

TIME 4-7
in the
DIOCESE
of
DURHAM
2008-9

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2. Agreed Learning Outcomes for Ordained Ministry	pp. 35-40
3. Diocese of Durham Working Agreement Form	pp. 41-50

For reference concerning the expectations of Training Incumbent:

4. Guidelines for Training Incumbents from the Hind Report	p. 50
5. Summary of Expectations for Training Incumbents in the Diocese of Durham	pp. 51-2

Other documents:

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Preface by Bishop Mark

Serving God and his world and church in the ordained ministry is as exciting a challenge as it ever was, and I'm delighted to see the energy that is being put into training and enabling people for this work today. This handbook gives you, in one convenient format, an outline of where your training will be taking you over the next four years, how to give your best to it and how to get the best out of it.

In particular, this handbook makes it clear that there are two main disciplines through which you will learn and grow and be ready for further work beyond a curacy. First, there is the vital matter of being supervised by your training incumbent. Following good practice in this will enable both of you to learn and grow together and work in a fruitful and creative partnership. Second, the diocesan IME 4-7 events are a vital part of this training in which you will not only have much to learn but also have much to give to the others in your year group. People come into ordained ministry from a wide variety of backgrounds, and it is wonderful to be able to share wisdom, insight and experience. You will be working in partnership with one another, with your training incumbents, with the Director of IME 4-7, and (at one or two removes) with me and Bishop Tom, and we hope that all these interlocking partnerships will be healthy and mutually beneficial.

All this makes it clear that collaborating and sharing with many very different people is an essential component of ministry in tomorrow's church. The Hind Report, *Formation for Ministry within a Learning Church* (2003), spoke of ministry taking place within a context where all God's people are called to grow in faith, deepen their discipleship, and learn to 'inhabit godly wisdom'. Ordained ministry comes from within this context and in turn contributes to it. In particular – and these are your main personal goals over the next few years – the church seeks ministers who, in the Report's words,

- 'Are firmly rooted in their love of God, discipleship of Jesus Christ, and dedicated to a deepening pilgrimage of faith in the Holy Spirit;
- Are passionate about the transformation of the whole created order into one that reflects the redemptive love of God;
- Are deeply committed to loving service in the Church as a sign and instrument of God's love for the world;
- Immerse themselves, with faithful obedience, in the Church's life of prayer and worship, and its critical engagement with Scripture and the Christian tradition;
- Are dedicated to bringing their gifts of leadership, pastoral care, worship and mission to the service of the Church through their calling to ordination.'

You might like to print these out and stick them up somewhere near where you pray privately, to remind you of the goals and to help you pray both for your own growth and work, and for your friends and colleagues, and for all involved in growing God's kingdom here in the Diocese.

Bishop Tom and I are delighted to think of you growing into the ministry to which you have been called. In the coming months we shall pray frequently for you as we ask you to pray for us.

With warmest good wishes,

+ MARK JARROW

Introduction: Initial Ministerial Education 4-7 in the Diocese of Durham

In the Diocese of Durham we are continuing to develop IME 4-7 in line with the national recommendations flowing from the 'Hind' report (*Formation for Ministry Within a Learning Church*, 2003), and *Shaping the Future* (2005), and in the context of growing collaboration with the Diocese of Newcastle: the Regional Training Partnership, comprising our two dioceses and other churches and training institutions in the North-East, will be operative from September 2009.

As we continue in Durham to align ourselves with the good practice identified nationally over recent years, things are changing for both curates and training incumbents. This year sees some significant changes to the training programme, with a larger number of events taking place, and in particular a much fuller "Year 7" programme for those in the process of transition into positions of responsibility.

This handbook is intended to make our current policy and practice as clear as possible, to help all of us who are involved to work well together in this shared project. It should provide clear reference points about what a curacy is intended to be and to achieve, and a ready source of all the relevant information about dates, people and policy. So do, please, read it!

I look forward to working with you over the coming year.

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SECTION 1

Context, Policy and Process: what is a curacy for, and how does it work in the Diocese of Durham?

Context: A Curacy in the Diocese of Durham

What is a curate?

It is important to appreciate the context of the curacy that you are serving (or – for training incumbents – in which you are supervising a colleague).

What is a curate? And what are curates meant to become?

There is some considerable variety and complexity here. Different kinds of ordained ministry are now being exercised: stipendiary ordained ministry (full and part-time) exists alongside a range of self-supporting ministries. These themselves vary, between Self-Supporting Ministry (SSM) with a parish focus, MSE, in which the focus of ministry is in the workplace, and Ordained Local Ministry.

Clergy inhabit a wide range of roles and carry out a range of tasks, at a time when even within the sphere of parochially-focussed ministry there are significant debates about what their priorities and aims should be. Our understanding of the pastoral and missiological task of the clergy is being worked out in the face of rapid change in society, testing economic realities, a decline in available stipendiary clergy, and a healthy theological questioning of the nature of the church, of mission, and of ministry within all this. So, the shape, content and character of the work of the ordained is under ongoing re-negotiation.

We are, then, a changing church in fast-changing times, and the development of ministry within a curacy and beyond is taking place in this context.

Ongoing learning:

One implication of this is that ordained ministry in the Church of England now clearly demands a commitment to lifelong learning and training: ministerial formation is never complete. Work done in IME 4-7 therefore seeks to enable clergy not only to learn and develop in certain necessary tasks and skills, to become *effective* practitioners, but also to grow as *reflective* practitioners: that is, clergy need to be able and willing to learn and develop not only for the three to four years of their curacy, but then throughout their ministry. The nature of ministry, and the demands upon and opportunities open to the ordained will go on changing. If one constant of the future will be change, learning to go on learning, becoming reflective by habit, will be a key skill.

This commitment to ongoing learning is a basic premise on which the IME 4-7 programme and the supervision of curates in their parishes is based.

Learning for particular roles:

A second premise is this: the roles that clergy take after curacies are not all the same, and an individual curacy should be planned between the curate and training incumbent with the end in mind. That is, if someone expects or hopes to move into a post of responsibility (incumbency or similar, as is usually the case for Stipendiary Ministers [SMs]) at the end of his or her curacy, the training planned over the time of the curacy needs to take this into account, and be a suitable preparation for this. If instead a continuing supporting role (usually the case for OLMs and most NSMs) is expected, then the often limited time available to gain experience and training should focus on the areas necessary for future tasks in this capacity.

The diocesan IME 4-7 programme is designed to support this process of training, but all individuals vary in past experience, future expectations and learning needs, hence the emphasis below on the careful planning of training between the curate and incumbent, expressed in the Training Plans that form part of each annual Working Agreement.

A clearer vision of the learning to be done:

Clarity about the specific roles we may inhabit in the future pushes us, then, to a sharper understanding of the training needed to prepare for these. This harmonises with the considerable time and resources spent in recent years by the Church of England in reviewing exactly what a curacy is meant to be and be for, and clarifying the kind of training that should therefore be provided. The Hind Report, *Formation for Ministry within a Learning Church* (2003) and *Shaping the Future* (2005) have provided clarity about what a curacy is meant to achieve in terms of learning and development, and the conditions that will enable to happen successfully. IME 4-7 in the Diocese of Durham is in a process of development, as we seek to apply the good practice outlined in these recent reports to our work here.

The approach to training events, and to the whole process of curates and incumbents working together, is being worked out with these contextual considerations and the good practice being recommended nationally in mind. In the following five pages, the whole process for curates and incumbents working together, and what is expected of each, is set out in summary form.

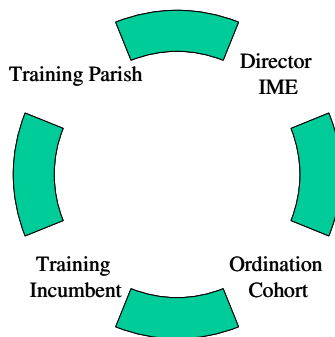
Curates and Training Incumbents: A Summary of Policy and Process

For a curacy to be rewarding and beneficial, everyone involved needs to be clear about what is expected of them. This is why the following points are set out, as straightforwardly as possible, to summarise the process of working as a curate or with a curate in the diocese; further explanation of some areas occurs in the relevant sections of the Handbook.

1. A Training Partnership

There is clearly a partnership involved in a curacy. Under the care and oversight of the Bishop of Durham and the Bishop of Jarrow (who is responsible day to day for most of the work in this area), there is a rich partnership between:

- the newly ordained minister him/herself,
- the training incumbent,
- the training parish,
- the Director of IME 4-7, and
- colleagues in the early years of ordained ministry – now in both the dioceses of Durham and Newcastle.



For IME 4-7 – indeed, for a curacy – to be the rewarding, enriching, learning experience that it should be, this partnership needs to be recognised and to be worked at well by all involved.

2. The Working Agreement and Training Plan

The Training Incumbent and Curate must enter into a Working Agreement, and review and revise this Working Agreement annually. Each year, an Annual Training Plan is made as part of the agreement. Copies of the Working Agreement, including this Training Plan, are to be sent to the Director of IME 4-7 and the Bishop of Jarrow by the end of September each year, please.

The form for this is provided in this handbook (pp. 41-50), as are important documents that should be used in formulating the agreement and Training Plan. Please note in particular the Church of England's 'Agreed Learning Outcomes for Ordained Ministry' (pp. 35-40), which should be used consciously by the curate and incumbent in shaping the Training Plan each year, and over the course of the curacy as a whole. The intention is that by the end of the three to four years of the curacy, the outcomes relevant for either a continuing supporting role or for moving onto a position of responsibility will have been achieved. It is up to the curate and incumbent together to plot the course of training within the curacy, as a whole and each year, specifically to achieve this end. It is important to emphasise that this involves significant discussion and planning, and will take time and thought.

Incumbents and curates should also look at the outline diocesan programme of IME 4-7 events (see pp. 17-19) to see when different areas are looked at centrally; this may be useful to you in deciding when to focus on certain areas of training within the curacy as a whole.

3. Diocesan IME 4-7 Training Events

Diocesan events for the training and support of curates complement the training and support that occurs locally under the supervision of the training incumbent.

Some events are for all curates, and are organised at evenings and weekends to try to make it possible for all to attend. The understanding is that SSMs, MSEs and OLMs will attend evening and weekend events unless circumstances make this impossible. Further events are (now) also arranged for SMs, during the working week. All NSMs and OLMs are very welcome to participate in these meetings, and encouraged to, if they are able to do so. This approach recognises that there is a need to provide greater central support to the professional training of those preparing for incumbencies, but that it would be impractical to arrange all of this at evenings and weekends.

Most events are now arranged on a Year Group basis (4, 5, 6, and 7), and most will involve training alongside colleagues from Newcastle. This anticipates the formal training collaboration of the dioceses through the North East Regional Training Partnership (RTP), which will be officially launched in 2009. Pages 20-23 below set out clearly the events for each year group, and which of these are for all clergy, and which for SMs (plus others who can and choose to attend).

It is important to be clear that participation in these training events is a requirement for all clergy in years 4-7. To support the involvement of curates in the programme, it is important that curates are kept free of all parochial commitments at times when training events are held, and it is expected that curates will regard IME 4-7 events listed in this handbook as prior commitments (as far as possible). This may seem a heavy-handed request, but the reason is simply that all individuals and parishes are very busy, and without a firm priority being made, the programme becomes untenable. This level of commitment to IME 4-7 events is necessary to make the programme viable and to make the possibility of those in early years forming supportive working relationships realistic.

Dates for all events are found on pp. 20-23:

Curates: please put them in your diary now,

Incumbents: please also now take note of these dates, and those for incumbents, pp. 24-5.

If you think that you will have difficulty in attending a specific event, please contact Rick Simpson as soon as you are aware of this to discuss this, and – where appropriate – to agree absence. Please do not leave this until a few days before the event. Curates should also discuss any potential absence from IME 4-7 events with your incumbent, please.

4. Ongoing Training, including IME 4-7 Events

Gathering for peer support and learning in early years is a vital part of ongoing ministerial formation, and constitutes a significant element of the training involved in a curacy. Time needs to be made available for participation in the programme, as part of an agreed amount of time agreed for explicit study/training activities overall. The Hind proposals suggest that full-time stipendiary curates should have an average of one day a week (= 15% of their time) for explicit study/training (including IME 4-7 events) and that SSMs should also have a clear agreement with their incumbents about the amount of time they will be involved in study/training activities.

Exactly how much time is to be allocated for this and how it is to be used must be agreed clearly between each curate and incumbent, and stated in the Working Agreement, please.

Can accredited studies / further degrees be pursued during the curacy years? The Bishop is clear that further degrees should not be pursued during Year 4. (The only exception to this is for those who have trained locally who wish to complete the Durham Diploma or Degree). Accredited courses may then be embarked upon in year 5, by agreement with both the incumbent and Director of IME 4-7. However, curates should be aware that the IME 4-7 budget does not contain funds to pay fees for MAs. The diocese has some money for grants towards more expensive training each year; applications for this should be made by the curate, with the support of the incumbent, to Stephen Cherry, via Rick Simpson.

If curates wish to take part in other training events, a basic grant is available to help towards these costs (£150 per annum); applications for this should be made by the curate, with the support of the incumbent, to Stephen Cherry, via Rick Simpson.

5. Training and other Meetings for Training Incumbents

The diocese provides opportunities for all training incumbents to develop their experience of and skill in supervision: it is an expectation that training incumbents will have recently taken part in a regional Supervision Skills course, or will do so early in the curacy (dates for forthcoming courses are on p. 25). Other training opportunities are also offered (see p. 25).

Twice a year training incumbents are asked to attend a meeting for communication, dialogue, the raising of relevant issues and the sharing of good practice. One of these meetings is held with Rick Simpson, one with the Bishop of Jarrow and Rick Simpson; there will be a clear focus to each meeting. The arrangements for these meetings are in the handbook on p. 24; please do put the relevant dates in your diary.

Training incumbents are also invited to attend one of the curates' training events with them each year (pp. 24-5 for these dates); the Year 4 joint meeting is important – please would incumbents make every effort to be there

The diocese recognises that the task being asked of training incumbents is significant, time-consuming and skilled. To minimise the risk of unhappy or unfruitful curacies, the expectations being placed upon training incumbents are now clearly set out by and discussed with the Director of IME 4-7 prior to any placement of a curate: no part of the IME 4-7 process should come as a surprise to a training incumbent, or be a matter of misunderstanding between an incumbent and the Bishop. The summary of expectations is found as Appendix 5 of this Handbook (see also Appendix 4 for national guidelines).

6. Supervision

A commitment to regular, structured supervision sessions must be part of the Working Agreement agreed by the curate and training incumbent. Please carefully note the detailed section on supervision below, pp. 14-16.

It cannot be stated too strongly or too clearly that:

- incumbents should meet with their curate for supervision regularly;
- supervision needs to be understood to be for reflection, learning, discussion, feed-back, and any necessary airing of concerns or difficulties, and needs to be clearly distinguished from the task-related business of a staff meeting;
- any concerns about the regularity of supervision or whether it is working well do need to be addressed early, and clearly, with some help from a third party if necessary.

7. Support beyond the parish

The Bishop requires that newly-ordained clergy should have a Spiritual Director to ensure that there is someone giving personal support and to whom the curate makes him/herself accountable. (In previous years, curates have been asked to also have a “Senior Friend”; this is no longer compulsory, but if fruitful relationships exist, please don’t feel the need to terminate them!)

8. Reports and Written Reflection:

Prior to their ordination to the priesthood, all deacons' incumbents will be asked by the Bishop to send him a report on their colleague’s progress and development. Guidelines are given to the incumbent. The wording of the Bishop’s letter may change, but as a guideline, the form used last year is included in Appendix 8 of this Handbook, pp. 60-62. It is good practice for this report to be discussed with the curate before it is sent to the Bishop, and the Bishop should be informed that such a discussion has taken place. The Bishop will ask for this report at some point after Easter, to be completed in May. However, it is important that, if the incumbent thinks that there are any significant issues to address, that these are raised and discussed with the curate well in advance, and before it is too late for things to be done to address them. If there are any issues which need attention, or where progress needs to be made, it is suggested that incumbents raise these clearly with curates within a supervision meeting early in the new year, and that clear targets for development are set.

Reports will be also be asked for at the end of Year 5 (interim) and Year 6 (full). The annual review of the Working Agreement and Training Plan between curate and incumbent should obviously inform the reports to a large extent.

From this year, curates are now asked, as part of this process of review and revision, to produce a Written Reflection on their learning over the year. The reflection should refer directly to the aims set out in the Training Plan and the experience gained in work agreed and carried out. Copies of the reflection need to be given to the incumbent, the Director of IME 4-7 and the Bishop of Jarrow (by June 30th, please). Guidelines for the Reflection are set out on p. 30.

9. The Duration of a Curacy

Stipendiary curacies last for a maximum of four years, and a minimum of three years. It is during the fourth year (IME 7) that the curate looks to move on. The Bishop of Jarrow will not support individuals moving prior to the completion of the minimum training period (years 4-6). SSM curacies will also be reviewed on the same timescale, with the next stage of ministry – whether in the same or a different licensed location – determined in Year 7.

10. Review of Curacy

There should be a review of each curacy at its end, to enable all involved to learn from the experience: there may be areas for the curate to reflect on; there may be ways in which the training incumbent can develop her/his skills; and there will be feedback to offer the Director of IME 4-7 about training events, support systems, and the diocesan approach to IME 4-7 in general. The simple proformas for curacy review are found in Appendices 6A and 6B (pp. 53-56).

11. Good Practice

The policy here is framed in the belief that a curacy should be an exciting, creative and stimulating experience, for the curate, the training incumbent and the parish. The call to ordained ministry is a huge privilege, and there is every reason that the first experience of exercising that ministry should be a very positive one.

The framework set out here also reflects a recognition, however, that there can be difficulties, and a determination to address these in a healthy way where they do occur. A curate and training incumbent work together closely, care greatly about the work they do, and hold strong beliefs about it. For these and other reasons, relationships can at times become strained. It is clear that a good working and training relationship in a curacy is possible, but not automatic, hence our emphasis on good practice – understanding mutual expectations, making an annual Working Agreement and Training Plan, meeting for regular supervision, etc. – in the diocesan policy explained in this Handbook. Experience shows that good curacies are founded upon such good practice, and that where significant problems arise, such practice usually not been observed. This Handbook gives clear guidelines for what the Diocese of Durham understands to be good practice. It is our firm belief that working within the framework of the diocesan policy outlined here will maximise the likelihood of a curacy being the positive experience that it should be for everyone involved, minimise the instances of problems arising within curacies, and provide a robust structure for enabling colleagues to resolve any difficulties they do experience.

It is the responsibility of the training incumbent to ensure that Working Agreements and Training Plans are made and used as the basis of regular, reflective, supportive supervision meetings. However, it is also the responsibility of the curate to register any concerns s/he may have, and to respectfully request that difficulties are discussed and addressed; if you are not happy, it is essential to address this. The Director of IME 4-7 is always available to curates and incumbents to discuss any issues or problems.

12. Constant Improvement

Our aspiration is continually to improve all aspects of training in the diocese, through feedback and dialogue. Rick as Director of IME 4-7 seeks and welcomes the considered reflection of both curates and training incumbents on the overall process and on individual elements of the programme.

SECTION 2:

The Working Agreement and Training Plan

The Working Agreement and the Purpose of the Curacy

You are asked to work together as curate and training incumbent to draw up a Working Agreement, with a Training Plan identifying specific areas and objectives. This document needs to be reviewed and revised annually. The DDO and Director of the Council for Ministry will also arrange to meet with each new curate and training incumbent during August (if possible), and questions about drawing up the first agreement can be discussed then.

The first Working Agreement is crucial because it sets out mutual expectations about work to be done, patterns of working, practical arrangements, etc. Experience shows that lack of clarity about these matters can leave conflicting assumptions and expectations, and these are often a major source of problems. At the beginning of the training relationship there is obviously a mutual reluctance to anticipate problems, and often an assumption that they can be handled as they arise. However, good will, sincerity and great commitment on both sides are not in themselves necessarily enough to ensure that a curacy is positive; for difficulties to be addressed well, clear parameters and expectations need to have been agreed from the outset. So please dedicate good time to discussing and agreeing this document. So, the process of agreeing this document – especially the first time – is demanding, but crucial to the success of the curacy as a period of training. It calls for:

- 1) a very clear understanding of what the curacy as a whole is meant to *do*, to achieve. A key document here is the Agreed Learning Outcomes for Ordained Ministry (pp. 35-40), taken from the Ministry Division document, *Shaping the Future*. This gives us criteria for the development of those newly ordained, a map for planning and reviewing progress within a curacy. The Working Agreement and Training Plan for each year need to be framed consciously in this context.
- 2) a clear understanding of the experience and strengths of the curate to date, and of the areas where further experience and development need to take place during the curacy, in order to achieve the Learning Outcomes.
- 3) clarity about what kind of ministry the curate is likely to go on to: training for a continuing supporting role is not identical to training for incumbency (the Learning Outcomes differentiate by adding a further column of aims for the latter).
- 4) the careful structuring and planning of training over the three to four years of the curacy in this light.

Much of the learning and experience within a curacy does of course happen along the way, during the normal pattern of parish life. However, behind this there needs to be a plan of when within the curacy certain areas of work and development will be focussed on explicitly. These are then specified each year in the Training Plan.

In summary, the work undertaken in a curacy needs clear and careful planning, with the goal of

training – including the kind of ministry that the curate is likely to be undertaking in the future – always held in mind. Drawing up the Working Agreement will involve you as incumbent and curate in discussing these issues at some depth, and that is important.

The Training Plan

The Training Plan needs to outline specific areas of training to be covered in the forthcoming year, on which the curate and incumbent agree formally.

Some areas of work will fall naturally into certain stages of the curacy: for example, for many, funerals will need to come early, and weddings in the second year. For others, it will be important to look ahead and decide when work may best be done in your particular context.

It may be advantageous if some planning coincides with when areas are to be covered in the diocesan programme of IME 4-7 events, and this is something to consider in making the plan. The overall structure of this programme is provided in advance (pp. 18-19) to help make this possible.

There may also be areas of training or experience that are not going to be readily available within the parish or through diocesan events; this needs discussion, and it may be that specific training courses are sought out, or that some experience in another context during the curacy would be useful. Curates and incumbents would need to agree any such “placement”, and should also discuss it with the Director of IME 4-7, but should be open to this possibility, to enable as rich an experience in the curacy as possible. The Director of IME 4-7 and the Bishop of Jarrow give strong support to the use of such a placement for an appropriate area of new experience.

The plan should also include areas of study that will be pursued, which will hopefully connect with practical experience and training. How much time overall will be allocated to study needs to be agreed (see pp. 7-8 above).

The plan, then, will provide a focus for training work undertaken with the help of the incumbent, and will have a major influence on areas of study and any additional training courses that will be pursued. In drawing up the training plan it is important:

- to be clear about the experience the curate gained prior to initial training;
- in this connection, to make of use the training profile received from the curate's theological college or course;
- to be clear about the focus of your ministry and the goal of training in this curacy: are you training for incumbency, or for some other role? What experience, then, must be covered over the first three years, and how will this be structured?
and
- to work consciously with the agreed Outcomes for Ordained Ministry (included in this handbook, pp. 35-40), which specify the skills and understanding to be developed over the course of a curacy.

Documents to use in drawing up the Working Agreement

The following documents are supplied in this Handbook as resources for in drawing up the Working Agreement:

1. Ministry Division guidelines (adapted), Appendix 1, pp.31-34. These give a useful overview of areas to be covered in the agreement.
2. The nationally agreed Learning Outcomes for Ordained Ministry, Appendix 2, pp. 35-40.
3. The Working Agreement proforma itself, Appendix 3, pp. 41-49. This should be worked on and agreed between the incumbent and curate, and signed. A copy should then be kept by each, and a further copy sent to the Director of IME 4-7 by the end of September each year. (This Handbook is sent out electronically as well as in hard copy, so you can cut and paste this to write your work agreement on computer.)

SECTION 4:

Supervision

The importance of supervision

An area of the agreement which needs to be emphasised in particular is that of supervision. Supervision sessions are vital. (The regional “Supervision Skills for Training Incumbents” is the one training event that the diocese insists incumbents participate in. Forthcoming dates are on p. 25, and updated news is always available from the Director of IME 4-7.) Where supervision fails, or is not regular, or is confused with other kinds of meeting, curacies can lose their focus and the appropriate forum for handling difficulties sensitively, clearly, and within safe boundaries is lost. A consistent feature of unhappy curacies is some breakdown of the kind of supervision that training incumbents are asked to provide. So: this section of the Handbook is important!

The purpose of supervision

It is possible to define supervision in a number of ways, and there are clearly different approaches to supervision deriving from various professions. This makes it all the more important to be clear about what is expected of supervision *in curacies*. We understand supervision as follows:

Person-related rather than task-related: supervision sessions between the curate and the incumbent should not be confused with staff or business meetings. Staff meetings focus on tasks; supervision focuses on the person, in particular, the development of the curate her/himself, with reflection on her/his work, experience and progress. This time needs to be understood clearly to be the benefit of the curate.

Here there should be ***reflection*** on the curate’s work, with the possibility of praise and constructive criticism within a safe space. Critique here should be understood mutually to be for the purpose of learning and development. Supervision should enable theological reflection to take place, fostering growth in understanding of the pastoral and missiological challenges that ordained ministry presents.

In supervision, ***development and progress can be discussed:*** the curate and incumbent can share perceptions about progress being made, both in general terms and in terms of goals agreed in the annual Training Plan. The Working Agreement, and the Training Plan within it, should be used as a clear reference point for supervision.

Discussing difficulties or problems: in this space there should also be the chance for the curate to air any concerns or dissatisfaction, and for the incumbent to raise issues that s/he is concerned about. Supervision is intended to be the clearly-boundaried, safe space, in which difficult discussions can be appropriately raised and conducted. It is the safety valve for the curate-incumbent relationship, through which any heat can be let out, rather than difficult discussions taking place in a wider staff meeting, or the vestry, or the vicar’s kitchen!

The practice of supervision

For this to work, supervision must be *regular*, and happen with *appropriate frequency*. For a SM, supervision should initially be weekly, though a less frequent pattern may be agreed later (suggested, no less than fortnightly). For SSM/MSE/OLMs the pattern will depend on available time, but again it must be regular, and should be no less frequent than every 4-6 weeks.

To achieve the purpose of supervision, it does need to be *clearly distinguished* from the task-related activity of a staff meeting, or a session with diaries and rotas. Of course, sometimes the boundaries of content will blur (e.g. “how will we do the family service better next time?” might be discussion both for a staff meeting and for reflection within supervision), but supervision needs to maintain its focus on reflection and learning. To enable this, some practical steps often prove to be important: if at all possible, the supervision meeting should be arranged at a separate time to the staff meeting. If one follows from the other, because of practical time constraints, it is helpful to signal the difference clearly by having a break, and moving to a different location.

Where should supervision take place? This needs to be agreed, and the curate and incumbent need to be happy with the location. It should be a place where the meeting will not be interrupted or overheard, and not a public room: again, the vicar’s or curate’s kitchen or sitting room is not appropriate, if spouses or children are going to be coming in and out; this will not enable the appropriate mutual attention, confidentiality or safety.

For *how long*? It is suggested that the meeting be for an hour to 90 minutes. Some curates and incumbents meet for longer, less frequently. If both are happy with this arrangement and good work is done, that is fine. However, infrequent longer meetings should not be imposed on the curate or incumbent by the other if that is not their preferred approach: more frequent, shorter meetings will be the more common pattern.

The *agenda* for the meeting should be agreed, and some particular focus for reflection (a recent event which the curate was involved in, a pastoral encounter s/he would like to discuss, perhaps using a verbatim account of an incident, etc.) may be chosen.

There should then be space within the meeting for both curate and incumbent to raise any *issues or concerns* they have. It should be clearly understood that this is the space in which such concerns can appropriately be raised, with an unembarrassed recognition that such discussions will at times need to happen.

Some simple *notes* should be made of the meeting, especially if any action is decided (something either the curate or incumbent will do, a goal or target for personal development, etc.). This note should be checked by both and agreed, to make sure there is clear mutual understanding of issues or action points. It should also be clear what the status of such notes is (e.g. confidential to the curate and incumbent, though may be drawn on to inform reports).

Planned dates should be honoured: supervision should only be rearranged in the most pressing of circumstances: if supervision is “for” the curate and his/her development, repeated rearrangement cannot fail but give a negative message about this being a low priority. (This is also not a task that should be delegated to another member of a team, unless there is good reason, there is explicit mutual agreement, and the interim supervisor has also been trained in the skills for the task.)

The skills of supervision

Obviously, for supervision to be positive, significant demands are made on the incumbent: s/he needs to listen; to be patient; to recognise that mistakes are learning opportunities rather than 'failures'; to care greatly about the curate's well-being and development; to praise and to encourage; to try to understand problems; to be ready to challenge, while aware of the possible power dynamics involved, and be careful not to bully; and to be ready to learn him/herself.

The skills and aptitudes here are complex, and this is why supervision skills training is made a priority. An incumbent who has not yet been to or is not booked onto a future Supervision Skills course should, please, contact Rick Simpson about this.

Just as there are great skills in supervising well, there are also skills to be learned and used in *being supervised* well. The curate needs to be open, ready to reflect, learn and change, and to acknowledge vulnerability and need as well as to seek affirmation. Defensiveness, unwillingness to reflect or be challenged, or indeed to be held accountable, on the part of a curate will prevent supervision being valuable.

Support and help

Clearly, much is asked of both curate and incumbent to make supervision fruitful, while supervision of this kind may be a new experience for one or both. There should be no pretence that this is an easy or simple task.

A very good resource, which both curate and incumbent would benefit from reading, is *Supporting New Ministers in the Local Church* by Keith Lamdin and David Tilley (SPCK, 2007), which is readily available through shops or online.

A curate and incumbent may need some support in establishing a fruitful pattern and process for supervision, and this is nothing to be embarrassed about. The Director of IME 4-7 is available to offer help or to try to find someone local who might do so. Curates and incumbents need to be ready to discuss supervision with one another if either is unhappy with its regularity, frequency or dynamics. It is the responsibility of the incumbent to ensure that the agreed pattern of supervision is held to, and to try to follow good practice; it is also a responsibility of the curate to seek to address this if there are problems. If resolution of difficulties is not easily achieved, or if the problems are not recognised by one party, it is most important that help is sought. Rick Simpson is available to both curates and incumbents, and Year Tutors are available to the curates, to discuss this. But please do not leave problems here unaddressed.

Supervision during a Vacancy

If a training incumbent leaves the parish during the curate's training, interim arrangements have to be made. The diocese tries hard to avoid this happening, and incumbents are asked to commit to stay to train a curate when considering the request to receive one. However, should this occur, it is important to ensure that continuing support is arranged. In any such cases, the Bishop of Jarrow and the Director of IME 4-7 will liaise with the departing incumbent and curate in planning suitable interim supervision.

SECTION 4:

Events and Meetings

4.1 The IME 4-7 Programme

The bulk of training at the IME 4-7 stage takes place in the parish, under the guidance of the training incumbent. Observation, practice and constructive reflection with the training incumbent are the main 'content' of a curate's training.

Diocesan IME 4-7 events are also arranged by the Director of IME 4-7. These events provide opportunities for training in specific areas, to supplement the ongoing work at parish level. They also enable those in early years to build relationships with one another for mutual support and learning. It is very important that curates have this opportunity, and all the more so as we learn better how to work collaboratively.

Those in early years are therefore expected to make training events a priority not only for their own benefit, but also for that of their colleagues. (If you have particular experience in an area to be covered by the programme, please see that as an opportunity to be a resource to the group, not as a reason to not be there!) If you think that you will have difficulty in attending an event you are expected to be at, please contact Rick Simpson as soon as you are aware of this to discuss it. I am always ready to talk, and I am really very reasonable! But please don't leave this until a few days before the event: dates are provided well in advance to allow for careful planning and to maximise attendance, so . Curates should also discuss any potential absence from IME 4-7 events with your incumbent, please.

Additional information will be sent ahead of some (but not all) events, but please always assume that an advertised event is taking place unless you are told otherwise, and if you in any doubt about arrangements, do contact me. To hold down the otherwise very large expense of administration and postage as much as possible, most communication about IME 4-7 events is electronic, but e-mails do go astray, so if in doubt, ask.

The programme this year is significantly different from that in recent years; there will still be a diocesan Residential for all in Years 4-6, but most events now being undertaken in year groups (4, 5, 6, and 7). Some of these events are for all curates, others are for SMs plus others able to attend. Most year group events are also to be shared with colleagues at the same stage from the Diocese of Newcastle.

The pages below gives details of events, the location of venues used, and travel expenses.

Please look at the list of events for your year, and ***put the dates into your diary now***.

4.2 IME 4-7 – an overview of the four years

It is hoped that having a sense of the programme content over the whole four years ahead will be of use to both curates and incumbents, and may help in deciding when to work on certain areas together, at a time when the diocesan programme will also be touching on similar issues. The programme may not be identical to this in future years, but it is intended that this structure will be largely followed; looking at the full list of events for all four years will therefore give a good idea of likely events in future years, but a summary also follows at this stage:

Year 4 – Induction and Transition

An emphasis on the transition into ordained ministry, and upon getting to know other curates in the Diocese and others in the Year Group in both dioceses.

Main areas covered by events (some at evenings/weekends, some in the working week):

- Induction into the diocese
- Establishing a good pattern of supervision with the Training Incumbent
- Understanding shared ministry
- Ministry in schools / collective worship
- Occasional offices and the mission of the church (1): funerals / bereavement.
- A preaching workshop
- Preparing to preside - evening

Year 5 – Mission in Context

Main areas covered by events (some at evenings/weekends, some in the working week):

- Mission in different parish contexts / context and culture / strategies for local mission
- Worship and mission
- Music and mission / working with church musicians
- Occasional offices and the mission of the church (2): weddings and welcome
- A preaching / apologetics workshop

Year 6 – Leadership and Change

Main areas covered by events (some at evenings/weekends, some in the working week):

- Leadership style
- Shared ministry and leadership
- Occasional offices and the mission of the church (3): baptism policy and practice
- Leading positive processes of change
- A preaching / apologetics workshop
- Moving on – preparing for the end of curacy

Year 7 – Towards Incumbency / Responsibility

An emphasis on preparing for / adapting to having responsibility for or within parishes; legal and administrative essentials; and learning to enable, train and manage others.

The course will also be offered to those in Year 8/9 who have may have missed this stage in training through the time when they moved, and by those shifting from NSM into stipendiary ministry / posts of responsibility.

Main areas covered by events (held in the working week):

- Church structures and administration; chairing PCC; church representation rules (
- Marriage law marriage preparation
- Buildings, faculties, the DAC, etc.
- Churchyards, and employing staff
- Supervising others and working with volunteers
- Stewardship, giving, etc.
- Helping others develop in ministry
- Church audit / healthy church
- Support in ministry: sustaining networks

4.3 Events for Year 4 Curates (ordained deacon 2008):

In bold, for all Year 4 curates.

In normal type, for all Year 4 stipendiaries; SSMs/MSEs/OLMs are very welcome, but please tell me if you are coming.

Tues. 15th July 2008, 6.30 pm - 10.00 pm - **IME 4-7 worship & party for all curates**
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

Thurs. 11th Sept. 2008 6.30 pm - 9.00 pm - **Year 4 Introductory Meeting**
Carter House, Pelaw Leazes Lane, Durham, DH1 1TB

Thurs. 18th Sept. 9.30 am - 4.00 pm - "Liquid Mass" liturgical day (Years 4-6)
Durham Cathedral

Mon. 6th Oct. 2008 7.30 pm - 9.30 pm - **Year 4 evening, with Training Incumbents Supervision and Working Together**
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Fri. 14th (6.00 pm) - Sun. 16th (2.00 pm) Nov. 2008 - **Durham Residential (Years 4-6)**
Ushaw College Conference Centre, near Durham, DH7 9RH

Tues. 9th Dec. 2008, 12.00 noon - 3.00pm - Reflecting on Funerals (Year 4)
St. Columba's Church, West View, Wideopen, Newcastle, NE13 6NH

Mon. 12th Jan. 2009, 10.00 am - 4.00 pm - Embodying the Word: Preaching Day (Year 4)
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Sat 31st Jan. 2009, 9.30 am - 1.00 pm - **Schools Work (Year 4)**
Newcastle Church House, North Shields, NE29 6HS

Fri. 24th (6.00pm) - Sun. 26th (2.00 pm) April 2009 - **Durham Residential (Years 4-6)**
Ushaw College Conference Centre, near Durham, DH7 9RH

Sat 9th May 2009, 9.30 am - 1.00 pm - **Shared Ministry (Year 4)**
Newcastle Church House, North Shields, NE29 6HS

Thurs 4th June 2009, 7.00 pm - 9.30 pm - **Preparing to preside (Year 4)**
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Tues. 13th July 2009, 6.30 pm - 10.00 pm - **IME 4-7 worship & party for all curates**
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

4.4 Events for Year 5 Curates (ordained deacon 2007):

In bold, for all Year 5 curates.

In normal type, for all Year 5 stipendiaries; SSMs/MSEs/OLMs are very welcome, but please tell me if you are coming.

Tues. 15th July 2008, 6.30 pm - 10.00 pm - IME 4-7 worship & party for all curates
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

Thurs. 18th Sept. 9.30 am - 4.00 pm - "Liquid Mass" liturgical day (Years 4-6)
Durham Cathedral

Sat. 18th Oct. 2008 9.30 am - 1.00 pm - Mission in Context (Year 5)
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Fri. 14th (6.00 pm) - Sun. 16th (2.00 pm) Nov. 2008 - Durham Residential (Years 4-6)
Ushaw College Conference Centre, near Durham, DH7 9RH

Mon. 1st Dec. 2008, 7.15 pm - 9.30pm - Mission and Worship (Year 5)
Venue TBA

Wed. 28th Jan. 2009, 12 noon - 3.00 pm - Reflecting on Weddings (Year 5)
St. Columba's Church, West View, Wideopen, Newcastle, NE13 6NH

Sat 28th March 2009, 9.30 am - 1.00 pm - Worship, music & mission
(Year 5; incumbents invited)
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Fri. 24th (6.00pm) - Sun. 26th (2.00 pm) April 2009 - Durham Residential (Years 4-6)
Ushaw College Conference Centre, near Durham, DH7 9RH

Thurs. 14th May 2009, 10.00 am - 4.00 pm - Crafting a Sermon: Preaching Day (Year 5)
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Tues. 13th July 2009, 6.30 pm - 10.00 pm - IME 4-7 worship & party for all curates
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

4.5 Events for Year 6 Curates (ordained deacon 2006):

In bold, for all Year 6 curates.

In normal type, for all Year 6 stipendiaries; SSMs/MSEs/OLMs are very welcome, but please tell me if you are coming.

Tues. 15th July 2008, 6.30 pm - 10.00 pm - IME 4-7 worship & party for all curates
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

Thurs. 18th Sept. 9.30 am - 4.00 pm - "Liquid Mass" liturgical day (Years 4-6)
Durham Cathedral

Sat. 4th Oct. 2008 9.30 am - 1.00 pm - Leadership Style? (Year 6)
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Fri. 14th (6.00 pm) - Sun. 16th (2.00 pm) Nov. 2008 - Durham Residential (Years 4-6)
Ushaw College Conference Centre, near Durham, DH7 9RH

Thurs. 27th Nov. 2008, 10.00am - 1.00pm - Baptism Policy and Practice (Year 6)
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Tues. 13th Jan. 2009, 7.30 - 9.30 pm - Shared Ministry and Leadership; incumbents invited (Year 6)
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Wed. 11th Feb. 2009, 10.00am - 1.00pm - Leading Positive Processes of Change (Year 6)
Newcastle Church House, North Shields, NE29 6HS

Mon. 23rd Mar. 2009, 10.00am - 4.00pm - Sermon Structures & Strategies: Preaching Day (Yr 6)
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Fri. 24th (6.00pm) - Sun. 26th (2.00 pm) April 2009 - Durham Residential (Years 4-6)
Ushaw College Conference Centre, near Durham, DH7 9RH

Wed 10th June, 2009, 7.30 - Moving On (Year 6)
Bishop's House, Ivy Lane, Low Fell, Gateshead

Tues. 13th July 2009, 6.30 pm - 10.00 pm - IME 4-7 worship & party for all curates
St. Brandon's Church, Brancepeth, then Brancepeth Rectory, DH7 8EL

4.6 Events for Year 7 (ordained deacon 2005):

It is an expectation that Year 7 SMs will attend the full IME 7 course, which is designed to help prepare and/or support the transition into taking on responsibility for parishes. Much of the content will be highly relevant for SSMs/MSEs/OLMs, who are warmly invited, if able to attend; please tell me if you are coming. The programme is also open to any who have recently made the transition into a post of responsibility (Year 8/9).

Party and optional event:

Thurs. 17th July 2008, 6.30 pm - 10.00 pm - IME 4-7 worship & party for all curates
Holy Cross Church, Fenham, Newcastle, then
The Vicarage, 16 Whittington Grove, Fenham, NE5 2QP

Optional event:

Thurs. 18th Sept. 9.30 am - 4.00 pm “Liquid Mass” liturgical day, Durham Cathedral. *Year 4-6 stipendiaries are attending; if you would like to come, I will be asking for numbers in late July.*

The IME 7 Course:

A sandwich lunch is included in all the following events:

Thurs. 11th Sept. 2008, 10.00 am - 2.00 pm,
Session 1: Introduction / Structures, charring PCC, church rep. rules (legal issues 1)
Newcastle Church House, North Shields, NE 29 6HS

Mon. 13th Oct. 2008, 10.00 am - 1.00 pm
Session 2: Marriage law (legal issues 2) and marriage preparation
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Wed. 19th Nov. 2008, 11.30 am - 2.00 pm,
Session 3: Buildings, faculties, the DAC, etc. (legal issues 3)
Newcastle Church House, North Shields, NE 29 6HS

Wed. 3rd Dec. 2008, 11.30 am - 2.00 pm
Session 4: Churchyards, and employing staff: (legal issues 4, 5)
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Wed. 14th Jan. 2009 11.30 am - 2.00 pm
Session 5: Supervising others and working with volunteers
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Wed. 4th Feb. 2009, 11.30 am - 2.00 pm,
Session 6: Stewardship, giving, money!
Newcastle Church House, North Shields, NE 29 6HS

Mon. 9th Mar. 2009, 11.30 am - 2.00 pm,
Session 7: Helping others develop in ministry
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Wed. 22nd April 2009, 11.30 am - 2.00 pm,
Session 8: Church audit / healthy church
Newcastle Church House, North Shields, NE 29 6HS

Wed. 13th May 2009, 11.30 am - 2.00 pm,
Session 9: Support in ministry: sustaining networks
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

4.7 Meetings and Training for Training Incumbents

There are three areas here:

1. dates for **meetings for training incumbents** of curates in Years 4-6. Please put these dates in your diary now, and please do regard them as a commitment.
2. one date for each year group of **an IME training event** when you are invited to attend along with your colleague. The Year 4 event is important – please make this a priority.
3. other **training** offered to training incumbents in the diocese and the region. If you have not yet been able to attend a Supervision Skills course, please make this a high priority.

1. Meetings for Training Incumbents of Curates in Years 4-6:

The training incumbents of curates in years 4, 5 and 6 are asked, please, to come to a short meeting twice a year (usually over lunch). These occasions give an opportunity for discussion with colleagues and with the Director of IME 4-7, and for the integration of work done in the parish with diocesan IME 4-7 events. The meetings provide an important channel for two-way communication, and are the main medium through which all involved can reflect on and improve work with curates in the diocese.

Year Four (those whose colleagues were ordained deacon in 2008)

Monday 8th September 2008, 12.30 – 2.00pm – lunch provided (Crossgate Centre)

Focus: establishing good working patterns; Work Agreements and Training Plans

Monday 9th February 2009, 12.30 – 2.00 pm – lunch provided (Bishop's House, Low Fell)

Focus: pre-priesting reports

Year Five (those whose colleagues were ordained deacon in 2007)

Monday 15th September 2008, 12.30 – 2.00 pm – lunch provided (Bishop's House, Low Fell)

Focus: reflection on first year; revising the Training Plan; personal training needs

Monday 16th March 2009, 12.30 – 2.00pm – lunch provided (Crossgate Centre)

Focus: using a placement?

Year Six (those whose colleagues were ordained deacon in 2006)

Tuesday 9th September 2008, 12.30 – 2.00pm – lunch provided (Crossgate Centre)

Focus: being clear about remaining training needs; making the most of Year 6

Monday 8th June 2009, 12.30 – 2.00 pm – lunch provided (Bishop's House, Low Fell)

Focus: moving on; evaluation of curacy

2. One IME training event which you are invited to attend along with your colleague:

Year Four

Mon. 6th Oct. 2008 7.30 pm - 9.30 pm - Year 4 evening, with Training Incumbents:

Supervision and Working Together: *please try to make this meeting a mutual priority*

Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Year Five

Sat 28th March 2009, 9.30 am - 1.00 pm - Worship, music & mission
St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Year Six

Tues. 13th Jan. 2009, 7.30 - 9.30 pm - Shared Ministry and Leadership
Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

3. Training offered to Training Incumbents:***Supervision Skills Courses:***

The following dates for the regional courses, all running from 12.30 p.m on the first day until 2.00 p.m. on the third, are as follows:

Supervision Skills for Incumbents with Stipendiary Colleagues:

26th – 28th November 2008, Parceval Hall, near Skipton, North Yorkshire

3rd – 5th March 2009, Wydale Hall, near Scarborough, North Yorkshire

6th – 8th October 2009, Whirlow Grange, Sheffield

Supervision Skills for Incumbents with Non-Stipendiary / OLM Colleagues:

8th – 10th October 2008, Whirlow Grange, Sheffield

19th – 21st May 2009, Parceval Hall, near Skipton, North Yorkshire

24th – 26th November 2008, Shepherd's Dene

If you would like further details, contact Rick; I will send you the appropriate form. Send this to Ripon and Leeds Diocese (details on the form) to book. Please note two things: you need to fill in, and sign and send the form, even if I have booked you a provisional place. Do not send them any money; they will bill me for all the places we use, and I will settle this direct.

Listening skills and giving feedback, and training a colleague in preaching

Leaders: Rev Michael Beck, Principal of Durham Readers Course, Mrs Alison Moore, Pastoral Care & Counselling Advisor, Durham Diocese, & Rev Rick Simpson, Director of IME 4-7

This day course is offered on two dates:

Wednesday 29th April 2009, 9:45 a.m. – 4.00 p.m. (including lunch), Church House, Newcastle

Wednesday 3rd June 2009, 9:45 a.m. – 4.00 p.m. (including lunch), St. Brandon's Church, Brancepeth, near Durham

If you would like to enrol for either, please contact Rick Simpson.

4.8 Directions to Venues

1. Carter House, Pelaw Leazes Lane, Durham, DH1 1TB

To get to Carter House by car it is necessary to be heading west, down the hill, on Leazes Road, the main road into Durham from the A1 / A 690 and Gilesgate. (If coming from the west side, go up to the Gielsgate roundabout and come back on yourself.) Take the slip road left and take the second left to Carter House. To leave, take the slip road back up to Leazes Road, where it is necessary to turn left.

2. Crossgate Centre, Alexandria Crescent, Durham, DH1 4HG

Directions by car: the Crossgate Centre is off Crossgate, a one-way street west of the centre of Durham. This is accessed most easily taking Sutton Street west out of Durham, and turning left onto Allergate. At the end of Allergate, turn sharp right onto Crossgate (one way). Just before the crossroads at the end of the road there is a right hand turn which leads to St Margaret's Health Centre (on the left) and then to the Crossgate Centre (also on your left). There is limited parking at Crossgate for Durham Diocese (between 5 and 9 places for Durham Diocese). There is also street parking on Allergate and Crossgate, c. 60p an hour.

Public Transport: the Centre is a walk-able distance from Durham Bus Station and the Railway Station.

Access: during the day, find the main entrance, sign in, and take the door on your left, then turn right and go immediately left; head down the corridor and keep on going through doors in front of you until you find the meeting rooms. In the evening, the side entrance directly into the Training Room will probably be the entrance point.

3. Newcastle Church House, North Shields, NE29 6HS

Directions by car: Church House is about a mile from the north entrance to the Tyne Tunnel, easily accessed from the A19. Coming from the direction of the Tunnel / A 19, you need to find Howdon Road and be travelling east along it; St. John's Terrace is a turning off to the left, shortly before reaching the large roundabout which includes the exit to the Royal Quays shopping area. (If coming from the coast and going west, double back at the next roundabout.) Having turned into St. John's Terrace, take the first entrance on your right into Church House; there is ample parking.

Public transport: Percy Main Metro is in easy walking distance.

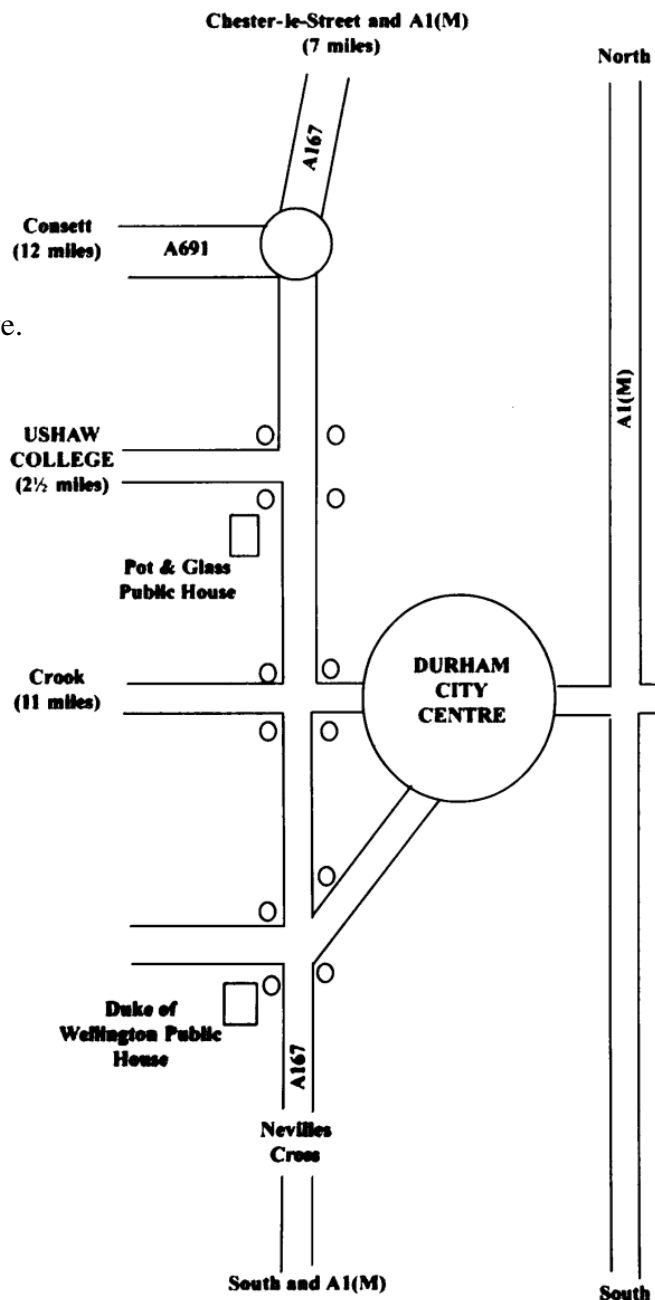
4. Ushaw College Conference Centre, near Durham, DH7 9RH

From the North, leave the A1(M) at junction 63, Chester-le-Street. Continue south on the A167 until you reach Crossgate Moor on the outskirts of Durham. Turn right at the first set of traffic lights just past the pedestrian footbridge: Ushaw College is signposted, 2½ miles (see map below).

From the South, leave the A1(M) at junction 59 north of Darlington and continue north on the A167 to the traffic lights at Neville's Cross, which is on the outskirts of Durham City. Continue to the third set of traffic lights by the Pot and Glass pub, and turn left: Ushaw College is signposted here, 2½ miles (see map below).

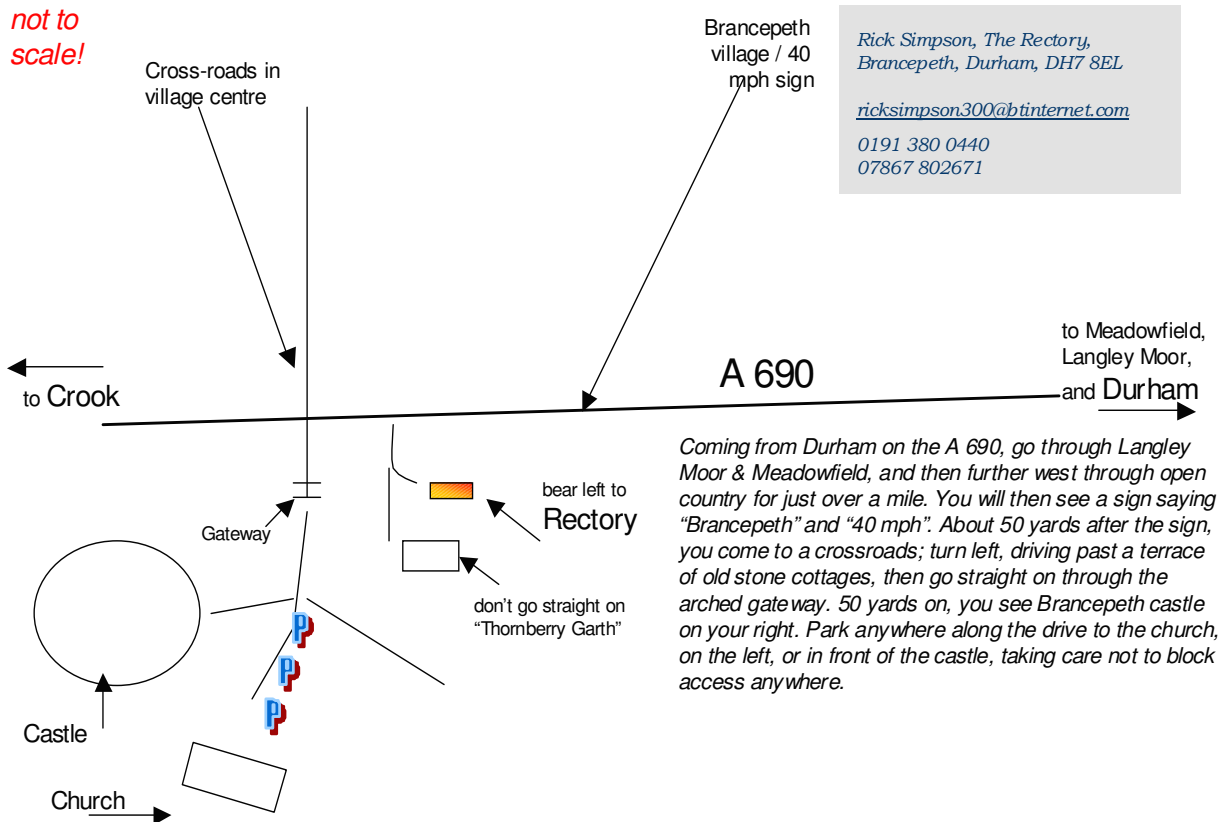
Once on this road, go through Bearpark, and then look for Ushaw on the right, after 2½ miles. Having turned into the grounds, at the point where the drive divides, take the right fork for the Conference Centre. There is ample parking by the centre, and just before it to the right of the drive.

Walk up to the Conference Centre door, and once inside there will be a board with instructions.



5. St. Brandon's Church, Brancepeth / Brancepeth Rectory, DH7 8EL

Directions by car / map: see below.



Public transport: Bus no. 46 from Durham Bus Station (half-hourly/ hourly) stops near the cross-roads in Brancepeth.

6. St. Ninian's Church, Ivy Lane, Low Fell, Gateshead, NE9 6QD

St. Ninian's is on Ivy Lane, off the A167, just north of where the dual carriageway ceases. From the south, come off the A1 onto the A167 (guided by the Angel of the North, which you pass on your left!). After approx. 1 mile the dual carriageway ceases, and the 30 mph zone begins. Ivy Lane is the next turning on your right. Having turned in, the church is soon found on your left. Coming from the north, on the A167, turn left before you get to the dual carriageway section; the left turn before Ivy Lane is Lyndhurst Avenue.

7. Bishop's House, Ivy Lane, Low Fell, Gateshead

Bishop Mark's house is found a few yards further up Ivy Lane, beyond St. Ninian's.

8. St. Columba's Church, West View, Wideopen, Newcastle, NE13 6NH

By car, St. Columba's is easily accessed from the A1. At the junction one north of the airport / Kingston Park roundabout, come off the A1, taking the A1056 east wards. At the roundabout south of Wideopen, turn left on the B1318, heading due north through Wideopen. The church is on the right after about half a mile.

4.9 Travelling Expenses to IME 4-7 Events

The IME 4-7 Programme has grown significantly this year, and we are also now going to run the great majority of events along with the Diocese of Newcastle, as part of our growing collaboration and our sharing in the emergent North East RTP.

We recognise, however, that as curates are asked to attend rather more events, and as cross-Tyne collaboration means that some events will be at a greater distance away, travelling expenses will grow. Curates will be able to claim IME 4-7 events travelling expenses from the diocese. If parishes are able to pay your travelling expenses (or part of them) as a contribution towards training costs, it will be greatly appreciated – money is tight; however, expenses are claim-able from the diocese.

Please do consider public transport options, when viable, and whenever possible please try to plan ahead to share lifts with others.

SECTION 5:

The Written Reflection

At the end of each year, all curates are now going to be asked to write a reflection on their learning and development over the year. The rubrics for this are quite broad: it is hoped that curates will use this as a constructive task to review and monitor your own learning and development. Some may wish to write a fairly extensive reflective piece; others may write a relatively short account of the training aspired to and what has in fact taken place.

The Written Reflection should, however:

- Take as its starting point the Annual Training Plan: you are asking what has happened, and what may not have happened, in line with your agreed and stated goals in training over the year;
- Grow out of the end of year review of this Plan and the formulation of the new annual Plan with the Training Incumbent;
- Offer a clear indication of (1) what in the Plan has been forwarded, with some reflection upon this learning; (2) what else – perhaps unanticipated – has been learned (where else has there been growth/development) over the year; (3) what has not been forwarded as planned, why that might be, and when this work will now happen;
- Be more than a list of areas where some learning has taken place: this should also be theological (how has experience developed your understanding of ministry or the gospel, or questions you now have about ministerial practice?) and personal (what have you learned about your own strengths, needs, need for growth?);
- Be completed, and copies sent to the Director of IME 4-7 and Bishop of Jarrow, please, by the end of June.

APPENDICES:

Appendix 1:

Ministry Division Guidelines for Drawing Up a Working Agreement Between Training Incumbent and Curate (adapted)

(These guidelines are particularly relevant for SMs and their incumbents, but should be referred to by NSMs and their incumbents and geared as appropriate. Further guidelines for NSMs are given at the end of the document).

Mutual Expectations

The relationship between incumbent and curate is both personal and professional, and each will have expectations of the other in these areas. It is important that these mutual expectations are declared openly as early as possible in the relationship so as not to cause frustration later.

Although pastoral authority at the parish level rests with the incumbent and PCC, there is a degree to which authority is delegated to the curate. In reaction to any given task, the extent of this delegation needs to be made clear.

With respect to confidentiality, the curate needs to know what material is to be treated as confidential, not to be shared with the incumbent, and what is not confidential and should be shared with the incumbent. Experience has shown this to be a major area of potential misunderstanding. The question of loyalty also needs discussion, particularly the mechanisms whereby incumbent and curate can be "played off" against each other, or led into bolstering their personal authority at the expense of the other.

Use of Time

A basic understanding concerning the extent of the working day and the working week needs to be reached. Agreement on this matter will enable assumptions to be tested before they become a problem. The norm for time off and holidays is one day off per week plus four weeks holiday and the inside of a week after Christmas and Easter. It should be clearly understood that 'one day off per week' does not mean that the curate is expected to work continuously the other six days. Indeed, s/he should not!

The pattern of the working day/week and time off should be negotiable, taking into consideration the responsibilities of a married curate to his/her family, and the fact that many single curates have family and friends who live some distance away. In the case of the latter, one day off per week may not be particularly useful, and an alternative arrangement might have to be made. Furthermore, all curates, including those who are single, need time for shopping, cooking, cleaning etc., which does not totally compromise their time off work. It should be remembered that for some this will be the first time they are living on their own.

Worship

A curate needs to share in corporate prayer and worship, not only with the congregation, but also

with the incumbent and other colleagues. Times and occasions for this daily/weekly prayer time together need to be clearly stated.

There should be a regular opportunity to share in the design and leading of worship, and in preaching. Agreement needs to be reached regarding the frequency of preaching (once a month to begin with is suggested) and it is desirable that the curate's sermons should be reviewed with the incumbent, and with other colleagues and lay people where appropriate.

Personal Growth and Development

In addition to participating in corporate prayer and worship, the curate should be encouraged to develop a personal prayer life which can be sustained when alone. To this end the acquisition of a spiritual director/soul friend/personal consultant is deemed to be essential, as is a quiet time/retreat at least once a year. Encouragement should also be given to reading across a wide spectrum.

Professional Development

At the risk of stating the obvious, the bulk of Post-Ordination Training is done in the parish. As a complement to this, there are regular sessions of IME 4-7 throughout the year organised on a diocesan basis. This programme of central training coheres with the parish programme, so it is important that parochial commitments are organised to take diocesan IME 4-7 into account. Incumbents should ensure that curates are able to attend. An agreement should be made whereby the curate has planned opportunities for theological study and reflection. For a SM, study/training events, including IME 4-7, should average one day per week. The content of this should be agreed, in careful relation to the agreed annual training plan. (Time for study is to be distinguished from sermon preparation.)

If a curate expresses a desire to undertake a formal course of study leading to an additional qualification, this should not be undertaken in the diaconal year. Any such course of study during the curacy would need to be carefully negotiated with the incumbent and with the diocesan officers concerned. If a prospective curate is already engaged in a continuing course of study before leaving the pre-ordination college or course, this fact must be declared to the incumbent and the likely implications carefully examined.

The curate should be given the opportunity to take part in the parish's ministry of teaching and evangelism.

Bearing in mind the time spent outside the parish on IME 4-7, there may however be other learning programmes/training events/conferences that the curate wishes to attend or that the incumbent considers necessary. Agreement on attendance at such events will need to be negotiated and not simply assumed. Other extraparochial interests and commitments (other than those that coincide with time off) will need to be declared by the curate and agreed by the incumbent. Allocation of diocesan funds for training and for retreats can be applied for; applications should be made to Colin Gough, Advisor for Continued Learning for Ministry.

Staff Support (including Supervision)

There should be a weekly staff meeting for purposes of staff communication and planning. It is

expected that curates will attend chapter meetings and fraternals.

There must also be supervision. Supervision sessions must not be confused with staff meetings, and should be held regularly, at least once a month. For SMs, the pattern should initially be weekly, later perhaps less often, but still regularly. For SSMs time may be restricted, but there must be regular supervision sessions. As an integral part of the supervision process the Director of IME 4-7 will visit the curate and incumbent at the beginning of the curacy, and again later to review progress. He is available for consultation at other times.

Training incumbents should be aware of the sexual and power dynamics that may occur in working relationships, whether with curates of the same or opposite sex. They should understand that interactions may be on more than one level, leading to a potential confusion of roles; that sexual attraction/repulsion will affect what is inevitably a close working relationship, and that supervision or oversight roles can become sexually exploitative or personally abusive.

Housing and Expenses

For SMs, whether housing is provided by the parish or diocese, a similar standard of inspection and maintenance needs to be established as is in force for vicarages/rectories. The satisfactory condition of housing should be agreed prior to the curacy, and any issues that need attention or monitoring noted explicitly in the Working Agreement.

It is important that expenses of office should be paid. The diocesan recommendations and levels for expenses should be followed as a guideline for appropriate good practice. It is understood that the parish pays the normal working expenses of curates, including costs related to attending IME 4-7 events (with the exception of exceptional transport costs, e.g. to residences outside the diocese).

Tenure of Office

A curacy is expected to last for a period of four years. Team Vicar posts and incumbencies should only be offered after four years. It is possible to terminate the curacy before the period in question has come to an end, but such cases should be very exceptional. Under ecclesiastical law the curate may quit the curacy, but not until the end of three months after he or she has given notice to the incumbent and the bishop of his or her intention to leave (unless the bishop gives written permission for the curate to leave sooner). The incumbent, with the bishop's permission, may require a curate to leave, but only after six months' notice. (If the bishop refuses permission, the incumbent may appeal to the archbishop of the province). The bishop may revoke the curate's licence with immediate effect for any cause which appears to the bishop to be good and sufficient, after having given the curate sufficient opportunity to show why the licence should not be revoked; however, the revocation is subject to the curate's right to appeal to the archbishop. The bishop will also normally have the right to revoke the licence subject to a reasonable period of notice, without any right of appeal, but this does not apply if the formal written licence is for a fixed period (e.g. four years) and does not expressly refer to a right of revocation.

Guidelines especially relating to Curates in Self-Supporting / Non-Stipendiary Ministry

There is a spectrum of ministry within the NSM ambit, ranging from a total commitment to working out a ministry in the workplace - 'Ministry in Secular Employment' - to one which is based entirely on the home parish. Most SSMs probably find that their ministry lies somewhere between the two ends of the spectrum, and that they combine a commitment to ministry at work with certain responsibilities in the parish.

Whatever the emphasis of an SSM's ministry, it is essential that the Working Agreement between the SSM and the Incumbent - with the knowledge and support of the Churchwardens and the Parochial Church council - ensures that all parties are clear about mutual expectations and about what is required of them as colleagues.

It is important that Self-Supporting Ministers of all kinds should not find themselves overburdened with expectations from too many quarters. The setting of boundaries is important, and the Agreement must set out a framework within which NSMs and their colleagues may agree upon appropriate areas of ministerial responsibility. This applies both to duties in the parish and the training expectations of the diocese. Naturally it is hoped that the NSM curate will take the maximum advantage of the training opportunities offered at diocesan level, and every effort is made to offer them at the most convenient times. Even so, it is recognised that it may not be possible for curates in other employment to combine full participation in IME 4-7 with their obligations to work, family, and personal study and recreation.

Appendix 2:

Agreed Learning Outcomes for Ordained Ministry within the Church of England

(from *Shaping the Future*, available in full from the Church of England web-site)

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p>1. Vocation Be able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.</p> <p>Ministry within the Church of England. Be familiar with the tradition and practice of the Church of England and be ready to work within them.</p>	<p>1.1.1 Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a deacon within the Church of God.</p>	<p>1.1.2 Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God.</p>	<p>1.1.3 Demonstrate capacity to bear a public and representative role in ministry and mission, and a readiness to exercise oversight and leadership in their ordained ministry.</p>
	<p>1.2.1 Demonstrate proficiency in a range of skills and abilities needed to exercise public ministry under supervision by being able to show basic skills as a reflective practitioner.</p>	<p>1.2.2 Demonstrate proficiency in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church, and the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner.</p>	<p>1.2.3 Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further.</p>
	<p>1.3.1 Demonstrate familiarity with the legal (including the Act of Synod), canonical and administrative responsibilities appropriate to the newly ordained and those working under supervision.</p>	<p>1.3.2 Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those in public ministry with supervised responsibilities.</p>	<p>1.3.3 Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p>
	<p>1.4.1 Be rooted in corporate worship in the traditions and practices of the Church of England, showing gifts and ability in leading public worship and preaching in ways that show understanding of and good practice in liturgy and worship.</p>	<p>1.4.2 Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.</p>	<p>1.4.3 Demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.</p>

<p>1.5.1 Demonstrate awareness of the church's roles and opportunities in public life and institutions, and in relation to secular agencies and other faith communities.</p>	<p>1.5.2 Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies and faith communities.</p>	<p>1.5.3 Demonstrate ability to take a leading role in working with other partners, representing the church in public life and other institutions, and working with other faith leaders where possible.</p>
<p>1.6.1 Show understanding of the insights and practices of other churches and traditions in worship, especially of ecumenical partners.</p>	<p>1.6.2 Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.</p>	<p>1.6.3 Demonstrate the ability to work ecumenically and to encourage ecumenical co-operation.</p>

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p>2. Spirituality Show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives.</p>	2.1.1 Demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God, discipleship of Christ, and pilgrimage in faith in the Holy Spirit.	2.1.2 Demonstrate loving service in the Church, expressed in effective and collaborative leadership, discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit.	2.1.3 Demonstrate loving service in the Church, in personal discipleship, in diaconal and priestly ministry, in collaborative leadership and oversight of others, and in faithful response to the leading of the Holy Spirit.
	2.2.1 Show evidence of a life increasingly formed and sustained by trust in and dependence on the gifting and grace of God.	2.2.2 Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.	
	2.3.1 Be rooted and growing in a life of prayer shaped faithfully within the demands and disciplines of initial training and the expectations of public ministry.	2.3.2 Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship and devotion.	2.3.3 Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.
<p>3. Personality and character Candidates should be sufficiently mature and stable to show that they are able to sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.</p>	3.1.1 Show insight, openness, maturity, integrity and stability in the face of pressure and changing circumstances.	3.1.2 Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.	3.1.3 Be able to facilitate and enable change.
	3.2.1 Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability; and demonstrate appropriate development.	3.2.2 Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context of public ministry.	3.2.3 Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.
	3.3.1 Exercise appropriate care of self, using the support provided in initial training.	3.3.2 Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	3.3.3 Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks and facilitate the appropriate care of colleagues.

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p>4. Relationships Candidates should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships as ministers. They should respect the will of the Church on matters of sexual morality.</p>	4.1.1 Form and sustain relationships, both with those who are like-minded and those who differ, marked by integrity, empathy, respect, honesty and insight.	4.1.2 Form and sustain relationships across a wide range of people, including in situations of conflict and disagreement, marked by integrity, empathy, respect, honesty and insight.	4.1.3 Show skill and sensitivity in resolving issues of conflict within the church community and the formation of a corporate life in the presence of diversity within that community.
	4.2.1 Demonstrate good practice in a limited range of pastoral relationships, and learn from these experiences.	4.2.2 Demonstrate good practice in a wide range of pastoral and professional relationships.	4.2.3 Demonstrate the ability to supervise others in the conduct of pastoral relationships.
<p>5. Leadership and collaboration Candidates should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleships, to collaborate effectively with others, as well as to guide and shape the life of the church community in its mission to the world</p>	5.1.1 Demonstrate openness toward and ability to gain from experiences and practices of being supervised.	5.1.2 Demonstrate ability to supervise others in a limited range of roles and responsibilities.	5.1.3 Demonstrate ability to supervise and manage others, both lay and ordained in formal settings of training and practice.
	5.2.1 Demonstrate effective collaborative leadership and an ability to work in teams in a limited range of settings, and learn from these experiences.	5.2.2 Exercise effective collaborative leadership, working effectively as a member of team, as an ordained person.	5.2.3 Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility;
	5.3.1 Demonstrate understanding of group dynamics especially in the settings of training, including the use and abuse of power.	5.3.2 Demonstrate ability to use understanding of group dynamics to participate in and lead groups and to reflect with insight on the use and abuse of power.	5.3.3 Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.
	5.4.1 Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others in the context of training.	5.4.2 Exercise appropriate accountability and responsibility in a new ministerial context.	5.4.3 Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.
	5.5.1 Exercise authority within the settings of the early years of formation and education that enables and empowers others in both personal and corporate lives.	5.5.2 Demonstrate appropriate use of authority in ways which enable and empower others in their mission and ministry, including colleagues.	5.5.3 Show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p>6. Mission and evangelism</p> <p>Demonstrate a passion for mission that is reflected in thought, prayer and action. Understand the strategic issues and opportunities within the contemporary culture. Enable others to develop their vocations as witnesses and advocates of the good news.</p>	6.1.1 Participate in and reflect on the mission of God in a selected range of social, ethical, cultural, religious and intellectual contexts in which Christian witness is to be lived out in acts of mercy, service and justice.	6.1.2 Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.	6.1.3 Demonstrate understanding of the imperatives of the gospel and the nature of contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.
	6.2.1 Engage in and reflect upon practices of mission and evangelism, changing forms of church, and their relation to contexts, cultures, religions and contemporary spiritualities.	6.2.2 Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.	6.2.3 Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.
	6.3.1 Show understanding of how children and adults learn, and how this is contributing to an ability to nurture others in their faith development.	6.3.2 Demonstrate an ability to nurture others in their faith development.	
	6.4.1 Communicate the gospel in a variety of media demonstrating sensitivity to audience and context.	6.4.2 Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.	6.4.3 Enable others to articulate gospel truths and participate in their proclamation.

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p>7. Faith Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.</p> <p>Quality of mind Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry.</p>	7.1.1 Demonstrate a growing critical engagement with scripture and the traditions of Christian thought, characterised by faithful obedience and openness to new insights.	7.1.2 Be able to engage confidently with the Bible as text and as holy scripture, as skilled interpreters and communicators in relation to fundamental traditions of Christian thought.	7.1.3 Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self care.
	7.2.1 Form a life of study and reflection within the demands and disciplines of initial training and the expectations shaped by public ministry.	7.2.2 Form and sustain a life of disciplined study and reflection that sustains in public ministry.	7.2.3 Form and sustain a life of disciplined study and reflection that sustains in leadership.
	7.3.1 Show how personal commitment to Christ and discipleship is changing in the process of study and formation for ordained ministry.	7.3.2 Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry.	7.3.3 Give an account of how personal commitment to Christ is being shaped within the roles and expectations of leadership and oversight of others.
	7.4.1 Interpret and use scripture within limited contexts, showing a secure grasp of exegetical and hermeneutic skills, communicating this in various settings clearly, accurately, critically and openly.	7.4.2 Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.	
	7.5.1 Demonstrate understanding of the ways in which Christian beliefs and practices have developed in varying historical and cultural contexts.	7.5.2 Demonstrate continued and disciplined engagement with Christian beliefs and practices.	
	7.6.1 Demonstrate skill as reflective practitioners, able to engage thoughtfully and critically across the spectrum of Christian tradition, in ways that deeply inform personal practices, and which enable others to learn and explore.	7.6.2 Be skilled reflective practitioners, able to exercise wise and discerning judgment.	7.6.3 As skilled reflective practitioners demonstrate ability to energise and enable creative theologically-informed practice.
	7.7.1/2 Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.		7.7.3 Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.

Appendix 3:

DIOCESE OF DURHAM WORKING AGREEMENT FORM

Curate: **Year** (4, 5, 6 or 7)

Incumbent:

Parish:

This form is in five parts:

1. Expectations (most important in year 4, though this should be reviewed)
2. Areas relating to NSMs/OLMs (NSM/OLM only)
3. Particulars of Work
4. Support and Supervision
5. Working Conditions

Filling in of the form should be negotiated at an early stage of the curate/incumbent relationship, possibly before ordination but more probably soon after. It should then be signed by both parties, and copies sent, please, **by the end of September**, to the Director of IME 4-7 (Rev Rick Simpson, Director of IME4-7, The Rectory, Brancepeth, Durham, DH7 8EL), and the Bishop of Jarrow.

The form is reviewed annually as part of the annual review of the curate's work. A new agreement should then be made, with new training priorities identified. Again, copies should be sent to Rick Simpson and Bishop Mark.

The form is only intended to be a guide to the parties involved. If you want or need to add further sections, then please do. However, the areas below should be covered, please.

In identifying priorities for training, use should be made of the agreed Learning Outcomes for Ordained Ministry (given in the report *Shaping the Future*, pp. 68-72, and found on pp. 35-40 of this Handbook). The Outcomes offer a map of areas of training and using them can help to structure a rounded training over the years of the curacy. Please also take note of Ministry division Guidelines (pp. 31-34), and – particularly – the diocesan guidelines on Supervision (pp. 14-16) in formulating this agreement.

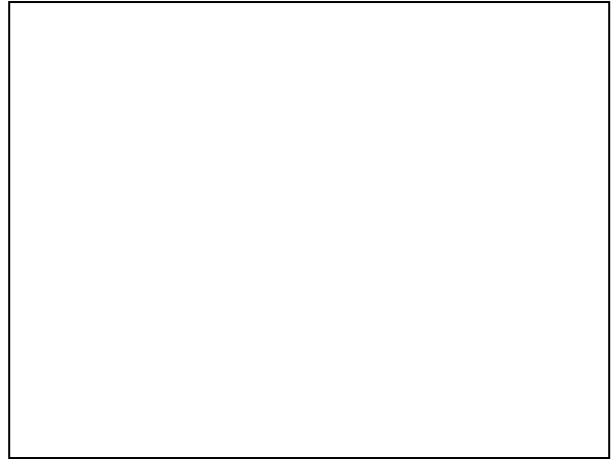
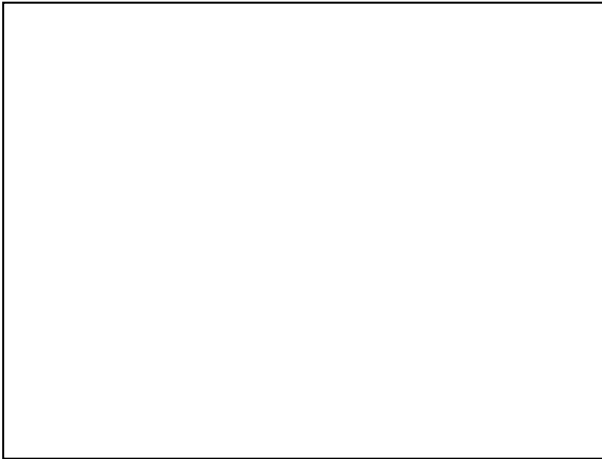
Copies of this form are available electronically from the Director of IME 4-7.

1 EXPECTATIONS

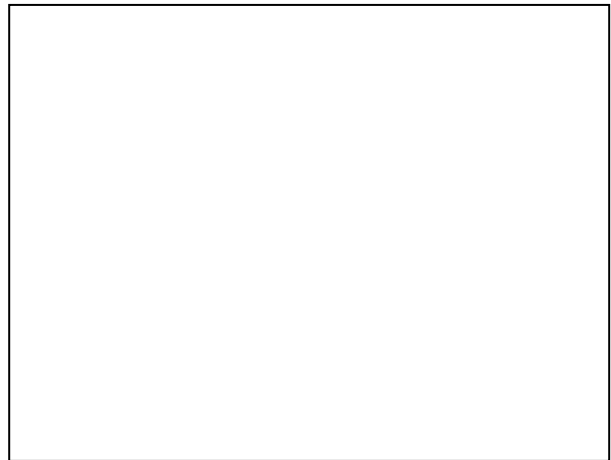
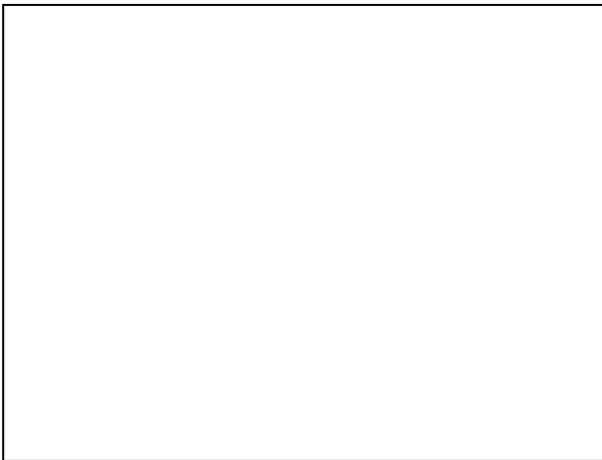
Curate

Incumbent

a) Please both say something about your general hopes for this first experience of full-time ordained ministry for the curate:



b) What are your hopes for the working relationship between you as curate and incumbent:



c) What hopes do you have for the parish and patterns of ministry during the coming year, and have these been discussed between you?



d) What kind of ministry do you think this curacy is intended to prepare the curate for:

- a continuing supporting role, or

- a future role of responsibility?

(This should affect plans made about training considerably, so please try to be clear about this.)

e) What expectations are there about standards of dress / clerical uniform? What expectations are there about availability (e.g. attendance at parish office hours, use of answerphone, departure time after Sunday services, etc.)?

f) What areas of past experience and expertise will the curate bring into ordained ministry?

g) What are the expectations and needs of the curate's spouse / family (where appropriate)?

(There can also be issues about the family's privacy and/or the possible difficulty of the curate having space to work well at home that need careful discussion.)

2. AREAS OF AGREEMENT RELATING SPECIFICALLY TO SSMs/MSEs/OLMs

1. What is the focus of the curate's ministry: a ministry exercised in a place of secular employment, or a parish focus? If both, where does the emphasis lie?

How will this ministry be expressed, affirmed and communicated in the parish?

2. The curate's secular employment, or retirement, or domestic commitments, and other claims on time need to be understood and communicated within the parish. How is this to be done?

3. What weekday involvement is expected in the regular ministry of the parish, including Staff meetings, PCC etc?

4. It is an expectation that SSMs/MSEs/OLMs will take part as far as possible in IME 4-7 events, and most are arranged at tiems to enable this (evengins and weekends). What is the understanding between the incumbent and curate about attendance at events this coming year?

3 PARTICULARS OF WORK

a) Attendance and participation:

Worship (please be clear here how often the curate is expected to attend, to lead or to preach):

Daily Offices:

Sunday services:

Other services:

How often will the curate be expected to preach:

Occasional Offices:

Funerals:

Baptisms:

Weddings:

Pastoral Work:

Visiting at home:

Hospitals:

Care Homes:

Other:

Education, Nurture and Outreach:

Children's Groups:

Schools:

Youth Work:

Home group / prayer group / confirmation group / Emmaus / Alpha:

Adult Education:

Structures:

PCC:

Parish Committees:

Chapter/Deanery Synod:

Churches Together/Fraternal:

Community involvement:

Schools:

Community Groups:

Other:

b) Special Responsibilities or Interests this year (which may enlarge upon any of the above):

c) Annual Training plan:

- What *specific* training needs / objectives are to be identified this year?
- In section 5 you are asked how much time is allocated for study / training events. How will this be used (What will be studied? What areas of training will be explored?)?
- In making this Plan, please refer to the Learning Outcomes document. This is an important area of the agreement, as over the 3-4 years of the curacy a rounded training needs to be planned and experienced. Please work on this together carefully.

4 SUPPORT AND SUPERVISION

- a) When, where, and how often will you meet for

Staff meetings (and who will be there?):

Supervision (the curate and incumbent only; see the section in the handbook on this; be specific):

- b) When will you review the Working Agreement and Training Plan (set a date / timetable)?

- c) All curates should have a spiritual director. Have arrangements been made, and is the incumbent aware of them?

- d) What are the mutual expectations about the curate having the opportunity for an annual retreat (provisions should be made)? When do you expect this to be?

5 WORKING CONDITIONS

a) Expenses – please specify the basis for these areas, how claims should be made, and how often (recommended monthly):

- Telephone:
- Car:
- Stationery:
- Retreat:
- Other:

b) Time off, study, etc.:

Day Off: Stipendiary clergy should have a day off per week (not including IME 4-7 days, study days, retreats or time allowed for spiritual consultation). The SSM's day off should equally be closely guarded. It is accepted that at certain times of the year, flexibility will be necessary regarding days off. The curate's day off will usually be:

What is the understanding about the use of free time other than on the day off?

Holidays: The annual holiday entitlement for stipendiaries is 4 weeks (to include 4 Sundays), and the inside of a week after Christmas and Easter, one of which may include a Sunday. Is it clear how holiday time will be arranged between curate and incumbent?

Study time and IME 4-7 events (for Stipendiaries, the guidance from the Hind process if that an average of one day per week throughout the year, including IME 4-7 events, should be given to study and specific training events). What time will be available for study? How is opportunity for personal study to be provided? e.g. study morning etc.?

What is the expectation about time allowed for an annual retreat (provision should be made for SMs)?

c) Are there any arrangements about House and Garden that need to be specified (including detailing costs and responsibilities to be born by parish and those by individual.):

Signature of Curate_____ date_____

Signature of Incumbent_____ date_____

Copies of this agreement should be sent to the Director of IME 4-7 & Bishop of Jarrow by the end of September.

Working Agreement: Revised June 2008

Appendix 4:

National Criteria for the Selection of Training Incumbents and Training Parishes from the report *Shaping the Future*

***Shaping the Future* Appendix 4: Criteria for the appointment of Training Incumbents**

It will be evident that the Training Incumbent has a pivotal role in the post-ordination phase, requiring particular gifts in practical theological reflection and the ability to supervise a minister in training. The Training Incumbent will be expected to work within the regional partnerships, to undertake training in supervision skills and to be willing to be under supervision. The requirements for being a Training Incumbent are set out in the following proforma which Dioceses may wish to use either as a checklist when considering a person for the appointment or for the use of potential training incumbents in making the case for suitability for this role.

Training Incumbent proforma:

1. Models strategic, reflective, theological thinking in parish leadership;
2. Engages regularly in in-service training and takes time for reading and reflection (Study week?);
3. Takes time for prayer and reflection (Daily Office, Retreats);
4. Is self-aware, secure but not defended, vulnerable but not fragile;
5. Has demonstrated a collaborative approach in discussion, planning and action in the parish;
6. Has been able to let go of responsibility to others, after appropriate training and supervision;
7. Has shared ministry, including difficulties and disappointments, with colleagues;
8. Has a personal theological and spiritual position which is creative and flexible so as to be able to engage and work constructively with different theological and spiritual positions;
9. Has a record of allowing colleagues to develop in ways different from their own;
10. Has an ability to interpret the social dynamics of the parish and to develop a strategy for mission and the implementation of change;
11. Has a genuine desire to be part of the training team rather than wanting an assistant and is therefore willing to agree to enable training experience that makes use of prior experience;
12. Has the ability to help the curate in the process of integrating his/her theological studies with ministerial experience.

Future expectations:

1. Will undertake further study to function as a Training Incumbent;
2. Will give time to supervision and planning of training;
3. Is willing to receive supervision in the role of the Training Incumbent;
4. Will invest effort in mobilizing available resources, outside as well as within the parish for the training of a curate;
5. Will give the Initial Ministerial Education, IME, programme a high priority and work in partnership with Diocese and Bishop's officers.

***Shaping the Future* Appendix 3: Criteria for a training parish**

As far as the Church of England is concerned there has been unease in recent years that the ‘training parish’ is such by virtue of its size and need for an extra pair of clergy hands. By contrast, almost any parish might be deemed suitable to be a ‘training parish’ at a particular time if it met certain criteria:

1. That it is of sufficient size, e.g. includes a range of socio-economic settings, so as to generate a sufficiently wide and demanding experience of ministry.
2. That the parish has to offer a good model of ministry, attentive to its responsibility for the wider community, and shows evidence of strategic theological thinking for its future development.
3. That the parish has the space and stability in order to undertake training at a particular juncture.
4. That a suitable incumbent has been in place for a minimum of a year so as to be able to appreciate the history and dynamics of the parish and church community.
5. That the parish can demonstrate an ability to function collaboratively in respect of its lay leaders, so that the shared exercise of ministry in the local church would be enlarged, not diminished, by the presence of a curate or trainee minister.

Appendix 5:

Receiving a Curate:

What does the Diocese of Durham expect Training Incumbents to do?

Summary

Training a new colleague as a curate involves a substantial commitment, and the purpose of this sheet is to lay out key elements of the task, so that there can be clear mutual understanding. Some of this may seem very obvious, but avoiding misunderstandings here is a vital part of trying to ensure that the newly ordained in the Diocese of Durham have a positive training experience in their title post.

Those accepting an invitation to become training incumbents are being asked to:

1. to take part in appropriate **training**, including a ***48-hour supervision skills course*** (even if undertaken before, this or some suitable and rigorous training in supervision should be participated in afresh in preparation for work with a new colleague), the ***induction meeting***, and ***other appropriate training***.
2. to make **meetings arranged by the diocese for training incumbents**, for training, support, communication and sharing good practice, a fixed commitment (currently two annually).

3. to indicate that they do not expect to move post while training this new colleague through years 4-6, and will make a **firm commitment for at least the first two years** (4-5) of the trainee's placement (otherwise, the notion that we are selecting a particular trainer to do a specific training job that lasts a known length of time dissolves).
4. to **work consciously with the Learning Outcomes for Ordained Ministry** (see *Shaping The Future*, reproduced in the IME 4-7 handbook).
5. in that context, to formulate a **Working Agreement** with agreed expectations, patterns of work, supervision, and a specific **Training Plan**, and to **review and revise this plan annually** (with copies sent to Bishop Mark and the Director of IME 4-7).
6. to meet regularly with the curate for **supervision**, understood as time when the agenda is not the work of the parish, rotas, etc., but reflection on the work of the curate, his/her learning, growth and development, etc. For a SM, this should be initially weekly, then moving to an agreed pattern (suggested fortnightly); for an NSM, as possible, but regular.
7. to ensure that curates attend **IME 4-7 training** laid on by the diocese as part of their **ongoing study**. A practical issue here is that IME 4-7 events (dates given for the year ahead in late June) need to be given precedence over other possible commitments. *STF* argues for 15% of SM time (= a day a week) for explicit study/training; time for study/training overall needs to be agreed between each incumbent and curate.
8. to assist a colleague in finding **suitable opportunities to meet training needs** identified in the Training Plan but not covered by the IME 4-7 programme or the parish; incumbents should be open to a **placement** within the curacy as part of this work.
9. to provide **reports on progress**: the Year 4/pre-priesting report in May, a lighter report at the end of Year 5, and a full report at the end of Year 6. These should be discussed with the curate, and preferably signed mutually.
10. to **read the IME 4-7 Handbook**, and note relevant dates and policies (many questions I am asked are answered in the handbook!).
11. to engage in a suitable **review of their work as a trainer** at the end of the curacy, which could indicate areas for the trainer's future training and development as well as the curate's.

*Rick Simpson,
Director of IME 4-7 for Durham & Newcastle Dioceses
Revised June 2008*

Appendix 6A:

DIOCESE OF DURHAM Review of a Curacy (Stipendiary Ministers)

As the IME 4-7 period draws to a close, we ask that the training incumbent and curate should jointly review the experience, in order that both they and the Director of IME 4-7 may learn from it.

Process:

a) This sheet will have been sent to both the training incumbent and curate by the Director of IME 4-7 when he has heard that the curate has a new post arranged, with the request that the Review should take place.

b) Please consider these questions separately and then come together to share impressions.

c) If possible, an agreed response should be produced. If your perspectives are different, and this is not possible, then the viewpoints of each should be submitted. Please send a copy of the response(s) to the Director of IME 4-7 by the date he has requested.

d) After receiving a copy of the Review, the Director of IME 4-7 will ask for a joint meeting to discuss any issues raised.

1. How often have you met with each other formally for:
 - a) Staff meetings?

Who else attended?
 - b) Supervision?
2. What has made the curacy enjoyable, enriching and worthwhile for each of you? What have you most valued in the training relationship? Is there anything that could have made it more successful?
3. What do you both see as the incumbent's particular strengths as a trainer of curates?
4. Recognising that none of us is perfect in every aspect of ministry, what do you see as areas in which the incumbent could develop as a trainer of curates? (This may of course raise some sensitive issues, but please be honest with one another about your perceptions: we are in the business of lifelong learning.)
5. In what specific areas have you have had to work through differences (of theology, priorities, approaches to mission or pastoral care)? What has been helped you in working through areas of tension?
6. What are the main areas of responsibility in parish life that have been exercised by the curate?

7. In what areas has the curate worked most effectively with people (other than the incumbent)?

8. In what ways, if any, has the curate exercised a ministry outside the parish?

9. Has the curate (and any family) felt 'at home'? What has helped to achieve that? What has hindered? Has the accommodation been satisfactory?

10. Are there any areas of ministry in the parish(es) that have been developed that may not be able to continue without the presence of the curate?

11. We have asked how the incumbent may need to develop; what do you see as ways in which the curate needs to learn, develop or change in her/his ongoing ministerial formation in the next post? (Again, this may raise sensitive issues, but please be honest again: we are in the business of lifelong learning.)

12. It is also vital that the diocese learns from your experience: what changes would you suggest to the IME 4-7 Programme (it will be changing significantly from Sept 2008, so your views are very welcome)?

13. Did the incumbent take part in a Supervision Skills course prior to or during the curacy? How helpful have you found other meetings, support and training offered to Training Incumbents in the Diocese? What changes would you suggest, and why?

June 2008

Appendix 6B:

DIOCESE OF DURHAM Review of a Curacy (SSMs – SSM, MSE, OLM)

As the IME 4-7 period draws to a close, we ask that the training incumbent and curate should jointly review the experience, in order that both they and the Director of IME 4-7 may learn from it.

Process:

a) This sheet will have been sent to both the training incumbent and curate by the Director of IME 4-7 towards the end of Year 7 (or, if the curate is moving on, when he has heard that the curate has a new post arranged), with the request that the Review should take place.

b) Please consider these questions separately and then come together to share impressions.

c) If possible, an agreed response should be produced. If your perspectives are different, and this is not possible, then the viewpoints of each should be submitted. Please send a copy of the response(s) to the Director of IME 4-7 by the date he has requested.

d) After receiving a copy of the Review, the Director of IME 4-7 will ask for a joint meeting to discuss any issues raised.

1. How often have you met with each other formally for
 - a. For Staff meetings? (and who else was involved?)
 - b. For Supervision?
 - c) Within SMDT meetings (if you have an SMDT)?
2. Has your working agreement been used to help review your work and the time spent on it?
3. How successfully have your parish(es) been made aware of the kind of ministry the curate exercises (focussed primarily on work as an MSE, or primarily a supporting minister in the parish, etc.), and how has this been done?
4. What has made the curacy enjoyable, enriching and worthwhile for each of you? What have you most valued in the training relationship? Is there anything that could have made it more successful?
5. What do you both see as the incumbent's particular strengths as a trainer of curates?
6. Recognising that none of us is perfect in every aspect of ministry, what do you see as areas in which the incumbent could develop as a trainer of curates? (This may of course raise some sensitive issues, but please be honest with one another about your perceptions: we are in the business of lifelong learning.)
7. In what specific areas have you had to work through differences (of theology, priorities, approaches to mission or pastoral care)? What has helped you in working through areas of tension?

8. What are the main areas of responsibility in parish life that have been exercised by the curate?
9. In what areas has the curate worked most effectively with people (other than the incumbent)?
10. Has the curate's ministry been exercised beyond the parish (including for MSEs, NSMs / OLMs in their workplace)?
11. Has the curate (and any family) felt 'at home' in this new role? If not, why not?
12. We have asked how the incumbent may need to develop; what do you see as ways in which the curate needs to learn, develop or change in her/his ongoing ministerial formation? (Again, this may raise sensitive issues, but the point here is to learn and to grow through looking back on the experience.)
13. How will the curate's ministry continue to develop in the next phase of ministry in this parish (or elsewhere)?
14. It is also vital that the diocese learns from your experience: what changes would you suggest to the IME 4-7 Programme (it will be changing significantly from Sept 2008, so your views are very welcome)?
15. Did the incumbent take part in a Supervision Skills course prior to or during the curacy? How helpful have you found other meetings, support and training offered to Training Incumbents in the Diocese? What changes would you suggest, and why?

June 2008

Appendix 7:

Disciplinary and Grievance Procedure

One of the intentions of the system outlined in this Handbook is to anticipate possible areas of misunderstanding or conflict, and thereby to avoid them ever occurring. However, sometimes things do go wrong. If problems arise, the procedures set out below should be followed.

Grievance Procedure

1 Problems in the Relationship between the Curate and Training Incumbent

- a) In the first place, any difficulties on the curate's part should be discussed with the training incumbent. Likewise, any difficulties on the training incumbent's part should be discussed with the curate. If resolution cannot be found, the parties are advised to seek the advice of the Director of IME 4-7.
- b) If no resolution can be found, the Director of IME 4-7 should be called upon formally. The nature of the problem should be indicated to him in writing by both parties. He should investigate within four weeks, and will seek to facilitate a resolution of the problem.
- c) If it is impossible to resolve the issue with his help, it may then be necessary to call upon episcopal guidance. The Director of IME 4-7 will present the case to the Bishop of Jarrow, in whose hands the process rests thereafter.

2 Problems with the Relationship between either the Curate and the Director of IME 4-7 or the Training Incumbent and the Director of IME 4-7, and vice versa.

- a) Again, in the first place, the matter should be discussed between the relevant parties, and the policy outlines in this handbook should be used as a reference point.
- b) If no resolution can be found, the Director of the Council for Ministry should be called upon, with the issues outlined to him in writing. He should investigate within four weeks.
- c) If it is impossible to resolve the issue with his help, it may then be necessary to call upon episcopal guidance. The Director of the Council for Ministry will present the case to the Bishop of Jarrow, in whose hands the process rests thereafter.

3 While all clergy have the right ultimately to come to the Bishop of Durham on pastoral grounds, in issues involving other clergy it is best to allow him to remain uninvolved at early stages, thus preserving his objectivity and impartiality, should he be finally called upon.

4 In scenario 1 the Director of IME 4-7, and in scenario 2 the Director of the Council for Ministry are understood to be acting as the Bishop of Durham's delegated officer. Similarly, if the Bishop of Jarrow is involved, he is understood to be acting as the Bishop of Durham's delegated officer.

This process outlined above has been prepared with due consideration of practice in other dioceses and of the recommendations of *Under Authority: Report on Clergy Discipline*¹. Under Authority stresses the desirability of settling disputes informally, emphasising that formal procedures should be a last resort.

Due to the particularly sensitive transitions that are involved in the first three years of ministry, it is proposed that rather than referring all disputes immediately to the diocesan bishop 'to see whether or not there is a case to answer', as *Under Authority* suggests, the more graduated approach suggested here should be adopted.

In all instances, where there is unhappiness it is vital that those concerned can be specific about issues, events and concerns; generalities cannot be discussed fruitfully either informally or formally: it is essential to be clear about issues and instances of what is perceived to be unfair, unsatisfactory or problematic.

Disciplinary Procedure: Handling Poor Performance

If there are instances where the incumbent believes poor performance on the part of a curate needs to be clearly addressed, the following points should be noted, and procedures followed. There are matters of development that are not matters of discipline: a curacy is a training post, and so development of skills is part of its purpose; it is *not* the case that curates are expected to be competent and experienced in all areas of ministry from the start of IME 4. Given this, if the incumbent believes that a curate needs to develop or change their approach to work in specific ways, this is part of the ongoing task of training and of the discussion that should take place regularly within supervision. Two very practical implications of this are that (1) it is only possible to address issues of performance fairly within a regular pattern of supervision, as outlined clearly in this handbook, and (2) critical reflections on a curate should not appear in a report to the Bishop unless these concerns have already been part of this discussion and ongoing work between a curate and incumbent.

If development is not taking place, however, some issues may need to become matters of discipline. As stated above, the aim should be to resolve all difficulties by a process of mutual and informal discussion. However, difficulties can become acute if in specific areas (in the incumbent's view) the curate is not fulfilling duties as agreed in the work agreement, or not doing so to an acceptable standard, or not following plans for development agreed with the incumbent. Examples of this might be unexplained absences from meetings where the curate is expected, persistent lateness, not meeting agreed targets for pieces of work, etc. These issues do need to be addressed, and in the light of the introduction of capability proceedings for all clergy in the near future,² it is only right that there is an understood process for handling poor performance in early years, for the benefit of both incumbent and curate.

- 1) In these cases, the incumbent should first of all discuss the issues clearly with the curate and check that her/his concern as training incumbent has been heard and

¹ Under Authority: Report on Clergy Discipline (Church House Publishing) London, 1996.

² See *Review of Clergy Terms of Service: Report on the First Phase of the Work* (GS 1527; Church House Publishing, 2004), especially pp. 46-50, 112-118

understood clearly by the curate.

- 2) If there is simply no agreement about the issue, then the process in section 1 above should be followed.
- 3) If the specific problem is recognised but continues, the incumbent should give a clear verbal warning about it to the curate, requesting a measurable change of performance by a certain date, and again checking that this has been understood.
- 4) If the problem then continues, a written warning should be given – again requesting a measurable change of performance by a certain date – and this will remain on record.
- 5) Should the problem then persist, the issue would be referred to the Bishop of Jarrow for action.
- 6) At each stage, if the curate does not agree with the incumbent, s/he may appeal by seeking the intervention of the Director of IME 4-7, and then the Bishop of Jarrow, in line with the procedures above.

The procedures here are likely to change with the implementation of the McLean proposals. However, they are set out here to give some objective framework for the handling of particularly difficult issues, for the benefit of all involved, and in the hope that they will not need to be used, or only very rarely.

Appendix 8:

Guidelines for the pre-priesting Report

The Director of IME 4-7 and Bishop of Jarrow have been working on this process, to try to ensure that expectations are known beforehand, and that the reporting process relates well to the Working Agreement and Training Plan by which we are asking you to navigate the course of the first year of the curacy. This remains a work in progress, so things may develop – the wording of the report form may change somewhat, etc. – but the approach agreed in 2008 is outlined below to give incumbents and curates as clear a picture of the process as possible, to make this as useful and as transparent as we can.

The Process:

The Bishop writes to all Deacon's incumbents in mid April, formally requesting a pre-priesting report, signed by both curate and incumbent, due by the middle of May (6-7 weeks prior to the ordination). For obvious good practice reasons, there should be no surprises in a report, and the full process below aims to ensure that this is possible:

- A draft report is composed by the incumbent in January (prompted by a letter from the Bishop), and is discussed with the curate by the end of that month.
- If there are any areas of concern, or where expected progress has not taken place, then clear and timetabled measures for addressing these (completion of outstanding work, gaining experience in an agreed area, progress in a specific skill, etc.) will be agreed by the curate and incumbent and put in writing. (If at this stage an incumbent had serious concerns, s/he should communicate with Bishop Mark about this; the curate should be told if this is to happen, and such concerns should of course have been raised with the curate prior to this. This precaution should normally only be taken if progress was not being made on issues already identified and discussed between curate and incumbent.)
- This timetable allows three months now in which any issues identified in the draft report can be addressed before the formal report is requested: agreed work needs to be monitored carefully by the incumbent, and there must be clarity about whether expectations are now being met, or not; revised agreements about work to be done may need to be made.
- The Bishop writes to the incumbent in mid April, formally requesting the pre-priesting report, signed by both curate and incumbent, and due by the middle of May (6-7 weeks prior to the ordination). There should be no surprises, if the process above has been followed. If the curate cannot agree with elements of the report but the incumbent thinks these should not be changed, then a written explanation of any disagreement may accompany the report.
- The Bishop also writes to the Director of IME 4-7 Officer in mid-April, asking for a brief report on the participation and engagement of the curate in diocesan IME 4-7, and for any other reflections he may consider relevant; again, this will be agreed by both the curate and IME 4-7 Director, or an additional note will be sent with the report.

Content of the Report Request:

Preparation: the incumbent will be asked:

i) In your work together, you are asked to use the Hind “Learning Outcomes for Ordained Ministry” to shape your colleague’s training. The outcomes group development in ministry under the headings of:

- Vocation and Ministry in the Church of England
- Spirituality
- Personality and Character
- Relationships
- Leadership and Collaboration
- Mission and Evangelism
- Faith and Quality of Mind

Before composing this report, please begin by looking over the Learning Outcomes document (p.p. 22-27 of the IME 4-7 Handbook) and make some notes about your colleague’s progress under these headings. In what areas is s/he making progress? Are there any areas you think need particular attention? You will be asked to draw on these notes in completing the report.

ii) In the Working Agreement and Training Plan you were asked to specify the areas of ministry your colleague agreed with you that s/he would be involved in and the specific priorities for learning identified this year. Engagement with the work and progress with the training agreed are therefore particularly important reference points in this report, so please look back at the Working Agreement/Training Plan document now, and make some notes on progress made in the specific areas identified. (The contents of this report will also be a significant factor in shaping the Year 5 Working Agreement/Training Plan.)

Report outline:

1. Please comment on your overall impressions of your colleague’s work and progress in this first year.

How has s/he managed the transition into ordained ministry?

Has s/he been received well by the congregation(s)?

What has been particularly good in his/her work this year?

Please say what form of ministry your colleague expects to exercise in the future (a supporting minister role or a position of responsibility):

2. How often have you met for supervision (please be specific)? How well is s/he able to relate theology to practice in these meetings?

3. Looking at the areas of work specified in the Working Agreement, please comment on your colleague's engagement in these areas of ministry. Have the agreed expectations about areas of work been fulfilled?

4. What training and study priorities were agreed for this year in the Training Plan? What progress has been made in these areas.

5. With the Learning Outcomes document and your notes on it in relation to your colleague as a reference point, please comment on his/her development in ordained ministry this year, in the areas of:

1.1 Leading of worship

1.2 Preaching (see Learning Outcomes 1.4.1/2 & 7.4.1/2)

2. Pattern of prayer

3. Ability to set appropriate boundaries for self care and establish suitable support networks

4. Pastoral and professional relationships

5 Ability to work with others, and to exercise collaborative leadership

6. Understanding of and engagement in mission within the local context

7. Ability to reflect on practice and learn from experience

6. What areas do you think will need most attention in training in the coming year?

7. Do you have any particular concerns about your colleague's work or training? Have these been discussed / were these discussed specifically in January, and with what result?

Do you recommend that the deacon is ordained to the priesthood this year? If you have any reservations, please make these clear.

Your colleague should see this report and sign it before you return it to Bishop Mark, by 15.5.8; if s/he is not in agreement with any part of it, a note should be added explaining this.

Appendix 9:

Growing the Kingdom

In 2006 the Diocesan Synod approved the Diocesan development plan, “Growing the Kingdom”. Growing the Kingdom identifies five specific themes (or “building blocks”, in the synod document). These five themes express values that we believe we need to emphasize as reference points in our ministry, as we respond to contemporary opportunities and challenges.

It is obviously important that those in the first stages of ordained ministry in the Diocese of Durham begin to engage with these emphases and seek ways of interpreting them in their ministry and teaching. What follows are simply a few questions that might help us begin this process.

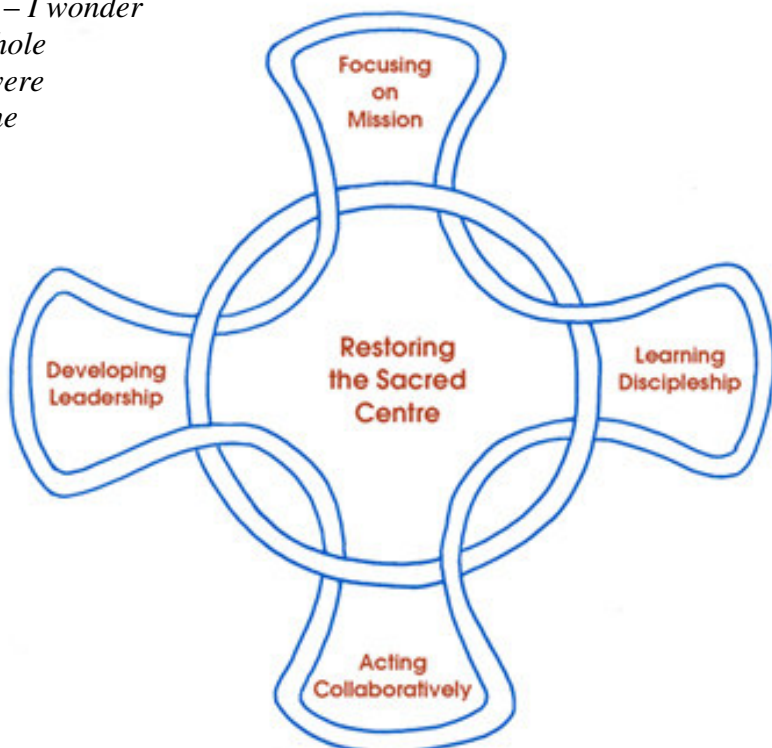
Focusing on Mission – *I wonder how we might more consciously make mission central in our ministry?*

Developing Leadership – *I wonder how as ministers we might not only accept leadership responsibility and grow in leadership capacity, but also encourage this in others – both lay and ordained?*

Learning Discipleship – *I wonder how our ministry might be received if we ourselves are clearly learning and growing, not only as ministers but also as disciples?*

Acting Collaboratively – *I wonder what it might mean for us to stretch the boundaries of collaboration in our ministry in the church and in the world?*

Restoring the Sacred Centre – *I wonder what it might mean for the whole ministry of the church if we were more seriously to steward time to our relationship to God in Christ through prayer, worship, silence, retreat and pilgrimage?*



Appendix 10:

a) The Bishop of Durham

The Diocesan Bishop is ultimately responsible for all decisions to do with clergy. It is he who invites people to be ordained and who ordains. It has been the practice of the Bishop of Durham to interview all deacons and priests before their ordination. It is also the Bishop who invites clergy to become training incumbents.

The Right Reverend Tom Wright, Auckland Castle, Bishop Auckland, DL14 7NR.
01388 602576
secretary@bishopdunelm.co.uk

b) The Bishop of Jarrow

The Bishop's Staff divides its responsibilities, and the Bishop of Jarrow has immediate responsibility for the Assistant Clergy of the Diocese. He is most actively involved with those in their curacy years, with training incumbents, and the whole IME 4-7 process.

The Right Reverend Mark Bryant, Bishop's House, Ivy Lane, Low Fell, Gateshead, NE9 6QD.
0191 491 0917
Bishop.of.Jarrow@durham.anglican.org

c) The Director of IME 4-7 and the Council for Ministry

The Council for Ministry is the synodically-established board through which clergy and lay training, ministerial review, recruitment, and a host of other activities, is organised. The Council has a Director, Canon Stephen Cherry, who has responsibility for overall strategy. He leads a team of other Officers, including the Director of IME 4-7, Rick Simpson. Rick is Director of IME4-7 for Durham and Newcastle Dioceses, and Priest-in-Charge of St Brandon's, Brancepeth.

Rev Rick Simpson, The Rectory, Brancepeth, Durham, DH7 8EL.
0191 3800440; 07867 802671
ricksimpson300@btinternet.com

Contact with the Board of Ministries and Training should be made via:
Mrs Joyce Parker, Carter House, Pelaw Leazes Lane, Durham, DH1 1TB.
0191 374 6004
joyce.parker@ddemt.co.uk

Joyce carries out much of the administration around IME 4-7

d) Training Incumbents and Curates, 2008-2009

Year Four (ordained Deacon 2008)		
<u>Curate</u>	<u>Training Incumbent</u>	<u>Parish</u>
Judith Ashurst (SM)	Revd Di Johnson	Belmont and Pittington
John Barron (SM)	Revd Barry Abbott	St Mary the Virgin Whickham
Anne Bennett SSM)	Revd Raymond Dick	St Peter Harton
Susan Bruce (OLM)	Revd David Bryan	Haughton le Skerne
Stephanie Clark (SM)	Revd Dick Bradshaw	Silksworth
Linda Dodds (OLM)	Revd Brenda Jones	Woodhouse Close
Stephen Edmonds (SM)	Revd Andrew Collins Jones	St Ignatius Hendon
Ben Green (SM [0.5])	Revd Alan Farish	Preston on Tees & Longnewton
Susannah Green (SM [0.5])	Revd Alan Farish	Preston on Tees & Longnewton
Pat Hardy (OLM)	Revd Bob Hopper	Lobley Hill
Jennifer Middleton (OPM)	Revd Brett Vallis	Fatfield
Jan Noble (SM)	Revd Norman Shave	Norton
Deborah Robinson (NSM)	Revd Sheilagh Williamson	Ss Hilda & Columba Darlington
Sylvia Wilson (OLM)	Revd Alan Farish	Preston on Tees

Year Five (ordained Deacon 2007)		
<u>Curate</u>	<u>Training Incumbent</u>	<u>Parish</u>
Jeff Anderson (SM)	Revd Kevin Dunne	Chester le Street
Brenda Bloomfield (NSM)	Revd Susan Kent	Upper Weardale
Janet Burbury (SSM)	Revd John Lund	Hart and Elwick
Nichola Chater (SSM/MSE)	Revd Barnaby Huish	St John's, Nevilles Cross
Richard Coleman (SM)	Revd Peter Templeman	St Cuthbert's Peterlee
Anne Freestone (SSM/MSE)	<i>(vacancy)</i>	Middleton in Teesdale
Rosalyn Hall (SM)	Revd David Glover	Holy Trinity, Washington
David Huntley (SM)	Revd Stephen Locke	St James, Owton Manor
Heather Murray (NSM/MSE)	Revd Gary Birchall	St James, Burnopfield
Adele Philips (SSM/MSE)	Revd John Wilkinson	Gateshead Team
Peter Robson (SM)	Revd John McManners	St Gabriel, Sunderland
Philip Smithson (OLM)	Revd Ian Stockton	Monkwearmouth
Jeffrey Steel (SM)	Revd Peter Brown	St John's, Brandon
John Williams (SM)	Revd Michael Gobbet	Upper Skerne

Year Six (ordained Deacon 2006)		
<u>Curate</u>	<u>Training Incumbent</u>	<u>Parish</u>
Andrew Cromarty (SSM)	Revd Vince Fenton	St Catherine's, Crook
David Hammond (SM)	Revd Alan Farish	All Saints, Preston on Tees & St Mary, Longnewton
Nathan Jarvis (SM)	<i>(Supervisor: Mike Gilbertson)</i>	Holy Trinity, Hartlepool
Jonathan Jewsbury (SSM/MSE)	Revd Michael Beck	East and West Rainton
Margaret Lee (SSM/MSE)	<i>(Supervisor: Michael Beck)</i>	St Michael & All Angels, Houghton le Spring
Remi Omole (SSM/MSE)	<i>(Supervisor: Caroline Dick)</i>	Durham North Team Ministry
Tracey Reynolds (SM)	Revd Tom Jamieson	Ryton and Hedgefield
Janice Skelly (SM)	Revd Alec Harding	Barnard Castle with Whorlton St Mary
Deborah Wilson (SSM/MSE)	Revd Mary Judson	St Luke, Hartlepool

Year Seven (ordained Deacon 2005)		
<u>Curate</u>	<u>Training Incumbent</u>	<u>Parish</u>
Katherine Bagnall (SM)	Revd Paul Baker	St Mark and St Paul, Darlington
Olaf Eriksson (SM)	Revd Richard Wallace	St Mary, Cockerton
Rosalyn Murphy (SM)	Revd Stephen Bellamy	St Nicholas, Durham
Ann Templeman (SSM/MSE)	Revd Peter Templeman	St Cuthbert's, Peterlee
Barry Unwin (SM)	Revd David Osman	St John Hebburn with Christ Church Jarrow Grange
Sheelagh White (SM)	<i>(Supervisor: David Tully)</i>	St Alban, Windy Nook
Libby Wilkinson (SM)	Revd Mark Worthington	St Ninian, Harlow Green & St Andrew, Lamesley
Julie Wing (SM)	Revd Jeremy Chadd	St Chad, Sunderland

Contact Details can be found in the online directory of the Diocesan Website.