in a new area and with more responsibility.

To enable the development of good practice in ministry the curate’s work will be subject to ongoing assessment. The primary purposes of this are;

1. to identify those areas of work where the curate will benefit from greater experience
2. identify areas where the curate has previous experience that can be seen to have contributed towards the fulfilment of the House of Bishops’ formation criteria
3. identify particular areas of gifting and ability that will help in the discernment of future ministry
4. to identify areas where they experience weakness in ministry and find ways of addressing these
5. to pro-actively identify areas of experience within parish ministry that will help the curate to meet the learning outcomes.

## Supervision

The most important ongoing assessment will come during the process of supervision as Curate and Incumbent look together at aspects of the Curate’s ministry, reflecting upon practice and identifying possible improvements. This will be an ongoing process during curacy. For those in full-time ministry this should be at least weekly to begin with, reducing to a minimum of monthly at the end of the curacy. For those offering part of the week to parish ministry the timing should be worked out pro rata, but should never be less than once per month. MSEs might like to discuss their ministry in the work place with their Incumbent or may like to find a mentor outside of the parish. This should be discussed with the training incumbent or the Director of Ministry.

## Year 1

### Priesting Report

This traditional report will be made by the Training Incumbent and Curate just before Easter in the Diaconal Year. A pro forma will be provided by the Diocese that will enable reporting to be made that reflects the ordinal but also the framework of the House of Bishop’s Formation Criteria. Copies of the report are sent to the Director of Ministry and the Area Bishops, who will arrange to interview the deacons prior to the ordination.

### Permanent Diaconate

Reports will be made as above and an interview with the Area Bishop will follow. A pro forma will be provided by the Diocese that will enable reporting to be made that reflects the ordinal and the House of Bishop’s learning outcomes. Copies of the report are sent to the Director of Ministry and Area Bishops, who will arrange to interview the deacon before the summer.

### Written work

All curates will be expected to provide written work in accordance with the Diocesan IME Phase 2 training scheme.

## Year 2

### Mid-term assessment

This assessment will again be against the House of Bishop’s learning outcomes. It will include 360 degree reporting by members of the congregation and the Incumbent, with the findings of the congregational reporting being reflected back to the curate by a Bishop’s Assessor. It will also include the written work from IME phase II assignments (anonymised where appropriate) and comments from the programme tutors about this work and the curate’s engagement with their formal learning. The aim of this mid-term assessment is to monitor progress towards the House of Bishop’s formation criteria at a stage in curacy when there is still time available for weaknesses to be addressed. The assessment takes place after Easter and before the end of June of year 2 of the curacy. The report on this assessment is made to the Director of Ministry and forwarded to the Diocesan Bishop and the Area Bishop. Following this assessment the Director of Ministry will meet with the curate and the incumbent to discuss continued training. NSMs and OLMs offering limited time to parish ministry may opt to delay this assessment by one or two years.

## Year 3

### Assessment

A final assessment will be made by the Training Incumbent against the House of Bishops’ formation criteria in December of year 3. This will make particular note of progress in areas seen to be weaknesses and areas where experience was found to be lacking, in the second year assessment. For those who choose to delay their mid-term assessment this will be the December following the assessment.

The reference that a curate is fit to practice will not be provided until all reports and written work have been received. In the rare event of the Bishop not being able to recommend that a curate moves onto a post of further responsibility, this will be fully discussed with the curate concerned and assistance will be given to discern the way forward.

### Interviews

The Area Bishops will interview all stipendiary and other Incumbent status candidates in the first months of the new calendar year in year 3, to discuss his final recommendation and to talk about possibilities for future ministry. From this point on candidates are free to apply for posts and to seek an interview with the clergy appointments advisor, although no move is allowed before the Spring Bank holiday week (at the end of May). Permanent assistant staff will be seen by the Area Bishop or a senior member of his staff in the Spring or early Summer of Year 3, or a later year if the mid-term assessment is delayed.

# D At the end of curacy – what next?

The following guidelines are in place to help this process.

## For Incumbent status curates

1. In January or February of year 3, curates intending to move to an Incumbent status post will be invited to a meeting at which the procedures for moving to new posts will be explained. The purpose of this meeting is to **explain**, not to prompt action or raise premature anxiety. It will be made clear that **there should be no exploration of any new post** within or outside the diocese **before the interview with the Bishop**. Moves within the church require a Bishop’s reference, giving an assurance of satisfactory completion of IME Phase 2. This will not be available before the meeting and depends upon the Bishop being satisfied that the curate is ready for a post of greater responsibility. The Area Bishop should **always** be informed and consulted about any personal initiatives or approaches from others regarding moving on. It is not expected that curates will be licensed to a new post before the end of three years of curacy (July of year 3) at the earliest. Moves are permitted from the May Spring bank holiday week onwards.

2. Reflection on the following questions may help to prepare for these meetings.

* What are my gifts and personal strengths in ministry?
* Have I developed a specialist interest in some area of ministry during my first curacy?
* What family commitments may be relevant to a future move.

These reflections can be set alongside the possibilities for moving on. These would include;

* **A parish post** (incumbent, team vicar or in some cases - a second curacy)  
  What sort of benefice? - urban, suburban, rural, etc.
* **A specialist post** (Chaplaincy in a hospital, prison, industry, university; teaching at a theological college or course; some other type of sector ministry.)
* **A period of ministry overseas** (this may be because of interest in a missionary society or contact with some part of the world.)
* Following the Meissen Agreement, there are openings for a 4th year in Germany before proceeding to a new post (relevant theological and linguistic skills would be necessary).

It is to be noted that a change in category from NSM to stipendiary ministry can only happen after a due process of discernment and with the permission of the Candidates Panel (who may require the candidate to undertake further training. Candidates will not be able to enter this process beyond the age of 65 years.

### For non-stipendiary curates trained for Assistant Minister posts

Curates will be interviewed by the Bishop or Archdeacon in January or February of year 3. Options open to curates are;

* Remaining in the present post, as Associate Minister or Priest, in which case this occasion should be marked with a special service or event so that the congregation understands that the curate is now a fully trained minister. The Learning Agreement will come to an end, a new statement of particulars will be issued and a new role description should be drawn up.
* Moving to a new parish as Associate Minister or Priest
* Moving to a ‘house for duty’ post in an assistant capacity.
* Changing category to stipendiary or incumbent status NSM ministry. This will only happen after a due process of discernment (which will probably require the candidate to undertake further training) and with the permission of a Candidates Panel.

## For OLM curates

Curates will be interviewed by the Bishop or Archdeacon in January or February of year 3. It is important that the end of the training period is marked and that the parish understands that the curate is now recognised as a fully trained minister. It is recommended that there is a special service in the benefice to mark this event. Under Common Tenure the Learning Agreement will come to an end, a new statement of particulars will be issued and role description must be drawn up.

# F. Guidelines if problems arise for the newly ordained

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

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

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

* It is in everyone’s interest that problems are addressed at as low a level as possible. Many minor issues of disagreement or misunderstanding will be sorted out at an informal meeting of the curate and his/her training incumbent.
* If this is not felt to be appropriate then the Director of Ministry or SSM Curate Officer can be contacted in confidence. He/she will be able to advise the Curate or Incumbent as to any appropriate future steps and provide support where necessary.
* A formal ‘grievance procedure’ is available for those occupying their office under Common Tenure, designed to provide a clear way in which clergy can seek fairly and quickly redress for any problem relating to his or her role. Details of where to access this are to be found in the curate’s Statement of Particulars and the full text in the Diocesan guidelines which is to be found on the Diocesan website: https://www.lichfield.anglican.org/documents/diocesan-policy-guidelines-clergy/
* The Lichfield Diocese also provides a confidential counselling support network which is available to all clergy, their spouses and their families. Details can be obtained from Jodie, Angela or Lesley or via the Diocesan website at [**https://www.lichfield.anglican.org/listening-ear/**](https://www.lichfield.anglican.org/listening-ear/)

# Part 2

# The IME Phase 2 programme in Summary

Curates are trained in a parish setting on behalf of the Diocese and the wider church. In order to support the learning and formation of the curate a formal programme is provided by the Queen’s Foundation in partnership with the Diocese.

The programme provides a space and environment beyond the parish context, in which peers come together with skilled tutors to learn with and from each other’s shared experience, so that they can better integrate their practice and reflection, develop their personal qualities, spiritual, ministerial and professional gifts and skills, and deepen their desire to learn. The primary aim of the programme is therefore:

* That each curate may flourish in their ministry and inhabit more deeply their vocation as deacons and priests.

The programme focuses on grounded and situated learning:

* In year one establishing the curate in their new ministerial context and practice, and supporting their preparation for ordination as priest.
* In year two, deepening their practice and understanding of mission and ministry with the theological tools and skills they need to contextualise this.
* In year three helping them prepare for life-long ministry and to take up a post of responsibility to be entered into with skill and confidence.

The programme also seeks to share and strengthen the Diocese’s aim for a culture which is shaped by the following virtues and values:

* Warm
* Relational
* Prayerful
* Humble
* Willing to transcend traditional boundaries
* Everyone committed to life-long learning

At the heart of the programme, and shared by all curates, are residential events which bring together a year group of curates. They will reflect the diversity of the Church, and their contexts for ministry will reflect the diversity of the Diocese. This learning cohort will be the primary context for learning and formation which is necessary for all curates in developing their ministries, focusing on ministerial formation, on the development of relationships which enable mutual learning, acceptance and challenge.

We will share in regular worship at the weekends and attendance is expected unless prevented by illness or a family emergency. Please speak to your tutor or a member of diocesan staff if you need to miss worship. (In the event of an emergency this could be after the service.)

Cell groups meet approximately monthly: once during these residential events and then also at pre-arranged times outside them, and are mandatory for all curates. Cell groups will be organised as much as possible on an area basis to manage travel time. Cell groups will consist of stipendiary and non-stipendiary curates so they must meet at times when all are available. The primary purposes of cell groups will be:

* To be communities of mutual support and encouragement, developing collegial relationships in which experiences of ministry can be shared and reflected upon.
* To be communities of learning in which learning from the programme will be explored, developed and consolidated.
* To be a ‘safe’ place with peers and colleagues, in which individuals can begin to map out their learning onto their experience in context, and engage in theological reflection with others.
* To provide an opportunity for prayer.

In addition, the programme will include study days, or other learning and formation events, sometimes supported by online learning. These are mandatory.

Curates preparing for incumbent status ministry (mainly stipendiary curates) are required to undertake the Winnifred pathway (see page 8). They will normally be registered for a Higher Education award at Level 6 of a BA in Theology, Ministry and Mission. This means that those who have completed the Common Awards diploma will be able to use the pathway to complete a degree. Those who already have this award (or equivalent) will either do the programme for the award of a Graduate Diploma, or will do the programme on a not for credit basis. All curates do the same programme because its primary purpose is not the academic award but formation and learning for ministry in a cohort of trusted peers. Those who begin the programme with an equivalent or higher level award are asked to bring their knowledge and skills to enrich the learning of others, while being open to the need for this prior learning to be developed, challenged, and changed in this new context and in the light of ministerial experience. Even if a topic is familiar no-one can ever say “I have already ‘done’ this”.

Curates who are self-supporting but have time available to undertake the Winifred pathway may explore doing this with the Director of Ministry and the Director of the Queen’s Centre for Continuing Ministerial Development. They will normally be registered for a Higher Education award at Level 6 of a BA in Theology, Ministry and Mission.

Curates who are self-supporting but who do not have time available to attend events outside the residential programme will follow the Hilda pathway and be supported in their learning and formation by a tutor with responsibility for self-supporting ministers (NSM and OLM). This support will include some evening groups and individual tutorials. They will be expected to be accountable for their learning in residential events, in their ministry and in other learning, both in writing and in tutorial discussion.

All curates will be allocated a personal tutor from the team for the duration of IME2. The personal tutor has a primarily focus on formal studies, and will advise and assist curates on matters of learning, assessment and the ways in which their study is informing their continuing formation, as required. They should be the first source of guidance about extensions on written work and for any questions about the modules undertaken as part of curacy. They are also another possible source of counsel for more general matters concerning vocation and the tasks of ministry. All curates will be informed of the name of their personal tutor when they begin the first year. As in other processes and relationships during initial formation and curacy, however, it should be remembered that members of the team have a collective responsibility for the growth and development of clergy in their care: your personal tutor will not be able to promise absolute confidentiality and it may be helpful for them to share some parts of tutorial conversations with the rest of the staff.

### Year 1 Summary

The programme uses two modules which are taught over two residential weekends and some study days:

a) Inhabiting Public Ministry: this module focuses learning on the local parish and community context, grounding the new curate in his/her context, requiring field work to understand and interpret this context, and opportunities to explore the implications of this for the practice of mission and ministry. At initial induction, curates will begin to reflect on forming sustainable patterns of ministry through a reading of Walter Brueggemann’s *Sabbath as Resistance*; this will subsequently form the basis for a piece of formative assessment. The September residential will pick up this theme, and include guidance on beginning the develop habits of mind and heart in curacy. Along with the November study day, it will offer tools for theological reflection, guidance on incorporating models for such reflection learned in IME1 into IME2, and frameworks for the kind of quantitative and qualitative tools useful in contextual theology, helping curates to get to know their communities and the congregations they serve, and to understand better how the two relate. The residential and study day will encourage the use of a range of models for contextual theology to begin to enable a deeper engagement with their new ministry, and with possible approaches to it. There will be a particular emphasis on what makes for a characteristically *diaconal* approach to this work.

This will prepare curates to create two pieces for assessment: a piece of theological reflection on context, drawing on both quantitative and qualitative methods and modelling a particular approach to the task, and a resource, introducing their congregation to newcomers, with a rationale, based on their theological reflection, for the approach they have taken to it.

b) Leadership and Theology for Mission and Ministry: this module builds on the kind of orientation into a new ministry context included in the first one, and seeks to enable curates to incorporate their life as a deacon into their forthcoming ordination as priest. It therefore includes reflection on continuity in their ministry, but also learning about Eucharistic theology and practice, as well as instruction on the conduct and legalities of weddings, and continuing consideration of the contribution of canon law in their ministerial practice. The residential weekend in the Spring will the place for the bulk of this kind of work as it pertains to all those to be ordained.

As they anticipate assuming greater and distinctive responsibilities within the Christian Church as a priest, the module encourages curates to engage with a range of current approaches to ecclesial leadership, and to offer critical and theologically-informed accounts of them. The aim of this module is that, by the time of the end of their first year, curates might begin to grow in their ministry within their parish context, and model insightful and wise leadership, appropriate to their setting, in both church and wider community. In this, module teaching will include some reflection on the challenges and difficulties of modern Church leadership, including issues of conflict, difference and congregational dynamics.

Year 2 summary

The programme uses one required module and one option. The required module is taught over two residential weekends but is grounded in parish ministry:

a) Mission and Apologetics in Contemporary Culture: this module deliberately echoes the kind of approach taken in *Inhabiting Public Ministry*, but asks curates now to do contextual theological reflection with the added experience of a year in place, in the light of their priestly ordination, and through the ‘lens’ of mission and apologetics in and for that community. It encourages curates to dig deeply into the Christian tradition and their own emerging understanding of the Christian Gospel to identify what the ‘good news’ might *be* in and for the place in which they live and serve, and how they might work with their congregations to proclaim and embody it in their life together.

Preparatory work for the module will include similar kinds of ‘mapping’ as before, but with added reflection in the light of experience. The autumn residential weekend will be spent in considering a variety of understandings of the Gospel, and of the kinds of ways in which it informs human living and offers ‘life in all its fullness’. Curates will then be encouraged to find appropriate ways, in conversation with their TIs and congregations, to map some of their emerging thinking out in concrete ways: for instance, a new mission plan for the parish, or a fresh approach to families seeking baptism, or an initiative which is responsive to an identified group or constituency. The assessment for this module will reflect that for *Inhabiting Public Ministry*, in containing both a ‘formal’ piece of theological reflection, and a practical resource with commentary that roots the theology in context and demonstrates an ability to put reflection into practice.

b) Each curate is invited to take an option during the year to broaden learning and experience. Examples include:

* Undertaking a short term encounter and exposure placement overseas.
* Discovering or developing an area of ministry in their locality – in a prison, school, workplace.
* Deepening learning in a theological discipline or field through a taught module in biblical studies, doctrine, mission studies, interfaith or intercultural studies at Queen’s.
* An integrative approach that combines some of the above.

### Year 3 Summary

All curates would undertake a summative reflection on and evaluation of their personal and ministerial development. This would be supported by teaching and learning at two residential weekends, and could use learning tools such as action learning sets to enable deep learning on experience.

Drawing on this work across the course of the year, all curates would undertake an Extended Project with a focus of their choice, drawing on the learning from their context, their ministry and the whole of the course curriculum, and worth 40 credits, assessed through a portfolio. Alternatively, and in consultation with staff, they might choose a more traditional academic dissertation (provided that the Diocese was happy that this also satisfied formational outcomes). Curates would be supported in this through individual supervision.

### Assessment of accredited work

a) Programme Assessment: each element (module) of the programme is assessed through a variety of modes – presentations, portfolios, reports, essays, seminars.

b) Formational and ministerial assessment: a brief ‘mid-term’ report will be prepared for curates, normally in Feb/March of year 2, from tutors on the programme. This report would be available to curate assessors as they assess the curate and make recommendations to the Bishop about their progress and end of curate assessment. It will include comments on the quality of assessed work and perceptions by the staff team of the curate’s engagement in learning and with others at residential events. The report will be seen by the curate for factual correction, and if they wish for comment in their report to curate assessors. Curate reports, like pre-ordination reports, would be advisory to the Diocesan Bishop, and passing or failing the programme is not necessarily determinative for the diocesan assessment of the curacy but will play a very significant part in this.

### Admission to the programme

Standard and published admissions criteria need to be met for a curate to be admitted to an award bearing programme. Should a curate not meet these criteria they will normally be admitted to a not for credit programme, within the Winifred or Hilda pathways. The admissions criteria can be found at

[http://www.queens.ac.uk/study/admissions/sponsored](https://url.emailprotection.link/?axnDsSymaYYxpSCGfER3K1l1MrMnEH1GbuG4lAy-nHuz8d260u8DJ4uVcNq2xZR03Q8VTR_T1gCC4-NB_jWOZUg~~)

Hilda Pathway: Assignment Guidelines

As part of the assessment and reflection process in curacy, each curate will be expected to produce some written work each year. For those of you in the Hilda Pathway this written work will reflect the fact that you are in a less than full-time curacy and so will take seriously other demands and responsibilities you may have whilst still ensuring that the IME2 criteria will be met by the end of your curacy.

In each module, the module lead will make it clear which part of the assignment is required or if there is an alternative assignment, what that is.

When it comes to writing and submitting the assignment the following guidelines should help:

1. You will be expected to have engaged with some theological reading and for this to be evident in your written work. This means that the ideas you refer to or even direct quotes should be footnoted/referenced in some way. However, you will not be penalised if you have not followed academic practice to the letter (so, for example, you may have not put the title in italics in your footnote, or your bibliography not be in strict alphabetic order). But you still need to show that the idea or quote is not your own, as you would in a sermon or a Parish magazine article for example.
2. You will be able to access Moodle and you have access to the library. If you have any queries about this do speak to the Module lead or the SSM Curate Officer. HOWEVER YOU DO NOT SUBMIT YOUR WRITTEN WORK THROUGH MOODLE- SEE BELOW.
3. You should submit your written work to the SSM Curate Officer by email by the date stated in the module handbook. If you cannot meet this date for any reason then you should speak with the SSM Curate Officer about this and an extension can be arranged.
4. Marking. Although there is no formal criteria for the marking process the marker will keep in mind the learning aims and objectives of the module itself and the four basic headings for feedback will be:

Knowledge and understanding: Did you show that you understood the question and were you able to demonstrate a grasp of the relevant material?

Critical Engagement: Were you able to show that you understood the relevant theological issues and that you are aware of other viewpoints?

Reading and research: Did you demonstrate some theological reading?

Presentation: was this written in a way that was easily followed and well-structured.

You will not be given a grade but if there is a problem with the assignment then the SSM Curate Officer will discuss this with you after consultation with the Director of Ministry and you may be asked to rewrite the piece work.

**The IME Phase 2 programme in detail, Hilda (H) and Winifred (W)**

***Year One***

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module**  **Code** | **Module**  **Title** | **Level** | **Credits** | **Time** | **Description (T4)** | **Hours (T4)** | **Assessment** | **Deadline** |
| TMM3661 | Reflective Practice: Inhabiting Public Ministry | 6 | 20 | Sept. 14th (QF)  Nov. 17th-19th (Swanwick) | This module is designed for Christian ministers, as a means of developing their ability to reflect strategically on the new context in which they are serving. It revolves around the aim to “map” the new context in order to understand what it is to do mission and ministry in that location. | • Lectures: 16  • Seminars: 4  • Context based learning in Parish: 60  • Preparation: 120  • TOTAL: 200 | • Component 1(H&W) Written assignment, 2,500 words, 50%  • Component 2: (W) Resource for Others and written rationale/ commentary (2,500 words) (50%) | C1&2: January 24th, 2019 |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module**  **Code** | **Module**  **Title** | **Level** | **Credits** | **Time** | **Description (T4)** | **Hours (T4)** | **Assessment** | **Deadline** |
| TMM3191 | Leadership & Theology for Ministry & Mission | 6 | 20 | Jan. 26th-28th 2018  Study days/ seminars TBA | This module enables students to integrate the theology and practice of Christian leadership.  It examines and evaluates various leadership styles to assess their suitability for their particular context and / or locality *(especially in the context of preparation for priestly ordination)*. | • Lectures: 16  • Seminars: 4  • Placement: 60  • Preparation/ Supervision: 120  • TOTAL: 200 | • Component 1: (W) Written assignment, 2,500 words, 50%  • Component 2: (H&W)Resource for Others and written rationale/ commentary (2,500 words) (50%) | C1&2: May 9th, 2019 |

***Year Two***

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module**  **Code** | **Module**  **Title** | **Level** | **Credits** | **Time** | **Description (T4)** | **Hours (T4)** | **Assessment** | **Deadline** |
| TMM3431 | Mission & Apologetics in Contemp-orary Culture | 6 | 20 | TBD  (Autumn 2018) | • To enable students to grasp what is involved in reading and analysing cultures and subcultures, including those that incorporate other faith groups.  • To enable students to think missionally about the relationship between the gospel and contemporary Western cultures.  • To equip students with sophisticated apologetic skills needed to engage with people in contemporary cultures. | • Lectures: 16  • Seminars: 4  • Placement: 60 • Preparation: 120  • TOTAL: 200 | • Component 1, Written assignment, 2,500 words, 50%  • Component 2, Resource for Others and written rationale/ commentary, 2,500 words, 50%. | TBD (January 2019) |
| *Plus a further module (H&W), chosen by the student in consultation with the staff team and TI, which stretches their learning, encourages growth into ministry and offers more flexibility and variety in overall learning outcomes.* | | | | | | | | |

***Year Three***

**EITHER:**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module**  **Code** | **Module**  **Title** | **Level** | **Credits** | **Time** | **Description (T4)** | **Hours (T4)** | **Assessment** | **Deadline** |
| TMM3352 | Extended Project in Theology, Ministry & Mission | 6 | 40 | TBD | * To provide an opportunity to apply previous theological, ministerial or missional learning to a particular piece of practice. * To enhance students’ reflective practice as they work in situations calling for theological acumen, ministerial proficiency and pastoral sensitivity. | Tutorials: 6 hrs  Ind. Study: 394 hrs  TOTAL: 400 hrs | Portfolio, 12,000 words, 100% | TBD |

**OR:**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module**  **Code** | **Module**  **Title** | **Level** | **Credits** | **Time** | **Description (T4)** | **Hours (T4)** | **Assessment** | **Deadline** |
| TMM3362 | Dissertation in Theology, Ministry & Mission | 6 | 40 | TBD | To provide the student with an opportunity to follow up an area of interest in depth; to enable the student to develop skills in critical thinking and argumentation; to lay the foundations for possible future work. | Tutorials: 6 hrs  Ind. Study: 394 hrs  TOTAL: 400 hrs | Written Dissertation, 12,000 words, 100% | TBD |

**The Queen’s Foundation, its responsibilities and procedures**

***Queen’s Vision Statement***

The Queen’s Foundation is dedicated to excellence in theological education and personal formation by:

* *Nurturing and equipping Christians in their discipleship*
* *Preparing people for mission and ministry in lay and ordained roles*
* *Resourcing research that serves the mission of God in the world.*

We celebrate unity in diversity, in a community that is international, multi-cultural, and ecumenical. We aim to enable Christians to deepen their spiritual life, to grow in a faith that is generous, enquiring, deeply rooted and creative in thought and practice, and to be passionate for God’s work in God’s world.

***Educational Ethos***

Our approach to learning and teaching at Queen’s is shaped by the following four factors.

**Adult Education** - we are all partners together in learning. We see education as equipping people to be lifelong learners. We are committed to flexible learning patterns and styles, which are interactive and collaborative. We expect people to take responsibility for their own learning.

**Contextual Learning** ­- we seek to integrate the various contexts of a person’s life in the training experience, seeking to do theology in response to these contexts. We value the rich experience, insights and expertise that people bring with them. We also recognise that there are new things to learn and explore.

**Ecumenical** - we value the ecumenical nature of training, and seek to respect all the different traditions represented among us. We value the training together of ordained, those preparing for ordination and lay people.

**Inclusive** - we seek to build at Queen’s an inclusive community where institutionally and personally we are sensitive to issues of gender, ethnicity and disability.

**Academic Life at Queen’s**

***Taught Modules***

You should read this section in conjunction with the Academic Handbook which will be available on the Academic Information area of Moodle.

Being open to listen to and respect a diversity of perspectives and ideas is essential, both in the classroom and in more formal conversations. Tutors will ensure that opportunity for participation and interaction is maximised. You are asked to participate fully and openly, listening attentively and speaking courteously.

Taught modules always have a module leader, who is normally a member of the Foundation staff, who may be supported by other tutors from within Queen’s or by visiting speakers.

If you take a module at Queen’s as part of your year 2 programme the class is likely to include a wide range of learners: independent lay students from the Centre for Discipleship and Theology, ministerial candidates on different tracks and pathways. Therefore, don’t assume that others in the group will share your perspectives or assumptions. The opportunity to learn from others and to subject one's own assumptions and beliefs to critical scrutiny is a precious gift.

For each taught module you will be given a module handbook, which gives guidance about the content, learning outcomes, methods and assignments.

Taught modules are subject to the quality control mechanisms of Newman University or of the University of Durham, which include the requirement that the module is reviewed at the completion of its teaching by both tutor and students. The results of this review are fed into the continual process of improvement of modules. For more information on the taught modules and the university regulations to which they are subject, see the Academic Handbook, and/or look on the Queen's Virtual Learning site - Moodle, and the academic noticeboard.

It is essential that you read the relevant handbooks issued by the Foundation so that you know the requirements and demands for the curriculum, for your learning pathway, and for procedures and practices such as:

* The required form for written work, including referencing and bibliographies;
* The procedure for the submission of work to be marked;
* Regulations and policies, including the policy about plagiarism.

You must in addition:

* ensure that you know the deadlines for submitting assessed work (this information is posted on the notice board and on the website);
* read carefully the module handbook for each of the modules you are undertaking;
* be punctual for classes and do everything you can to ensure you are prepared;
* observe the practices of the Foundation in cases of absence or requests for mitigating circumstances or extension of deadlines;
* inform the Centre Director immediately if there are problems or changes that you wish to make to your programme.

You are strongly encouraged to:

* use any resources posted on Moodle as an additional resource to support continued learning outside the classroom;
* use the module evaluation process in the spirit of constructive feedback to help tutors strengthen and develop their teaching.

**Academic Support**

***Module Tutors***

A module tutor is responsible for a module, its organisation, delivery, assessment procedures, and review. The module tutor will normally be the first marker of any assessed work. Module tutors set assignments, and can be approached to discuss assessments, to clarify titles, to give advice about reading, and to assist if there are particular difficulties in writing an assignment. The first marker can also be approached after work is returned to you to discuss the feedback they have given you on the mark sheet. The Centre Director should be approached if you have particular questions about a module’s place in your programme.

***‘Moodle’ – Queen’s Virtual Learning Environment (VLE)***

Moodle is the place where you can access basic documentation relating to Foundation policies and practices, as well as specific information for each taught module, together with discussion forums, links to web resources, handouts, etc. Assignments also have to be submitted through Moodle.

You can access Moodle from the home page of the Queen’s website. You will be registered onto the system once you commence study and issued with a username and password. It is essential that you become familiar with Moodle from the very beginning or your learning will be disadvantaged.

***The Library***

With 50,000 volumes, we are a sizeable library for a theological college. The library has been consistently well funded and well supported at all levels over many years, and students often comment on the currency and breadth of the collection. Tutors will usually encourage you to read widely, and the library enables you to do that.

The library is open all the time, 24/7. We have a self-issue borrowing system, so that you can borrow books when library staff are not present.

You may borrow up to four books at a time, Standard Loans for four weeks (with four renewals) and Week Loans for one week (with four renewals). Loans are extended over holiday periods (including half-terms). If you are an MA student and wish to request more books, speak to Michael Gale, the librarian.

You will also have access to online journals, a small number of e-books, and scanned articles and chapters made available via the Moodle VLE. Training in the use of these resources will be provided.

You may wish to make use of other libraries in the region. We encourage students to join your local public library, but you may also be able to access a local university library via SCONUL membership (Society of College, National and University Libraries). Curates also have access to the diocesan collection at Shallowford House.

You may contact the librarian, Michael Gale, on [library@queens.ac.uk](mailto:library@queens.ac.uk)

**Personal Support**

***Chaplaincy Support***

The Foundation Chaplain, Sister Beverley, is available to all students for confidential support and attentive listening. The Chaplain does not write reports or have anything to do with sponsoring churches; she can bring generic issues to the attention of staff but only when given permission or when there are safeguarding concerns will she bring individual matters to the Principal or Centre Director.

She can be contacted by email and she will also be present ***during part of most weeks***. Where she cannot personally help she can signpost you to others. The Chaplain provides individual support where matters need to be confidential but in many cases your local minister or spiritual director/soul friend may also be appropriate people to confide in.

***Attendance and Absence***

If you cannot be present when you normally should be you need to complete an absence notification form (available in the Admin Block at Queen’s, or to download from Moodle). If your absence is ‘avoidable’ you need to discuss it with your personal tutor or Centre Director so that you can be helped to make good judgements about priorities. If an emergency occurs you should complete an absence form afterwards. The form itself gives more detailed instructions.

***Safeguarding***

All sponsored and independent students will be required to undergo a DBS (Disclosure and Barring Service) check during the registration process at The Queen’s Foundation. Lichfield Curates will be asked to provide evidence of their DBS for their curate role (normally by a copy of the front page of the enhanced disclosure certificate). If a curate undertakes a placement or attachment outside their parish a further DBS check may be required. All students are asked to read and familiarise themselves with The Queen’s Foundation Safeguarding policy which can be accessed via the Moodle homepage (section entitled Academic and Foundation Information).

**Hospitality**

For general details about the campus, rooms, swipe cards and Wi-Fi access please refer to the hospitality handbook or contact the hospitality team at [hospitality@queens.ac.uk](mailto:hospitality@queens.ac.uk)

# Appendix 1

Diocese of Lichfield

## Learning Agreement for a Training Post - June 2018 entrants

1 Introduction

* 1. This Learning Agreement is not intended to be a legally binding agreement but it ensures that the learner and their supervisors have discussed, understood, and accepted the expectations of the training post. Under the Clergy terms of service Measure the curate will also be given a statement of particulars.
  2. The agreement is between:

The **learner**

*[the Reverend or other title] [name]*, as Assistant Curate of ***[parish],***

and the **supervisors**

the incumbent *[the Reverend or other title] [name],* as the incumbent of *[parish] ,*

and the diocesan supervisor The Rev’d Lesley Bentley, Director of Ministry, appointed by the Bishop of Lichfield.

1. Duration
   1. The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The post is for a 4 year period (stipendiary) 5 year period (NSM/OLM). The learning agreement should be reviewed regularly and at least once a year. The agreement should specify the amount of time to be offered to parish ministry. For some this is designated as fulltime. For others it will be a proportion of the working week, expressed as a percentage or as a number of sessions per week. In the case of those offering a varied amount of time each week a monthly average should be given. (In rare cases, such as for those working in a secular occupation with periods of time away from home, the average may be given over a greater period.)
2. Mutual Expectations
   1. The learner and supervisors have discussed the purpose of ministry in the parish/benefice and how the incumbent sees his or her role in relation to the congregation and community. A note of this discussion has been made and is attached to this agreement, it covers the following points:-

What the incumbent can expect of the curate:  
What the curate can expect of the incumbent:

Parameters of authority and confidentiality.

* 1. It is agreed that there will be consideration of the learner’s specific training needs relating to their personal development and IME Phase 2 and a pathway should be agreed.
  2. It is the responsibility of the incumbent and learner to identify opportunities for training in the parish, in accordance with diocesan guidelines.
  3. It is the responsibility of the learner to participate in identifying their personal training needs; to co-operate with the supervisors; to attend training programmes provided by the diocese; and to keep an appropriate record of their development according to diocesan guidelines over the period of the training post.

1. Supervisory and Working Arrangements
   1. The Director of Ministry Development has explained the respective roles of themselves and the other member/s of the supervisory team
   2. The supervisors and learner have agreed who is responsible for arranging formal meetings/contact and agree the agenda, if appropriate, for the regular formal contacts each year (at least once per week in the first year of the appointment for full time training posts, scaled down pro rata for other posts, but never less than once per month) between learner and supervisor or supervisory team. However additional meetings may be initiated if necessary.
   3. It is the responsibility of the learner to make a record of the formal contact with their supervisors, along with a list of any agreed action points.
   4. The supervisors will ensure that the learner is advised of appropriate diocesan policy and procedures. The student agrees to observe these requirements.
   5. The supervisors will give guidance about the nature of work to be carried out and the standards expected.
2. Allocation of Time
   1. A programme has been prepared, agreed between the learner and supervisors and attached to this agreement to show how the learner’s time will be allocated appropriately to the following activities. It is not expected that every activity will be entered into every week or even every month. The number of sessions offered to parish ministry each week or the proportion of time to be spent in parish ministry should be noted. For those in full time ministry this should be noted just as FT. This programme also details any quality standards we have agreed will be maintained.

#### Worship

Time spent in attendance

Conduct of public worship

Developing, leading and creating liturgy

Time spent preaching

#### Spirituality and personal development

A regular pattern of private prayer and daily worship

Provision of spiritual direction/companionship and time off to receive

Annual Retreat (at least a minimum of 5 days for full-time posts in addition of annual leave allowance. For part-time posts it should be in proportion to their ministerial time commitment)

Spiritual reading and reflection

#### Structured learning and reflection

no less than 15 % of ministerial time each week, in addition to 2 study weekends each year (for full-time posts this is the equivalent of one day per week – the study day should be specified, proportional for part-time posts).

As described in to the agreed IME Pathway

#### Team Working

Staff and Team meetings

PCC, Deanery, Deanery Synod and Chapter meetings

#### Pastoral Responsibilities

Supervision and development of Lay ministry

Conducting of occasional offices

Engaging in the community and relative institutions

Developing an area of pastoral ministry

#### Administration and Finance

Time/diary management

Organising the office

Correspondence

Managing parish finance – fees and expenses

Familiarisation with church law and regulations

#### Time off and annual leave

The weekly day off has been specified / For part-time the days available for ministry have been agreed

Clear and timely arrangements are agreed for cover during periods when the incumbent or other supervisors will be unavailable.

Arrangements for agreeing annual leave with the incumbent

The working week will not exceed 48 hours.

1. Progression and Monitoring
   1. The supervisors will ensure that the student is aware of the requirements for progression including the procedures for supervision sessions, reviews of progress and the methods of assessment and in particular: the assessment for priesting or entry into the second year of the diaconate; and the final assessment at the end of training, both of which will be subject to assessment against an agreed national standard.
   2. The learner and the supervisors will agree deadlines for the completion of tasks and submission of work.
   3. The supervisors will outline the extent of assistance that will be given for the learner to prepare work and the responsibility the supervisors will have to report on the student’s progress to the Bishop and Director of Ministry Development.
   4. The supervisors will ensure that the student is made aware of any inadequacy in his/her progress or standards of work below that generally expected, confirming this in writing to the student and arranging any supportive action necessary.
   5. Any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn should be brought to the attention of the supervisors.
2. Commitment

We confirm that, at our meeting on *[date]*

we committed ourselves to striving for a productive, trustful and honest working relationship, aiming for readiness for *[a first post of incumbent status / an assistant curate post / a pioneer minister post].*

We reached agreement on our roles and responsibilities as learner and supervisors in accordance with the above summary.

Learner

Incumbent

Director of Ministry

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

**This agreement should be completed within three months of receipt**

# Appendix 2

Copied wholesale from CofE-Ministry.org.uk <https://www.churchofengland.org/media/2139103/formation%20criteria%20for%20ordained%20ministry%20approved%20hofbps%20dec%202014.docx>

FORMATION CRITERIA with mapped Selection Criteria

for ORDAINED MINISTRY in the CHURCH OF ENGLAND

December 2014

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STRUCTURE OF THE FORMATION CRITERIA

**Dispositions, understanding and skills**

The Formation Criteria are organised under seven headings:

1. Christian faith, tradition and life
2. Mission, evangelism and discipleship
3. Spirituality and worship
4. Relationships
5. Personality and character
6. Leadership, collaboration and community
7. Vocation and ministry within the Church of England

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

|  |  |
| --- | --- |
| Dispositions | These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer. |
| Understanding | These are related in subject matter to the dispositions, but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning. |
| Skills | Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode. |

**Progression**

The columns show a progression in the criteria from selection to completion of both phases of initial ministerial education (IME), including licensing for a post of incumbent status or equivalent responsibility.

**Selection Criteria**

An abbreviated version of the current Selection Criteria is contained in the first column. These are simply mapped onto the new Formation Criteria to demonstrate the connections between the two. Further work will be done to bring the Selection and Formation Criteria into closer alignment. It is likely this will take place when the Formation Criteria undergo their first revision in 2017.

**IME Phase 1 and Phase 2**

Criteria for IME Phase 1 (to the point of ordination) and Phase 2 (to the end of curacy) are shown side by side to illustrate progression. The criteria are cumulative: where a criterion in Phase 1 does not reappear in Phase 2, it is assumed that it will be carried through into Phase 2 and beyond. Sometimes there is progression of a criterion from Phase 1 to Phase 2. In other instances, the knowledge and understanding of Phase 1 is translated into skills and abilities in Phase 2.

**Ordained Pioneer Ministry**

Formation Criteria for Ordained Pioneer Ministry are described on pages 13 and 14.

**IME Phase 1**

Ordinands who are training for ordained pioneer ministry will do so through pathways that enable candidates to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern whether to recommend pioneer ministry candidates for ordination, progress towards the criteria will have been achieved, therefore, through a distinctive pioneer ministry pathway.

Ordained pioneer ministry candidates will work towards the formation criteria with continual reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that pioneer ministry ordinands bring to their training, formation and ministry, will differentiate them.

**IME Phase 2**

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern a minister’s readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry. It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.

Ordained pioneer ministers will work towards the formation criteria with continual reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that they bring to their training, formation and ministry, will differentiate them.

* USING THE FORMATION CRITERIA

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

1. **by ordinands and curates** – to provide a framework for reflection on their development in ministry against the Church’s expectations at different points through the training process.
2. **by tutors** – to enable them to discern ordinands’ progress in the academic, formational and competency aspects of their development during IME Phase 1, which, in turn forms the basis for reporting to bishops concerning the candidates’ readiness for ordination.
3. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
4. **by bishops** – as a framework to enable them to confirm candidates’ readiness for ordination at the end of IME Phase 1 and to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN TRADITION, FAITH AND LIFE

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should have a personal commitment to Christian faith and an ability and openness to learning and formation. They … | Ordinands are disciples of Christ who are growing in new insights through disciplined learning and reflection.  They … | Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They … | Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They … |
|  | understand the significance of the Bible for the church and the world through critical engagement with Old and New Testament texts and issues relating to their interpretation. | 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. |  |
| should be able to communicate their faith effectively. | are able to use their exegetical and hermeneutical skills to interpret and communicate Scripture clearly in a variety of settings. | 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. |  |
| should show a knowledge and understanding of the Christian faith. | understand Christian beliefs and practices: how they have developed in historical and cultural contexts and are interpreted today. | are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings. |  |
| **2.** | Candidates should be able to respect and work with those whose understanding of Christian faith is different from their own. They … | Ordinands are generous in their respect for the breadth and diversity of belief and practice within the Church of England. They … | Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They … |  |
|  | understand how Christian beliefs and practices shape the moral life of individuals and communities. | are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities. |  |
| should have flexibility of mind and be able to reflect *and should have the potential to be a theological leader in mission.* | are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society. | are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church. | are able to exercise theological leadership for the church in mission. |

B. MISSION, EVANGELISM AND DISCIPLESHIP

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should have a personal commitment to mission and evangelism.  They … | Ordinands have an articulate 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 … | Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ’s love for the worldandlived out in acts of mercy, service, justice and reconciliation. They … | Incumbents … |
| should have a knowledge and understanding of mission and evangelism. | understand holistic and contextual engagement with the world in Christian mission and evangelism from biblical, theological, historical and ecclesial perspectives. |  |  |
| should be able to engage with contemporary culture. | are able to read the cultural, historical, economic, social, political and religious context of a community, and to develop discernment of God’s mission in and beyond the church. | 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. | lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility. |
|  | are able to engage in mission, evangelism and apologetics appropriate to specific contexts both inside and outside the church. | are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches. |  |
| should have effective communication skills for mission and evangelism. | are able to communicate the gospel sensitively and appropriately using a variety of media, both inside and outside the church. | are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church. | enable others to articulate the gospel and participate in its proclamation. |
| should be able to enable others in mission and evangelism *and potential for engaging in mission-shaped ministry [post of respomsibility]* | enable others in mission and evangelism in a range of contexts. | are able to lead and inspire others in mission and evangelism in the local church. | are able to foster and lead mission-shaped churches. |
|  | understand the beliefs, practices and spirituality of another faith community and the nature of Christian mission in a multi faith context. |  |  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **2.** |  | Ordinands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They … | Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They … |  |
|  | understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and confirmation. | 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. |  |

C. SPIRITUALITY AND WORSHIP

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should have a disciplined personal pattern of prayer. | Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They … | 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 … | Incumbents are sustained in the strains and joys of leadership by a life of prayer. |
|  | understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults. | 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. |  |
| **2.** | Candidates should faithfully participate in corporate worship. | Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They … | Ordained ministers … |  |
|  | understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England. |  |  |
|  | are able to preach and lead worship competently in a limited variety of settings, using different forms of liturgy and reflecting on their practice. | 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. |  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **3.** | Candidates’ spirituality should be developing. | Ordinands are growing in the love of God and in Christ-likeness as members of the body of Christ through the grace of the Holy Spirit in their lives and ministries. They … | 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 … |  |
|  | understand historical and contemporary Christian spirituality grounded in Scripture and tradition. |  |  |
|  | are able to relate spiritual traditions to corporate and individual practices that sustain their own prayer life and spirituality, and those of others of all ages and stages of life. | 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. |  |
| **4.** | Candidates’ spirituality should be world-engaging. | Ordinands have a spirituality that informs their relationship with others and their engagement with the world. They … | Ordained ministers’ spirituality permeates their perceptions of and interactions with others inside and outside the church. They … |  |
|  | are increasingly able to discern God’s presence and activity in the lives of others and in the wider world. | are able to help others discern God’s presence and activity in their relationships and in the wider world. |  |

D. PERSONALITY AND CHARACTER

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should display emotional stability, maturity, integrity, appropriate self-confidence, stamina, robustness and resilience. | Ordinands are teachable, resilient and psychologically stable in the face of pressure and changing circumstances. They … | Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They … | Incumbents … |
|  | understand personality in relation to human flourishing, relating and team work. |  |  |
|  | are able to balance care for others with care for self, including an openness to spiritual direction and support from others. | 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. | encourage and enable colleagues to balance appropriate care of self with care of others. |
| **2.** | Candidates should display self-awareness and self-acceptance and a potential for self-development and growth. | Ordinands are growing in self-knowledge and commitment to Christ. They … | Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They … | Incumbents personify an integration and integrity of authority and obedience, leadership and service. They … |
|  | understand the sacrificial impact of a vocation to ordained ministry on the whole of life. | 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, gifts and vulnerability. | are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerabilityin response to a new context of public ministry. | engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development. |

E. RELATIONSHIPS

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates’ relationships reflect the love and compassion of God. They … | Ordinands seek to imitate the self-giving love and compassion of Christ in their relationships. They … | Ordained ministers … | Incumbents … |
| should be able to develop healthy personal relationships and to relate to people who are different from themselves. | are able to form and sustain healthy relationships inside and outside the church and with those with whom they differ. | 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. | show skill and sensitivity in resolving issues of conflict within the church community. |
|  | understand issues regarding human flourishing in relationships and Christian pastoral care. | understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts. |  |
| should have the potential to exercise effective pastoral care. | are able to respond appropriately to pastoral situations and reflect critically on their own practice. | demonstrate good reflective practice in a wide range of pastoral and professional relationships. | are able to supervise others in the conduct of pastoral relationships. |
| **2.** | Candidates are people of integrity. They … | Ordinands are people who respect others, demonstrating empathy and honesty in their relationships, learning from them. They … | Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They … |  |
| should be able to accept the standards of sexual morality expected of ordained ministers. | are able to live within the House of Bishops’ Guidelines: *Issues in Human Sexuality* and relate empathetically to those with whom they differ. | are able to live within the House of Bishops’ Guidelines: *Issues in Human Sexuality* and engage positively with those with whom they differ. |  |
| should have the potential to develop healthy professional and pastoral relationships. | understand professional boundaries in ministerial practice and pastoral care. | are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives. |  |
|  | understand policies and best practice in safeguarding. | understand policies and best practice in safeguarding and their application in a variety of contexts. |  |

F. LEADERSHIP, COLLABORATION AND COMMUNITY

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should have potential for exercising leadership. They … | Ordinands seek to model their servant leadership on the person of Christ.  They … | Ordained ministers seek to model their servant leadership on the person of Christ. They … | Incumbents … |
| should display a knowledge and understanding of leadership. | understand biblically and theologically informed perspectives on discipleship, leadership and community formation especially in the changing and diverse contexts of the Church of England. |  | show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity. |
|  | understand issues of authority, responsibility, power and group dynamics in relation to leadership and communities. | are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power. | are able to lead teams collaboratively in a variety of settings, including multi-parish benefices. |
| should show effective communication skills, a potential for collaborating with others, *and* *for exercising creative team leadership [post of responsibility].* | are able to exercise collaborative leadership as part of a team within a community. | are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person. | are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach. |
| **2.** |  | Ordinands share leadership by actively looking for and recognising the gifts of others. They … | Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They … |  |
|  | are able to release and enable others to fulfill their calling to ministry and mission. | 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. | 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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| **1.** | Candidates should have an inner sense of call that is confirmed by others, that shows commitment to the Church of England and that shows how their vocation has changed them. They … | Ordinands believe themselves to be called by God and the church to ordination in the Church of England. They … | 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 … | Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They … |
| should have understanding of ministry within the Church of England. | are able to articulate their calling to discipleship and to ordained ministry within the Church of England. | are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England. |  |
| should have knowledge and understanding of the Church of England and show willingness to work with its diversity. | understand aspects of the history, diversity and contemporary challenges of the Church of England and the Anglican Communion worldwide. |  |  |
| should have a realistic vocation that demonstrates fulfilment of the selection criteria for ordained ministry within the Church of England. | understand the sacrificial nature and theological underpinning of different ministries in the Church of England and of the ordained ministry to which they are called within the breadth and diversity of a mixed economy of traditional and fresh expressions of church. | understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church. |  |
| **2.** |  | Ordinands are rooted in corporate worship in the traditions and practices of the Church of England. They … | 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 … |  |
|  | understand the Church of England’s role and opportunities for Christian ministry and mission in a range of public settings, agencies and faith communities, including schools. | 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. | take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders. |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **3.** | Candidates’ vocation should be informed and obedient. | Ordinands are ready to be accountable and obedient in receiving and exercising ordained ministry as a deacon within the Church of England. They … | Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They … | Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They … |
|  | understand the significance of the legal, canonical and administrative responsibilities of the newly ordained within a mixed economy of church. | understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church. | know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility. |
|  | are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry. | show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment. | show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice. |

ORDAINED PIONEER MINISTRY

|  |  |  |  |
| --- | --- | --- | --- |
| AT SELECTION | AT THE END OF IME PHASE 1 | AT THE END OF IME PHASE 2 | POST OF RESPONSIBILITY |
| Pioneer ministry candidates should have a clear vision of the place of their envisaged ministry within the wider church’s response to God’s mission to the world and a demonstrable track record of innovation and initiative. They … | Pioneer ministry ordinands’ approach to mission and ministry beyond the existing church is particularly flexible, resourceful, innovative and entrepreneurial. Thriving in unfamiliar cultures and contexts, they … | 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 … | 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 … |
| should have demonstrable self-motivation and a realistic and informed vocation to plant fresh expressions of church within contemporary culture. | understand and are involved in the praxis of planting fresh expressions of church. | are able to plant, lead and mature a fresh expression of church. | understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops’ Mission Orders*.* |
| should have well developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way. | are unafraid to take risks in developing enterprising forms of mission. | are able to inspire and nurture the risk-taking of others |  |
|  | are capable of learning from both failure and success. | enable others to develop the capacity to learn from failure and success. |  |
|  | understand and practice the contextualisation of liturgy, sacrament and the ministry of the word, and the role of the ordained minister in this. | are proficient in contextualising the Church of England’s tradition and practices for a variety of models of fresh expressions of church. |  |
| should have the capacity to evangelise beyond the culture of the church. | are able to disciple and nurture the faith of adults and children in fresh expressions contexts. | 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 to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice. |
|  | understand how to develop sustainable, personal and communal support in a fresh expression context within a mixed economy. | 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. |  |

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