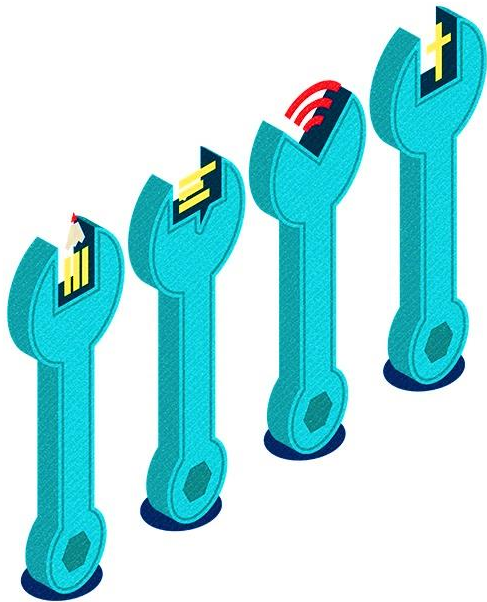# HANDBOOK FOR CURATES AND TRAINING INCUMBENTS (PT 2)

Learning and Assessment in Curacy
2022 – 2023

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Handbook for Curates and Training Incumbents Part 2

Contents

1. The content and structure of the IME Phase 2 learning programme

With all God's people, they are to tell the story of God's love.

They are to baptize new disciples in the name of the Father, and of the Son,

and of the Holy Spirit, and to walk with them in the way of Christ,

nurturing them in the faith. They are to unfold the Scriptures,

to preach the word in season and out of season,

and to declare the mighty acts of God.

They are to preside at the Lord's table and lead his people in worship,

offering with them a spiritual sacrifice of praise and thanksgiving.

The Ordination of Priests, *Common Worship*

1.1 The components of the programme

The IME 2 learning programme has two main components: 1. the central IME programme and 2. the Intentional Learning Groups. It recognises that the primary context of training is the context in which the curate serves (a combination of parish, benefice, mission community and deanery) and that the IME 2 programme complements what is learned there. It seeks to enable curates to understand and respond faithfully to the rapidly changing contexts and challenges of ministry in our Diocese today. Throughout the emphasis is on learning together – curate, training incumbent, other ministers, ILG and Training Officer – and on developing skills as a collaborative minister. Within the overall aim of ministerial formation the programme offers a mixture of practical skills, theological development, spirituality and deepening self-awareness. The central IME programme and Intentional Learning Group sessions are set out below followed by the resources for the Intentional Learning Group sessions.

The Bishop requires that as a part of their commitment to their own ongoing formation as a minister stipendiary curates will attend all sessions and self-supporting curates will attend evening and weekend sessions and weekday sessions if they are available. **If a curate is unable to attend a session at short notice (e.g. because of illness) they must inform the IME 2 Officer and ensure that they attend the equivalent session the following year.**

This is also an expression of our mutual commitment to learning together as a 'community of practice' in which we build long-term, supportive and trusting relationships with each other.

For all curates the national guideline is that about 15% of their ministry time should be devoted to continuing training, study and learning. There is no requirement that curates have a dedicated study day each week. For stipendiary curates this equates to a half day per week, including time for IME and ILG sessions; this is less easy to apply in the case of SSM/OLM curates.

1.2 The Relationship to IME Phase 1 Training

The key elements of classroom learning, private study, prayer and ministerial practice and supervision remain the same in IME 2 but the emphasis is now placed less on the first and more on the other three, with prayer remaining at the heart of all learning for

ministry. Because of the large variety of pre-ordination training pathways the IME 2 programme cannot avoid duplicating elements some curates may have prior experience of or even considerable professional expertise in. When this occurs curates are encouraged to share their insights with colleagues rather than regard the topic as something they have 'already done.' One key principle on which IME 2 is based in our Diocese is that there is a wealth of experience and knowledge in every cohort of curates to draw on as we, together, seek to create what has been called, 'a community of practice.' 'Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.' (Etienne Wenger. https://wenger-trayner.com/introduction-to-communities-of-practice/) Emphasis is deliberately placed on mutual learning with in a cohort rather than individual study to avoid the projections and de-skilling so often encountered in formal educational settings.

There will also be areas of ministerial learning which the IME 2 programme does not cover, primarily because of the constraints of time. Curates should, therefore, take the initiative in collaboration with their training incumbent, the IME 2 Officer and their peers to acquire the skills they identify that they need. Whilst it is not the IME 2 Officer's responsibility to cover all possible areas of training they are always available to discuss how other training needs may be met.

1.3 Indicative Outline of the IME Phase 2 Programme

Central IME and ILG sessions may vary from year to year depending on current Diocesan requirements and developing priorities in curate formation. The following is an indication of what is likely to be included in the three year programme.

Central IME Programme Themes (usually in Church House)	Intentional Learning Group Themes (September – May)
IME 4 – Transition to Ordained Ministry Induction to IME 2 (with Training Incumbents) Introduction to Church House, the Diocese and safeguarding update Introduction to Intentional Learning Groups and theological reflection The transition to ordained ministry Public ministry: accountability and collaboration Ministry with schools Mid-year review and reporting Marriage ministry: legalities and canon law Preparing to be ordained priest Presiding at Holy Communion Ministry in context (non-residential weekend)	**IME 4** Vocation: transition, role & identity Accountability in public ministry Preaching Funerals and bereavement Baptism and confirmation

IME 5 – Ministry Shaped by Mission	IME 5
Church Planting	Worship
Pastoral Care as Mission	Adult faith development & nurture
Preaching the Gospel (study day)	Ministry with children & young people
Children and young people's spirituality	Leadership and ordained ministry
Leadership (residential weekend) Reviewing IME 5: reporting and assessment	Pastoral relationships
Care for the environment as mission	
God's Belongers: Mission to the Uncertain	
Supervising others (daytime session)	
Disability, inclusion and ministry	
Future Calling – looking beyond curacy (daytime session)	
IME 6 – Ministry in the Church Today	**IME 6**
Reviewing IME 6: end of curacy assessment & the appointments process	The mission of the local church
Ministry in the C of E: the legal framework	Interfaith engagement, dialogue and mission
Surviving and Thriving in Ministry (residential weekend)	Preparing and leading meetings
Making meetings work: PCCs and other meetings	Community partnerships
Generosity and Parish Finance	Continuing vocation
Working with conflict in churches (daytime session)	
Exploring chaplaincy ministry (daytime session)	
Complementary ministries: lay and ordained	

The specific programme will be sent to curates and training incumbents in June each year. Please note that **reminders of individual sessions will not normally be sent** and so it is essential that the dates are noted s soon as the programme is issued.
The central programme provides three broad streams of input: personal/vocational, knowledge transfer and skills. For example, in IME 4 discussion of the transition to ordained ministry, the legal requirements in marriage ministry and the exploration of preaching would approximate to each of these three.

At various points the central programme and the ILG topics complement each other closely to emphasise key areas of ministry. For example, in the autumn of Year 1 both focus on issues arising from the transition to ordained public ministry and accountability, and give space in which to reflect on this experience. Similarly, in the autumn of Year 2 both focus on pastoral ministry and ministry with children and young people.

In addition to this programme occasional non-compulsory training events may be organised to meet specific needs and requests e.g. funeral ministry, preaching, unconscious bias. If curates or training incumbents would like to suggest such events please contact the IME 2 Officer.

1.4 Online learning

Meeting online has quickly become part of everyday life. The norm for the IME programme (including ILGs) is still to meet face to face but it may include some online meetings, normally via Zoom or Teams. When this is the case we follow the following protocols to respect one another, to enable as much participation as possible and to minimise the strains involved in online working.

- use a desktop computer or laptop rather than a phone
- as far as possible work in a place where you will not be disturbed and switch off your phone; let anyone else in the house know you will be busy
- don't try to multi-task (e.g. checking emails) but give your full attention to other people via Zoom – we are still relating to each other as people rather than to the technology
- ensure adequate lighting in front of you so that you can be seen and have the camera at eye level. Avoid bright lights behind you or immediately above you. Ask yourself: how do I look on screen? Plain backgrounds are best
- leave the camera on throughout (unless you have a specific reason for turning it off) but once the session has begun mute yourself except when you want to speak. This is especially important during worship to avoid clashing voices.
- when you speak try to look at the camera not the screen – this is the equivalent of making eye contact
- if there is a technical problem we will be patient with one another
- Zoom will usually be opened 15 minutes before a session starts and left open at the end to give us time to catch up with each other
- **please arrive at least 5 minutes before the session is due to start** rather than exactly on time and join with your camera turned on

Online sessions will not normally be recorded but if it is necessary to do so you will be informed of this and asked to give your permission at the start of the session.

The following helpful guides to working online have been prepared by CPAS.
Preparing for a Zoom meeting:

https://www.cpas.org.uk/sites/default/files/How%20to%20Become%20a%20Zoom%20Ninja_0.pdf

Working from home:
https://www.cpas.org.uk/sites/default/files/content/CPAS%20Orderliness%20Guide%20

11%20-%20Home%20working.pdf

1.5 Personal issues raised in the IME 2 programme

As with many aspects of ministry we recognise that some of the issues covered in the IME 2 programme may affect a curate personally, depending on their life experience and circumstances. If a curate is concerned about any forthcoming session in the programme, or has been affected by one, they should speak to the IME 2 Officer.

1.6 Reviewing the IME 2 programme

Written feedback on many training sessions is gathered in hard copy or electronically and informs the process of continuous review of the programme. Although written feedback is valuable it has limitations when used for programme planning and so an **IME 2 Development Group,** composed of two curates chosen by each year cohort, works with the IME 2 Officer to gain more detailed feedback on the programme and contribute to planning future training. The group will also model collaborative leadership and continue what is now best practice in IME 1. The group will meet face to face at least three times a year and more frequently if necessary via Zoom.

2. Intentional Learning Groups (ILG): Introduction

2.1 Purpose and group formation

Intentional Learning Groups are a key part of the IME Phase 2 programme and experience shows that they provide a rich opportunity to learn with and from others. They offer a reflective, confidential and safe space outside of the primary parish or ministerial setting which sits within the larger learning community which is formed by the ordination cohort as a whole. Their purpose is to enable and deepen reflection on ministerial experience in the context of peer learning and support *in order to enable curates to understand and change their own practice in the light of the shared theological wisdom of the group.* Groups are based on the assumption that 'your own experience is the best possible teacher as long as – and this is an important condition – you know how to review it.' Jenny Rogers, 2007, *Adults Learning.* 5th Edn. New York: Open University Press, p147.) Intentional Learning Groups meet 5 times a year, twice between September and Christmas, twice between Christmas and Easter and once in May and each session lasts for two hours. Opportunities for structured reflection with peers are rare in our busy and demanding lives and curates are therefore urged to make the best use of their group in order to develop their skills in theological reflection.

Groups are formed of 4 – 6 curates who work with a Tutor, ideally throughout their three years of IME 2. The IME 2 Officer seeks to ensure that groups are mixed in terms of, e.g. age, gender, theological tradition, parish context and formal academic background. This ensures that all curates encounter a range of views and this, in turn, is one part of formation for a Diocesan context in which ministry will increasingly be exercised within diverse mission communities in which clergy will be expected to minister across a range of theological and liturgical traditions.

2.2 Facilitation

Groups are facilitated by experienced ministers who have skills in theological reflection. As the name suggests, all in the group, not just the facilitator are expected to be intentional in their approach and to contribute to the learning of each other through presenting case studies, listening, asking questions and sharing insights. The facilitator is there to enable the group to be effective in its reflections on the case studies not to lead and direct the discussion or provide the 'right' answers.

2.3 Session themes

Group sessions are themed in relation to the formation criteria and are outlined below. At each session (except the first in year 1 – see page 12 - 13 for details of this session) case studies will be presented by two members of the group based on their own recent ministerial experience. Each session outline includes guidance for a case study, (the preparation and presentation of which is explained separately below) key reflective questions to focus group work around ministerial practice and theological engagement, and a short bibliography. The bibliographies are indicative not restrictive and can be supplemented by reading from other sources.

3. Intentional Learning Groups: Roles and Responsibilities

3.1 Role of Group Tutor

The role of the group tutor is to:

- convene meetings of the group at a location that is convenient to them (or via Zoom)
- facilitate meetings of the group, including overseeing the process of case study presentations and groups discussion and ensuring that members follow the stages of the theological reflection process
- ensure that the group maintains its focus on the case studies and the issues for ministry and mission that they raise
- help to ensure that group members fulfil their responsibilities to the group and develop positive relationships of mutual ministry and support within the group
- provide timely written feedback to curates on their case study presentation which will be retained by the curate in their curacy file. (See below page 10.)
- after the fifth meeting in years 1 and 2 to provide a written annual report to the curate and IME 2 Officer for each curate commenting on their involvement in the group, including theological reflection, self-awareness, awareness of others, and group interaction; the report will be retained by the curate in their curacy file.
- encourage each group member to grow in her or his vocation and ministry
- ensure that the group agrees and maintains the boundaries of confidentiality and maintains respectful speaking.
- however, if pastoral difficulties arise in the group, the group leader may discuss these with the IME 2 Officer

3.2 Role of Group Members

The role of group members is to:

- undertake preparatory reading before every session to help them to contribute to the discussion of the case study. It is part of curates' commitment to one another that they prepare well for ILG sessions in order to contribute effectively.
- attend all sessions and contribute appropriately during discussion
- prepare and present two case studies each year, drawn from recent ministerial experience, and **send them to the Tutor a week before the group meets**
- listen to and respect each other's views, speaking respectfully to one another and about others
- support and challenge one another in the process of learning and growing in Christian ministry
- ensure that each member of the group has the opportunity to contribute (which means not talking for too long oneself!)
- agree and maintain boundaries of confidentiality
- use the case study feedback provided by the Tutor to reflect on their own presentations, ministry and their involvement in the group
- keep their case studies, the feedback on them and their end of year report in their curacy file

4. Reflective Practice and Theological Reflection

4.1 What is reflective practice?

'What you see and hear depends a good deal on where you are standing:
it also depends on what sort of person you are.'
C S Lewis,(1963) The Magician's Nephew. Harmondsworth: Puffin Books. p116.

'By three methods we may learn wisdom: first, by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the bitterest.'
Attributed to Confucius

'We learn most when faced with a real problem which we are obliged to solve.'
Lord Weinstock, former Managing Director GEC

'The mind ought sometimes to be diverted that it may return the better to thinking'
Plato's Phaedrus c370BC

Reflective practice describes a process of practical learning from experience that is particularly fitted for our life and work as ministers. It prayerfully binds together our thinking, our speaking and our doing (theory and practice) such that, when the whole process is offered to God, it can enable us to become a place 'wherein the Holy Spirit makes his dwelling' and so can lead to transformation in our lives and our ministry.

Reflective practice most often starts from the actual experience of ministry, carefully observed and recalled. The observation is then brought into dialogue with a number of different perspectives: how does this connect with previous experience or assumptions? what light is shed by other learning and knowledge? what biblical passages or theological resources help me to discern where God's presence may be recognised in this, or what God may be saying? how does theology address this situation? what questions does this leave me with? This whole process may generate new insight and learning, but the real purpose of it comes from the question 'what, if anything, am I going to do / do differently as a result of this learning?'

The reflective process can be carried out by an individual working alone, but it can be enhanced by dialogue with conversation partners, for example in the context of structured supervision or a tutorial group. For Christians it is also a process in which prayer and the conscious desire to seek God's presence and purposes are kept in mind throughout and so one in which learning is also personal discipleship and formation for ministry.

4.2 Theological Reflection: 'God is in the facts …'

Theological reflection is based on three fundamental assumptions. First, as we are reminded in Psalm 139 there is no situation or place where we can flee from God's presence; God is not elsewhere and cannot be absent from our experience. So it is appropriate to use our own experience as the starting place for theological reflection. As Gerry Hughes says, 'God is in the facts, and the facts are kind' (Gerry Hughes, *God of Surprises*, London: DLT 1986, p 9). Secondly, every situation or context can be understood theologically because nothing is outside of God's creative and redemptive purposes in Christ. Thirdly, all truth and all insights are to be valued and received as God's gifts. It is these principles that makes reflective practice in ministry explicitly theological reflection on our practice and experience and the issues that arise from them.

Reflection as a habitual practice, starting from the data of the real world, is also illustrated from the Psalms: 'When I consider the heavens, the work of your fingers, the moon and starts that you have established …' (Psalm 8: 3). Or in Jesus' saying, 'Consider the lilies of the field, they neither toil nor spin yet even Solomon in all his glory was not clothed like one of these.' (Matt 5: 28).

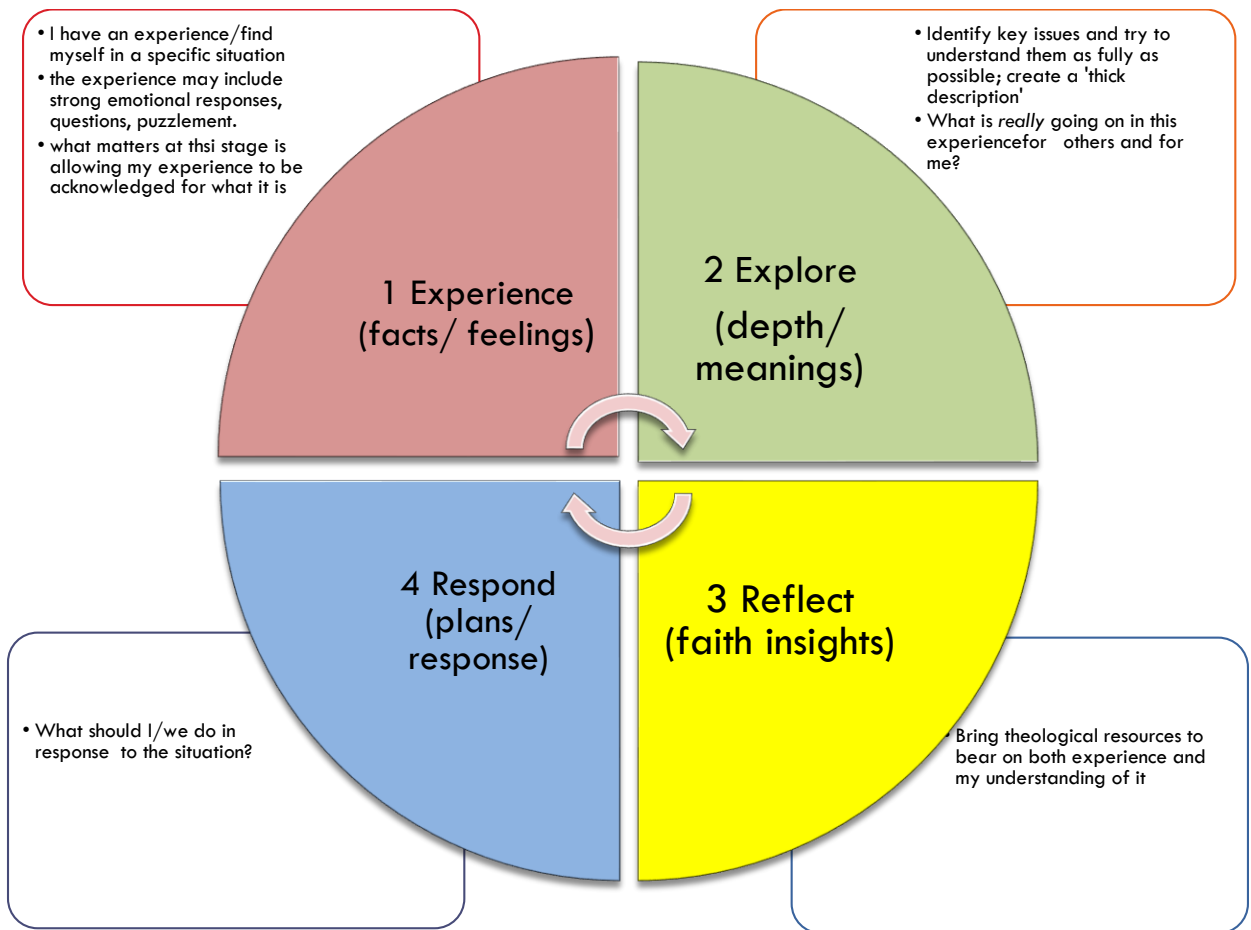**4.3   Theological Reflection and the 'Learning Cycle'**

In recent years a multitude of approaches to theological reflection have been developed and there is no single right way to do it; indeed, different methods can complement each

other very fruitfully e.g. journaling and action reflection groups. One of the most popular models for ministry is the cycle of action and reflection known as the 'Learning Cycle' or sometimes (in a ministry context) as the **'Pastoral Cycle'.**

Most versions of the Pastoral Cycle build on the work of David Kolb, who described education as a cyclical process with four stages: experience, reflection, conceptualisation, and experimentation. Graham, Walton and Ward summarise as follows: 'A concrete situation or experience generates observation and reflection, which is then tested out in the context of revised practice'. *Theological Reflection: Methods.* 2005. London: SCM Press.(p5).

The Learning Cycle has been adapted for theological reflection in a number of ways. **Laurie Green** (2009) has developed a *Doing Theology Spiral*, pointing out that the four stages of Experience, Explore, Reflect and Respond will lead to a New Situation which itself can generate a new cycle. Explore and Reflect have a distinctive meaning for Green, as he adapts Kolb's Learning Cycle for 'a new way to do theology'. 'Explore' means a rigorous analysis of the situation which may informed by disciplines such as statistics, sociology, history, psychology and anthropology. This may be described as forming a 'thick description' of the experience and its context, following the work of Clifford Geertz. 'Reflect' is to 'see how the Christian faith directly relates to the experience at issue' (p 21), using Scripture, liturgy, hymns and songs, creeds and great theological themes, etc. Critical reflection is intended to lead into action/ministry rather than just new ideas.

4.4 The pastoral cycle can be expressed diagrammatically as:

- I have an experience/find myself in a specific situation
- the experience may include strong emotional responses, questions, puzzlement.
- what matters at thsi stage is allowing my experience to be acknowledged for what it is

1 Experience (facts/ feelings)

- Identify key issues and try to understand them as fully as possible; create a 'thick description'
- What is *really* going on in this experiencefor others and for me?

2 Explore (depth/ meanings)

4 Respond (plans/ response)

- What should I/we do in response to the situation?

3 Reflect (faith insights)

Bring theological resources to bear on both experience and my understanding of it

What is absolutely crucial is that you do not jump too quickly from the experience to the response, and, in particular, that you do not miss out the theological stage of the cycle which is easy to do in our desire to make a decision and act. A vital dimension of good theological reflection in an ILG is **time** and the sessions are structured to give you time to use all 4 stages of the cycle without neglecting any.

5 Making a presentation at an Intentional Learning Group

5.1 The presentation process

- Each session contains brief guidelines for a themed case study
- Making a presentation has three parts:
  - i)   preparation of your 1200 word case study
  - ii)   the group meeting at which you present your case study and discuss it
  - iii)   using the feedback sheet from the tutor write up brief notes after the group meeting to record what you have learned from the group discussion,
- For your case study select an incident appropriate to the theme of the session which has been a **significant recent ministerial experience for you.** If you reacted at the time with surprise or emotion it is often a good indication that something is worth exploring.
- Try to choose a **small-scale incident** which you can explore in depth rather than a large or dramatic event. For example, it will usually be more helpful to reflect on a single comment made at a PCC or a pastoral visit than to attempt to work with a whole PCC meeting agenda or a number of visits. Choosing the incident carefully is probably the most important decision when it comes to producing a good, critical and insightful presentation that will help you to learn from your experience.
- If possible **choose an experience which is still 'live' for you** and to which you are still seeking to respond as effectively as possible rather than one which is completed. This will give the group the opportunity to engage with it as your conversation partners offering their insights to help you to decide what to do next There is no need to present a case study in which you found the 'right' or 'best' response, in fact this may close down your reflection and limit your learning.Living with the uncertainty and the open-ended nature of ministry may be more helpful.
- Write approximately 1200 words, following through the stages of the pastoral cycle of theological reflection. (See page 10 above for details of the cycle.)
- With such a small word limit it is important to keep your case studies clearly focused on a single topic or incident.
- Ensure that you maintain confidentiality by making your presentation anonymous e.g. by changing names of any people or places mentioned.
- All bibliographies are only indicative – please use other appropriate resources.
- Send a copy of your case study to your tutor **a week before the session at which you are due to present it**
- Your presentation of the case study should last around 10 minutes
- You may wish to use visual aids (e.g. text, maps or photos) to help members of the group gain a fuller understanding of the case study which you are presenting but **please do not use Powerpoint slides**
- After the session make notes of the discussion which followed your case study, reflecting on the learning which has resulted from your presentation, and any significant comments made by others; there is space on the Tutor feedback form for you to add your own further reflections. Keep your notes in your curacy file with the case study and the feedback from your tutor.

5.2 Some points to assist group learning when responding to a presentation

- develop the skill of listening attentively and asking open ended questions

- it's important that you discuss the case study rather than share anecdotes that distract from theological reflection so resist jumping in to tell the group about your own experience e.g. 'that's just like what happened to me when …'
- avoid giving the 'answer' to a case study e.g. 'what you need to do is,' 'what I would do is xx'
- be prepared to challenge others' views graciously or offer alternative insights
- be aware of the possibility of 'group think' and seek to resist it constructively
- don't be afraid to leave silence if time is needed to process information
- maintain confidentiality by not disclosing details of presentations outside the group

5.3 Intentional Learning Groups: Feedback

> *'Whether professionals have a chance to develop intuitive expertise depends essentially on the quality and speed of feedback, as well as on sufficient opportunity to practice.'*
> Daniel Kahnemann, (2011), *Thinking, Fast and Slow.* London: Allen Lane, page 241.

Good and timely feedback is one of the most powerful ways to develop reflective practice and so tutors will provide written feedback in response to each case study presentation and discussion using the *pro forma* provided. Tutors are asked to offer specific comment on how the presentation and discussion engaged with all four aspects of the pastoral cycle:

- Experience – how well was the specific experience presented?

- Exploration –was the experience analysed at depth?

- Reflection – how well did the curate reflect theologically on the experience?

- Response – was the curate able to articulate their response to the case study?

They will also comment on how the curate handled the group discussion of their case study.

Some helpful general guidance on giving effective feedback can be found at: https://www.psephizo.com/life-ministry/what-does-good-feedback-look-and-feel-like/

The Church of England support hub has a wide range of resources on many aspects of ministry: https://www.churchsupporthub.org/

6 Intentional Learning Groups: Session Outlines

IME 4: ILG Session 1. Vocation: Transition, Role and Identity

Aim: to explore early experience of the transition to ordained ministry and to relate that to your role and identity in the local church and wider community. It complements the central IME 4 session in September.

Learning Outcomes
Relates to: G Vocation and Ministry with the Church of England
And also to: D Personality and Character

Case Study Presentation for All Curates
At this first session **every curate** prepares a short 600 word case study in which you describe, explore and reflect theologically on **an experience which has been**

significant for you as you have started ordained public ministry and which has raised questions for you around your role and identity.

Some Key Reflective Questions
- How have you experienced the transition into ordained ministry? How has it *felt* being a public minister of the Church?
- How do your expectations match those of the congregation and of your ministerial colleagues?
- In what sense do you or should you 'inhabit a role'? How has being ordained affected other relationships e.g. with family, friends or colleagues at work? What challenges and / or opportunities has that presented?
- In the practice of your ministry, do you find yourself doing what you expected you would be doing before you were ordained? How does reality differ from expectation, and is your sense of calling affected by that?
- Which biblical or other theological images of ministry do you feel best fits your current practice of ministry? Is there one you are most comfortable with? How appropriate would that be in your present context, and how might you bring about that change?

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Brown, R., (2005) *Being a Deacon Today*. Norwich: Canterbury Press.
Cottrell, S, (2021) *On Priesthood.* London: Hodder & Stoughton. Chapter 2 & Chapter 8.
Harrison, J, & Innes, R, (2016). *Clergy in a Complex Age*. London: SPCK. Chapters 3 & 9.
Percy, Emma, (2014) *What Clergy Do, Especially When it Looks Like Nothin?.* London: SPCK.

Websites
'Discerning the Diaconate,' The Church of England Ministry Division: https://www.churchofengland.org/sites/default/files/2017-12/Discerning%20the%20Diaconate.pdf

IME 4: ILG Session 2. Accountability in public ministry

Aim: to explore public ministry and working alongside other ministers in order to understand how the transition to public ordained ministry involves the adoption of 'a life of visible self-giving' (The Ordination of Deacons)

Learning Outcomes
Relates to: G Vocation and Ministry with the Church of England
And also to: D Personality and Character
                 E Relationships

Case Study
Write a 1200 word case study in which you describe, explore and reflect on theologically a current experience from your pastoral ministry and the demands which were made of you during this experience.

Some Key Reflective Questions

- How far have you been aware of being a public representative of the church? How has this been different from your experience prior to ordination?
- What has it been like to be alongside and/or support people who are experiencing the joys or sorrows of life? How has this been a dimension of loving service?
- How has your ministry required you to develop loyalty towards lay and ordained colleagues?
- How in your experience so far have you seen the ministry of Christ as 'the pattern of your calling and your commission'?

Indicative Bibliography
Common Worship: The Ordination of Deacons https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-0
Guidelines for the Professional Conduct of the Clergy. Revised Edn. 2015. London: CHP.
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Harrison, J, & Innes, R, (2016). *Clergy in a Complex Age*. London:SPCK.Chapters 1 & 11.
Nouwen, H, (1989) *In the Name of Jesus: Reflections on Christian Leadership.* London: DLT.
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Pritchard, J., (2007). *The Life and Work of a Priest*. London: SPCK.

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https://www.churchofengland.org/sites/default/files/2017-12/Discerning%20the%20Diaconate.pdf

IME 4: ILG Session 3. Preaching

Aim: to explore your experience of preaching in the curacy parish, to reflect on the role of preaching in communicating the Gospel and to draw out different ways of communicating in varied liturgical and social contexts.

Learning Outcomes
Relates to: C Spirituality and Worship
And also to: A Christian Tradition, Faith and Life
                       B Mission, Evangelism and Discipleship

Case Study
Write a 1200 word case study in which you describe, explore and reflect theologically on an aspect of preparing, preaching and reviewing a sermon. Include in your study how the sermon related to the context in which it was preached, what you intended the sermon to do and its theme, and the response to what you said.

Some Key Reflective Questions
- How do you take account of biblical material, liturgical and social context and the needs of the hearers when preparing and preaching a sermon?
- What was the response to your preaching?

- How does your preaching differ in different liturgical contexts. E.g. Holy Communion, Service of the Word, adults, children, all-age, occasional offices, church, local community?
- To what extent is preaching part of the teaching and learning which are taking place in your parish and what are limits of preaching as effective communication?
- How does preaching affect, and how is preaching affected by, pastoral relationships?
- What is different about preaching online, practically and theologically?

Indicative Bibliography

Bruce, Kate, (2015.) *Igniting the Heart.* London: SCM Press.

Day, D., Astley, J, & Francis, L.J., (2005). *A Reader on Preaching*. Farnham: Ashgate.

Ryrie, Alec, (2019) '*How do you know the Bible is the Word of God?'* A lecture in which Ryrie draws on his deep knowledge of the C16 and C17 Reformations to explore how Protestants have understood the authority of the Bible. Ryrie is Professor of Church History at Durham University. Worth watching not just for this topic!
'https://www.youtube.com/watch?v=lUDe3v00fow

Ryrie, Alec, (2019) '*Two ways to use the Bible.'* The second of Ryrie's lecture on the Bible in Protestantism. A fascinating exploration of how Protestants have used the Bible.
https://www.youtube.com/watch?v=OmqEf6N_5eY

Taylor, Barbara Brown, (2013). *The Preaching Life: Living Out Your Vocation.* Norwich: Canterbury Press.

Resources

A sermon feedback sheet is available in the Curacy Handbook Part 3 Appendix 7 for use in giving developmental feedback on preaching.

Websites

The College of Preachers https://www.collegeofpreachers.co.uk/

Ian Paul's blog, *Psephizo*, has regular articles on preaching; a useful article and check list about what makes a good sermon from an evangelical perspective can be found at:
https://www.psephizo.com/preaching-2/what-does-good-preaching-actually-look-like/

His posts, *Can preaching Remain a Monologue?* and *What is the most important thing in preaching?* can be found at:
https://www.psephizo.com/preaching-2/can-preaching-remain-a-monologue/
https://www.psephizo.com/preaching-2/what-is-the-most-important-thing-in-preaching/

IME 4: ILG Session 4. Funeral and Bereavement Ministry

Aim: to explore the experience of ministering to the bereaved and conducting a funeral in order to deepen your understanding of the nature of funeral and bereavement ministry, the theological issues raised and the role of the minister.

Learning Outcomes

Relates to: C Spirituality and Worship
And also to: A Christian Tradition, Faith and Life

Case Study

Write a 1200 word case study in which you describe, explore and reflect on theologically aspects of preparing and conducting a funeral, including its liturgical, church and community context and your role as minister.

Some Key Reflective Questions
- What do you think people expect of you when you meet with them, and then prepare and conduct a funeral for a member of their family? How do you respond to these expectations?
- What do you say or do in the course of your pastoral encounter with the bereaved family and in the funeral itself to witness to the Gospel?
- How do you prepare the form of worship which you will use in the funeral, including responding to the family's requests?
- How do you understand theologically your encounter with the bereaved and the significance of Christian hope for those who have died? What theological meaning did you seek to convey through the funeral?
- How do you handle grief which touches on your own experience of loss and grief?

Indicative Bibliography
Atwell, R., (2014). *Peace at the Last: Leading Funerals well.* Norwich: Canterbury Press.
Billings, A, (2004) *Secular Lives, Sacred Hearts*. London: SPCK. Chapter 5. Reading this chapter will show how far and how fast some aspects of funeral ministry have changed in the past 20 years.
Miller, Sandra, (2018) *Life Events: Mission and Ministry at Baptisms, Weddings and Funerals*. London: Church House Publishing. (This is based on recent research on the role of occasional offices in mission.)
Rugg, J & Jones, S (2019), Funeral Experts by Experience. York: White Rose Research. http://eprints.whiterose.ac.uk/162914/1/FINAL_REPORT_Funeral_Experts_by_Experience.pdf This research report explores what helps families to experience a 'good funeral.'

Website resources
The national Church of England website at: https://www.churchofengland.org/life-events/funerals

IME 4: ILG Session 5. Baptism and Confirmation

Aim: to explore the experience of baptism ministry (and if appropriate confirmation,) including preparation, liturgy and follow up, and the significance of baptism policies for bringing people to faith and the role of the minister.

Learning Outcomes
Relates to: C Spirituality and Worship
And also to: A Christian Tradition, Faith and Life
                B Mission, Evangelism and Discipleship

Case Study
Write a 1200 word case study in which you describe and explore theologically an experience of being involved *either* in an infant baptism, *or* of preparing candidates for confirmation.

Some Key Reflective Questions
- As a minister of baptism how is this role shaped by your own theological understanding of baptism and the practice of the parish in which you serve?

- How do we respond appropriately to the understanding and expectations which families bring with their request for infant baptism?
- How do we help children, young people and adults, to come to faith and develop their faith as part of the Body of Christ?
- How do we draw church members into a ministry of welcome, support and preparation for baptism and confirmation?
- How does the re-affirmation of baptismal faith differ from baptism theologically and liturgically?

Indicative Bibliography

Billings, A, (2004) *Secular Lives, Sacred Hearts*. London: SPCK.

Brind, J., & Wilkinson, T., (2010). *Creative Ideas for Pastoral Liturgy: Baptism, Confirmation and Liturgies for the Journey*. Norwich: Canterbury Press.

Common Worship: Christian Initiation. (2006) London: CHP. Esp. Introduction and Commentary.

Maidment, P., Mapledoram, S., & Lake, S., (2011). *Reconnecting with Confirmation*. London: CHP.

Miller, Sandra, (2018) *Life Events: Mission and Ministry at Baptisms, Weddings and Funerals*. London: Church House Publishing. (This is based on recent research on the role of occasional offices in mission.)

Reiss, P, (2015). *Infants and Children, Baptism and Communion*. Cambridge: Grove Booklets.

Website resources

The national Church of England website at:
https://www.churchofengland.org/life-events/christenings ,
https://www.churchofengland.org/life-events/adult-baptism
https://www.churchofengland.org/life-events/confirmation

IME 5: ILG Session 1. Worship

Aim: to explore the experience of preparing for and presiding at Holy Communion following your ordination as priest, to deepen your theological and practical understanding of worship and your representative role in worship.

Learning Outcomes:

Relates to: C Spirituality and Worship
And also to: G Vocation and Ministry within the Church of England
                    A Christian Tradition, Faith and Life

Case Study

Write a 1200 word case study in which you describe, explore and reflect on theologically, an experience of preparing, presiding at and reviewing an service of Holy Communion, drawing out how you understood the setting and significance of the worship and your role as a minister.

Some Key Reflective Questions

- How does worship enable the divine initiative in Christ to be encountered and responded to by worshippers?

- What is our role as priests when we conduct worship and in what ways is it different from being a member of the congregation?
- In what way(s) are we public representatives as we conduct worship?
- How do the physical and social contexts of worship affect liturgy and your role as president?
- In what ways does online worship differ from face to face worship and how does this affect our role as ministers?

Indicative Bibliography
Burns, S., (2006). *SCM Studyguide to Liturgy*. London: SCM Press.
Cottrell, S, (2021) *On Priesthood.* London: Hodder & Stoughton. Chapter 8.
Earey, M., (2002). *Liturgical Worship: A Fresh Look, How it Works, Why It Matters*. London: CHP.
Guiver, G, 'Priest and Victim,' in Guiver G, *Priests in a People's Church.* London: SPCK.
Leach, J., & Leach, C., (2008). *How to Plan and Lead All-Age Worship*. Cambridge: Grove Books Ltd.
Thompson, R., (2006). *SCM Studyguide to The Sacraments.* London: SCM Press.

Website resources
The national Church of England website: https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources
Fresh Expressions: www.freshexpressions.org.uk
New Patterns for Worship:
www.churchofengland.org/prayer-worship/worship/texts/newpatterns.aspx
Praxis: www.praxisworship.org.uk

IME 5: ILG Session 2. Adult Faith Development and Nurture

Aim: to explore how adults may be helped to come to, and can be nurtured in, faith in a society where many have little or no knowledge of the Christian Scriptures or experience of Christian worship and discipleship.

Learning Outcomes:
Relates to: B Mission, Evangelism and Discipleship
And also to: A Christian Tradition, Faith and Life
                     C Spirituality and Worship

Case Study
Write a 1200 word case study in which you describe, explore and reflect theologically on your experience of adult faith nurture and development in your current parish context, identifying what does and doesn't work and why.

Some Key Reflective Questions
- How do we recognise and respond to the questions (e.g. relating to belief, discipleship and worship) which are raised by those who are setting out on their journey of faith?
- How do we support members of the congregation in exploring and deepening their Christian faith and its expression in their daily lives?

- How do we respond to, and work creatively with, the diversity of faith, life experience, educational and social backgrounds amongst those whom we serve?
- What is the role of members of the congregation in encouraging and nurturing those who are new to the faith, life and worship of the church? And how do we help them to understand this and equip them to carry it out?

Indicative Bibliography

Astley, J., (2002). *Ordinary Theology: Looking, Listening and Learning in Theology*. Farnham: Ashgate.

Cottingham, J. (2015) *How to Believe.* London: Bloomsbury. A demanding read by a leading philosopher which provides a rigorous defence of faith in today's world.

Hance, S, (2022) *Everyday Witness: a Journey of Sharing Faith.* Leader's Guide. London: CHP. A brand new resource to encourage and support faith sharing.

Hudson, N., (2012). *Imagine Church: Releasing Whole-Life Disciples*. Nottingham: IVP.

Lawrence, J. (2022) *How to Nurture a Faith Sharing Culture.* Coventry: CPAS

Slee, N., Porter, F., & Phillips, A., (2013). *The Faith Lives of Women and Girls*. Farnham: Ashgate.

Williams, R., (2014). *Being Christian*. London: SPCK.

Website resources

Alpha www.alpha.org
Christianity Explored www.christianityexplored.org
Jesus Shaped People https://jesusshapedpeople.net/
Lectio Divina www.lectio-divina.org
London Institute for Contemporary Christianity www.licc.org.uk
Pilgrim www.pilgrimcourse.org
The Start Course https://www.leadingyourchurchintogrowth.org.uk/
St Beuno's Ignatian Spirituality Centre www.beunos.com

IME 5: ILG Session 3. Leadership and ordained ministry

Aim: to explore the nature of leadership as an ordained minister, the theology of leadership, the challenges and opportunities of collaborative leadership and to develop awareness of one's own strengths and weaknesses as a ministerial leader.

Learning Outcomes:
Relates to: F Leadership, Collaboration and Community
And also to: B Mission, Evangelism and Discipleship
                    D Personality and Character

Case Study
Write a 1200 word case study in which you describe and reflect theologically on a recent experience in which you offered leadership, including your own awareness of your role as a leader. How has this experience shaped your own understanding of the nature of ordained ministry as leadership?

Some Key Reflective Questions
- What is the understanding and theology of leadership in your parish/team, and how does it relate to ministry as a deacon and priest?

- How are you exercising leadership as an ordained minister and how does it differ from leadership that you have exercised in other areas of work, professional or voluntary life? What are the joys and challenges of leading the church?
- What are you discovering about your strengths and weaknesses as a leader in ministry?
- How do you collaborate in leadership with lay and ordained colleague?
- How are you overseeing and nurturing others in their leadership?

Indicative Bibliography

Cherry, S, 'Giving Leadership,' in Harrison, J, & Innes, R, (2016). *Clergy in a Complex Age*. London: SPCK. Chapter 7.

Cottrell, S., (2008). *Hit The Ground Kneeling: Seeing Leadership Differently.* London: CHP.

Cottrell, S., (2021). *On Priesthood.* London: Hodder and Stoughton.

Lawrence, J., (2004). *Growing Leaders: Reflections on Leadership, Life and Jesus*. Abingdon: BRF.

Nash, J., Pimlott, J., & Nash, P., (2008). *Skills for Collaborative Ministry*. London: SPCK. Chapters 1, 3 & 6

Nouwen, H., (1989). *In The Name of Jesus: Reflections on Christian Leadership*. London: DLT.

Parkinson, Ian, (2021) *Understanding Christian Leadership.* London: SCM Press. (Also see the discussion between Parkinson and Ian Paul at: https://www.psephizo.com/reviews/good-christian-leadership-what-it-is-and-why-it-matters/)

Volland, M., (2015). *The Minister as Entrepreneur: Leading and Growing the Church in an Age of Rapid Change*. London: SPCK.

Western Simon,(2007) *Eco-leadership: towards a new paradigm.* At: https://www.academia.edu/605304/Eco_Leadership_Towards_a_new_paradigm

Western offers a radical critique of most modern styles of leadership training. Although not written from a Christian perspective he does emphasise the centrality of ethics and equal relationships of respect in leadership.

IME 5: ILG Session 4. Ministry with Children and Young People

Aim: to explore the significance and place of children and young people in the life of the church, and to reflect on what it is that makes us effective in organising and leading ministry among children and young people.

Learning Outcomes:
Relates to: B Mission, Evangelism and Discipleship
And also to: A Christian Tradition, Faith and Life
             E Relationships

Case Study
Write a 1200 word case study in which you describe, explore and reflect theologically on your experience of observing, organising or leading ministry amongst children and/or young people.

Some Key Reflective Questions
- How does an awareness of children's and young people's cultural context and their developmental needs have an impact on our ministry with them and on our way of being the church for them?
- How are current understandings of children's and young people's spirituality, spiritual styles, and models of faith development reflected in the materials and approaches used to nurture their Christian faith in your context?
- What, in practice, is the approach in your parish to ministry with children and/or young people?
- To what extent do you and the congregation recognise those who lead children's and young people's work as sharing in the ministry of the church, and how do you appoint, train and support them in their role?

Indicative Bibliography
Carter, M., (2007). *All God's Children: An Introduction to pastoral work with children*. London: SPCK.
Edwards, C, Nash, S & Hancock, S (2019), *Re-thinking Children's Work in Churches: A Practical Guide.* London: Jessica Kingsley.
Nye, R., (2009). *Children's Spirituality: What it is and why it matters*. London: CHP.
Collins-Mayo, S., Mayo, B., Nash, S., & Cocksworth, C., (2010). *The Faith of Generation Y*. London: CHP.
Csinos, D.M., (2011). *Children's Ministry that Fits: Beyond one-size-fits-all approaches to nurturing children's spirituality*. Eugene: Wipf and Stock.

Websites
Church of England website www.going4growth.org.uk
Diocese of Manchester website www.manchester.anglican.org/education/children
Messy Church website www.messychurch.org.uk
Godly Play website www.godlyplay.org.uk
CURBS (Children in Urban Situations) www.curbsproject.org.uk
Open the Book (presenting bible stories in schools) www.openthebook.net
The Children's Society www.childrenssociety.org.uk

IME 5: ILG Session 5. Pastoral Relationships

Aim: to explore the nature and dynamics of pastoral relationships in church and community settings, and to develop awareness of self and others, including the use and abuse of power, boundaries and issues around safeguarding.

Learning Outcomes:
Relates to: E Relationships
And also to: C Spirituality and Worship
               D Personality and Character

Case Study
Write a 1200 word case study in which you describe and reflect on a pastoral encounter or relationship which you have experienced recently which has raised significant questions for you about pastoral care, the nature of ministry or the importance of accountability in the church.

Some Key Reflective Questions

- What is pastoral care? How does it relate to the worship and mission of the church?
- What are the possibilities and the limits of the pastoral care that we can offer as individuals and churches?
- How do we establish and maintain appropriate professional boundaries in pastoral relationships, identify and avoid the mis-use of power and respond to inappropriate expectations of us?
- How do we exercise responsibility towards those who are vulnerable?
- How do we care for ourselves, our families and colleagues in the context of pastoral ministry and its demands?
- How can the encounters Jesus had with others as recorded in the gospels inform ministry today?

Indicative Bibliography

Guidelines for the Professional Conduct of the Clergy. Revised Edn. 2015*.* London: CHP.
Kelly, E., (2012). *Personhood and Presence*. Edinburgh: T &T Clark.
Lyall, D., (2001). *The Integrity of Pastoral Care*. London: SPCK Savage, S., & Boyd-Nash, J., Pimlott, J., & Nash, P., (2008). *Skills for Collaborative Ministry*. London: SPCK. Chapters 3, 8 and 9.
Nouwen, H. (1989) *In the Name of Jesus.* London: DLT.
Woodward, J., & Pattison, S., Eds., (2000). *The Blackwell Reader in Pastoral and Practical Theology*. Oxford: Blackwell Publishers.

IME 6: ILG Session 1. The Mission of the Local Church

Aim: to explore the ministry and mission of the local church in relation to the *missio Dei* and the context of the community in which it is set.

Learning Outcomes:

Relates to: B Mission, Evangelism and Discipleship

And also to: F Leadership, Collaboration and Community

                        G Vocation and Ministry within the Church of England

Case Study

Write a 1200 word case study in which you describe, explore and reflect on theologically, a specific experience of engaging with the *missio Dei* in relation to the parish/local community.

Some Key Reflective Questions

- How is the local church related to the community in which it's set?
- What are the realities of the local community and how can the mission of local church be appropriately informed by them?
- How does the local church offer people opportunities to learn about Christian faith, worship and discipleship?
- How well does the church express the Five Marks of Mission as aspects of the *missio Dei?*
- What are the challenges for you as a minister in seeking to engage in mission in the local community and how has your understanding of mission been shaped by them?

Indicative Bibliography

Baker, Jonny, (2021) *Pioneer Practice.* GETsidetracked.

Stephen Bevans & Roger Schroeder, (2011). *Prophetic Dialogue: Reflections on Christian Mission Today.* Maryknoll: Orbis Books.

Cameron, H., (2010). *Resourcing Mission: Practical Theology for Changing Churches*.

Memory, James, (2021) *Europe 2021: A Missiological Report.* Vista, London. Accessed at: https://static1.squarespace.com/static/5e3426c42a9bf131f7073b78/t/60f9a7f9f5726b31 c9ca1ede/1626974204040/Europe+2021+A+Missiological+Report.pdf A recent report which sets mission in the context of rapid social, economic and demographic changes in Europe; written from a clear evangelical perspective.

Morisy, A., (2004). *Journeying Out.* London: Continnum.

Wright, C, (2006) *The Mission of God: Unlocking the Bible's Grand Narrative.* Downers Grove: IVP.

Websites

Bevans, Stevens, *Mission Spirituality*, at:
https://www.youtube.com/watch?v=0Dw2q7dtUKw&t=20s

British Religion in Numbers www.brin.ac.uk

Church Mission Society https://churchmissionsociety.org/resources/

Church Urban Fund www.cuf.org.uk

The **Datashine** website is a very valuable source of local information drawn from the 2011 census www.datashine.org.uk/ It's now somewhat dated but still useful resource.

IME 6: ILG Session 2. Inter-Faith Engagement, Dialogue and Mission

Aim: to explore how we can represent the Church in mission in interfaith engagement and dialogue against a wider national and global context.

Learning Outcomes:

Relates to: G Vocation and Ministry within the Church of England

And also to: A Christian Tradition, Faith and Life

B Mission, Evangelism and Discipleship

Case Study

Write a 1200 word case study in which you describe, explore and reflect theologically on an experience of interfaith engagement and the opportunities and challenges which this raised for you in your context. How has this experience been shaped by and helped to shape your own theological views?

Some Key Reflective Questions

- How do you understand salvation in Christ and how does your response to this question shape your engagement with those of other faiths?
- How has your experience of those of other faiths changed you and shaped your theology?
- In an increasingly 'secular' society how can we engage mission with those who declare themselves to be of no faith? How should Christians be encouraging people of others faith to come to Christ?
- How can the local church be encouraged to engage with members of other faith communities in mission?

Indicative Bibliography

Lewis, P., (2007). *Young, British and Muslim*. London: Continuum.

Queshi, N., (2014). *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity.* Grand Rapids: Zondervan.

Rawlings, P.J. (2014). *Engaging with Muslims.* Cambridge: Grove

Thomas, David, (2015) *The History of Christian-Muslim Relations: can we learn anything?* Accessed at: https://www.youtube.com/watch?v=oTZq1p0zfxs

Wingate, A., (2005). *Celebrating Difference, Staying Faithful – How to Live in a Multi Faith World*. London: DLT.

Websites

Apologetics- A Christian-Muslim Dialogue and Apologetic www.answering-islam.org

Calendar of Festivals www.bbc.co.uk/religion/tools/calendar

Friendship First www.friendshipfirst.org

Church of England (Presence and Engagement) www.presenceandengagement.org.uk

Inter Faith Network for the UK www.interfaith.org.uk

Network for Inter Faith Concerns across the Anglican Communion NIFCON http://nifcon.anglicancommunion.org/index.cfm

The Christian-Muslim Forum - http://www.christianmuslimforum.org/

Shabbir Akhtar, Muslim Sects and Divisions. https://www.youtube.com/watch?v=xln6XqR8JWs

Leaman, O, Recent Developments in the Study of the Quran. A survey of past and current interpretations of the Quran. https://www.youtube.com/watch?v=R3xEGPcgzwc

IME 6: ILG Session 3. Preparing and leading meetings

Aim: to explore our role in preparing, leading and understanding meetings

Learning outcomes:
Relates to: F Leadership, Collaboration and Community
And also to: E Relationships
                       G Vocation and Ministry Within the Church of England

Case Study
Write a 1200 word case study in which you describe and reflect on a recent experience of leading/chairing a meeting which raised important issues for you about your role as a minister and your leadership skills e.g. setting and achieving aims, the use of authority and power, inclusion, group dynamics. This can be either an in-person meeting or an online one e.g. via Zoom.

Some Key Reflective Questions
- How do you understand your role as a minster when leading/chairing groups? Do you adapt your approach depending on your role in a group? E.g. chair, secretary, member
- What skills do you use to ensure you attend to both content (agenda, purpose) and process (planning, handling meeting, follow-up) effectively?
- How do you approach and lead different types of groups? E.g. APCM, PCC, staff teams, volunteer teams, school governors

- What helps or hinders groups you lead from being effective and accountable within the Body of Christ?
- How do you respond to challenges that arise in groups in ways that are theologically informed ? E.g. conflict, negativity, personal criticism, avoidance of difficult topics

Indicative Bibliography

Cottrell, S, (2021) *On Priesthood.* London: Hodder & Stoughton. Chapter 2: Servant.

Harrison, J., & Innes, R., (2016). *Clergy in a Complex Age*. London: SPCK.

Lencioni, Patrick, (2002) *The Five Dysfunctions of a Team.* San Francisco: Jossey-Bass. Wiley.

Nash, S, Pimlott, J & Nash, P, (2008) *Skills for Collaborative Ministry.* London: SPCK. Chapters 2, 3 & 8.

Nouwen, Henri, (1991.) *Creative Ministry*. New York: Image Books.

Web resources

Patrick Lencioni, (2013) *The Five Dysfunctions of a Team:*
https://www.youtube.com/watch?v=O5EQW026alY

Planning a meeting: the 40 – 20 – 40 principle: http://productivemag.com/14/how-to-make-your-meetings-magic

How to lead a Zoom PCC meeting. CPAS.
https://www.cpas.org.uk/sites/default/files/How%20to%20Lead%20a%20Zoom%20PCC%20Meeting.pdf

How to lead an effective meeting. Southampton University. Gives brief pointers for preparing and running a meeting:
https://www.southampton.ac.uk/~assets/doc/hr/How%20to%20lead%20an%20effective%20meeting.pdf

IME 6: ILG Session 4. Community partnerships

Aim: to explore how the local church can work with other groups and agencies which are in the community, in order to draw out the potential of such collaboration for Christian witness and mission.

Learning Outcomes:
Relates to: B Mission, Evangelism and Discipleship
And also to: G Vocation and Ministry within the Church of England
                F Leadership, Collaboration and Community

Case Study

Write a 1200 word case study in which you describe, explore and reflect on theologically, your experience of working with another group/agency, its staff and/or volunteers, in a project or on-going work in the local community. Draw out the significance for the church and the community of such collaboration.

Some Key Reflective Questions
- How do you understand theologically the church's involvement in community partnerships?

- How do we decide where clergy and the local church should direct their efforts, alongside other groups/agencies, in response to the local community?
- What responses do you encounter as result of being identified as a clergyperson and member of the Church when you engage with other groups/agencies?
- What benefits and challenges are there for lay church members in involving themselves in community action?
- How has the Church's involvement in the local community been affected by the Coronavirus pandemic?

Indicative Bibliography

Ballard, P.H., & Husselbee, L., (2007). *Community and Ministry: An Introduction to Community Work in a Christian Context*. London: SPCK.
Church Urban Fund: *Growing Good: Growth, Social Action and Discipleship in the Church of England. The GRA:CE Project Report.* 2020. London: Theos. Accessed at: https://cuf.org.uk/what-we-do/the-grace-project The Report makes a strong, research-based, link between social action projects, parish ministry and church growth.
Greenwood, R., (2000). *The Ministry Team Handbook: Local Ministry as Partnership*. London: SPCK.
Morisy, Ann, (2004) *Journeying Out* London: Continuum.

Websites

The Children's Society www.childrenssociety.org.uk
Christians Against Poverty www.capuk.org
Church Urban Fund: https://cuf.org.uk/
Greater Together Manchester http://greatertogethermanchester.org/

IME 6: ILG Session 5. Continuing vocation and transition

Aim: to explore the nature of our continuing vocation since ordination as deacon and priest and how we have sought to respond to God's call on our lives.

Learning outcomes:
Relates to: G Vocation and Ministry within the Church of England
And also to: A Christian Tradition, Faith and Life
                      C Spirituality and Worship

Case Study Presentation for All Curates
At this final session **every curate** prepares a short 600 word case study in which you describe, explore and reflect theologically on **a recent experience which has been significant for you** as you have completed three years as an ordained minister.

Some Key Reflective Questions
- Re-visit your ILG presentation for the very first meeting of your group. What is your response to it and what has changed since then?
- How would you describe your vocation today to someone who asked you what ordained ministry means to you?
- How has your vocation developed or changed since ordination?
- What surprises, struggles, disappointments or unexpected joys have there been on your journey?

- Looking back, what advice would you now have given yourself 3 years ago about ministry and/or your vocation?
- Looking ahead, what are your hopes or anxieties as a minister?

Indicative Bibliography

Billings, A., (2010). *Making God Possible: The Task of Ordained Ministry*. London: SPCK.

Cottrell, S, (2021) *On Priesthood.* London: Hodder & Stoughton. Chapter 2: Servant.

Guidelines for the Professional Conduct of the Clergy. Revised Edn. 2015*.*London: CHP.

Guiver, G., Ed., (2002). *Priests in a People's Church*. London: SPCK.

Harrison, J., & Innes, R., (2016). *Clergy in a Complex Age*. London: SPCK.

Nouwen, Henri, (1991.) *Creative Ministry*. New York: Image Books.

The Ordinal, Common Worship. Available at:

https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry#na

Percy, Emma, (2014) *What Clergy Do, Especially When it Looks Like Nothing?* London: SPCK.

7 Keeping a Reflective Journal

Many people find keeping a reflective journal invaluable as a resource to encourage the habit of theological reflection, both for ILG presentations and more widely. This is a professional journal which should remain private rather than enter the public domain. It will help you to absorb and develop the habit of reflecting theologically on your ministerial practice and be a resource for you when preparing case studies and completing appraisals during and at the end of curacy. Ensure that it is kept securely and that you do not breach confidentiality by referring to people, places or events by name. CPAS have produced a good, brief guide to how to keep a journal which can be found at:

https://padlet-uploads.storage.googleapis.com/518917236/47be8e6315936af6c04f92012a6487d0/CPAS_Brief_Guide_to_Journalling.pdf

Make regular journal entries
- at key times during each year of your curacy, e.g. Ordination, Lent, following through an area of pastoral work, running a project, gaining chaplaincy experience
- to reflect on a new area of ministerial experience e.g. conducting your first funeral
- to reflect on experience which has changed your practice and developed you understanding and skills
- to reflect on experience which has caused you to engage again with your sense of vocation, role and identity

Ministry Development Journal – Capturing Learning from a Ministry Event

The form below is designed to help you reflect systematically on your experience of ministry in order to help integrate learning and practice. It can be printed and used as it is, used as a template on your computer, or adapted to your own needs. You can find it at: https://www.manchester.anglican.org/curates *.*

Not all the questions will be relevant for every situation. This template is based on the model of 'Progressive Theological Reflection' outlined in Judith Thompson, *SCM Guide to Theological Reflection.* (London: SCM 2008, p 55-56).

Ministry Development Journal *pro forma*

Date & time:			

Experience: what was the event which you are working with?
Date / time: Location:
Nature of event:
Describe briefly what happened:
Describe your own role:
How did you feel about the event / your role within it?

Explore: what were the main issues / questions which this event raised?

Reflect: building a theological understanding
What insights from the faith tradition (e.g. from Scripture, theological writing, historic tradition) help to build a theological understanding of what happened?

Now return to the original situation
How do these perspectives change your initial understanding of the situation?

Respond: how might you change your response to this experience?

What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now?

Any other questions to note or follow up?

Books / resources to note

This relates to the following Learning Outcomes:

8 Supervision

8.1 Purpose of Supervision

'Pastoral supervision is a relationship between two or more disciples who meet to consider the ministry of one or more of them in an intentional and disciplined way… Pastoral supervision is practiced for the sake of the supervisee, providing a space in which their well-being, growth and development are taken seriously … providing a realistic point of accountability within the Body of Christ for their work. ' Leach, Jane & Paterson, Michael, 2015. *Pastoral Supervision: A New Handbook.* London: SCM Press.

This overall understanding of supervision can be expanded through the four constituent roles which Lamdin and Tilley identify for training incumbents as supervisors in their book *Supporting New Ministers in the Local Church.* London: SPCK. (2007, p.6), namely:

- **Manager** (managing the volume and quality of work, identifying tasks and defining areas of responsibility and accountability)

- **Educator** (educating with respect to the knowledge, skills and dispositions of ordained ministry)

- **Supporter** (supporting the curate, for example, in analysing a pastoral situation and identifying possible courses of actions and thinking through the decision-making process)

- **Mediator** (mediating with others on behalf of the curate, e.g. diocese, or signposting the curate to individuals or organisations which may be of benefit, e.g. chaplaincy opportunity or network of spiritual directors)

Together these four constituent roles of the training incumbent offer a rich description of pastoral supervision which is focused on the person, ministry and learning of the curate. In any supervision session the balance between these four will vary and over time change significantly as the curacy progresses.

Reflective questions which help to give theological and ministerial definition to pastoral supervision are:

- How was the presence of God discerned in this encounter or situation?

- What is happening to me and why?

- What is being learnt about the practice of ministry, practically and theologically?

The functions of supervision, the roles and responsibilities of the training incumbent and the reflective location and focus of pastoral supervision (the curate's learning and development) need to be expressed in a framework of regular supervision sessions and an agreed pattern of working within individual supervision sessions. Pastoral supervision sessions need to be clearly differentiated from staff/team meetings which may include other people and which are not focused on the learning and development of the curate. Within this understanding of pastoral supervision curate and incumbent are able to learn from each other and from the shared ministry to which they are committed within the incumbent's overall cure of souls.

8.2 Structuring and recording supervisions
Stipendiary curates will participate in at least 9 individual supervision sessions per year, and self-supporting curates will participate in at least 6 sessions per year; each session will last between one and a half and two hours. It is recommended that curate and incumbent agree an agenda for each supervision in advance so that both can prepare for the session.

A draft agenda should include:

- Main topics to be covered (outline of the agenda for the meeting)
- Review of significant learning from the previous session
- General review of the curate's work
- Review of specific aspect of the curate's ministry and development e.g. baptism ministry, preaching
- Record of decisions taken: what have curate and incumbent decided? who is taking responsibility for what in relation to ministry and training?
- Actions / agenda for next meeting: who will do what and when? what will be the focus of the next supervision?
- Curate's notes and reflection

The above draft agenda assumes that the incumbent will take responsibility for making a brief record of the meeting and that the curate will have the opportunity to add their

reflection or to represent a point which they wish to clarify or log (in the final section of the record). The record of a supervision session would need to be written up by the incumbent and passed on to the curate within a week in order that the curate could add their reflection within a reasonable timescale. The record of a supervision session is not something that either curate or incumbent would submit for assessment, but taken together the supervision records form a log of the curate's learning and development across the curacy and can be referred back to when preparing annual appraisals and completing assessment at the end of curacy. **Supervision records do not need to be included in the curate's End of Curacy File.** Below is a copy of a *pro forma* which is based on the above draft and which can be found on the diocesan website.

8.3 Resources for supervision

Books around supervision which training incumbents and curates may find helpful are:

Cherry, S., (2012). *Beyond Busyness: Time Wisdom for Ministry*. Durham: Sacristy Press.
Lambdin, K., & Tilley, D., (2007). *Supporting New Ministers in the Local Church*. London: SPCK. Chapters 1 & 2; Appendix 1.
Nash, J., Pimlott, J., & Nash, P., (2008). *Skills for Collaborative Ministry*. London: SPCK. Chapter 7.
Paterson, M., & Rose, J., (2014). *Enriching Ministry: Pastoral Supervision in Practice*. London: SCM.
Simpson, R., (2011). *Supervising a Curate: A Short Guide to a Complex Task*. Cambridge: Grove.

8.4 Record of supervision

This form is designed to enable the training incumbent to make a brief record of regular supervision meetings. Please feel free to adapt and customise the form to suit your particular needs and preferences. Using the template will help the supervision become more focused and purposeful. The completed record should be copied to the curate promptly for her/him to add their own comments and will become part of their Ministry File.

Curate		Supervising incumbent	
Date of supervision:			

Review of significant learning experiences from the previous supervision

General review of curate's ministry

Main topic covered during this session

Record of decisions taken, who will implement them and by when

Actions / agenda for next supervision meeting

Curate's notes / reflection

9   Formation and Assessment

9.1 National Formational Criteria (see Handbook Part 3, Appendix 1)

Formation and assessment are rooted in *the call of gift of God in Jesus Christ as we seek together to con-formed to the likeness of Christ who is the Head of the body.* All formation is therefore provisional until Christ is finally formed in our lives and we are 'changed from glory into glory.' Formation aims to weave together the strands of being, doing and knowing in the person of the minister, and in her or his practice of ministry. Assessment aims to discern the loving and self-giving pattern of Christ's calling in their weaving together in the person's ministry. The national criteria and learning outcomes for both formation and assessment, which are appended at the end of this handbook, are clustered in seven ministerial areas. They seek to integrate the three dimensions of ordained ministry: disposition (being), skill (doing) and understanding (knowing.) The criteria emphasise the primacy of disposition or Christ-like character and are a vocational tool. They are to be used to reflect on ministerial development and to enable curates to demonstrate their learning and development, at either assistant minister or incumbent level.

9.2 Purposes of assessment

There are a number of important reasons why assessment is carried out, summarised below:

- it supports and encourages an ongoing vocational journey under God
- it contributes to learning and enhances reflective practice
- it leads to the public affirmation and celebration of ministry
- it helps to identify areas of ministerial gift and build confidence
- it assists curates and dioceses in discerning skills and gifts so as to make appropriate appointments at the end of curacy. (In Manchester they also serve to ensure that the Bishop can have confidence in the clergy who hold his license, whether as SSM or SM.)
- it identifies areas in which further development and/or training are needed
- it assists curates and dioceses in demonstrating that appropriate training was given and competence demonstrated should a dispute arise or capability be questioned

Taken together they provide assurance to congregations that their clergy are well prepared for the challenges and responsibilities of ministry, and assurance to clergy that their vocation has been further tested and affirmed by the church leading to them having an appropriate and godly self-confidence. Good assessment should provide real encouragement to curates and training incumbents alike and should never be seen as an exercise in merely satisfying a set of externally imposed criteria.

9.3 Interim and Final Assessment

In the Diocese of Manchester formal assessment takes place at three key stages during curacy (see below). At each stage assessment will be based on a range of evidence including, self-appraisal, appraisal by the training incumbent, case studies presented in the Intentional Learning Groups and assessed by the Intentional learning Group Tutor. Final assessment will include these elements and a series of references at the end of curacy and will be gathered in a **curacy file** which the curate will submit to the IME 2 Officer towards the end of the curacy. **It is the curate's responsibility to maintain records of these assessments and to compile the curacy file from them for submission by the date set.**

Interim Assessment takes place in two stages at:

- 9 months (first year) This is based on the curate's self-appraisal and their training incumbent's appraisal, and their Examining Chaplain's report. These are sent to the Director of Vocations by the end of March and copied to the IME 2 Officer. (The appraisal forms are sent from the DoV's office in January of the first year and Examining Chaplains are notified to curates by the DoV's PA.)

- 20 months (IME 5) This is based on the curate's self-appraisal, their training incumbent's appraisal and their ILG Tutor's feedback and first year report, all of which are sent to the IME 2 Officer by the end of January. The IME Officer will then write a brief report to the curate, copied to the training incumbent and cohort bishop, highlighting areas to be covered during the remainder of the curacy and any areas for development. In many ways this is the most significant assessment point as it helps to confirm curates' development and ensure that any outstanding areas of experience are addressed prior to the Assessment at the End of Curacy.

Assessment at the End of Curacy (AEC)

The AEC is made by the IME 2 Officer and draws on three sources of information:
i) The curacy file (see pages 35 - 36)
ii) The curate's participation the IME programme
iii) A semi-structured conversation between the curate, the IME 2 Officer and either the relevant Area Dean or another experienced local minister. This will explore the curate's experience and understanding of ministry based on questions sent to them in advance.

For **stipendiary curates** Assessment at the End of Curacy (AEC) will take place at:

- Mid-point of the third year (IME 6.) This is based on the Curacy File, submitted to the IME 2 Officer by the first Friday in December in the third year of the curacy, and containing the sections listed below on page 35.

For **Ordained Pioneer Minister** (OPM) curates AEC will take place at:

- Mid-point of the fifth year. This is based on the Curacy File, submitted to the IME 2 Officer by the first Friday in December in the fifth year of the curacy, and containing the sections listed below on pages 34 - 35.

For **self-supporting curates** (OLM/SSM/MSE) AEC will take place at:

- towards the end of third, fourth or fifth year, according to the speed at which Formation Criteria are met and the Curacy File is completed. Assessment is based on the Curacy File, submitted to the IME 2 Officer by the last Friday in March in the third/fourth/fifth year of the curacy, and containing the sections listed below on pages 34 - 35.
- SSM/OLM/MSE curates should discuss the date on which they intend to complete AEC and submit their curacy file with the IME 2 Officer and their training incumbent in the second year of their curacy. THE IME 2 Officer will make the final decision about when they are in a position to fulfil the formational criteria and complete their curacy. They are often not in a position to fulfil all the criteria within 3 or even 4 years and need to be realistic about this. **They should not feel under any pressure to complete their curacy in less than five years.**
- Following the successful completion of their initial training period the Bishop will issue the curate with a new license and by agreement between the Bishop, the incumbent and the curate, the end of that phase or ministry may be marked by a

change of title to 'Associate Minister' or similar. While they remain as 'assistant clergy' in the context of a ministry team, the change of title reflects the end of the initial training period.

- **For all curates**: Curacy files should be submitted to the IME 2 Officer who will then write a brief report to the Bishop which will include a recommendation as to whether or not the curate has fulfilled the formational criteria. Following this the Bishop will write to the curate with his decision.

9.4 Ministry File

Curates should keep a Ministry File (in printed or electronic form) in which they gather records of their experience from their curacy, for example sermons, liturgies (worship and occasional offices), notes from meetings, preparatory material for bible study groups or assemblies, etc. This file will then form a resource which they can draw on when preparing for meetings of their intentional learning group, writing case studies and completing annual appraisals. They will not be asked to submit their Ministry File for assessment or share its contents with anyone else; it is a private collection of documents.

9.5 Curacy File

The curacy file forms a more formal record of the curacy and will be submitted to the IME 2 Officer in hard copy for assessment towards the end of the curacy. The process of Assessment at the End of Curacy (AEC) will be explained in the autumn of curates' third year.
It is the curate's responsibility to develop their Curacy File throughout the curacy and so it is important that they keep all relevant documents.

The file should be:
- In an A4 size ring binder
- With all documents printed on A4 paper
- Please **do not** put documents in plastic wallets or staple them together

The Curacy File should contain the following **in this order**:

1. A CV giving basic details of qualifications, employment, ministerial experience and training, dates of ordination and posts held since ordination (a *pro forma* is available on the Diocesan website)

2. Three self-appraisals from each year of your curacy (against the Formation Criteria) of up to 7 pages in length. Pages of appraisals should be numbered.

3. Three appraisals by your training incumbent from each year of your curacy* (against the Formation Criteria) of up to 7 pages in length. Pages of appraisals should be numbered. (* For SSM/OLM/MSE curates the three self-appraisals and three training incumbent appraisals should be for year 1, year 2 and the final year of your curacy.)

4. The curate's Examining Chaplain's report to the Bishop in IME 4 (this can be obtained from the Bishop of Manchester's PA, Linzi Watts, at Bishopscourt.)

5. The IME 2 Officer's report at IME 5. (Note: there is no report at IME 4.)

6. The curate's ILG case studies, feedback on them from the ILG Tutor and two end of year reports from the ILG Tutor in IME 4 and IME 5.

7. Any placement/chaplaincy self-reflections and supervisor's reports.

8. References (6 – 8 in number) from lay and ordained colleagues or others in key areas of your ministerial experience (e.g. members of ministry team, school head or class teachers, local councillors, Scout or Guide leaders, chaplaincy colleagues.) You can gather references during your curacy if you have worked closely with someone for a specific period of time (e.g. on placement.) One reference should be from a current churchwarden and one from an ordained colleague in the Mission Community. Referees need not be practising Christians. References should be no more than 1 - 1½ sides in length. Please use the *pro forma* reference form in the Handbook Part and on on the Diocesan website.

9. **OLM curates** should include their most recent Ministry Profile as agreed with their training incumbent and the PCC.

10. **MSE curates** should provide appropriate evidence of their workplace ministry from colleagues at work, whilst ensuring that professional boundaries are carefully observed. This may be either using the reference form or, on occasion, the Training Incumbent's AEC appraisal form. Please discuss with the IME 2 Officer at an early date how evidence of your 'secular' ministry can best be included in the AEC process.