

# IME Phase 2 Handbook

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## 1. Introduction

When I became the training incumbent for a new deacon a few years ago, a former curate sent me the following description:

### The Perfect Curate...

- Preaches for exactly ten minutes
- Condemns sin roundly, but never hurts anyone's feelings
- Works from 8am to midnight and is also the church caretaker
- Earns £100 a week, wears good clothes, drives a good car, buys good books and donates £90 a week to the parish
- Is 29 years old, has 40 years of parish experience and is good looking
- Has a burning desire to work with teenagers and spends most of their time with the elderly
- Smiles all the time with a straight face because they have a sense of humour which keeps them seriously dedicated to the parish
- Makes 15 home visits a day and is always ready to answer the phone when you call
- Never misses any church meetings and is always busy preaching the gospel to non-churchgoers
- Is always in someone else's parish!



But seriously...what does this description say about what curates should do, and what expectations they can genuinely fulfil? Understanding a complex role in a changing church is a tough task and our job in IME Phase 2 is to help in the learning experience that takes most people from ordination to significant secondary or primary responsibility within four years.

This handbook is for Curates and Training Incumbents in Coventry Diocese. Inside it you will find guidance and advice on many aspects of the early years after ordination. The handbook is a work in progress: suggestions for revisions or additions are very welcome! Most of it comes from the experience of working with curates as a training incumbent; one of the most rewarding but also stretching opportunities available in ministry. I want to thank my previous colleagues, Beth Smith, Danny Wignall and Anne Heading, for helping me to understand some of the things that follow. Unfortunately for them, a good deal of what is written here is the fruit of learning from my mistakes! Also it is important to acknowledge the work of David Tilley, my predecessor as Coventry CME adviser, who pioneered the portfolio system in the Diocese and asked me to be one of the first tutors on it. David's unflagging enthusiasm for portfolio has really put it on the map, and made it possible for the Coventry IME Phase 2 programme to be genuinely learner-centred and able to provide a good framework for learning in the first years of ministry and, we hope, for long after a curacy is a distant memory.

**Richard Cooke**

Petertide 2005

(Revised March 2007)

## 2. Welcome to the Diocese of Coventry

Coventry Diocese was founded in 1918. Although it had been an independent diocese during the middle ages, its original Cathedral was destroyed at the Reformation and the diocese amalgamated with Lichfield. In 1836 it became part of the Diocese of Worcester, where it remained until the end of the First World War.

The diocese covers Coventry and Warwickshire. It is mixed in its character, with some very urban parts, and other deeply rural ones. The overall population is 754,000, with about 300,000 living in the city of Coventry itself. There are 17,915 electoral roll members spread across 240 churches. There are 200 licensed clergy (of whom 175 are stipendiary) and just over 200 Readers.

The senior staff of the Diocese are:

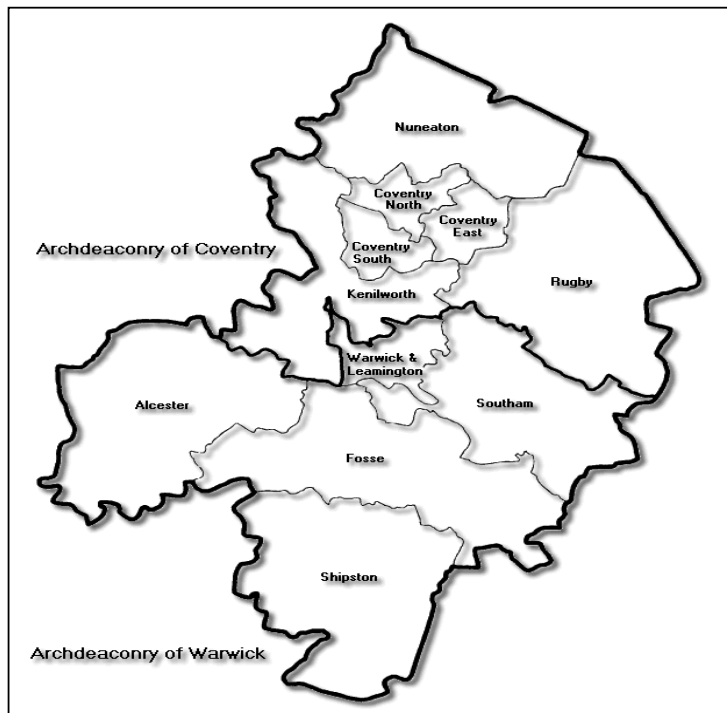
The Diocesan Bishop, the Right Reverend Colin Bennetts (until December 2007),  
23 Davenport Rd, Coventry CV5 6PW tel: 024 76 672244,  
email: [bishcov@btconnect.com](mailto:bishcov@btconnect.com);

The Bishop of Warwick, the Right Reverend John Stroyan,  
139 Kenilworth Rd, Coventry CV4 7AP tel: 024 76 412627,  
email: [bishopwarwick@clara.net](mailto:bishopwarwick@clara.net);

The Archdeacon of Coventry, the Ven. Mark Bryant,  
9 Armorial Rd, Coventry CV3 6GH tel: 024 76 417750/024 76 521200,  
email: [Mark.Bryant@CovCofE.org](mailto:Mark.Bryant@CovCofE.org);

The Archdeacon of Warwick, the Ven. Michael Paget-Wilkes,  
10 Northumberland Ave, Leamington CV32 6HA tel: 01926 313337/024 76 521200,  
email [Michael.PagetWilkes@CovCofE.org](mailto:Michael.PagetWilkes@CovCofE.org).

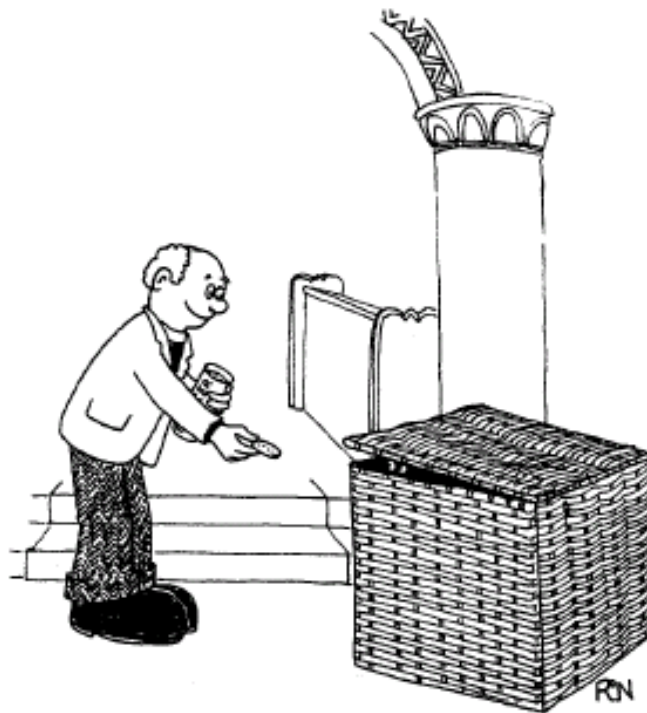
The Diocese is divided into eleven deaneries, shown on the map below.



The central offices for the Diocese are at 1 Hill Top, Coventry CV1 5AB, (tel. 024 76 521200), by the Cathedral. Of the staff based there, the Diocesan Secretary, Simon Lloyd, looks after the business affairs of the diocese and there are four directors who coordinate different aspects of the work of the diocese:

- the Revd John Hall (Social Responsibility), email [John.Hall@CovCofE.org](mailto:John.Hall@CovCofE.org);
- the Revd Roger Morris (Parish Development and Evangelism), email [Roger.Morris@CovCofE.org](mailto:Roger.Morris@CovCofE.org);
- the Revd Canon Roger Spiller (Ministry) email [Roger.Spiller@CovCofE.org](mailto:Roger.Spiller@CovCofE.org);
- Mrs Linda Wainscot (the Board of Education) email, [Linda.Wainscot@CovCofE.org](mailto:Linda.Wainscot@CovCofE.org).

All these people will be happy to respond to enquiries about their work.



*The new curate was a little shy at first.*

### **3. Initial Ministerial Education Phase 2 in the Diocese of Coventry**

#### **IME Phase 2 Staff**

Overall responsibility for IME Phase 2 lies with the Diocesan Continuing Ministerial Education (CME) Adviser, the Revd Dr Richard Cooke, within the Vocations and Training Department, which is headed by Canon Roger Spiller and overseen by the Ven. Mark Byrant.

Much of the day-to-day running of IME Phase 2 is done by the CME Administrator, Mrs Sarah Palmer, who is in the office from Monday – Friday, between 9.00am and 5.00pm.



**Richard Cooke**



**Sarah Palmer**

The IME tutors also have an important role to play. Each new group of deacons has a continuing tutor assigned to accompany them through their three years of training. In addition there are three year tutors who supervise successive years of training.

These are:

- The Revd Naomi Nixon (year 1);
- The Revd Canon Roger Spiller (year 2);
- The Revd Dr Richard Cooke (year 3).

#### **Contacting us**

The address of the CME Office is:

Cathedral and Diocesan Offices,  
1 Hill Top,  
Coventry  
CV1 5AB.

The direct phone line is 024 76 521316 (Sarah Palmer)  
or 024 76 521332 (Richard Cooke).

Richard Cooke's mobile number is 07952 544820.

Emails can be sent to [Richard.Cooke@CovCofE.org](mailto:Richard.Cooke@CovCofE.org) or [CME@CovCofE.org](mailto:CME@CovCofE.org).

## Being an adviser

The advantage of having a CME *adviser*, is that you can take or leave what I say! Bishops and archdeacons can direct, but as an adviser I am here to help you to find your own way through the process of growing and developing in ministry. In IME 2 we provide a programme that will help you to do this, but like any form of adult learning, growth and development will only come about as a direct result of your own 'buying into' the process and the motivation to grow and develop for your own benefit rather than for the benefit of the organisation.

It may help you to have a little biographical background so that you know what I bring to this role. It may also help you to see in which areas my advice is more reliable than others!

I became CME Adviser in April 2004, after being in the Midlands on and off for over twenty years. I come originally from Kent where I grew up as a Christian in an unexceptional but warm village parish during the 60s and 70s. I shudder at the thought now, but I became a Sunday School Teacher at the age of eleven! As I look back, that was a very important thing for me: teaching the faith in different ways is what I have been doing as the focus of my ministry ever since. While studying history at university I had a very deep experience of meeting Jesus, and subsequently felt God calling me to ordained ministry. I didn't feel ready to offer myself for selection at such a young age, so I spent three hugely formative years working at Holy Trinity, Coventry and living in the city centre. This was at the height of the Thatcher era, a tough time for Coventry economically, and it opened my eyes to realities of life which I had not experienced before. Working in a staff team led by Graham Dow (now Bishop of Carlisle) was an excellent introduction to the need to think theologically. After that I spent a further three years at Trinity College Bristol on a course which combined academic theology with practical experience, one of the first of its kind to do so. I relished the engagement with both, and formed the strong conviction that at heart all theology should be pastoral theology: in other words we must tease out the connection between what we do and what we think, and vice versa. Karl Barth's emphasis on theology as '*Church Dogmatics*' I found very helpful: how does theology impact on the everyday challenges of discipleship? After three years in Coventry city centre I also took the opportunity to spend quite a lot of time gaining experience of rural ministry in Somerset. At the end of my time in Bristol I embarked on a Ph.D which focussed on Wolfhart Pannenberg's theology of history which was finally completed nine years later! The bulk of it was done in the midst of full-time parish ministry, first at St Matthew's Rugby and then at St James Fletchamstead back in Coventry. This was hard work but immensely worthwhile as it forced me to look for connections between academic theology and ministry and also kept my brain fit!

At St Matthew's I worked with two vicars from whom I learned a great deal, but perhaps the most formative experience was handling the nine months of interregnum, during which my mother died. Someone said to me at the time that it's often in the hardest times that we learn most about the grace of God – and looking back that's what happened during that time. I wouldn't have wanted it to happen as it did, but on reflection the experience meant that I could eventually say that I didn't just know some theology: I had lived it.

As vicar of St James for twelve years during a period of great transition for both church and parish I worked hard to establish ministry leadership teams and to empower and develop lay discipleship. I particularly enjoyed the opportunity to work with three very different curates, especially valuing their different approaches and the ways in which their growing and developing ministries helped to fill the gaps in my own. As I look back it was a time of some successes and some failures, underpinned by the steady routine of pastoral work in a large urban parish and some deep experiences of personal pain when my first wife left my sons and me. Out of that experience, however, came some unbelievable support and love from the parish which was quite humbling, as well as a recognition that the church is not good at including those of us who have failed to live up to the ideals of Christian life. Several people asked me at the time 'Have you lost your faith?' and I could honestly answer that, on the contrary, in a time of intense anguish I felt the presence of God with me more strongly than I had ever done. Later a relationship rather unexpectedly developed with Barbara, who is now the head of a Primary School in South Warwickshire, and we were married at Easter 2004, a profound experience of redemption and resurrection for us both. At St James we were also

able to develop international links through the Jubilee 2000 campaign, and raising money to build a clinic at a school in Africa which enabled me to visit Uganda twice as part of a team from the parish. I also had the opportunity to be part of a group from the diocese making a visit to our link diocese in Kaduna, Nigeria in 2001. From these visits I learnt much about the reality of faith in a very different context to our own.

In 1997 I took on the additional responsibility of developing the Reader training course for the diocese, and had six very enjoyable years as Director of Initial Training. Amongst the courses that I have continued to provide is an introduction to the New Testament, which has been the focus of my academic interests since completing my Ph.D. I learnt a lot from my time with Reader Training, which has helped to inform my approach to the formation of ministers, whether ordained or not. In particular it confirmed to me that academic theology has to be grounded in ministry. Linking these two is the key value for IME 2, and the reason why we want to put so much emphasis on creative reflection, which draws together the insights you have gained during the first phase of IME with immersion in a specific parish context.

In February 2007 I was additionally licensed as Associate Minister in the Kineton/Edgehill group of parishes in Fosse Deanery. After three years of being a 'supply vicar' on Sunday, a period I enjoyed and which gave me opportunity to get to know the diversity of the diocese much better, I'm really pleased to be linked to a specific group of parishes again, grappling with the week-by-week realities of ministry.

Theology does have to be lived, not just studied. I hope by sharing with you a little of my own journey of discovery it will help you to think how your own theology is embodied in your life. Incarnational ministry is a hard thing, but one that brings its own rewards and satisfactions. 'The God who calls you is faithful, and he will do it' (1 Thess 5:24).

## **IME 2 – background and development**

The average age of ordination today is in the late-30s. Therefore most ordinands have already carried significant responsibilities before ordination, whether in the home or the workplace, and they have a fairly clearly defined sense of who they are and of personal maturity. This differs from even twenty years ago and is a significant factor in curates and incumbents working together. Incumbents need to recognise that, especially if they were themselves ordained in their twenties, the experience of a curacy will be very different for a new curate today. Nor is the age of the ordinand the only factor, of course: the church itself is quite different, as is the society in which it is set. If I think of my own experience after ordination in 1988 (not so very long ago!) there are three major contrasts with today: communication, numbers and women.

There were no mobile phones or emails then so communication was confined to phone calls at home (usually answered while sitting on the stairs as the phone was in the hall!), face to face meetings, or letters. I was one of the few clergy to have a personal computer, a very basic Amstrad, which worked entirely off floppy disks with what now seems a miniscule memory. Today mobile phones lead us to expect almost instant contact; it is rare to find a clergy person without access to, and skills with, a computer, and email is a quick and simple way of keeping in touch.

In terms of numbers there were thirteen deacons ordained that Summer in Coventry Cathedral, ten of whom were stipendiaries, more than half in their late twenties or early thirties who had just completed a three-year course at a residential college. Only one of the deacons was a woman. Being a full-time curate with no other work responsibilities was clearly the norm and our potty-training' (as 'post-ordination training' tended to be known) reflected that. Today stipendiary curates are in the minority in their year groups, and NSM and OLM deacons are increasingly the norm, fitting ministry round paid work and family commitments and having trained on part-time courses rather than residentially.

Finally, while women had recently become deacons in 1988 it was unclear whether they would become priests and they were still very much of a rarity in ministry, let alone

incumbency (though some other dioceses were experimenting with this). Today women ordinands are in the majority and though we still see few in senior posts, many are now incumbents.

Why make the comparison between 1988 and today? As a curate and incumbent pair you may like to consider what you bring in the way of assumptions to working together. This perhaps means the incumbent 'unpacking' his or her own experience of theological training and curacy so that the differences between your routes to ordination can be explored. This will help to clarify what it is you are both seeking from this curacy and how you expect to relate to each other.

The training of curates has developed over the last century and a half. Before that pastoral skills were largely picked up (or not) in the course of ministry, and a knowledge of theology assumed rather than expected. Theological training as such began to develop in the mid nineteenth century, partly as a response to the new intellectual currents unleashed in the wake of the Enlightenment on the continent. However, it was not until after the First World War that all ordinands were required to have attended a theological college before ordination. Curates after ordination were simply expected to watch and copy the experienced priest with whom they worked (and in whose house they often lived as young unmarried men), having gained an academic training at college augmented by short courses in what was known as 'pastoralia'. In larger parishes several curates (usually designated 'senior' and 'junior') worked together and in practice trained each other, under a benign but distant incumbent's eye; this pattern continued well into the 1960s. The identification of a need for diocesan 'Post-Ordination Training' in the late 1970s, and the development of programmes for it, in turn led to a recognition that the key trainers were not diocesan staff but the incumbents with whom curates served their titles. There was a shift from speaking of 'training parishes' to identifying 'training incumbents'.

The model adopted in the early 1990s for training incumbents was that of supervisors, borrowed from the caring professions such as probation or social work, though this term has been augmented more recently by those of mentor and coach and the recognition that a skilled training incumbent may need at different times to adopt different roles, depending on the needs of his or her curate. There is much of importance in the supervision model, and there are more details about it later in the handbook. However, it is also becoming clear that it has some shortcomings if it is used exclusively as the pattern for curate-incumbent relationships. In particular this model tends to ignore the way in which the curacy experience is 'embedded' in a particular church community, and the way in which an incumbent is the curate's work manager as well as supervisor. This leads to supervision being interpreted in a largely functional way, emphasising how to do the job better and become a more competent minister. Competence is clearly a major issue, but perhaps more important is the question of formation of identity, which this model does not really touch on, in terms of how the new curate understands their own role within the local church community and its social setting, as well as the wider church and society.

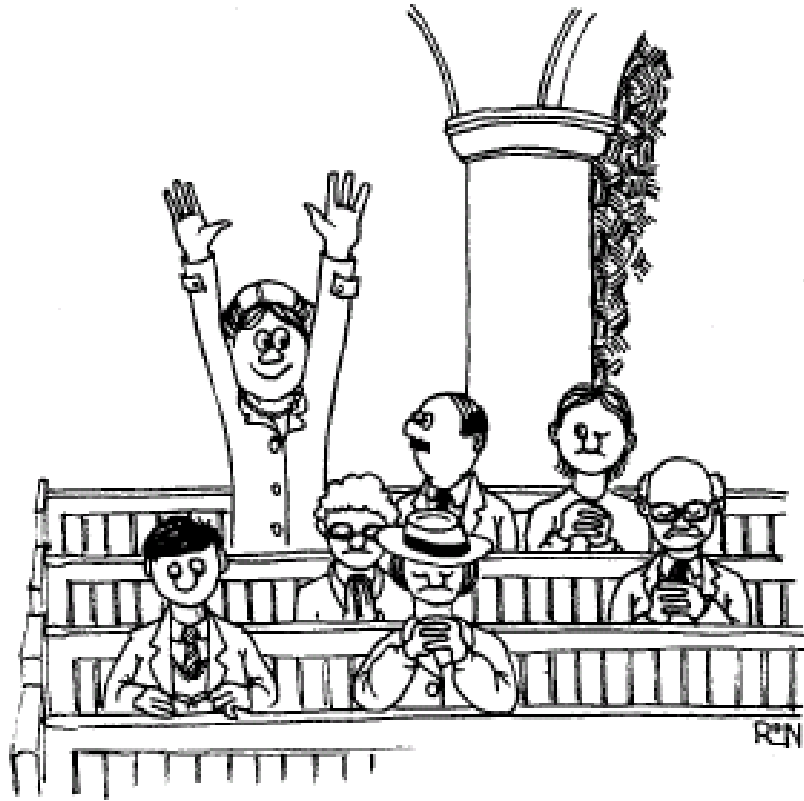
A helpful approach known as 'situated learning' has been developed out of observing a variety of communities and how individuals are inducted into them. Studying various groups leads to the conclusion that a characteristic learning pattern is by 'legitimate peripheral participation'. While skills are learned they are not learned immediately by technical or theoretical instruction, rather the model approximates to a more traditional master-apprentice one. The emphasis in a community of practice lies not so much in learning how to *do* a job in the first instance as learning how to *be* a member of the community: it is a question of identity. Progress is marked by a gradual centripetal process, from initial participation on the periphery of a community towards the ultimate goal of being a full practitioner able to reproduce the community by becoming oneself a 'master' to whom others may come as 'apprentices'. It is important in this model, however, that the newcomer is seen as *already* a legitimate member of the community; in terms of a curacy this legitimacy is conferred by ordination as a deacon, a legitimacy which allows the curate to intrude into normally restricted spaces such as newly bereaved families and to learn through experiencing the atmosphere there how to minister appropriately.

Knowledge within a community of practice is often acquired unconsciously and is found in the common reservoir of experience, which is often passed on in the form of stories. Story-telling enables success and failure to be shared, as well as providing an important resource for guidance in situations previously unencountered by the new member. As Lave and Wenger point out, however, the aim of such story-telling lies not in the explicit content but in learning how to participate in the process of communication: 'For newcomers...the purpose is not to learn *from* talk...; it is to learn *to* talk as a key to legitimate peripheral participation'.<sup>1</sup> The initial task for the curate is often to watch what is happening, gradually piecing together a whole picture of the community in order to grasp where they fit and how ordained ministry is to be exercised as part of that community. (This experience is, of course, different for OLMs or NSMs deployed in parishes where they have previously worshipped. For them there is much less sense of being on the periphery, and in fact they often move more quickly into a central leadership position.)

The 'master' in this setting has the task of seeing which peripheral activities might be the doorways into a wider understanding, and helping the curate to draw his or her disparate experiences into a whole which ultimately shows some coherence between the story of the individual curate and the story of the local community. However, this perspective helpfully locates the 'master' or training incumbent within a community of practice and moves away from the dangerous implication that they are the only 'teacher' of the curate. In fact the insights of 'situational learning' suggest that much informal learning will take place in wider configurations of the community of practice which is the church at many levels: through immersion in the local church community, involvement in chapter meetings and networks of friendship with contemporaries from course or college, as well as the peer support of the IME year group. Formal reflection with the incumbent and reflective work submitted as part of the IME process are simply the visible parts of the learning process which operate as a monitoring device within the process as a whole.

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<sup>1</sup> Jean Lave & Etienne Wenger 'Legitimate peripheral participation in communities of practice' in Harrison, R., Reeve, F., Hanson, A. & Clarke, J. *Supporting Lifelong Learning 1: Perspectives on Learning* (Routledge Falmer 2002) p. 121.



*Miss Jones tried to enliven the Litany  
with a Mexican wave.*

## **4. Aims of IME Phase 2**

### **Aims of Diocesan IME Phase 2**

IME 2 in Coventry Diocese is a four-way partnership between the curate, the training incumbent, the parish and the diocese. The curate and the training incumbent work out their aims for the curacy in the first part of the working agreement, in which to some extent the parish will also have a say. IME has a slightly more distant role, being concerned to ensure that the training received within the parish with the training incumbent will be versatile enough to prepare the curate for ministry in the wider church. This part of the training is predominantly concerned with skills; learning 'how to' in a variety of ministry contexts. In IME we believe that our task is to facilitate reflection on 'why' rather than 'how' questions. Therefore our aims are concerned with formation and development, specifically of the ability to reflect on what you are doing and discerning the theological issues that matter.

The overall aim of IME Phase 2 in Coventry Diocese is 'To develop habits of reflection, wisdom and maturity in the exercise of Christian public ministry, within a supportive environment.' Each of these words has been chosen deliberately! First of all, the aims speak of developing habits. Increasingly it is being recognised that discipleship must be based on a habitual response; developing good habits is essential to growth and development as a Christian. In training jargon four phases of professional development are often recognised: learners move from 'unconscious incompetence', through 'conscious incompetence' and 'conscious competence' to 'unconscious competence'. This last phase is the one which most of us achieve driving a car, for instance, where taking the right action becomes instinctive and unconscious because we have developed habits which have become ingrained. Similarly in IME 2 we wish to help you to move to a stage of unconscious competence particularly in the fields of reflection, wisdom and maturity. These three words cluster around the idea of character, in other words, the kind of person you are. Reflection will be discussed in greater detail later; it is enough here to emphasise that it implies someone who is prepared to stand back and look carefully at what he or she is doing and be prepared to learn from the situations they find themselves in, and to do things differently as a result. Wisdom and maturity attempt to capture the idea that growth and development occur through the cultivation of character rather than cognitive or academic skills. How do you become wise? It's a bit like being humble – if you think you are, you probably aren't! Wisdom is a practical quality of right judgement in difficult situations, and learning wisdom is a lifetime's journey and more. Maturity is about being adult, and recognising that IME 2 is not meant to be composed of hoops through which you jump. We hope that the process which we ask people to go through in IME 2 will not feel like a return to school, but that you will find it beneficial and that, above all, you will feel accepted as an adult learner who has control of their own learning.

The exercise of Christian public ministry is the focus of what we do in IME 2, of course. As a diocese we have a duty to make sure that you are adequately equipped for ministry now and in the future. Because this ministry is a public and accredited one, training in it requires reports and assessments. We hope these are not onerous and that they form useful signposts on the journey of development. Finally, we want to cultivate a supportive environment in the Year Groups and amongst all the curates in the diocese, but also particularly from the IME tutors. We are here to help you to grow and develop and are happy to be contacted at any time about any issue, however small. Please use us, because we are here to support you.

### **Nationally Agreed Learning Outcome Statements for IME Phase 2**

The 2005 Report *Shaping the Future* included a set of learning outcome statements for IME, which are reproduced below. These statements have been approved by the House of Bishops and give some clear 'benchmarks' to show what is expected of candidates at appropriate points in their journey of development in ordained ministry. They attempt to put in practical terms how the habits referred to in the aim may be recognised and assessed. We use these statements as the basis for the portfolio of reflective learning, which we ask you to develop during your time as part of Coventry IME Phase 2.

Learning outcome statements for ordained ministry within the Church of England			
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><b>Vocation</b> 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><b>Ministry within the Church of England.</b> Be familiar with the tradition and practice of the Church of England and be ready to work within them.</p>	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.	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.	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.
	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.	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.	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.
	Demonstrate familiarity with the legal (including the Act of Synod), canonical and administrative responsibilities appropriate to the newly ordained and those working under supervision.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those in public ministry with supervised responsibilities.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those having oversight and responsibility.
	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.	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.	Demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.
	Demonstrate awareness of the church's roles and opportunities in public life and institutions, and in relation to secular agencies and other faith communities.	Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies and faith communities.	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.
	Show understanding of the insights and practices of other churches and traditions in worship, especially of ecumenical partners.	Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.	Demonstrate the ability to work ecumenically and to encourage ecumenical co-operation.

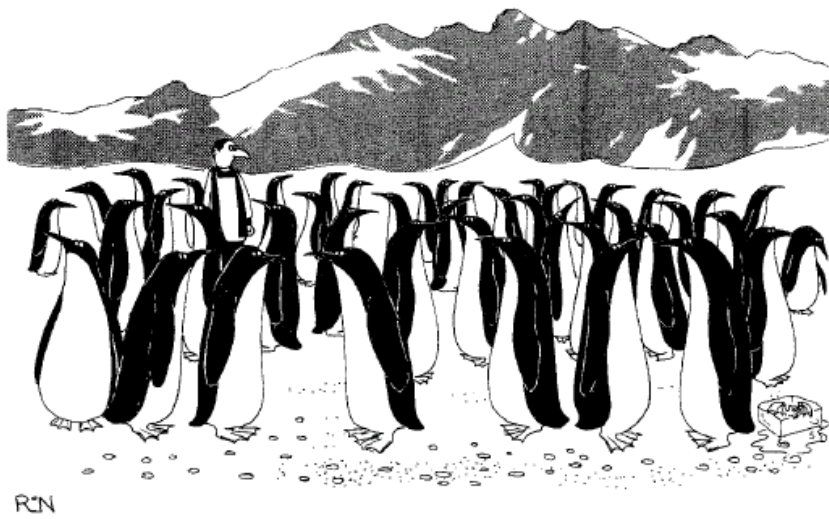
<b>At selection candidates should</b>	<b>At the point of ordination candidates should</b>	<b>At completion of IME candidates should</b>	<b>In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should</b>
<p><b>Spirituality</b> Show evidence of a commitment 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>	<p>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.</p>	<p>Demonstrate loving service in the Church, expressed in effective and collaborative leadership, discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit.</p>	<p>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.</p>
	<p>Show evidence of a life increasingly formed and sustained by trust in and dependence on the gifting and grace of God.</p>	<p>Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.</p>	
	<p>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.</p>	<p>Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship and devotion.</p>	<p>Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.</p>
<p><b>Personality and character</b> 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>	<p>Show insight, openness, maturity, integrity and stability in the face of pressure and changing circumstances.</p>	<p>Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.</p>	<p>Be able to facilitate and enable change.</p>
	<p>Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability; and demonstrate appropriate development.</p>	<p>Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context of public ministry.</p>	<p>Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.</p>
	<p>Exercise appropriate care of self, using the support provided in initial training.</p>	<p>Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry.</p>	<p>Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks and facilitate the appropriate care of colleagues.</p>

<b>At selection candidates should</b>	<b>At the point of ordination candidates should</b>	<b>At completion of IME candidates should</b>	<b>In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should</b>
<p><b>Relationships</b> 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>	<p>Form and sustain relationships, both with those who are like-minded and those who differ, marked by integrity, empathy, respect, honesty and insight.</p>	<p>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.</p>	<p>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.</p>
	<p>Demonstrate good practice in a limited range of pastoral relationships, and learn from these experiences.</p>	<p>Demonstrate good practice in a wide range of pastoral and professional relationships.</p>	<p>Demonstrate the ability to supervise others in the conduct of pastoral relationships.</p>
<p><b>Leadership and collaboration</b> 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>	<p>Demonstrate openness toward and ability to gain from experiences and practices of being supervised.</p>	<p>Demonstrate ability to supervise others in a limited range of roles and responsibilities.</p>	<p>Demonstrate ability to supervise and manage others, both lay and ordained in formal settings of training and practice.</p>
	<p>Demonstrate effective collaborative leadership and an ability to work in teams in a limited range of settings, and learn from these experiences.</p>	<p>Exercise effective collaborative leadership, working effectively as a member of team, as an ordained person.</p>	<p>Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility;</p>
	<p>Demonstrate understanding of group dynamics especially in the settings of training, including the use and abuse of power.</p>	<p>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.</p>	<p>Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.</p>
	<p>Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others in the context of training.</p>	<p>Exercise appropriate accountability and responsibility in a new ministerial context.</p>	<p>Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.</p>
	<p>Exercise authority within the settings of the early years of formation and education that enables and empowers others in both personal and corporate lives.</p>	<p>Demonstrate appropriate use of authority in ways which enable and empower others in their mission and ministry, including colleagues.</p>	<p>Show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.</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><b>Mission and evangelism</b></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>	<p>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.</p>	<p>Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.</p>	<p>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.</p>
	<p>Engage in and reflect upon practices of mission and evangelism, changing forms of church, and their relation to contexts, cultures, religions and contemporary spiritualities.</p>	<p>Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.</p>	<p>Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.</p>
	<p>Show understanding of how children and adults learn, and how this is contributing to an ability to nurture others in their faith development.</p>	<p>Demonstrate an ability to nurture others in their faith development.</p>	
	<p>Communicate the gospel in a variety of media demonstrating sensitivity to audience and context.</p>	<p>Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.</p>	<p>Enable others to articulate gospel truths and participate in their proclamation.</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><b>Faith</b> 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><b>Quality of mind</b> 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>	Demonstrate a growing critical engagement with scripture and the traditions of Christian thought, characterised by faithful obedience and openness to new insights.	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.	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.
	Form a life of study and reflection within the demands and disciplines of initial training and the expectations shaped by public ministry.	Form and sustain a life of disciplined study and reflection that sustains in public ministry.	Form and sustain a life of disciplined study and reflection that sustains in leadership.
	Show how personal commitment to Christ and discipleship is changing in the process of study and formation for ordained ministry.	Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry.	Give an account of how personal commitment to Christ is being shaped within the roles and expectations of leadership and oversight of others.
	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.	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.	
	Demonstrate understanding of the ways in which Christian beliefs and practices have developed in varying historical and cultural contexts.	Demonstrate continued and disciplined engagement with Christian beliefs and practices.	
	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.	Be skilled reflective practitioners, able to exercise wise and discerning judgment.	As skilled reflective practitioners demonstrate ability to energise and enable creative theologically-informed practice.
	Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.		Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.

(From Section 2 of the 'Parameters of the Curriculum and Post-Ordination Phase of IME', Part 3 of *Shaping the Future*, also available online at <http://cofe.anglican.org/lifeevents/ministry/workofmindiv/tetc/safwp/index.html/outcomestatemnts.doc.>)



*After a while they simply  
accepted Hugh as one of them.*

## **5. The Pattern and Structure of IME Phase 2**

### **Understanding the Overall Process**

The chart on the next page shows how the four years of the Title post feed into continuing development. It should help you to grasp how the overall process works.

There are slight variations in the programme, depending on whether your ministry is full-time or part-time.

For everyone we ask for engagement with the Portfolio of Reflective Learning, which requires the submission of nine pieces of work over three years. We also ask for participation in the Year Support Group which meets most months. There are two 48-hour residential each year, in Sept/Oct and in March. There is also an ordination retreat at the end of year 1. Curates and their training incumbents have three 'mentor' meetings with the CME adviser in the first year, two in the second and one in the third.

In addition, for stipendiary curates, we ask for attendance on at least three day courses provided by Diocesan CME, or an equivalent, each year; a placement in Year 3 which will give experience of ministry in another context, maybe overseas or in another parish, or in an institution such as a prison.

For NSMs and OLMs we ask for attendance on at least two courses, day or evening provided by Diocesan CME, or equivalent, each year. NSMs and OLMs are welcome to take the opportunity of a placement, but it is not a requirement of training.

Additional requirements for all categories of ministry are paid for by the diocese out of the IME budget.

Curates and Incumbents both write a report to the Bishop after Easter each year, followed by an interview for the curate with the Bishop, usually in May or June. The final report, which is a review of the title period, is delivered in May or June of the third year. Curates are 'signed off' after this (i.e. by the third anniversary of ordination), when they have completed their interview with the Bishop.

After Easter of the third year there is discussion about future direction, and if it is agreed that the curate is ready to apply to be licensed to a post of responsibility then they begin to work through the relevant ministry outcome statements with the CME adviser and others.

Year	July	Autumn (Sept-Dec)	Spring (Jan-Mar)	Summer (Apr-June)	Additional during year
<b>Title 1 (IME 3/4)</b>	<ul style="list-style-type: none"> <li>• Ordination</li> <li>• Year Support Group set up</li> <li>• Mentor meeting (TI/Curate/CME Adv)</li> </ul>	<ul style="list-style-type: none"> <li>• Portfolio reflection 1</li> <li>• IME w/e residential (Oct)</li> </ul>	<ul style="list-style-type: none"> <li>• Portfolio reflection 2</li> <li>• Mentor meeting (TI/Curate/CME Adv)</li> <li>• IME w/e residential (Mar)</li> <li>• Pre-priesting Interview with Bishop</li> </ul>	<ul style="list-style-type: none"> <li>• Curate Report 1</li> <li>• TI Report 1</li> <li>• Mentor meeting (TI/Curate/CME Adv)</li> <li>• Portfolio reflection 3</li> </ul>	<ul style="list-style-type: none"> <li>• 3 day courses from CME programme or equivalent (SM)</li> <li>• 2 day/evening courses from CME programme or equivalent (NSM/OLM)</li> </ul>
<b>Title 2 (IME 4/5)</b>	<ul style="list-style-type: none"> <li>• Ordination</li> </ul>	<ul style="list-style-type: none"> <li>• Mentor meeting (TI/Curate/CME Adv)</li> <li>• Portfolio reflection 4</li> <li>• IME w/e residential (Oct)</li> </ul>	<ul style="list-style-type: none"> <li>• Portfolio reflection 5</li> <li>• IME w/e residential (Mar)</li> </ul>	<ul style="list-style-type: none"> <li>• Curate Report 2</li> <li>• TI Report 2</li> <li>• Mentor meeting (TI/Curate/CME Adv)</li> <li>• Interview with Bishop</li> <li>• Portfolio reflection 6</li> </ul>	<ul style="list-style-type: none"> <li>• 3 day courses from CME programme or equivalent (SM)</li> <li>• 2 day/evening courses from CME programme or equivalent (NSM/OLM)</li> </ul>
<b>Title 3 (IME 5/6)</b>		<ul style="list-style-type: none"> <li>• 'Moving On' day (Sept)</li> <li>• Portfolio reflection 7</li> <li>• IME w/e residential (Oct)</li> </ul>	<ul style="list-style-type: none"> <li>• Portfolio reflection 8</li> <li>• IME w/e residential (Mar)</li> </ul>	<ul style="list-style-type: none"> <li>• Curate title review</li> <li>• TI final report</li> <li>• Mentor meeting (TI/Curate/CME Adv)</li> <li>• CME Adv final report</li> <li>• Interview with Bishop - IME 2 completed by agreement and likely next step identified</li> <li>• Licence extension agreed where necessary</li> <li>• Inventory of <i>either</i> further responsibility outcomes <i>or</i> further supervised outcomes</li> <li>• Continuing training plan agreed with TI &amp; CME Adv</li> </ul>	<ul style="list-style-type: none"> <li>• Placement (SM)</li> <li>• 3 day courses from CME programme or equivalent (SM)</li> <li>• 2 day/evening courses from CME programme or equivalent (NSM/OLM)</li> </ul>
<b>Title 4 (IME 6/7)</b>	<ul style="list-style-type: none"> <li>• Draft CV completed for those moving on</li> <li>• First applications for new post</li> </ul>	<ul style="list-style-type: none"> <li>• Individual meeting with John Lee/CPAS etc</li> <li>• IME w/e residential (Oct)</li> <li>• Leadership reflection 1</li> <li>• Initial licence ends (Dec)</li> </ul>	<ul style="list-style-type: none"> <li>• New Licence (NSM/OLM)</li> <li>• Licence extended (SM)</li> <li>• Leadership reflection 2</li> </ul>	<ul style="list-style-type: none"> <li>• Year Support Group ends</li> <li>• End of licence, housing and stipend (SM)</li> </ul>	
			<b><i>New Post Found and Move (SM)</i></b>		
<b>Inc 1 (CME 1)</b>		<ul style="list-style-type: none"> <li>• First Incumbents' Conference</li> </ul>	<ul style="list-style-type: none"> <li>• Training Day 2</li> </ul>	<ul style="list-style-type: none"> <li>• Training Day 3</li> </ul>	<ul style="list-style-type: none"> <li>• Developing Leadership (DL) Invitation/Arrow</li> </ul>
<b>Inc 2 (CME 2)</b>	<ul style="list-style-type: none"> <li>• DL Intro day &amp; Questionnaire</li> </ul>	<ul style="list-style-type: none"> <li>• DL Residential</li> </ul>	<ul style="list-style-type: none"> <li>• DL interim day</li> </ul>	<ul style="list-style-type: none"> <li>• DL Residential</li> </ul>	

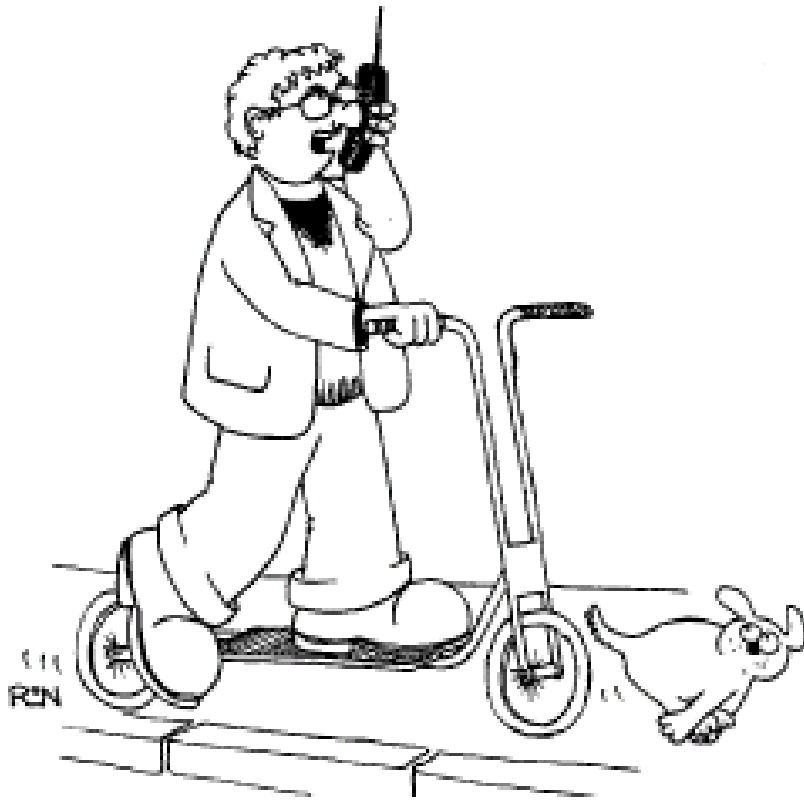
## **Year Support Group and Tutors**

A key part of IME 2 is the Year Support Group, which meets most months during the year for the first three years. We aim for the group to be a secure place outside the parish where you can share difficulties and give and receive support from each other. Limits of confidentiality should be agreed and observed. It takes time for a group to settle and find the right level of trust within it. In addition you will probably find that for the first six months or so there will be natural feelings of loss associated with leaving the course or college where you trained. Absence from agreed meetings is acceptable only on grounds of illness or unavoidable emergencies. The group will only work well if you give time and commitment to it. The experience of most curates is that the Year Group is one of the most important support networks that they have over their curacy.

The support group is facilitated by two tutors for each year. One stays with the group for all four years of its life, the other has a specific responsibility for a single year. One of the tutors will try to have at least one individual meeting with you during the year.

The limits of confidentiality may place the tutors in an awkward situation at times, but they will seek your permission before communicating sensitive information more widely.

Tutors also have a role to play in the grievance procedure, if it is necessary to use it. (The full procedure is printed in Section 12 of this Handbook.) Curates are expected to report any grievances to a year tutor in the first instance, and if necessary grievances should be reported to the CME Adviser by the curate or the tutor.



*Alan suffered the twin curse of the  
NSM-overwork, and no real status.*

## 6. Reflective Learning Portfolio

### Where did Portfolios come from?

The portfolio learning system was introduced for training curates in Coventry Diocese in 1997, so we now have a good deal of experience in working with the method in a variety of forms. David Tilley (CME Adviser until January 2004) introduced it like this:

Whether you are an investor in the stock market, an artist, or in education you will recognise the term portfolio. In CME 1-3 [now IME Phase 2] it is an organised collection of things you have been learning. Just as an artist's portfolio shows what kind of artist you are, so a learner's portfolio shows what you have learned. In other words it is a collection of pieces of evidence that shows that learning has really been achieved. It may contain, for example, exam results, or a description of a piece of ministry, or feedback from colleagues.<sup>2</sup>

Although the range of evidence required of you is now much more limited, this remains a good description of the basic idea behind portfolio.

A major review of CME within Coventry Diocese in 2002 was clearly positive about portfolio, affirming it as a means of learning and recognising that significant resources had been put into it. However, the key recommendation was that 'the obligatory element of portfolio be limited to identifying and realising realistic learning goals by developing skills in theological reflection and critical feedback.' The reconfiguration of portfolios with a strong emphasis on reflective learning in 2004 took its cue from this recommendation and has led to the format you will find set out below.

Used rightly, a portfolio can be a useful and helpful tool for development. One of the British pioneers, Warren Redman, says that the aim of a portfolio should be to 'enable people to discover their talents, to take responsibility for their continuing development and to match their abilities to the work they do now and can do in the future'.<sup>3</sup> A portfolio is not meant to be a weighty scrapbook of all that you do in a curacy, rather it is a record of the significant learning that has taken place and a means of looking back and seeing how far you have come, as well as offering some guidance as to where God may be calling you in the future.

### What is Reflective Learning?

A simple way of thinking about reflective learning is to use these three questions:

- What did we plan?
- What happened?
- What was the difference between the two?

This tool helps us to uncover what we are doing and what is going on in a particular situation. Ignoring these questions can leave us in the same situation as a colleague of Matthew Arnold, the Victorian poet and critic, who was also a school inspector. The colleague boasted that he had acquired thirteen years' experience. Arnold commented that those who knew the man were aware that he actually had one year's experience: it was just that he had repeated it thirteen times over. What Arnold's colleague seems to have lacked is the ability to reflect on what had happened to him. Without the ability to reflect on what has happened, very little learning will occur. Reflective learning is about taking the raw material of our experience and re-shaping our understanding of it so that we learn about ourselves and others, gaining insights which will make it possible for us to do something as well again, or maybe even better next time.

Reflective learning is what we do whenever we ask why something happened. Playing cricket the other day I had been standing briefly as square leg umpire when one of our team's opening batsmen was bowled. The bowler stood next to me during the next over and chatted about the wicket. It was the best ball he'd bowled all summer, he said, a good length and moving in off the seam. He was very pleased with it. When my umpiring stint was over I sat with the batsman who had been out and mentioned to him that the bowler thought it was his best ball. It reassured him to hear it, he said, because he'd been bowled three times recently and it's something that shouldn't often happen to an opening batsman. It had led him to wonder whether there was something wrong in his technique.

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<sup>2</sup> Diocese of Coventry *From Ordination to Second Post* (June 2002) p.9.

<sup>3</sup> W.Redman *Portfolios for Development* (Kogan Page 1998) p.16.

Knowing that the ball had moved in and that the bowler felt it was something special suggested that perhaps his technique wasn't so bad after all: he'd just been beaten by a good ball.

The point of this story is that such a process is the kind of thing we do often and that it comes naturally to most people. It also demonstrates that reflection often comes from a moment of discomfort or disorientation and that it is therefore likely to be connected to feelings of uncertainty, worry, anxiety or even depression. Equally moments of success and elation may also prompt reflection (though they tend to do so less frequently, perhaps). Why did you do something well? Going back to cricket, I'm afraid, I remember once (it is a rare event) playing a good innings on a poor pitch. I tried to move to where the ball bounced each time it was bowled, kept my bat close to the ground and my arms fairly close to my body as I played each shot. Afterwards I remembered what I had done and when playing on a similar pitch try to do the same thing again. It's not pretty, but it works! The important thing, though, was that I had reflected on something I had done well and taken from it some principles that I could use in a similar situation again. Both positive and negative experiences, then, can form the basis for reflection: what unites them both is the sense of surprise.

### Look for the Surprises

It's important to look for the surprises: what catches you out, or arrives unexpectedly? These are the experiences to reflect on, and in this respect keeping a journal, especially during the first months of ordained ministry, can be a real help.

Examining the surprises is the heart of reflective learning. The surprise comes from encountering something that doesn't fit into your current understanding of how things are, what Peter Jarvis calls 'disjuncture'. He sums it up like this:

Disjuncture occurs where there is not a taken-for-grantedness between people's past learning experiences and their present situation. In other words, they have to stop and think. Time appears to stop, indeed time appears to be frozen at this point...No longer can previous learning cope with the present situation, people are consciously aware that they do not know how to act. They have to think, to plan or to learn something new.<sup>4</sup>

But being prepared to face this experience is often hard to do, because it may challenge some of the deepest held beliefs you have. For new curates this is especially so. After the relatively safe environment of training course or college, the first six months of ordained ministry can feel like an overwhelming onslaught of new experiences. In a parish it can often feel that principles you developed during training or before are under threat from the practicalities of parish life.

To take one example of this, when I was the vicar of a parish on a new curate's first Sunday we were due to take a baptism at our church plant for a family who didn't attend church often, though the baby's grandmother was a stalwart of the 'church in the school' in our parish. The couple had married a year or so before, I had conducted a blessing service for them (they had been married away from Coventry) and taken the funeral of the baby's grandfather a few weeks after the birth. I made the (foolish!) decision that as it was a beautiful sunny day we would have the service outdoors. The whole thing was utterly chaotic, with most of the congregation clearly uninterested in the rest of the communion service once the actual baptism was over. I preached a not very good and very short sermon, my new colleague led the prayers, and we both felt that it was a battle to be heard. The decision to be outside was a disaster as we hadn't have time to set out the chairs properly, so the baptism guests were sitting some way away from the rest of the congregation. It was a tremendous relief when it was all over: there had been very little sense of reverence or of the presence of God in our worship that day and one of the regular congregation who knew the family well said to me 'We've been taken for a ride'.

For my new colleague this experience was a very rude awakening! Why had we agreed to do this baptism for parents who really did not seem to take seriously what we were doing? Why had I colluded with it, and why had I not at least used the opportunity to state the gospel clearly in the sermon? I learnt quite a lot from the experience myself (chiefly not to make last-minute decisions to have services outside!), but for the new curate it was a rapid introduction to how a carefully thought-through theology of baptism might be challenged by experience. The fundamental issue was that we wished the church to be a welcoming and open community, and that sometimes led to our hospitality

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<sup>4</sup> P.Jarvis *Adult and continuing education: theory and practice* (Routledge Falmer 2/1995) pp.65-66.

being abused. This was a theological value too, and in the context of the estate I felt that it outweighed scruples (which I largely shared) about baptism.

Reflecting on a situation like this can lead to a number of reactions. One is simply to reject what has happened as a complete mistake and to determine that it will never happen again. Since the curate was later to take on the organisation of baptisms and their preparation, the door was open for a very tight baptism policy to be introduced, which would satisfy a theology of baptism that required parents to be regular congregation members before we would conduct a baptism. A second reaction would have been to say that we would be more careful about what we did, prepare more carefully, control the vicar's spur-of-the-moment ideas more on days when the congregation might contain a large number of people who might need a clearer and more formal pattern, but to reaffirm that showing our desire to be welcoming to the estate as a whole mattered more than one baptism that went wrong. A third reaction would have been to ignore the whole event, not to discuss it or reflect on it, and probably find that we made the same mistakes again on another occasion. In the first two reactions, the experience of disjuncture would have been addressed; in the first case I would have borne the brunt of it, changing my own views which had developed over several years' ministry on that estate to work with the new curate's; in the second case the curate would have had to revise their theological approach and this would have significantly challenged their understanding of ministry. The third approach would not have addressed the experience of disjuncture, it would just have denied it and pretended it had never happened. But reactions one and two required some hard work by both of us because they touched the roots of our own self-understanding as ministers. John Hull has commented that

Every emergence out of a taken for granted world of meaning is accompanied by emotion. The emergence is an emergency...The experience will, in fact, be of...emotions of distress and anxiety. Depression and even anguish are often experienced as the emotions associated with the early stages of emergence. This takes place when the old me can now be reflected upon by the newly emerging me, which is beginning to be conscious of it. The anxiety, in other words, is over the loss of the self, at a time when it is still too early to describe it as the previous self...This sense of confusion, doubt, loss of self and anxiety gradually disappears as the consciousness of a new self settles down and a relation is formed between it and the previous self in memory.<sup>5</sup>

Reflective learning is always, to some degree, a challenge to our selves. The raw experience of ministry changes us as ministers as we try to reflect the character of God in our own lives and work.

## Making Time

Building this ability to work creatively with the surprises into your ordained ministry from its start is very important. It is fascinating to see how there is an increasing convergence between secular models of learning and older Christian patterns of reflection, prayer and the valuing of wisdom. Jarvis, in the quotation above, speaks of the need to 'stop and think'. Guy Claxton, in his book *Hare Brain, Tortoise Mind* writes about how the brain deals with disjuncture best by a roundabout route rather than a frontal assault. He says that

'slow ways of knowing'...spend time on uncovering what may lie behind a particular question. They do not rush into conceptualisation, but are content to explore more fully the situation itself before deciding what to make of it. They like to stay close to the particular. They are tolerant of information that is faint, fleeting, ephemeral, marginal or ambiguous; they like to dwell on details which do not 'fit' or immediately make sense. They are relaxed, leisurely and playful; willing to explore without knowing what they are looking for. They see ignorance and confusion as the ground from which understanding may spring.<sup>6</sup>

Later in the book, Claxton comments that 'Allowing oneself time to be wise is vital in the context of caring professions'<sup>7</sup> He uses the example of psychotherapist Robin Skynner who, after forty years in practice, usually finds in a consultation with a new client that he regularly feels lost. Yet, despite the discomfort, he knows that he must embrace this feeling, and after a while he begins to discern the questions which may help the client. He does not have hard-and-fast answers, but rather the fruit of experience allows him to process the client's story almost a-rationally: the way forward emerges 'through the courage to wait, and to notice and trust the fragile shoots of understanding that

<sup>5</sup> J.Hull *What Prevents Christian Adults from learning?* (SCM Press 1985) p.178.

<sup>6</sup> G.Claxton *Hare Brain, Tortoise Mind* (Fourth Estate 1997) pp.12-13.

<sup>7</sup> Claxton *Hare Brain* p.192.

eventually start to appear.<sup>8</sup> Claxton connects this experience with the Christian tradition of contemplative prayer, especially the apophatic 'way of unknowing'.<sup>9</sup> Taking time to pray, slowly and perhaps without much conscious thought, is an important facet of reflective learning for ordained ministers (though surprisingly often ignored by books on the subject!). Just 'inhabiting' in prayer a difficult pastoral situation which has caused feelings of 'disjuncture' can lead to new ways of seeing things, and sometimes a real sense that God is showing you things unnoticed before. I would say that prayer is integral to reflective learning, therefore, and formal reflections might well take the form of a dialogue with God for example. Making time for quiet days and retreats matters too.

## The Reflective Learning Portfolio in IME Phase 2

Three times in each of the first three years of your curacy you will be expected to produce a piece of reflective work. This will be seen by your training incumbent and your tutors, and you may wish to share it with your Year Group as well. We hope you will reflect on more than three issues a year! But the aim of the formal process is to show how you are dealing with just a little of the experience which you will be having. It's like the tip of the iceberg: your formal reflections help you to articulate and develop your reflective skills, and give an indication of what may be happening deep down and hidden from sight. By working with this structure, we hope that you will incorporate habits of reflection into your ministry, and will not stop when the process comes to an end.

On the pages that follow you will find nine overall topics, corresponding to the nine reflective assignments you are asked to produce. These have been derived from the Outcome statements printed in the last section. These topics have then been broken down into two further levels. The idea is not that you have to cover all of these many things in three years! The way the system works is that, when looking for a focus for a reflection, you need to locate it within the relevant area and be aware of the general area which it occupies. So, for example, you might feel that you are struggling with the issue of handling your time. There are a number of options for this: you'll find the issue mentioned under vocation, developing a working rhythm and time off (Section 1 (d) (i)); but it's also there under Administration, Office Practice, Time Management and again with Spirituality, Personality and Character under Sustainable Patterns. The heading in each case will make for a subtly different reflection: is the issue about your working pattern (which may well lead you to reflect on how your new ministry affects your family and wider relationships, for example), or is it about handling a diary (which may lead to a more practical examination of diary systems and so on), or is it about a deeper question of handling other people's expectations and avoiding burning yourself out? In all three cases it is likely that a reflection will engage with Biblical material about the Sabbath, but the question of time management might also look at issues of stewardship. In each case completing a reflection on that issue would fulfil the requirement to have done some work on one of the nine areas (though of course if you found that all your reflections were about struggling with time, there might be a bit of a problem!).

We ask you to be pro-active about which area you might focus on. This means choosing a learning goal in conjunction with your training incumbent a couple of months before producing your reflection so that you know what it is that you will intentionally observe during that time. If you choose to focus on 'Mission and Evangelism' for example, as the second reflection in the third year, it would be a good idea to have some 'hands-on' experience of some of the things mentioned in the areas of reflection below during that time. These learning goals should be agreed as part of the regular revision of the training part of the working agreement (see further in Section 7 below).

Reflections may be submitted in a variety of forms – poems, songs, paintings, drama, prayers, videos, photos, even creating a website - these may all be more appropriate means of reflecting on the particular issue than a simple written report. Please be creative! If you do choose to write your reflection it should not be longer than 2000 words. We would also like to encourage you to work collaboratively in reflection if you are able to do so, and to present a joint piece of work. This has the added advantage of making it possible for you to compare your own experience with some of your contemporaries who are ministering in a very different context. We hope that reflections can be shared within the year group. For this reason names may need to be changed and circumstances described generally.

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<sup>8</sup> Claxton *Hare Brain* pp.192-3.

<sup>9</sup> Claxton *Hare Brain* p.196.

The reflections are not subject to marking, but we ask incumbents and tutors to provide some written feedback on each piece. Dates for submission are agreed with the tutors.

The table below shows how the structure of choosing a reflection works:

### **Year 1**

The first assignment is drawn from 1. Vocation – who am I now?

One assignment during the year from

2. Public Ministry – administration
3. Public Ministry – worship
4. Public Ministry – preaching

One assignment during the year drawn from

5. Mission and Evangelism
6. Faith and Quality of Mind
7. Pastoral relationships
8. Leadership and Collaboration

### **Year 2**

One assignment during the year from areas not yet considered amongst the following

2. Public Ministry – administration
3. Public Ministry – worship
4. Public Ministry – preaching

Two assignments during the year drawn from areas not yet considered amongst the following

5. Mission and Evangelism
6. Faith and Quality of Mind
7. Pastoral relationships
8. Leadership and Collaboration

### **Year 3**

One assignment during the year from areas not yet considered amongst the following

2. Public Ministry – administration
3. Public Ministry – worship
4. Public Ministry – preaching

One assignment during the year drawn from areas not yet considered amongst the following

5. Mission and Evangelism
6. Faith and Quality of Mind
7. Pastoral relationships
8. Leadership and Collaboration

Final assignment is drawn from 9. Spirituality and character

This structure covers all nine areas over the three years. Once the reflections have been completed they should be kept together so that they can form the basis of the overall review of the title period after Easter of the third year.

## **Areas of Reflection for Portfolio**

### **1. Vocation - Who am I now?**

- a. How did you get here?
- b. Patterns of spirituality
- c. Learning styles
- d. Developing a working rhythm
- e. Appropriate conduct
- f. Leadership styles
- g. Theology of ministry

### **2. Public Ministry within the Church of England – Administration**

- a. Anglican Church Government
- b. Meetings
- c. Legalities
- d. Churchyards & Buildings
- e. Worship
- f. Publicity & Communication
- g. Office practice
- h. Planning and development

### **3. Public Ministry within the Church of England – Worship**

- a. Planning worship
- b. Leading worship
- c. Eucharistic worship
- d. Non-Eucharistic worship
- e. Festivals
- f. Additional resources
- g. Pastoral and Occasional offices
- h. Marriage
- i. Funerals
- j. Healing service
- k. Different traditions

### **4. Public Ministry within the Church of England - Preaching**

- a. Theology of preaching – what are we trying to do?
- b. Preparing a sermon
- c. Preaching at regular services
- d. Preaching at other services
- e. Finding and using other resources
- f. Giving other talks

### **5. Mission and Evangelism**

- a. Resources
- b. Chaplaincies
- c. Interfaith links
- d. Diocesan/parish links
- e. Discipleship and nurture
- f. Small groups

### **6. Faith & Quality of Mind**

- a. Interpreting Bible and Christian Tradition
- b. Helping others to interpret Bible and Christian Tradition
- c. Disciplined life of study and personal reflection and continuing engagement with Christian faith
- d. Reflection on practice in the light of theology
- e. Engagement with other faith traditions

### **7. Pastoral Relationships**

- a. Forming and sustaining relationships
- b. Handling conflict

- c. Pastoral and professional good practice
- d. Current issues
- e. Working with volunteers
- f. Baptism prep
- g. Working with young people
- h. Confirmation prep
- i. Marriage prep
- j. Visiting/pastoral encounters
- k. Working with disability

#### **8. Leadership and Collaboration**

- a. Able to supervise others
- b. Understand collaborative leadership
- c. Understand being a team member
- d. Understand being ordained
- e. Group dynamics and use of power
- f. Loyalty to those in authority
- g. Demonstrate appropriate use of authority

#### **9. Spirituality, Personality and Character**

- a. Serving the church as a minister and an individual
- b. Looking after yourself
- c. Prayer as a personal discipline

### **A more detailed list of the Areas of Reflection**

#### **10. Vocation - Who am I now?**

- a. How did you get here?
  - i. reflection on life journey
  - ii. reflection on new role
  - iii. reflection on new work
- b. Patterns of spirituality
  - i. prayer
  - ii. bible study
- c. Learning styles
  - i. how do you like to learn (self-test)?
  - ii. theological reflection
- d. Developing a working rhythm
  - i. time off
  - ii. hobbies
  - iii. friends
  - iv. support networks
    - personal advisers
    - Chapter
    - local ministers
    - cell group
- e. Appropriate conduct
  - i. boundaries between home and work
  - ii. confidentiality
  - iii. sexual dynamics
  - iv. personal safety
    - self-defence
    - insurance
    - CRB
- f. Leadership styles
  - i. collaborative ministry
  - ii. how do you like to lead? (self-test)
  - iii. handling conflict

- g. Theology of ministry
  - i. being a curate
  - ii. being a deacon
  - iii. preparing for priesthood

## **2. Public Ministry within the Church of England – Administration**

- a. Anglican Church Government
  - i. APCM
  - ii. PCC/MLT
  - iii. Synods
- b. Meetings
  - i. preparing agendas
  - ii. chairing
  - iii. dealing with conflict
- c. Legalities
  - i. registers
  - ii. marriage requests
    - standard
    - outside parish
    - divorced
    - banns
    - licenses
- d. Churchyards & Buildings
  - i. DAC & faculty procedures
- e. Worship
  - i. changing services
  - ii. authorisation of ministers
  - iii. visitations
- f. Publicity & Communication
  - i. attractive church
  - ii. media
  - iii. magazines
  - iv. notice sheets
- g. Office practice
  - i. time management
    - keeping a diary
  - ii. managing paper
    - filing systems
    - keeping records
  - iii. managing money
    - budgets
    - fees
    - expenses
    - audit trails
    - APCM auditing
- h. Planning and development
  - i. parish priorities
  - ii. evaluation
  - iii. discerning the vision
    - working with others

## **3. Public Ministry within the Church of England – Worship**

- a. Planning worship
  - i. service rotas
  - ii. sermon series
- b. Leading worship
  - i. principles of liturgy
    - structure of services
    - pattern of services

- leading worship
  - ii. practicalities of liturgy
    - voice projection
    - appropriate robes
    - preparing church and altar
- c. Eucharistic worship
  - i. CW Order 1
  - ii. CW Order 2
  - iii. BCP
- d. Non-eucharistic worship
  - i. CW
  - ii. Patterns for Worship/All-Age worship
  - iii. BCP
  - iv. youth worship
  - v. informal worship
- e. Festivals
  - i. Harvest
  - ii. Christmas
  - iii. Lent/Holy Week/Easter
- f. Additional resources
  - i. lectionary
  - ii. intercessions
  - iii. hymns
- g. Pastoral and Occasional offices
  - i. baptism
    - infant
    - adult
    - emergency
- h. Marriage
  - i. CW Wedding
  - ii. blessing of civil marriage
- i. Funerals
  - i. in crematorium
  - ii. in church
- j. Healing service
  - i. laying-on of hands
  - ii. anointing
- k. Different traditions
  - i. Catholic
    - Vestments
    - Incense
  - ii. Evangelical
  - iii. Charismatic
    - prayer ministry
    - words of knowledge
  - iv. Other denominations
    - Baptist
    - Methodist
    - Roman Catholic
    - others

#### **4. Public Ministry within the Church of England - Preaching**

- a. Theology of preaching – what are we trying to do?
- b. Preparing a sermon
  - i. individually
  - ii. with others
  - iii. different styles
  - iv. in a series
- c. Preaching at regular services

- i. 8 o'clock
- ii. Parish Communion
- iii. Service of the Word
- iv. All Age worship
- v. Evening Prayer
- vi. Midweek service
- d. Preaching at other services
  - i. youth worship
  - ii. baptisms
  - iii. weddings
  - iv. funerals
  - v. memorial services
  - vi. civic occasions
  - vii. Carol/christingle services
  - viii. Christmas Midnight Communion
  - ix. Holy Week
- e. Finding and using other resources
  - i. visual aids
  - ii. appropriate music
  - iii. film clips
  - iv. power point/other technologies
- f. Giving other talks
  - i. Alpha
  - ii. presentations

## 5. Mission and Evangelism

- a. The local context as setting for mission
  - i. social profile
  - ii. current mission activity
- b. Developing theology and practice of mission
  - i. kingdom
  - ii. using existing opportunities
  - iii. engaging in mission and evangelism locally
  - iv. new initiatives, such as church planting and cell church
- c. Resources
  - i. Alpha
  - ii. Emmaus
  - iii. Jesus Video Project
- d. Chaplaincies
  - i. hospital
  - ii. prison
  - iii. industrial
- e. Interfaith links
  - i. visiting other faiths places of worship
- f. Diocesan/parish links
  - i. Kaduna
  - ii. Jerusalem
- g. Discipleship and nurture
  - i. how do adults learn?
  - ii. facilitating prayer
    - guiding
    - spiritual direction
    - leading a quiet day
- h. Small groups
  - i. setting the agenda
  - ii. group processes
  - iii. house groups
  - iv. cell church
  - v. Lent groups

## 6. Faith & Quality of Mind

- a. Interpreting Bible and Christian Tradition
  - i. continuing Biblical studies
  - ii. continuing theological studies
- b. Helping others to interpret Bible and Christian Tradition
  - i. developing appropriate material for Bible study groups
  - ii. looking at Bible and Christian tradition in schools
- c. Disciplined life of study and personal reflection and continuing engagement with Christian faith
  - i. attendance at Study days (within and outside diocese)
  - ii. taking a reading day
  - iii. joining with others in a reading group
- d. Reflection on practice in the light of theology
  - i. supervision sessions
  - ii. review of parish policies in the light of theological issues
- e. Engagement with other faith traditions
  - i. visit to another faith place of worship
  - ii. discussion with local leaders or believers from another faith

## 7. Pastoral Relationships

- a. Forming and sustaining relationships
  - i. friends in the parish
  - ii. developing relationships within congregation
  - iii. developing relationships outside church
- b. Handling conflict
  - i. finding own conflict-handling style
  - ii. recognising other styles of handling conflict
- c. Pastoral and professional good practice
  - i. national guidelines
  - ii. drawing up personal guidelines
- d. Current issues
  - i. race
  - ii. gender
  - iii. sexuality
  - iv. disability
  - v. equal opportunities
- e. Working with volunteers
- f. Baptism prep
  - i. individually
  - ii. with a team
- g. Working with young people
  - i. children's work
  - ii. youth work
  - iii. schools
    - support
    - governors
    - assemblies
- h. Confirmation prep
  - i. adults
  - ii. young people
- i. Marriage prep
  - i. first marriages
  - ii. second marriages
- j. Visiting/pastoral encounters
  - i. pastoral
    - listening skills and awareness of limitations
    - prayer ministry
    - private confession and absolution
    - blessing objects and homes
    - thanksgiving for birth of child (churching of women)
  - ii. After a death

- funeral prep
- bereavement
- suicides
- violent death (murder, car crash)
- stillbirth
- abortion
- iii. sick
  - praying for people
- iv. hospital
- v. dying/hospices
- vi. old people's homes
- vii. prison
- k. Working with disability
  - i. mental illness
  - ii. physically disabled
  - iii. adults with learning difficulties
  - iv. the deaf

### **8. Leadership and Collaboration**

- a. Able to supervise others
  - i. working with volunteers
  - ii. working with paid staff
- b. Understand collaborative leadership
  - i. working with models of leadership
  - ii. PCC
  - iii. MLT
  - iv. other collaborative teams
- c. Understand being a team member
  - i. being part of a PCC
  - ii. being part of a clergy team
- d. Understand being ordained
  - i. what difference does ordination make?
  - ii. leadership as a lay person and leadership as a clergy person
- e. Group dynamics and use of power
  - i. stages of group formation
  - ii. use and abuse of power
  - iii. bullying
- f. Loyalty to those in authority
  - i. keeping confidences
  - ii. supporting incumbent, etc.
- g. Demonstrate appropriate use of authority

### **9. Spirituality, Personality and Character**

- a. Serving the church as a minister and an individual
- b. Looking after yourself
- c. Prayer as a personal discipline
  - i. taking a retreat
  - ii. finding/working with a spiritual director
  - iii. working with pressure and stress
  - iv. personal strengths and weaknesses and awareness of development
  - v. sustainable patterns of life, work and support

## Approaches to Reflective Learning

There are many more than the three approaches to reflective learning mentioned below, of course, but I have highlighted these three because they are useful tools for you to use. These examples are all writing-based, which should not be taken to imply that the best reflections are written ones: a collection of photographs with short captions might be the best way of capturing a reflection, or painting a picture with a brief accompanying explanation may express the confused feelings that ordination can bring. Nevertheless, most reflections will probably take the form of some kind of writing. More ideas can be found in the 'Resources' section of J.A.Moon *A Handbook of Reflective and Experiential Learning: Theory and Practice* (Routledge Falmer 2004). The resources offered there are explained in Chs. 10 and 12.

### o Keeping a Journal

A journal can be a very useful resource for reflection. Even if you have not kept a journal before or are not sure that you have the discipline to do so it can be helpful to think about doing it for the first six months or so of ordained ministry. You don't have to write in it every day, but jotting down your thoughts and ideas about particular experiences or issues will help you to look back later and discern what might have been going on.

A journal also helps you to process your experience – it can be the first stage in reflection. A few years ago when I visited Uganda for the first time I kept a journal which recorded the experience in all its freshness. When I got home I re-read it and was surprised how much my understanding and feelings had changed just over the three weeks of the trip.

When writing a journal for reflection it's a good idea not to write on every page – leave every other one blank for later thoughts, and re-read and review every so often. Of course, if you are comfortable about doing so, you may want to write your journal on computer, but if you do that it may be harder to distinguish between what you first wrote and your later reflections and revisions.

A journal should remain a private thing. You may want to quote from it in a formal reflection later, but there is no need for you to share anything more widely if you don't want to. It follows that you don't have to write in complete sentences, and can include sketches, poems, anything you like really.

Some examples of reflective journals can be found in C.S.Lewis's *A Grief Observed* (1964), which contains Lewis's raw reflections on the death of his wife, and Reinhold Niebuhr's *Leaves from the Notebook of a Tamed Cynic* (1929) a remarkably honest and helpful account of Niebuhr's first few years of ordained ministry in Chicago. Frances Ward's *Lifelong Learning: Theological Education and Supervision* (SCM 2005) pp.144-52 is a useful introduction to keeping a learning journal (and suggests that the journal is best written with a cup of coffee and chocolate biscuits to hand!). Further useful guidance on writing a journal can be found on the University of South Australia web site: <http://www.unisanet.unisa.edu.au/learningconnection/students/Lguides/!19journal.rtf>.

### o Critical Incident Analysis

Another way in to reflection, which can be related to journal writing, is through examining a 'critical incident'. A critical incident can be anything which makes you stop and think, or which feels uncomfortable (it is an example of the moment of 'disjuncture' mentioned above). When using it for reflection, the incident can be analysed in a number of ways, beginning from a description of the event. The method then encourages you to put next to the story you have written some Biblical stories which it might remind you of. Some surprising and fruitful ideas may come from this and help you in the further stage of exploration and reflection on the meaning of the event and its wider significance. This method can also be adapted to use with a group.

One recent example of a critical incident used for analysis was an NSM curate who took a funeral and was asked afterwards to join the wake by the family. Having had no prior warning, the curate did not have time because of other commitments to attend, but was worried that the family might

feel let down. Exploring these feelings and whether it was OK to say no acted like a window through which to look at the wider landscape of appropriate expectations in ordained ministry.

A very helpful guide to using Critical Incident analysis in pastoral care is in C.Chadwick and P.Tovey *Growing in Ministry* (Grove Books 2000).

o **Verbatims**

The technique of trying to record the voices in a particular incident is called writing a 'verbatim'. This also can be an excellent way of trying to observe an incident which you were part of. It means writing out a conversation as if it were a play script, and it can then be read back at a supervision session, for example, or used as the basis for a written reflection which takes the form of a commentary on what is happening. Its value is that it attends carefully to the actual words that are used (so far as they can be remembered) which is often a significant issue. Frances Ward emphasises that writing a verbatim is a means of developing listening skills. She says that

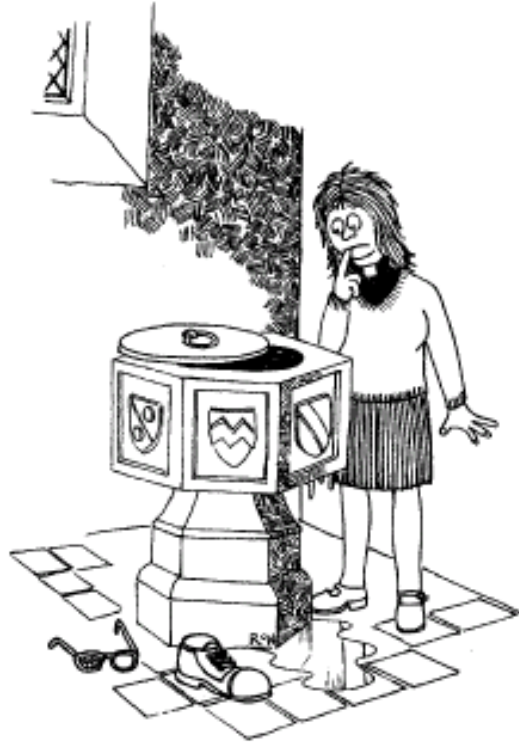
To produce a verbatim report, it is important to

- **listen** closely and attentively to the conversation you are having in any given situation:
  - o Listen to yourself – the questions you ask, the comments you make.
  - o Listen to his/her/their responses.
  - o Listen to the course of the conversation, making a mental note of surprising twists and turns, and of silences.<sup>10</sup>

Frances Ward *Lifelong Learning* ch.4 and J.Foskett and D.Lyall *Helping the Helpers: Supervision and Pastoral Care* (SPCK 1988) pp.139-42 both give useful introductions to the use of a verbatim report. Foskett and Lyall give an example of a 'Verbatim Form' in Appendix B, pp.159-60.

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<sup>10</sup> F.Ward *Lifelong Learning: Theological Education and Supervision* (SCM 2005) p. 119.



*The thing in the font had claimed  
another victim.*

## 7. Curates and incumbents working together

Working agreements often express the laudable desire that curate and incumbent should be colleagues. This word can carry some hidden problems. In the world in general it simply means those who work together, often in a management structure (I am my boss's colleague). But in the church it often seems to be taken to imply an equality of relationship. Most incumbents like to think that they and their curates are on an equal footing, but a moment's reflection shows that this is not the case. This is a training relationship, and while it may move towards equality it is never equal and it is misleading to pretend that it is. From the beginning it is important to be clear about the role of power in the relationship between you. Power is held between an incumbent and curate asymmetrically, which is to say that the incumbent is more powerful than the curate. Negotiating a working agreement at the early stage of a curacy is a hard thing to do, because (unless you are an OLM and incumbent who have been working together for a long time) you are unknown quantities to each other. This makes it all the more imperative that the incumbent spends time making sure that the curate is happy not just with what is agreed, but that they understand why it has been agreed, as a means of safeguarding the curate's interests.

Francis Bridger in his 'theological reflection' on *Guidelines for the Professional Conduct of the Clergy* highlights the issue of power and comments that 'The vicar who uses [his or] her power to coerce, manipulate or bully an individual into agreement is every bit as abusive – albeit in a different way – as the vicar who uses his status to satisfy his [or her] sexual desires.'<sup>11</sup> He adopts a five-fold typology of power within relationships (I have slightly revised some of the terms):

- Exploitative power (dominating by force and coercion);
- Manipulative power (controlling by subtle means);
- Competitive power (which can be creative in equal relationships, but is destructive in most pastoral settings);
- Nurturing power (which sustains and empowers);
- Integrating power (which seeks to develop the other person's strengths).<sup>12</sup>

Clearly the first two types mentioned are inappropriate: nevertheless they are temptations and must be recognised as such, rather than it being assumed that they do not exist within the church. The middle type can be useful but rarely so at the outset of a curacy; later on, the challenge to achieve may appropriately be put in a competitive form, though it should be used carefully. The fourth and fifth types are the kinds of benign use of power which should characterise an incumbent-curate relationship. Although it may sound obvious, and something to be taken as read, it is helpful to establish and state at the beginning of the training relationship that the incumbent will seek to exercise his or her power in ways that are nurturing and integrating, using his or her authority humbly and not abusively. If this is done then, if the curate should later feel that they have not been treated in this way, they know that they have grounds to raise the issue with the incumbent. In return, the curate needs to recognise their role in respecting the wisdom and deeper experience of the incumbent. Therefore working together as colleagues should imply a mutual respect for the assigned roles which each fulfils. Each colleague has the right to the respect and goodwill of the other; to be listened to courteously and without interruption; and to be criticised privately and face to face rather than publicly or behind their back. In this way loyalty is maintained and a healthy relationship can develop.<sup>13</sup>

The concept of covenant is perhaps the best way to understand how this two-way relationship between unequal parties should be. The covenant between God and the people of Israel was clearly not one between equals: but it was mutually established and agreed, through God's grace (cf. Exodus 24:7), a paradigm of the appropriate use of power in an asymmetric situation. Secular professional relationships tend to be governed by contract: a rights-based relationship in which rewards are offered for services rendered, with clear boundaries of obligation set which are not to be exceeded.

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<sup>11</sup> Francis Bridger 'A theological reflection' in *Guidelines for the Professional Conduct of the Clergy* (Church House Publishing 2003) p.18.

<sup>12</sup> Bridger 'A theological reflection' p.18. The typology was originally developed by Rollo May.

<sup>13</sup> Paul Beasley-Murray *Power for God's Sake* (Paternoster 1998) is a helpful empirically based study of the exercise of power in the local church. Peter Rutter *Sex in the Forbidden Zone* (Unwin Hyman 1990) is a very acute and clearly written examination of the pitfalls of power relationships for doctors, counsellors and clergy.

Richard.M.Gula suggest that the difference between contract and covenant lies in the distinction between law and grace. He says that 'When we act according to a covenant, we look beyond the minimum...Partners in a covenant are willing to go the extra mile to make things work out.'<sup>14</sup> This is not to be taken as a licence for exploitation, of course: it implies that as power is exercised by the stronger partner to nurture the weaker and to help them to integrate their identity, so the weaker will accept the use of that power as intended to guide and assist them to grow, even when the challenges it throws up may be painful or hard to face.

Training incumbents also need to recognise that they can make mistakes and to be open to challenge about the way they are using their power in the training relationship! Conflicts do happen, and are often a sign of health and growth. It is important to realise that if either curate or incumbent *feels* that there is an issue between them, then there is, whatever the objective rights or wrongs of the situation. The issue is not so much preventing conflict, but how to handle it when it occurs. A curate and incumbent work together as a team. Ideally they will be part of a larger team, too, but for now let's concentrate on this two-person unit. Teams usually develop through four common phases, conveniently summarised as 'forming, storming, norming, performing'. The initial phase is simply getting to know each other, usually on a surface level; the second begins when expectations clash, hidden assumptions are challenged and often some incident leads to disappointment; the third phase comes to terms with the reality of the second, recognising weaknesses but also rejoicing in strengths and bonding together to form an effective and complementary unit; in the fourth phase there is a 'steady state' where the team members work well and happily with each other, having defined roles and expectations. I would also add a further phase: 're-forming'. Curacies usually last between three and four years, and it is important to recognise that the curate will move on after that time. Quite often an incumbent will move before that time is completed, and the team will break up with an inevitable amount of sadness and bereavement if the team relationship has been an effective one. Incumbents receiving a new curate a short time after the previous one has left may need to recognise that they may suffer from a sense of bereavement when the new one arrives: they miss the person they worked with well before, and it takes time to go through the cycle until a relationship of the same depth is established again.

What this model of team development clearly shows is that conflict is inevitable in the second phase, and that without recognising it and addressing it a healthy team is not likely to be established. Bill Hybels, the pastor of Willow Creek Community Church in Chicago suggests that we should not be afraid of, but rather 'expect disagreement, forceful disagreement. So instead of unity, we use the word community...The mark of community – true biblical unity – is not the absence of conflict. It is the presence of a reconciling spirit.'<sup>15</sup> Again, a mature commitment to working together makes conflict a positive force. Ignoring or avoiding conflict leaves a working relationship stuck in its initial phase.

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<sup>14</sup> Richard.M.Gula, quoted in Bridger 'A theological reflection' p.16.

<sup>15</sup> Quoted in Beasley-Murray *Power for God's Sake* p.99.

## Drawing Up a Working Agreement

We recommend that a working agreement be drawn up in three parts: a general statement of aims and aspirations for the curacy; agreed working conditions; an agreed programme of training. The first is best completed before ordination; the second around the time of ordination (immediately before or after); and the third after a few months of initial orientation. Experience shows that time spent in clarifying assumptions early on in a training relationship will pay dividends in the future.

### 1. Aims and Aspirations

It is helpful to begin with some general statements establishing your commitment together to the training relationship. It may be important to recognise that the relationship between you will grow and develop, so that this statement of aims is looking at a goal, which may be some distance away.

Questions to ask include:

- What do you each hope to gain from this curacy?
- What is the aim of ministry within this parish, and how does the incumbent see his or her role in relation to the local congregation?
- What are the values each of you hold?
- How will you work together in terms of accountability and honesty?
- Do you both accept that there may be issues which you need to keep confidential from each other?
- What kind of minister do you both hope the curate will become by the end of the training (title) period, at Easter of the third year?

### 2. Working Conditions

This part of the agreement covers issues which are unlikely to change much during the curacy. It establishes boundaries and clarifies expectations at the outset. Questions to ask include:

- How many hours a month will an OLM or NSM be able to offer?
- How many hours a week will stipendiaries be expected to be 'on duty'?
- Will you pray together regularly, and if so when and where?
- How much time will be allowed for individual prayer and study?
- If either of you are going to be late for a meeting or for morning prayer, how late can you be without alerting the other person?
- Will the evening before a day off normally be free?
- Will there be a day without work or church commitments for OLMs and NSMs?
- If a car is shared by a family, how often will the curate be expected to have the use of it?
- What is the normal pattern of expense claims? To whom and how often should they be submitted, and will the incumbent authorise them or will it be left to a treasurer or churchwarden?
- If part of travelling expenses are to be paid by the diocese (for NSMs not resident in the parish) will this portion be claimed by the parish or the curate?
- Are there funds budgeted under expenses for the purchase of books or for going on courses or retreats? Will you encourage each other to take retreats?
- What are the limits of confidentiality within your mutual discussions?
- Will you be able to set aside regular time for a staff meeting, when will it be and how long will it last?
- Will you be able to set aside regular time, say once a quarter, for a longer review?
- Will the curate be part of a PCC standing committee or Ministry Leadership Team if it exists?
- What is the expectation of attendance at Deanery Chapter and Synod meetings, or at team or group ministry meetings if the church is part of one of these?
- Should the curate normally refer requests to minister outside the parish to the incumbent before agreeing to them?
- How many Sundays off are allowed, and what is the allocation of holidays (this needs to be established for OLMs and NSMs just as much as stipendiaries)?
- Are your holiday allocations equal and how will covering Sundays, weddings and funerals be negotiated during holiday periods? (The Bishop's Guidelines are that a minimum of four complete weeks' holiday should be taken each year, including four Sundays; with an additional unspecified few days after both Christmas and Easter, not including Sundays.)

- How much notice is to be given for leading a service or preaching? Is there a rota?
- Will sermons have to be submitted for approval before being delivered?
- What are the arrangements for housing? Stipendiary curates occupying a parish house should be provided with a housing agreement outlining responsibilities (see the Model Agreement below).
- If the curate does not live in the parish, will a room be available locally to work in if necessary? Will the PCC pay for a mobile phone to enable contact to be maintained?
- What is the understanding of sickness, maternity and paternity procedures (see Section 10 of the Handbook)? Please note that extended sickness and compassionate leave for stipendiaries must be agreed with the Diocesan Secretary in order for the diocese to benefit from National Insurance repayments. Self-certification is allowed for up to seven days, but a doctor's certificate is required thereafter.
- What are the expectations of church involvement by the curate's spouse and family, if there is one?
- How will the incumbent's spouse (if there is one) be involved?
- Will attendance at IME sessions take priority over parish events?
- How long do you expect to work together? If the incumbent expects to move before the curate has been in post three years this should be disclosed confidentially. Incumbents are usually asked by the Bishop to commit themselves to remaining in the parish for two years after the curate's ordination. Curates are not usually free to move until after Easter of the third year at the earliest.
- Are you both familiar with the Diocesan Grievance procedure for Training Incumbents and Curates (set out in the handbook)?

### 3. Training Programme

The training part of the agreement consists of a regularly revised programme for training and gaining experience and this is best negotiated after a few months of a curate and incumbent working together, once the curate has been able to gain some familiarity with the context. Obviously there will be some early opportunities to lead services and preach, visit PCC members and be introduced to local institutions such as schools. But it is probably best if the first couple of months go by before planning the pattern of training, so that it can be more clearly directed towards the curate's needs.

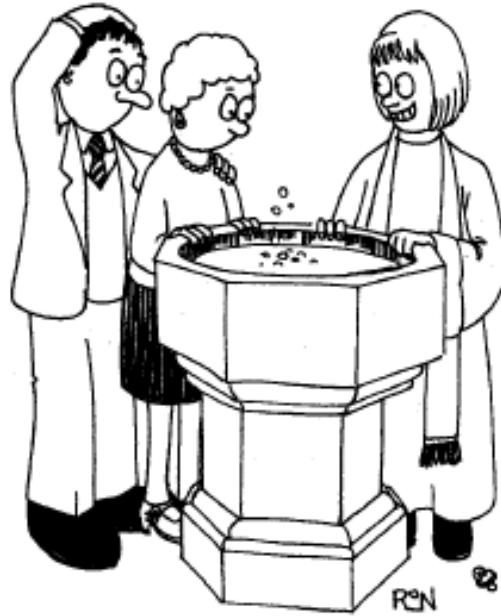
While the other parts of the agreement are unlikely to need much revision, this part needs to be under review at roughly six-month intervals in consultation with the CME adviser and is best seen as a working document. It needs to connect clearly with the portfolio of reflective learning (see above).

Questions to ask include:

- What time will be set aside for reflection sessions at which the curate sets the agenda? (The guideline is for an hour-and-a-half session to be set aside for approximately every seventy hours worked during the deacon's year.)
- Are there specific areas of responsibility which the curate will be given?
- What are the areas in which close supervision is clearly required, of which the curate has had no previous experience?
- What are the areas in which the curate feels confident to operate without supervision? What proof of competence does the incumbent have in these areas?
- How often is the curate expected to preach (in the first year no more than one new sermon a fortnight is recommended, and no fewer than one a month)?
- How often is the curate expected to lead a service?
- Will there be a group which helps to review sermons and services, or just the curate and incumbent?
- How many funerals will the curate be expected to take (in the first year no more than one a week is recommended)?
- Will the curate be involved in baptisms and if so, when? Will this include conducting preparation?
- How will diaries be organised and will they be shared with one another on a regular basis?

Once completed the three parts of the working agreement should be forwarded to the CME adviser, who will act as a mentor, meeting with curates and incumbents regularly to review progress in

training. There will be three of these meetings in the first year, two in the second and one in the third (see the IME 2 chart above). The working agreement remains an agreement between the incumbent and curate: the diocese has only an advisory role in its writing.



*Somehow, saying 'Whoops' didn't seem to be enough.*

## **Working Agreement Summary**

The following are suggested headings for the working agreement:

### **1. Aims and Aspirations**

- recognition of common values and theology of ministry
- commitment to work together for a common goal

### **2. Working conditions**

- use of time
- pattern of prayer
- time off
- expenses
- confidentiality
- membership of and attendance at meetings
- holidays
- administration of worship
- sickness and leave of absence procedures
- housing
- IME priority
- length of curacy
- acceptance of grievance procedure

### **3. Training Programme**

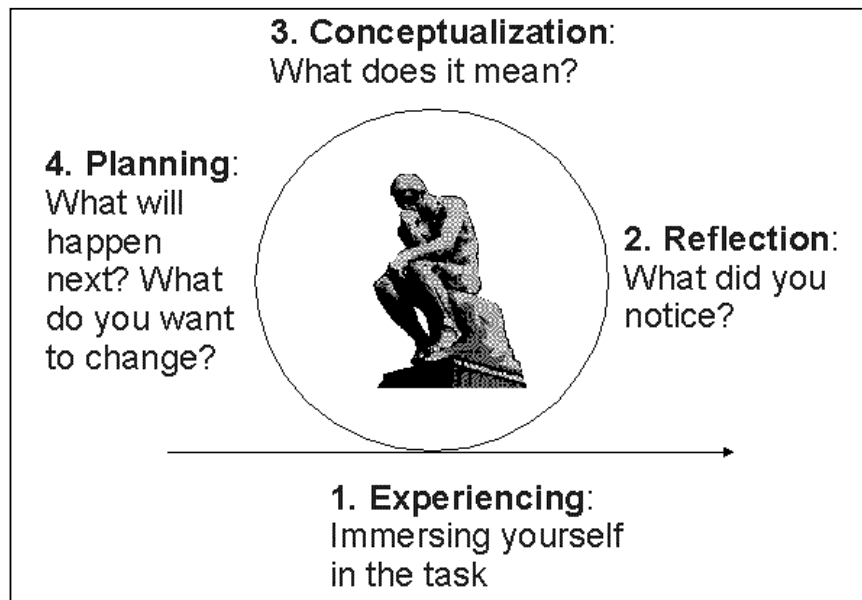
- reflection sessions
- specific responsibilities
- areas of competence
- areas of development
- review groups
- occasional Offices
- diary management

## Getting to Know You - Learning styles and temperaments

In any working relationship it is important to get to know how the other person likes to work, and within a training relationship the preferences of both parties in terms of how they like to learn are important. There is always a danger that I will assume that the way I like to work or learn is the best or even the only way – but you may prefer to do things differently, and it may be better for you if you do! Two tools are extremely helpful here: the inventory of learning styles and the Keirsey temperament sorter.

### o Learning Styles

The recognition that two people with similar intelligence might nonetheless approach the task of learning in radically different ways was first made by Peter Honey and Alan Mumford in 1982. They adapted the highly influential learning cycle which had been developed by David Kolb (below) and suggested that people fall into four categories, depending on where in Kolb's learning cycle they prefer to begin: activists learn by jumping straight into the task to be learned; reflectors look round and gather information before engaging in the task; theorists try to understand the task first by conceptualising and then act on that basis; while pragmatists will quickly seek to find more efficient ways to achieve what they have been asked to do.



### Kolb's Learning Cycle

(<http://faculty.css.edu/dswenson/web/PAGEMILL/Kolb.htm>)

In other words, each learner has a preference for one part of the cycle, where they operate most comfortably. Thus, activists may tend to get a lot done but not give enough time to gathering the information they need for the task; reflectors can spend so much time gathering the information that they are too late to act! And so on...

The chart that follows is a simplified way of establishing which parts of the cycle you prefer. If you do this exercise together you will be able to establish where you are similar and where you are different. Two theorists working together may be at risk of spending an undue amount of time chewing over the conceptual basis of what they have been doing: one of you will need to take responsibility for saying, 'Yes, but what shall we do next week?' Two pragmatists may be inclined restlessly to keep changing what they do: one of you will need to ask whether a period of reflection and consolidation might not be best. However, if you find significant differences then that means you may have the opportunity to complement each other: a theorist and a pragmatist together can come to a good understanding of why they are adopting a particular approach, and then be able to develop it so that it is more effective.

Take a few moments to complete the questionnaire. How strong are your top two preferences? In general you will tend to approach questions in one or a mixture of these two ways. Now compare the results with your colleague. Once you have done this, read to each other the descriptions of your top two preferences in the summary of Yvonne Craig's *Learning for Life* on the pages that follow. How do they help you to understand one another and how you prefer to learn?<sup>16</sup>

The full Honey and Mumford Learning Styles Inventory is available online at <http://www.peterhoney.com/product/brochure.jsessionid=w57isu5w91>, but it will cost you £10 to complete it.

A different approach to learning styles considers the preferences people have for receiving information. One of the best of these is available at <http://www.vark-learn.com/english/page.asp?p=questionnaire> (this one's free!). It will help you to find out whether you prefer to be shown visually how something should be done, be given written instructions, left to get on with it, or discuss it verbally. Again, the differences in preference between incumbent and curate are useful to explore. If I prefer to get on with things and the person I am working with likes to receive instructions in a written form with time to digest them, we will work together better if we recognise that at different times we may need to employ different strategies.

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<sup>16</sup> I am indebted to David Tilley for these summaries.

## Learning Styles Questionnaire

<b>Do you</b>	<b>Tick if yes</b>
Get bored easily? Enjoy working in groups? Like to try ideas out on others? Like doing more than planning? Like variety and flitting between tasks? Skim-read rather than trying to absorb everything? Ask lots of questions? Enjoy new ideas and approaches?	
<b>Total number of ticks for 'Activist'</b>	
Work systematically? Enjoy working in detail? Like to understand how things work and how ideas have been developed? Like finishing an activity before moving on to the next one? Prefer to work through problems for yourself? Like lists, timetables and action plans? Prefer listening to talking? Prefer to study things for yourself?	
<b>Total number of ticks for 'Theorist'</b>	
Like to spend a lot of time just thinking? Enjoy linking ideas and seeing connections? Like to find new ways of completing and presenting work? Work in bursts of energy? Like to float ideas with other people? Prefer diagrams to lists? Prefer the whole picture to detail? Enjoy challenging ideas?	
<b>Total number of ticks for 'Reflector'</b>	
Like clear purpose and direction? Like to know what is required before starting on a project? Know what is important to you and what you want to achieve? Like working on your own? Enjoy having targets and deadlines? Plan ahead and gather resources? Like charts and graphs that give data rather than attempt to be works of art? Work methodically and have timetables and agendas?	
<b>Total number of ticks for 'Pragmatist'</b>	

## Learning Styles

From Yvonne Craig *Learning for Life* (Mowbray 1994) pp.54-57

### **Activists learn best when....**

....there is *challenge*. Their motto is "I'll try anything once". They enjoy being thrown in at the deep end with an idea or a problem they have not met before. They like *variety* so that they can switch from one activity to another before they get too bored. They feel confident about being *in the limelight* so they are happy to be asked to chair a discussion or give a talk. They also enjoy being *part of a team*, bouncing ideas around with other people. They are better at coming up with ideas if they are allowed, for the time being, to forget whether it is practical or not: the shortage of money, the fact that "people will not like it", the routine work necessary to carry it out. They are *enthusiastic* and *open-minded*.

### **Activists learn least well when....**

.... they are asked to stand back and *not be involved*. They are not keen on listening or being shown how things should be done. They would rather have a go themselves. Nor do they like *working alone*. And whereas being given *precise instructions* and a lot of *detail* gives some people a feeling of security, activists feel swamped and cramped, with little room for manoeuvre. As they thrive on novelty, they will not appreciate being told that "practice makes perfect", especially if it involves *routine and repetition*. And it's probably not wise to ask them to attend to all the loose ends, dotting the *i*-s and crossing the *t*-s. They prefer not to be given too much *theory* nor are they very keen on quietly *assessing* beforehand what they will learn nor on *reflecting* afterwards to consolidate what they have learned.

### **Reflectors learn best when....**

.... they are given *time and space* to stand back and reflect on what is going on, whether it is watching a video or a demonstration, listening to a discussion or a talk. They need to be allowed to *think* before acting, to *consider* a number of angles on a subject and to have all the information possible about it before giving an answer. Their motto is "Look before you leap". They like time to *prepare*, to read things beforehand; a chance to do a bit of *research* even if it means some painstaking and unexciting work. They have the energy to get to the bottom of things, to "do things properly". They are happy to exchange views and ask questions, etc. only if it can be done without danger, i.e. if it is done by prior agreement and they know exactly where they stand because the instructions are clear. Otherwise they keep a *low profile*. When they do join in, they may well use the chance to present other people's views as well as their own. They take a *broad view* but will come to their own decision provided they are not put under pressure and given tight deadlines.

### **Reflectors learn least well when....**

.... they are forced into the *limelight* or asked to do things *without any warning*. They find it difficult when asked to give instant reactions, first impressions or what the media love, the sound bite. They become uneasy if time is short and a session is *rushed* through using short cuts or dealing with a subject just on the surface. They may dislike *variety*, being moved from one activity or speaker to another before they have had a chance to consider the matter in depth. They may feel resentful if they are asked to come to a conclusion or give an answer when they have *not* been given *enough information*.

**Theorists learn best when ....**

...they can listen to, or read, ideas which are well thought out and *logical*. They like being offered a theory; a *pattern of ideas* which they can follow step by step, question, explore and consider. They also enjoy being asked to make their own *connections* between ideas and situations. Checking a paper for inconsistencies would be regarded as an enjoyable task. So, too, would be being asked to understand a *complicated* problem. They are the sort of people who would jump at the chance to ask *searching questions* about what was being taught, including what was being taken for granted. Nor do they mind their own ideas being questioned, because they like to be intellectually *stretched*. They enjoy the freedom to play with ideas even when these are not, strictly speaking, to do with the matter in hand. On the other hand, they will not rest easy until things are *neat and tidy*, all the details tucked into a scheme.

**Theorists learn least well when...**

....policies, principles, and ideas are *not explained* or when they are *not given the evidence* to support an argument, e.g. figures or facts which can be questioned. So statements based on *feelings or intuition* may not be given much weight. *Open-minded questions*, which cannot be settled by logic, may also result in too many feelings of uncertainty for much learning to take place. They are uncomfortable too if they find the subject is dealt with in a *shallow* way, ignoring questions, or if *contradictory ideas* or *methods* are presented. They may also find themselves out of tune with other people in the group, especially activists.

**Pragmatists learn best when ....**

....they are working on something which will give them ideas and skills they can try out in *practice*. Opportunities to get cracking at once are welcome. The subject must be *linked clearly with the job or the problem* they have in hand, otherwise it may not be taken seriously. And they are looking for *techniques* which will give a quick and reliable return, e.g. how to save time, how to interview, how to counsel in difficult situations. They are good at picking up *new ideas* and giving them the benefit of the doubt while they try them out in real life. They enjoy learning from a video or a person showing *how to do the job well*, particularly if that person has a proven track record of success. *Stories and examples* of how things worked out in the past are an encouragement. They are the sort of people who return to the local congregation after being on a course on stewardship or counselling, brimming with enthusiasm and dying to try out all the new ideas.

**Pragmatists learn least well when....**

.... they *cannot see* how what they are asked to learn is going to be of any *practical help* to them. It may be that they *cannot see how it fits* in with their situation or, if it does, it seems not to bring any reward. They like to get on with things and get impatient with *long-winded argument, discussion going round in circles and complicated theories*. They are down to earth and may see those who teach them as out of touch, all talk and chalk. Clear guidelines are welcomed. If the session is teaching them something which clearly does work they will lose interest if they think that, for whatever reason, they are *not allowed to try things out*.

<b>STRENGTHS AND WEAKNESSES OF TRAINING INCUMBENT LEARNING STYLES</b>	
<p><b><u>THE ACTIVIST</u></b> Will tend to help by</p> <ul style="list-style-type: none"> <li>• generating (unconsciously perhaps) opportunities for curates to observe and reflect on what they do</li> <li>• taking an optimistic and positive view of new suggestions</li> <li>• take a chance on letting the curate loose in a new experience</li> <li>• responding spontaneously to opportunities for curates to gain experience.</li> </ul> <p>Will be less likely to help through</p> <ul style="list-style-type: none"> <li>• providing planned and organised parish experience</li> <li>• assessing and using learning experiences which are different from when s/he was a curate</li> <li>• discussing experiences beforehand and evaluating them afterwards</li> <li>• standing back and letting curates participate ("hands on")</li> </ul> <p>Summary: "I'm doing a funeral this afternoon, come and watch."</p>	<p><b><u>THE REFLECTOR</u></b> Will tend to help by</p> <ul style="list-style-type: none"> <li>• suggesting activities which can be observed ("go and look at...")</li> <li>• identifying ways in which experience can be analysed</li> <li>• discussing what might happen before an experience</li> <li>• giving advice on preparation for parish work</li> </ul> <p>Will be less likely to help through</p> <ul style="list-style-type: none"> <li>• offering "ad hoc" immediate learning opportunities</li> <li>• putting curates in "risky" situations</li> <li>• giving immediate answers to direct and unexpected requests for guidance</li> <li>• providing a systematic overview of parochial ministry</li> </ul> <p>Summary: "I'm doing a funeral this afternoon, how do you think I should tackle it?" and afterwards: "How do you think it went?"</p>
<p><b><u>THE THEORIST</u></b> Will tend to help by</p> <ul style="list-style-type: none"> <li>• being interested in theological and sociological explanations and ideas relating to the church and its ministry</li> <li>• pointing out complexities and "other factors" ("Have you taken into account...?")</li> <li>• pressing for clarity of structure and purpose</li> <li>• moving from specific instances to general application in parish ministry</li> </ul> <p>Will be less likely to help through</p> <ul style="list-style-type: none"> <li>• helping curates to understand emotions and feelings in pastoral situations</li> <li>• using data or ideas which conflict with their theological or ministerial stance</li> <li>• showing how to use information <u>they</u> regard as trivial</li> <li>• drawing up specific action plans</li> </ul> <p>Summary: "Have a look at Wesley Carr's "Brief Encounters" and we'll discuss it next week. Then you can do a funeral."</p>	<p><b><u>THE PRAGMATIST</u></b> Will tend to help by</p> <ul style="list-style-type: none"> <li>• responding to the curate's initiatives</li> <li>• being interested in specific plans</li> <li>• being open to new ideas</li> <li>• showing belief in the possibility of improving things in the parish.</li> </ul> <p>Will be less likely to help through</p> <ul style="list-style-type: none"> <li>• intellectual approaches to problems</li> <li>• encouraging action for the long term</li> <li>• using opportunities which <u>they</u> see as divorced from the practicalities of parish/church life/culture</li> <li>• encouraging interest in "way out" or unproven approaches.</li> </ul> <p>Summary: "OK, yes, you can take this funeral. This is the way we tend to do it in this parish, how will you tackle it? By the way, don't forget to brief the crematorium organist if you want the hymn in a different place. And watch you get the <u>red</u> button for doing the curtains! Just keep an eye on Booker's man, he'll try and pay you at the door!"</p>

## ○ Temperament Preferences

C.G.Jung developed a theory of psychological type which was later developed and systematised into the 'Myers-Briggs Personality Type Indicator' by Katherine Briggs and Isabel Myers. The Indicator classified people into one of sixteen 'psychological types' and it has proved a useful tool in a wide range of work-related settings. In 1978 David Keirsey (with Marilyn Bates) developed his own version of the Personality Type Indicator. Because Keirsey was fulsome in his praise of Myers' work, and because his personality tests are not jealously guarded as the MBTI is, and are often used as a short-cut into the whole area, the difference between the two indicators is often unnoticed.<sup>17</sup> In fact the internal differences are highly significant and these make Keirsey's 'Temperament Sorter' a more useful tool in understanding different approaches to learning. The Temperament Sorter is also freely available on the Web at no cost to the user, enabling you to discover quickly and easily which temperament you prefer. By contrast the MBTI is not easy to access, and as a system is also far more complicated and therefore harder to understand.

The two systems differ in the models on which they are based: where Myers' theory sees personality 'type' composed of four discrete blocks which are limited in their interaction with each other, Keirsey sees 'temperament' as composed of four fields which interact dynamically with each other. The practical effect is seen in the way in which Myers' personality type descriptions are quite mechanically written, outlining the four personality factors in sequence and repeating the generic components of the descriptions. The notion of 'Dominant/Auxiliary etc' gives a sense of relative preference, but again in a mechanical way. If the participant changes one letter of the four preferences, the 'Dominant/Auxiliary' hierarchy is thrown into confusion. By contrast Keirsey's descriptions are much more varied, being seen as organic variations of four basic temperaments. Since Keirsey begins with the assumption that how we take in information is always the most important first step in determining temperament, he is able to avoid the confusing language of 'Dominant/Auxiliary etc' functions. From this flows the rest of his theory.

It may well be argued that Myers' approach is more helpful in general. I am not concerned with this issue here. The point I wish to emphasise is that because Keirsey regards the information gathering function as always primary, his theory is more useful in predicting behaviour preferences in a learning setting. Keirsey's major criticism of Myers is that she confuses the E/I distinction (attitude to the outer world) with the S/N dichotomy (the information gathering function). He concludes that while Jung and Myers see the E/I distinction as 'the most important of his dimensions of personality, I think of it as the least useful in understanding people and predicting what they'll do.'<sup>18</sup>

How does this work in practice? Keirsey begins by asking which we prefer when we gather information: S-Sensing or N-iNtuitive? Sensors observe outward details, like what someone is wearing, iNtuitives see beneath the surface and are less likely to note the clothes but can usually tell you how the person they met was feeling that day. Both are observing the object in front of them, but they are processing the information in different ways. Goldsmith and Wharton brilliantly show the difference in the following conversation:

S: What time is it?  
N: It's late.  
S: (surprised) What time is it?  
N: It's time to go.  
S: (impatient) What time is it?  
N: Why are you asking?  
S: WHAT TIME IS IT?!!!  
N: It's just after three!<sup>19</sup>

It may help to know that Jung regarded the iNtuitive as perceiving through the unconscious, and the Senser as perceiving through the conscious mind.

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<sup>17</sup> An example is Malcolm Goldsmith & Martin Wharton *Knowing Me, Knowing You* (SPCK 1993), which claims (p.76) that the differences between the two systems are insignificant and uses them interchangeably. See also the helpful summary at [http://www.nottingham.ac.uk/~eczeh/sutton-trust/character\\_links.htm](http://www.nottingham.ac.uk/~eczeh/sutton-trust/character_links.htm) which is headed 'Myers Briggs Temperament Indicator' (sic) but is actually a presentation of Keirsey's theory.

<sup>18</sup> <http://keirsey.com/puml/iei.html>

<sup>19</sup> Goldsmith and Wharton *Knowing Me, Knowing You* p.24.

Therefore the preference for Sensing or iNtuition suggests whether the learner will look inwards (towards the world of ideas) or outwards (towards the world of sensations) in gathering information. Of course it is not an either-or dichotomy, and *both* functions will be used, but one will be preferred (as in the right/left hand preference). (Keirsey characterises the two preferences as 'Martian' and 'Earthling'! Ss think Ns don't live in the real world, and Ns think Ss have no soul!)

So far, so similar to the standard MBTI approach, except that the MBTI begins with the E/I dichotomy. However, the next step is where Keirsey parts company with Myers. He asks, having received information, how does the learner prefer to process it?

For iNtuitives, the process is carried out by using the T/F preference, the 'Judging' function. Does the learner process information by T – Thinking or F – Feeling?

Thinkers tend to be pragmatic and strategic (the latter requiring considerable imagination), and people with this NT preference are the 'rationals'. They value concepts based on objective (not emotional) reasoning and don't fear being unpopular. Their primary objective is 'knowledge seeking'. The Rationals make up about 5-7% of the population and the four temperament preferences within this 'family' are termed by Keirsey as

- Architects – INTP
- Inventors - ENTP
- Masterminds - INTJ
- Field Marshals - ENTJ

See [www.keirsey.com/personality/nt.html](http://www.keirsey.com/personality/nt.html) for fuller descriptions.

Feelers, on the other hand, tend to be co-operative and enthusiastic, and people with this NF preference are the 'idealists'. They value concepts based on emotional instinct, and are very aware of how others see them. Their primary objective is 'identity seeking'. The idealists make up 8-10% of the population and the four temperament preferences within this 'family' are termed by Keirsey as

- Healers – INFP
- Champions – ENFP
- Counsellors – INFJ
- Teachers - ENFJ

See [www.keirsey.com/personality/nf.html](http://www.keirsey.com/personality/nf.html) for fuller descriptions.

For Sensors the process is carried out *not* by the T/F 'Judging' preference, as Myers suggested, but by how they deal with the outer world, the J/P preference. (This makes sense of the initial preference and its importance.)

So, does the learner process information by J – Judging or P – perceiving? Judgers tend to be concrete and detailed in their approach and seek closed systems. They find it easy to make up their minds. Their primary objective is 'security seeking'.

People with this SJ preference are the 'Guardians'. The Guardians make up 40-45% of the population and the four temperament preferences within this 'family' are termed by Keirsey as

- Inspectors – ISTJ
- Supervisors – ESTJ
- Protectors – ISFJ
- Providers – ESFJ

See [www.keirsey.com/personality/sj.html](http://www.keirsey.com/personality/sj.html) for description.

Perceivers, on the other hand, tend to be open and spontaneous. They find it hard to make up their minds. Their primary objective is 'Sensation seeking'. People with this SP preference are the 'Artisans' (a more positive description in the USA than here!). The artisans make up 33-40% of the population and the four temperament preferences within this 'family' are termed by Keirsey as

- Composers – ISFP
- Performers – ESFP
- Crafters – ISTP
- Promoters ESTP

See [www.keirsey.com/personality/sp.html](http://www.keirsey.com/personality/sp.html) for description.

The MBTI would take a very different route with the Sensors, arguing that they too must consider the T/F distinction. Keirsey, logically in my view, argues that this is less important to the Sensors than the J/P dichotomy, because the T/F distinction is primarily about ordering the inner, unconscious world, and this is secondary for Sensors to the J/P dichotomy which is about relating to the external environment, which has contributed the information which is being processed.

It is this approach which enables Keirsey to posit four basic 'temperaments' of which the sixteen 'types' are subdivisions. However, where the MBTI would group the types on the basis initially of the I/E and S/N preferences, thus:

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Keirsey groups them thus in 'families':

iStJ	iSfJ	iNFp	iNFj
eStJ	eSfJ	eNFp	eNFj
iStP	iStP	iNTp	iNTj
eStP	eStP	eNTp	eNTj

The significance of Keirsey's work goes, I believe, deeper than it seems at first sight. The distinction between Sensing and iNtuition which he has taken from Jung, via Myers, is actually the same as Immanuel Kant's distinction between phenomena and noumena, the former corresponding to the Sensing approach to information gathering (immediate sense-experience) and the latter to the iNtuitive (metaphysical speculation). Keirsey's approach suggests that what Jung did to cut the Gordian knot of the post-Enlightenment Kantian bifurcation of reality was to point to the fact that *both* Sensors and iNtuitives are using the reality in front of them, they are just processing it in different ways: the Sensors use the conscious mind, the iNtuitives the unconscious. This, incidentally, meets Anthony Storr's criticism of the S/N dichotomy, where he points out that the aesthetic appreciation of a piece of music, for example, requires not just Feeling, but Sensing of a high order, in the sense of listening carefully to the actual musical notes being played. In fact Keirsey's work suggests that both Senses and iNtuitive may enjoy a piece of music, but they apprehend the physical information (the musical notes, sound waves etc) presented to them differently. The Senses may appreciate the skill of the players and the technicalities of the scoring; the iNtuitive is much more likely to leave the concert with a raft of images in their head, evoking memories of the past and dreams of the future, but may well be unable to articulate why this music evoked that response. The difference lies not in the experience as such but what they have done with the raw material.<sup>20</sup>

Once we recognise that we are dealing with Kant's phenomena/ noumena distinction in the S/N dichotomy, I believe that the field opens up before us. The contrasts in ways of knowing, especially defined by the Enlightenment emphasis on the need for empirically verifiable sense-experience, has decisively affected models of learning in the Western tradition in the last three centuries. Despite some valiant but largely neglected attempts to show that scientific knowing is not just empirically based (see especially M.Polanyi *Personal Knowledge* (RKP 1958)), the empirical model has held sway until the last decade or so. Today, in reaction, postmodern approaches proclaim that all is relative and there is no absolute place to stand. In this sense postmodernism might be seen as the revenge of the iNtuitives! Keirsey's re-focussing of Jung's work explains that some people (the majority, perhaps because this has been the dominant model of knowledge in education) see the surface, others (the minority, but often those who are regarded as creative artists) the depths. Neither is better than the other, in fact each needs the other and we use both kinds of information gathering daily. But we prefer one or the other just as most people prefer to use their right or left hand.

<sup>20</sup> A.Storr *Jung* (Fontana 1973) p.77.

Keirsey himself addresses this matter from a common-sense perspective when he writes: during most of the 20<sup>th</sup> century intelligence was...thought to be in the head, defined as “the ability to think abstractly,” and of late, as “cognitive ability.” But this has never been a very useful way of defining intelligence. Common sense tells us that intelligence is being smart in what we do. In other words it is not how well we think, but how well we act in a given role. *If our behaviour is adaptive to circumstances, so that we act effectively in such circumstances, then we can be said to be intelligent in those circumstances.* Other circumstances are likely to call for different kinds of action, and hence different intelligent roles.<sup>21</sup>

The significance of this statement for ministry development lies in the fact that ministry is about *applied intelligence* not *academic knowledge*. Most programmes of formation rely ultimately on a model of developing cognitive intelligence. But if we see IME 2 as developing Keirsey’s insight into ‘intelligent roles’ then it is much clearer what we are trying to develop.

Where does this leave us? Keirsey’s four temperament model is more flexible and less prescriptive than the MBTI sixteen types model. It emphasises family resemblances across several types and enables you to recognise how you are likely to wish to learn, but also find occasional less-preferred ways of gathering information.

Keirsey’s temperament sorter is available free at:

[http://www.advisorteam.com/temperament\\_sorter/register.asp?partid=1](http://www.advisorteam.com/temperament_sorter/register.asp?partid=1).

It is a good idea for both curate and training incumbent to use the sorter (whether you have done it or the Myers-Briggs Type Indicator before) and to look carefully at the descriptions provided by Keirsey in order to understand better how each prefers to work and to gain insight into why they do things as they do.

Different temperament preferences also imply different approaches to learning, and the table below, based on G.Lawrence *People Types and Tiger Stripes* (CAPT 3/1993) pp.41-42, gives some simple suggestions about the way in which each family of temperaments may learn best.

<b>SJ</b>	<b>SP</b>	<b>NF</b>	<b>NT</b>
<ul style="list-style-type: none"> <li>• Structured</li> <li>• Didactic</li> <li>• Well-organised</li> <li>• Sensory-rich</li> </ul>	<ul style="list-style-type: none"> <li>• Structured</li> <li>• Exploratory observation</li> <li>• Hands-on</li> </ul>	<ul style="list-style-type: none"> <li>• Personal relationships (people stories) empathy</li> <li>• Lots of feedback from mentors/tutors</li> <li>• Discussion, not competition</li> <li>• opportunities to be creative and original</li> </ul>	<ul style="list-style-type: none"> <li>• Organised lectures (talking heads)</li> <li>• Self-instruction</li> <li>• Reading, researching</li> <li>• Systematically organised discourses</li> </ul>

<sup>21</sup> D.Keirsey *Please Understand Me II* (Prometheus Nemesis Books 1998) p. 30, my italics.



*Humphrey had an emergency meeting  
with the Diocesan arsonist.*

## 8. The Role of the Training Incumbent

Being a training incumbent is a rewarding and sometimes frustrating role. It is a privilege to be given the opportunity of working with someone in the first few months and years of ordained ministry, but it is also an awesome responsibility. Being a good and experienced parish priest is one thing; having the ability to pass on what has been learned and the wisdom that has been gained is another matter. So experience alone is not enough to make someone a good training incumbent. The statements below are the latest attempt to pin down what makes a good training incumbent.

A training incumbent should be someone who:

- Models strategic, reflective, theological thinking in parish leadership
- Engages regularly in in-service training and takes time for reading and reflection
- Takes time for prayer and reflection. (Daily Office, Retreats)
- Is self-aware, secure but not defended, vulnerable but not fragile
- Has demonstrated a collaborative approach in discussion, planning and action in the parish
- Has been able to let go of responsibility to others, after appropriate training and supervision
- Has shared ministry, including difficulties and disappointments, with colleagues
- 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
- Has a record of allowing colleagues to develop in ways different from their own
- Has an ability to interpret the social dynamics of the parish and to develop a strategy for mission and the implementation of change
- 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
- Has the ability to help the curate in the process of integrating his/her theological studies with ministerial experience.

These are the qualities which the Bishop's Staff look for when appointing training incumbents. In addition they expect that, once appointed a training incumbent:

- Will undertake further study to function as a Training Incumbent
- Will give time to supervision and planning of training
- Is willing to receive supervision in the role of the Training Incumbent
- Will invest effort in mobilising available resources, outside as well as within the parish for the training of a curate
- Will give the Initial Ministerial Education (IME) programme a high priority and work in partnership with diocese and Bishop's officers.<sup>22</sup>

In recent years, as discussed in Section 3 above, there may have been too much emphasis on the training incumbent alone, at the expense of recognising the important role which the wider community has in the formation and development of a new curate. Nevertheless, the training incumbent is the most important influence on the early years in ministry, and to do the job well it is important for him or her to understand what the role is. Various models for the Training Incumbent have been proposed in recent years, particularly that of supervisor, and more recently coach. These have often been treated as if they were interchangeable. However, Diane Clutterbuck helpfully suggests that they are different and wants to add a third term, mentor, to the group.<sup>23</sup> There is an overlap between the models, but each has a distinctive contribution to make. I shall outline below one means of distinguishing between the three roles, but you should be aware that my definitions do not necessarily match those of others working in this field! For example, Frances Ward's very helpful *Lifelong Learning: Theological Education and Supervision* describes what I call mentoring as supervision. This situation has largely come about, I think, because methodologies have been developed for ministerial education by borrowing from other disciplines, particularly medicine, counselling and social work. This has been helpful but has not perhaps been able to pay enough attention to the distinctive nature

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<sup>22</sup> *Shaping the Future* (2005) Hind Implementation Working Group Papers, available at <http://www.cofe.anglican.org/lifeevents/ministry/safwp/lifeevents/ministry/safwp/hind2004/index.html>.

<sup>23</sup> D.Clutterbuck *Training Incumbent: Supervisor, Mentor and Coach* (3D Coaching 2005), p.1.

of being a training incumbent. Overall a training incumbent is responsible for the oversight of a curate's training, though that oversight is shared by the diocese in the form of the IME staff. 'Overseer' has a good biblical pedigree as *episcopos*, but as a word it lacks present-day currency and can conjure images of slave drivers at work! In addition it is a synonym of 'supervisor', which can add to the confusion. Nevertheless it is important to recognise the concept: the training incumbent assumes oversight of the curate during the training period and this must be agreed at the outset. That oversight needs to be worked out through at least these three roles of supervisor, mentor and coach. A good training incumbent will use all three models at different times, but will be aware of what he or she is doing. Different circumstances (and different curates) call for different strategies.

Let's look at an example of how these three roles might operate at different times during one week.

- **Coach**

It's Sunday morning and the congregation has just gone home after the main service in the parish church. The vicar and curate are chatting briefly before going home for lunch.

The Vicar starts off by saying that she thought the curate's sermon went well this morning. It had some good content, but also a nice lightness of touch. The curate says yes, he was pleased with it. After eight months he feels that he is beginning to relax and he'd found that this sermon had been easier to prepare than previous ones, because he feels the congregation is more at home with his new role. But there was one part of the sermon where he felt he'd lost them. The vicar agrees. Can you remember what you were talking about? she asks. The curate thinks it was something to do with his childhood, an illustration from when he was at school in London. 'I think what you did' says the vicar, 'is to start speaking much more quickly there. Maybe because you slipped back into London speech patterns?' 'Did I?' says the curate, laughing. 'It was a great illustration' says the vicar, 'but sometimes when you tell stories you tend to drop your voice a bit too. Perhaps you feel a bit more relaxed because you're just speaking naturally about yourself. I've got two questions about that' she says. 'First of all, can you go a bit more slowly and clearly with that kind of stuff?' 'I'll try it again at the Wednesday service and we'll see,' says the curate. 'Second, how might you get that easiness and chatty style into some of the less personal bits of what you say?' 'Hmm, that will take a bit more thinking about.'

Coaching consists of regular feedback which enables the person being coached to grow. Often, as in this case, the conversation may be initiated by the coach. As a model it obviously derives largely from sport (especially tennis), and thinking of examples of successful sports coaches can be helpful in isolating what the qualities are that a good coach brings to the relationship. Perhaps the most significant issue here is that it is clear that in coaching the focus is on the individual's performance of skills and enhancing the level at which they perform, not about personal issues. It can often take the form of a brief, almost incidental discussion, but needs to be based on the desire for the coach to help the person being coached to unlock the potential God has given them. It requires vision on the part of the coach to see what the person being coached has it in them to be, even when they don't believe it themselves.<sup>24</sup>

When Alf Ramsey died a few years ago, I heard Alan Ball being interviewed about why Ramsey had been such a good coach. Ball was the youngest member of the 1966 World Cup winning England team. He said that what he remembered was the coach coming up to him on the training ground and saying, 'Alan, do you think you could...?' Whatever he suggested, said Ball, you could take two things from it. First, he believed you could do it, even if you didn't believe it yourself. Second, it was up to you to decide whether you wanted to try. It's an excellent example of good coaching which should combine a confidence-raising vision of potential, together with a clear recognition that it's your own decision, not the coach's, to try to do something challenging.

To be a successful coach requires some technical knowledge of the field in which the person being coached is working. In general, training incumbents have this when working with

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<sup>24</sup> G.Powell, M.Chambers & G.Baxter *Pathways to Coaching* (TLO Ltd, Bristol 2001) is about teachers but has some of the most useful material on coaching I have come across.

curates, of course. But there may be areas where they need to draw on more specialist help than they can offer themselves. When, as a curate, I was asked to go and celebrate a sung communion, which was not something my training incumbent was familiar with, I went to someone else to work on the skills I needed. Sometimes it helps too if a curate works with someone else on an area which the incumbent is very experienced in. For example, if there is a Reader who has recently been licensed to take funerals and been trained to do so, their fresh experience may make them a better coach in this area for a new curate than a vicar who has been used to doing several funerals a month for years.

- **Mentor**

It's Wednesday at 4.30pm. The training incumbent and curate have set aside the next hour and a half for their fortnightly reflection session, where the curate can bring whatever he wants as an issue to reflect on. The vicar provides tea and chocolate biscuits in the Vicarage sitting-room. The issue the curate has brought comes out of the conversation they had on Sunday.

The curate's issue is about his feelings of being 'at home' in the parish now that Christmas is past. He feels he's reached a new level of openness with the congregation in preaching and sharing some of his own story on Sunday was important in that. But he went home feeling vulnerable and later in the day quite anxious about how much he had revealed of himself. He also thought about the way his speaking style had changed during the illustration and had wondered whether that was related to an extra nervousness he had felt about what he was saying. The vicar doesn't say much at first, simply listening carefully and empathetically. When the telephone goes, she ignores it and leaves the answering machine to deal with it in another room. As the curate talks and the vicar listens he becomes more aware that his feelings on Sunday were quite raw. The vicar asks some simple but open questions, such as 'Do you often feel like this?' 'How do you think the people in the congregation reacted to what you were saying?' and so on. At one point the curate gets quite agitated, complaining about how one particular member of the congregation in his view very pointedly ignored the personal illustration in Sunday's sermon. The vicar encourages him to focus on this individual: if the congregation member was here now, she says, what would you say? In the ensuing discussion the curate and vicar talk about how ordained ministry can be sacrificial, and how the minister can feel drained by sharing personal material. The session ends as they reflect on the cost of ministry, and see connections with the kind of servant leadership shown in Jesus' incarnation and reflected in passages such as Philippians 2. The vicar also suggests that handling vulnerability in public might bear some further thought. What are the appropriate boundaries, for example, about sharing a personal story that involves other members of the curate's family? She makes the point that while we may have nothing to hide, that doesn't mean that it's right to make everything public.

Mentoring is less directive and more reflective than coaching. It has much in common with spiritual direction in terms of the skills required of the mentor, though the two should not be confused. Mentoring is not directly about skills and performance, rather it is about the formation of character in the new minister and allowing them space to unpack the emotions which are unlocked by embarking on ordained ministry. It needs to take place somewhere that is 'safe' and in an atmosphere of trust and care and the person in control is clearly the mentee, who sets the agenda.

The key to good mentoring is asking the right kinds of questions, which are open enough to allow the mentee to explore their response and which cannot be answered simply 'Yes' or 'No'. Jo Bailey Wells suggests that the four 'wonderings' which are key questions in 'Godly play' with children are actually also very helpful in a mentoring relationship:

I wonder what part of...did you like best? I wonder what part of...is the most important? I wonder what part of...is really about you? I wonder what part of...could you have managed without and still had all the...that you needed?<sup>25</sup>

The conversation outlined above also links some explicitly theological themes with the issue the curate was presenting, and draws on the vicar's longer experience of ordained ministry as

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<sup>25</sup> J.Bailey Wells 'Lessons from Wisdom for Ministry' in D.Dormor et. al (eds) *Anglicanism: the answer to modernity* (Continuum 2005) p.36.

part of the background of the discussion. Mentoring requires a greater personal openness than coaching, and this aspect of the relationship will take some time to develop. We recommend that mentoring or reflection sessions should take place roughly once a fortnight in the deacon year, or once per seventy hours of active ministry. After that they may reduce in frequency, perhaps to once a month, partly because the mentoring relationship should be established by then, and partly because there may be fewer issues that require intensive reflection.

As with coaching, mentoring need not be an exclusive relationship. The personal adviser provided by the diocese, who has a confidential and non-reporting role, may also often act as a mentor, as may the IME tutors or CME Adviser. It is not essential for the mentor to have direct experience of the issues brought by the mentee as it usually is for coaching. Good mentors are wise people who listen carefully and are able to put aside their own agendas and that of the organisation. This makes it difficult sometimes for training incumbents to fulfil the role since, unlike most mentors, they do have a stake in the outcome of the conversation; equally a curate who wants to talk about how difficult he or she is finding their incumbent cannot really explore that in a neutral way with that incumbent as the mentor! (Though I would hope that the issue could be raised somehow.) Frances Ward picks this issue out clearly when she writes:

For the sake of the relationship both might well end up colluding with each other to let both off the hook of gaining important, but difficult insights and development. Perhaps self-awareness is just too painful. There will be material for reflection that could be brought to [a mentoring session], but perhaps it is just not safe enough. And then, when that material is brought, it is too much for the supervisor to bear, too. So the suggestion is made that we go and have lunch instead, breaking the supervision contract.<sup>26</sup>

A means of avoiding collusion is to be clear about what the boundaries are for mentoring. The example above comes close to being too personal. If the issue the curate brought was connected to feelings of being bullied at school, and he was projecting some of his feelings on to the unfortunately bored congregation member, then the vicar should perhaps gently suggest that it needs to be explored with a spiritual director or counsellor. Equally this example could have turned into a coaching discussion about preaching. If that happened it might be best either to defer the discussion to another time or to pursue it, noting that the reflection session will need to be picked up on another occasion. Some curates will be resistant to exploring issues in a mentoring situation and prefer to be involved in coaching because that tends to deal with technical issues. If this happens frequently then it needs to be challenged, though it may be hard to do so. The issue may be about the safety of the situation or the establishment of trust with the mentor.

When I was vicar of a parish I was fortunate enough to have someone within the congregation who effectively acted as a mentor. He was an older man who had had thirty years' experience in personnel management. I would go to see him when I had an important decision to make. He rarely offered an opinion (though he had his own views on most of the things I talked about), never broke a confidence and was not afraid for there to be silence. He also stood no nonsense, especially if I was feeling sorry for myself and wanted some sympathy. Instead he would just look at me until I stopped being sorry for myself! I was happy with that because I knew he had my best interests at heart. Talking to him meant that I usually came away clear in my mind about what I should do, wondering how he'd helped me to do that without intervening! He also made it his business to pray for me, and that is perhaps the most valuable aspect of a mentoring relationship. Having the best interests of the mentee at heart is the key to being a good mentor, and praying for them is the best way of putting it into practice.

- **Supervisor**

On Friday afternoon there is a staff meeting. Once a month the Reader, a churchwarden and the youth worker who is shared with another parish join in, but today it's just the Vicar and Curate.

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<sup>26</sup> F.Ward *Lifelong Learning* p.158.

This meeting's agenda is set by the incumbent. As usual, they check the details of Sunday's services and look ahead to the next week, sharing their diary commitments with each other (they have each brought a print-out of what they're doing for the next fortnight). The vicar introduces a list of those who are sick and in need of a visit which is shared out with the curate. She then raises the issue of being away in a few weeks' time and says that there will be a baptism that Sunday. The curate has not yet done a baptism on his own, so they discuss whether he is ready for that yet. The incumbent is sure that he is, and though he is nervous, he accepts her direction. The curate reports back on some work the vicar had asked him to do with a local community group. He also asks whether it's OK for him to have a Sunday off three weeks after Easter as he's been invited to a wedding in Cornwall and it will be hard to get back. The Vicar agrees. The phone rings: it's the local undertakers and the curate agrees to take the service, noting the details. The curate has also been approached by a neighbouring parish to cover their family service when their vicar is away. He'd like to do it, but it will be on Pentecost Sunday. The vicar says that she's not happy with this idea as Pentecost is a real festival Sunday when everyone wears red and there's usually a picnic afterwards. She agrees to phone the neighbouring vicar back and explain why the curate can't do that Sunday. The vicar also looks at the diary sheets and asks how he's finding balancing his time now between his various commitments. He says he's feeling a bit jaded, and since Christmas it hasn't been possible to take much time to sit back and write up a reflection which is due in soon. Together they identify a day when they would normally be meeting and agree to free up that time so the curate can get on with thinking about and writing up the reflection. Time is up, so agreeing to discuss next week one particular family who are causing concern and also how the curate might soon take on responsibility for running baptism preparation, they both leave, in the vicar's case to collect children from school.

Supervision is about taking responsibility as someone's work manager. Moving into ordained ministry is a complex transition, and it requires guidance. At this stage in the curacy, after about eight months, the curate needs quite careful 'steering' at times. So the vicar is very clearly the agenda setter here, holding in tension the needs and opportunities of the parish and the right pace of learning for the curate. As with any working relationship, this one will grow and develop over time, so that by the end of three years the curate will not need quite such careful management. Struggling with the diary in the first year is a common issue, and may need some directive solutions. This is only a temporary measure, of course, because the aim is to develop self-supervising ministers. But in this case supervision is about showing a new minister how to negotiate some of the difficulties which too many demands may make.

Accepting supervision in this way can be one of the hardest things for a newly ordained minister to cope with. The first phase of IME (course or college) allows a lot of freedom, so it can be difficult to accept what seems at first to be very directive instructions. For NSMs and OLMs it also raises the question of how much time they can reasonably commit, and where opportunities to prepare sermons, for example, can be found. Supervision also needs to be a fair balance between the needs of the individual and the organisation. The practice of sharing diary sheets above is a good one as it makes clear what the vicar is doing and shows whether the curate is being taken advantage of. The issue of the baptism is perhaps an example of less responsible supervision: it looks like the date was booked before the vicar realised she was away and perhaps before the curate is ready to do a baptism on his own.

Supervision must also be done with an eye to the development of the curate, however. Accepting responsibility as a training incumbent implies being comfortable with letting a newly ordained minister loose on a congregation! It is important to build into the supervisory relationship, perhaps through the working agreement, stages of development. So, for example, a third year curate who had not had the opportunity to celebrate communion at a major festival would have been poorly supervised. Being a supervisor of someone's training means taking a strategic view of their growth and development and also not being afraid to move into an area more quickly than expected if the curate seems to be growing faster than the incumbent thought they would!

Another way of looking at the issue of appropriate roles within the oversight of a newly ordained minister is to consider the different aspects of the person which are being worked with in each role. Put simply, all good training should involve the head (changing ideas), the heart (changing emotions),

and the hands (changing practice). The three roles of coach, mentor and supervisor correspond to each of these. Coaching is concerned with the head, being intended largely to change how the individual thinks about what they are doing and analyses ways of doing it better. Mentoring is more concerned with the heart, working with emotions which accompany new experiences and the changes that good learning creates. Supervising is more practical and 'hands-on', giving instruction in what to do and when to do it. If you want to know which role to adopt at any given time, think about whether it is a head, heart or hands issue. That may make it easier to decide whether to say 'why not look at it this way?' (coaching), 'how do you feel about this?' (mentoring), or 'I'd like you to do...' (supervising).

A polling organisation undertook a survey some years ago to try to find out what made somewhere a good place to work. Out of the survey they developed a set of twelve questions for managers to ask which we have adapted for curates working under supervision. The questions follow a fourfold hierarchy from basic needs, to professional support, to team work, to individual growth. It is very important that the hierarchy is observed. If basic needs are not met, and there is low professional support, no amount of opportunity for individual growth will remedy the situation. You might like to try to match these questions to the three roles within oversight. How many these things are the responsibility of the training incumbent, and how many the responsibility of the diocese?

#### **A. Basic Needs**

1. Do I know what is expected?
2. Do I have the resources I need to do the task right?
3. When do I have the opportunity to do what I do best?

#### **B. Support**

4. Have I received recognition and praise for my ministry recently?
5. Does my vicar, or my other colleagues, seem to care about me as a person?
6. Is there someone who cares about my development as a minister?

#### **C. Team Work (belonging)**

7. Do my opinions count in our church?
8. Does the mission/purpose of the church make me feel my contribution is important?
9. Are the other members of the team committed to the same quality of work as me?
10. Do I have a best friend at church?

#### **D. Individual Growth**

11. In the last six months, has someone talked about my development in ministry with me?
12. In the last year, what opportunities have I had to learn and grow for myself?

## 9. Reviews and reports

Each year both curate and training incumbent complete a report in the form of a questionnaire for the Bishop. This is prepared in draft form and discussed with the CME adviser in a three-way meeting, after which any alterations you wish to make can be completed and the final version sent to Bishop's house, with a copy to the CME office.

We hope that incumbents and curates will discuss their reports with one another. Each should give the other a copy of the final document which is sent to the Bishop. However, it should be stressed that your report is just that: *your* report. Your colleague may disagree with some part of it, and that disagreement can be registered in the form of a covering letter, but neither of you have the right to ask the other to change what has been written. This is important if the reports are to be honest documents. Curates have the right to ask to see any report that has been written about them. Each year the IME tutor will write a brief report relating to the curate's participation in the IME Year Group, and the CME adviser writes a short briefing note for the Bishop.

Curates should keep copies of the reports in their portfolios.

At the end of the title period there is a review of the three years, including a review of the Training Incumbent.

**Pre-Priesting Report**  
**Questionnaire for training incumbents – Year 1**

1. Please comment on the deacon's transition from lay to ordained person.
2. Has the deacon been able to develop a sustainable pattern of private prayer and bible study?
3. How has the deacon been received within the church community?
4. Has the deacon gained experience and confidence as an ordained minister?
5. Please comment on
  - a. Leading worship
  - b. Preaching and teaching
  - c. Pastoral relationships within and outside the church community
  - d. Collaborative Leadership skills
6. Has the deacon been able to develop good patterns of work and leisure, and adequate networks of support?
7. How has the deacon been able to relate theology to experience within the parish or work context? Please give examples if you can.
8. How regularly has the deacon been able to reflect on their experience with you and/or others?
9. What has been a highlight of the year, from your point of view?
10. What is the most important area for development in the next year?

Do you recommend that the deacon goes forward for ordination to the priesthood this year? Please comment particularly on character and integrity, and share any reservations you may have.

**Please discuss your answers with your deacon and return to Richard Cooke.**

## Pre-Priesting Report Questionnaire for Deacons

1. Please comment on your transition from lay to ordained person.
2. Have you been able to develop a sustainable pattern of private prayer and bible study?
3. How do you feel you have been received within the church community?
4. How far have you gained experience and confidence as an ordained minister?
5. Please comment on
  - o Leading worship
  - o Preaching and teaching
  - o Pastoral relationships within and outside the church community
  - o Collaborative Leadership skills
6. Have you been able to develop good patterns of work and leisure, and adequate networks of support?
7. How far have you found it possible to relate theology to experience within the parish or work context? Please give examples if you can.
8. How regularly have you been able to reflect on your experience with your incumbent and/or others?
9. What has been a highlight of the year, from your point of view?
10. What do you think is the most important area for development for you in the next year?

**Please discuss the answers with your incumbent and return to Richard Cooke.**

**Annual Report on Curates  
Questionnaire for training incumbents – Year 2**

1. Please comment on your colleague's transition from deacon to priest.
2. Has your colleague gained experience and confidence as an ordained minister?
3. Please comment on how your colleague's skills have developed in the following areas since priesting:
  - a. Leading worship
  - b. Preaching and teaching
  - c. Pastoral relationships within and outside the church community
  - d. Collaborative Leadership
4. Has your colleague been able to sustain good patterns of work and leisure, and adequate networks of support?
5. How has your colleague been able to relate theology to experience within the parish or work context? Please give examples if you can.
6. How regularly has your colleague been able to reflect on their experience with you and/or others?
7. What has been a highlight of the year, from your point of view?
8. What is the most important area for development in the next year?

**Please discuss your answers with your colleague and return to Richard Cooke.**

**Annual Report on Curates  
Questionnaire for Curates – Year 2**

1. Please comment on your transition from deacon to priest.
2. Have you gained experience and confidence as an ordained minister in the last year? Please give examples if you can.
3. Please comment on how you feel your skills have developed in the following areas since priesting:
  - a. Leading worship
  - b. Preaching and teaching
  - c. Pastoral relationships within and outside the church community
  - d. Collaborative Leadership
4. Have you been able to sustain good patterns of work and leisure? What networks of support do you have and are they adequate?
5. How have you been able to relate theology to experience within the parish or work context? Please give examples if you can.
6. How regularly have you been able to reflect on your experience with your training incumbent and/or others?
7. What has been a highlight of the year, from your point of view?
8. What is the most important area for development in the next year?

**Please discuss your answers with your colleague and return to Richard Cooke.**

## Title Review for Third Year Curates (Draft April 06)

*Note: all these questions relate to your whole experience since ordination as a deacon, rather than just the last year.*

1. What would you say are the main gifts and strengths which have emerged during your title period? You may like to use the list given in Ephesians 4:11 (apostles, prophets, evangelists, pastor/teachers) as a framework. Please give examples if you can.
2. What would you say you have learned particularly from your Training Incumbent, and how far have you been able to develop your own style of ministry, as distinct from that of your incumbent?
3. Can you describe one mistake you have made and what you learned from it?
4. Can you describe one thing you feel you did really well, and what you learned from it?
5. Can you describe one thing you were frightened of doing, but which you now feel able to do?
6. Please comment on how you feel your skills have developed in the following areas during the title period:
  - a. Leading worship (including occasional offices)
  - b. Preaching and teaching
  - c. Mission and evangelism
  - d. Pastoral relationships within and outside the church community
  - e. Collaborative Leadership (including delegating to others and trusting them)
  - f. Disciplined pattern of prayer and study
7. Have you been able to develop a good rhythm of work and leisure? What networks of support do you have and have they been adequate?
8. How has your understanding and experience of God grown and developed during your title period?
9. How would you like your title period to be remembered? Can you sum it up in a maximum of six words? (!)
10. What do you think God might be calling you to as the next step of ministry?

## Title Review for Third Year Curates' Training Incumbents (Draft April 06)

*Note: all these questions relate to the whole experience since ordination as a deacon, rather than just the last year.*

1. What would you say are the main gifts and strengths which have emerged during your colleague's title period? You may like to use the list given in Ephesians 4:11 (apostles, prophets, evangelists, pastor/teachers) as a framework. Please give examples if you can.
2. What have you especially valued about working with your colleague?
3. Are there any major areas of ministry-training which you feel your colleague needs to work on?
4. Please comment on how you feel your colleague's skills have developed in the following areas during the title period:
  - a. Leading worship (including occasional offices)
  - b. Preaching and teaching
  - c. Mission and evangelism
  - d. Pastoral relationships within and outside the church community
  - e. Collaborative Leadership (including delegating to others and trusting them)
  - f. Disciplined pattern of prayer and study
5. Has your colleague been able to develop a good rhythm of work and leisure?
6. Has your colleague been able to develop a disciplined pattern of prayer and study which is sustainable?
7. What do you think God might be calling your colleague to as the next step in ministry?

*So where, wondered the Bishop's  
wife, was her novelty oven-glove?*



## 10. What happens next?

The overall process for moving on to a new licence or new post is outlined in section 5 above. The process of moving on is dealt with in more detail in a second handbook which will be distributed to you when you reach the beginning of the third year of your title.

If you want (for family or other personal reasons) to think about moving on before that, please first discuss the matter with your training incumbent, before asking to see the CME Adviser. Moving to a new post in the Church of England, whether internally or outside the diocese, requires a reference from the Bishop so he must be informed before any applications are made.

### End of Licence Procedures

Curates' Licences are normally issued for 3 ½ years, and there is no guarantee that a further post can be offered in this diocese. This information is contained in the letter from the Bishop, confirming the offer of a title post. You are deemed to have completed your title after Easter of your third year. Although licences run out after 3 ½ years, curacies continue on the assumption that a move is imminent after that time. The Diocese does not usually pay stipends (where applicable) after August at the beginning of the fifth year of a curacy.

### Financial Arrangements

Resettlement grants of £1,910 are paid to any stipendiary clergyperson moving into or within the Diocese to take up a new appointment.

First appointment grants of £1,910 are paid to a clergyperson taking up their first incumbent status post within the diocese, whether stipendiary or NSM.

*These figures are correct from March 2007.*

### Interview preparation

As CME Adviser, I'm always happy to work on interview technique, discuss parish profiles and help with CVs. That's what we're here for!

Here are a further few pieces of useful information about moving on in case you are curious...

### The Archbishop's Adviser for Clergy Appointments

John Lee runs a list of clergy wishing to move and parishes that are available. He asks you to complete a detailed questionnaire and will interview you before putting you on the list. John has probably the best grasp of employment trends in the church. He can be contacted at:

The Revd John Lee  
Cowley House  
9 Little College St  
London SW1P 3SH  
020 7898 1897  
[john.lee@caa.f-of-e.org.uk](mailto:john.lee@caa.f-of-e.org.uk)

### The CPAS Patronage Secretary

CPAS is a broadly evangelical agency which handles the patronage of about a quarter of the parishes in England. They are based locally in Leamington Spa, and happy to advise both formally and informally on appointments procedures whether you think you're an evangelical or not! Contact:

The Revd John Alderman  
CPAS  
Athena Drive  
Tachbrook Park  
WARWICK CV34 6NG  
01926 458458  
[j.alderman@cpas.org.uk](mailto:j.alderman@cpas.org.uk)

**The Prime Minister's Appointment Secretary & Ecclesiastical Secretary to the Lord Chancellor**

Another quarter of the churches in England are under the patronage of the crown, administered by the Prime Minister and Lord Chancellor. They are not on email for security reasons, but if you go to see them you get to visit Downing Street. They can be contacted at:

Nick Wheeler (Assistant Appointments Secretary)  
10 Downing St  
London  
SW1A 2AA  
020 7930 4433



*Geoffrey's wife told callers he  
was away on a course.*

## **11. Child Protection in Coventry Diocese**

Keeping children safe from harm is something which we take very seriously in Coventry Diocese. Clergy have a vital role to play in this, and understanding what to watch for and how to act if you become aware of abuse is an essential part of the professional responsibilities of all clergy. The following section has been prepared using notes from the Diocesan Child Protection Advisor, Mrs Jane Francis.

### **What to do if a child tells you they have been harmed**

If a child tells you that they have been harmed, take what they are saying very seriously. Reassure the child that it was OK to tell you and do not pressurise them. Go at their own pace and level of understanding, do not ask leading questions, and encourage them to speak in their own words. Tell them you are going to get help and refer to Social Services or the Police and inform the Diocesan Child Protection Officer or the Bishop. You may wish to inform your training incumbent but this should not be at the expense of reporting the matter yourself. If the matter has been reported to you then you are responsible for ensuring that the information is properly communicated.

### **The “Grooming” Process**

The process by which adults introduce a child into a sexually abusive relationship is known as “grooming”. They will often get to know the child and show them special attention and then slowly progress into sexually abusing them. If unchallenged their behaviour is likely to become increasingly intrusive and over a long period of time an adult sexual abuser can abuse the same child many hundreds of times over many years. They are also capable of abusing other children at the same time depending on their level of access and opportunity.

In addition to “grooming” the child, an abuser will also “groom” other people around them, especially clergy, to create the impression that they would not be capable of such an action. New curates are especially vulnerable to such approaches. If an abuser is discovered the people around them may find it difficult to believe the allegations and may defend that abuser rather than think about the needs of the child. In such situations the child may feel very distressed that they are not believed and may be under pressure to retract their allegations.

### **Recording Concerns**

If an allegation of abuse of any sort is made to you, make a record as soon as possible, following these guidelines:

- Record exactly what was reported to you in the words of the person or child who reported it.
- Make a note of your observations of their presentation and emotional state when they told you.
- Record any previous comments the child may have made or any previous indicators of abuse.
- Make a note of the action you took after the child told you.
- Record the names of anyone else the child may have told.
- Sign and date your record and keep a copy in a safe place.

### **Indicators**

A number of signs may point to abuse. Often a combination of these may cumulatively suggest that there is a problem.

Signs of neglect include:

- Constant hunger
- Poor personal hygiene
- Constant tiredness
- Poor state of clothing
- Emaciation
- Frequent lateness or non-attendance at school
- Untreated medical problems
- Destructive tendencies
- Low self esteem
- Neurotic behaviour
- No social relationship

- Running away
- Compulsive stealing or scavenging

Signs of sexual abuse include:

- Sudden changes in behaviour or in school performance
- Displays of affection in a sexual way, inappropriate to age
- Tendency to cling or need reassurance
- Regression to younger behaviour, e.g. thumb sucking, acting like a baby, playing with discarded toys
- Complaints of genital itching or pain, or anal pain
- Distrust of a familiar adult, or anxiety about being left with a relative, babysitter or lodger
- Unexplained gifts or money
- Depression and withdrawal
- Apparent secrecy
- Bedwetting, daytime wetting and/or soiling
- Sleep disturbances, nightmares
- Chronic illness, e.g. throat infection, venereal disease or other STD
- Anorexia, bulimia
- Unexplained pregnancy
- Fear of undressing, e.g. for sport
- Phobias or panic attacks

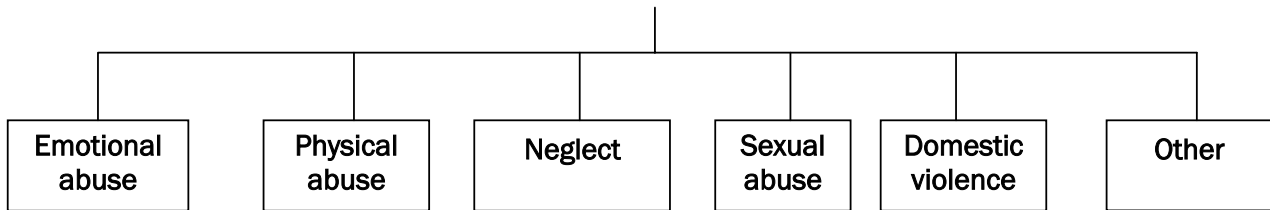
Signs of physical abuse include:

- Unexplained injuries including burns, particularly if they are recurrent
- Improbable excuses given to explain injuries
- Refusal to discuss injuries
- Untreated injuries
- Admission of punishment which seems excessive
- Bald patches
- Withdrawal from physical contact
- Arms and legs kept covered, even in hot weather
- Fear of returning home
- Fear of medical help
- Self-destructive tendencies
- Aggression towards others
- Running away

If you become aware of signs of any of these forms of abuse and are not sure how to proceed, please contact Jane Francis, the Diocesan Child Protection Advisor, on 07906 627052 and she will ring back to discuss the matter with you. It is better to act on your concerns than to do nothing.

The chart on the next page outlines how to refer a child protection issue.

**If ABUSE is INDICATED, SUSPECTED or DISCLOSED:**



**What do I do?**

**THE WORST THING YOU CAN DO IS NOTHING**  
**ACT NOW - DO NOT DELAY**

**Diocesan Child Protection Officer, Jane Francis:**  
02476521250 or  
07906 627052  
Jane is available on Monday and Tuesday, 9am - 5pm

**REFER TO DIOCESAN GUIDELINES.**  
**IF IN DOUBT CONSULT BISHOP'S ADVISOR, YOUR DEANERY CO-ORDINATOR, POLICE OR SOCIAL SERVICES**

**Social Services contact numbers:**

Coventry: 024 76833333  
Out of hours: 024 76832222  
  
Bedworth: 024 76643838  
Warwick: 01926 410410  
Out of hours: 01926 886922

**ALL THESE PEOPLE ARE WANTING TO HELP YOU DECIDE IF YOUR CONCERNS ARE CHILD PROTECTION ISSUES OR NOT**

**CHILD PROTECTION CONCERNS**  
KEEP ACCURATE RECORDS AND SEND THEM TO THE BISHOP'S ADVISOR AS SOON AS POSSIBLE.  
THE BISHOPS ADVISOR WILL THEN WORK WITH YOU THROUGH THE CHILD PROTECTION PROCESS.



**NO CHILD PROTECTION CONCERNS**  
KEEP ACCURATE RECORDS AND SEND THEM TO THE BISHOP'S ADVISOR AS SOON AS POSSIBLE

**DO NOT DISCUSS CONCERNS WITH THE PERPETRATOR**  
**DO NOT CONDUCT YOUR OWN INVESTIGATION**

## 12. Procedures

You will find below procedures for grievance, request for transfer of licence, and sickness, maternity and paternity leave, together with a note on Tax Credits. The grievance procedure applies to all clergy, whether stipendiary or not. The sickness, maternity and paternity leave procedures apply only to those receiving a stipend.

### Grievance Procedure for IME Phase 2 in the Diocese of Coventry

This procedure is for Training Incumbents and Assistant Curates licensed to the same benefice, together with IME 2 Staff (CME Adviser and IME Tutors) in the Diocese of Coventry (hereafter also described as “ministers”).

A copy of the full procedure governing grievances for all clergy and licensed or accredited lay ministers exercising ministry within the Church of England is available at [www.cofe.anglican.org](http://www.cofe.anglican.org). This procedure has been adapted from the full procedure, which was developed by Ministry Division and approved by the House of Bishops.

1. **The aim of this procedure is to:**
  - a. To promote good working relationships between Training Incumbents and Assistant Curates licensed to the same benefice, together with IME 2 Staff (CME Adviser and IME Tutors) in the Diocese of Coventry;
  - b. To ensure that grievances which Training Incumbents, Assistant Curates and the IME 2 Staff have about specific matters should be resolved fairly, quickly and as near as possible to the point of origin;
  - c. To allow Training Incumbents, Assistant Curates and the IME 2 Staff to pursue grievances without fear of sanction.
2. It is central to the teaching of Jesus that those who are reconciled to God must be open to being reconciled to those who have offended them or those they have offended. Reconciliation involves clarification of what has happened, how it is perceived by the other person and acknowledgement of the depth of anger and hurt. Reconciliation, for both parties, involves the rebuilding of damaged relationships.
3. Any grievance should be treated seriously because of its significance to the person concerned. In addition, no-one should be disadvantaged in relation to new appointments or access to training, for example, by bringing a grievance or by acting as a “friend” to someone who has registered a grievance.

#### The scope of this procedure

4. This procedure does not cover complaints of misconduct against ministers, which must continue to be dealt with under the appropriate disciplinary procedures. It is intended to deal with grievances between ministers not amounting to misconduct and grievances about conditions of service. For example, such grievances might relate to perceived lack of access to certain opportunities for development or training or to particular aspects of working conditions that are not covered by existing procedures (such as procedures relating to clergy housing).

#### Stating a Grievance – The Informal Stage

5. Any Training Incumbent, Assistant Curate or member of IME 2 Staff who has a grievance should, in the first instance if possible, discuss it with the person against whom he or she has a grievance. If this is not possible or is unsuccessful, then:
  - an assistant curate with a grievance against a training incumbent should raise the matter with the CME Adviser or the relevant IME Year Tutor;
  - a training incumbent with a grievance against an assistant curate should raise the matter with the CME Adviser;
  - an assistant curate with a grievance against an IME tutor should raise the matter with the Training Incumbent or CME Adviser;
  - an assistant curate with a grievance against the CME Adviser should raise the matter with the Director of Ministry;in order to explore whether, and if so, how, the matter might be resolved informally. For all other grievances between ministers, e.g. between assistant curates or between a training incumbent and the CME Adviser, the full procedure applies.

### Stating a Grievance – The Informal Stage

6. If an informal approach proves incapable of resolving the grievance, the minister with the grievance should refer the matter in writing to the Bishop of Warwick or, in his absence, the relevant Archdeacon, stating the steps that have been taken to try to resolve the matter informally. A copy of this letter should be sent to the CME Adviser, unless he is the subject of the grievance, in which case a copy should be sent to the Director of Ministry.
7. (Not applicable)
8. (Not applicable)
9. The person to whom the grievance has been referred (“the Referee”) should, in consultation with the diocesan Registrar if appropriate, decide whether there is an issue that can be properly dealt with under the Grievance Procedure. If the Referee, with the Registrar’s advice, considers that the grievance amounts to an allegation of misconduct and would therefore be more appropriately dealt with as a disciplinary matter, it must not be dealt with under the Grievance Procedure. Instead, it should be dealt with under the disciplinary procedures set out in the Ecclesiastical Jurisdiction Measure 1963 or (as and when it comes into force) the Clergy Discipline Measure 2003.
10. If the Referee decides that no further action should be taken under the formal stage of the Grievance Procedure he or she should write within 28 days of receiving the letter described in paragraph 6 to the person who has brought the grievance stating the reasons for the decision. The aggrieved person may request the Referee in writing to reconsider his or her decision within 14 days of receiving the Referee’s letter. Only one such approach to the Referee should be made.
11. If the Referee decides that there is an issue that can be dealt with under the Grievance Procedure then he or she should not become involved in dealing with the grievance but should within 28 days of receiving the letter described in paragraph 6 nominate a suitable trained person from the diocesan list (“the Nominee”) to explore the matter and make recommendations as appropriate. The diocesan list (previously assembled and maintained by the diocesan Bishop) should consist of suitably qualified clergy and lay people, including those with particular expertise in dealing with issues of gender, race and disability. People on the list should be trained in the understanding and resolution of conflicts and in mediation. They should not deal with more than one grievance at a time.
12. Those involved with the process should respect proper boundaries of confidentiality and only share information with those who genuinely need to know it. The Nominee should not enter discussions relating to the grievance with the parties to the grievance outside the framework of the meetings arranged by the Nominee in accordance with this Procedure.
13. Within 14 days after receiving the nomination, the Nominee should take the following steps:
  - He/she should write to the aggrieved person to report his or her nomination and explain the role of Nominee.
  - He/she should write on the same day to the person against whom the grievance has been brought, setting out the name of the aggrieved person and the substance of the grievance and also reporting his/her nomination and explaining the role of the nominee.
  - He/she should advise both parties that they are entitled to be accompanied at the meetings by a friend or union representative who may participate in the discussions.
  - He/she should copy this correspondence to the diocesan Bishop and the CME Adviser (or the Director of Ministry if the CME Adviser is the subject of the grievance).
14. If either party objects to the choice of Nominee, that party should, within 7 days of receiving notification of the Nominee’s identity, write to the Referee (sending copies at the same time to the Nominee and to the other party to the grievance) stating his or her objection and the reasons for it. The Referee should, within 14 days of receiving the letter of objection, write to both parties to the grievance, sending copies at the same time to the Nominee and (unless he is otherwise involved in the proceedings) to the diocesan Bishop, stating whether or not the objection is upheld and, if it is, appointing a new Nominee. The Referee’s decision should be final.
15. The Nominee should as soon as practicable but preferably within 28 days hold separate meetings with the aggrieved person and the person against whom the grievance has been brought.
16. These meetings will be followed (again as soon as practicable but preferably within 28 days of the meeting referred to in paragraph 15) by a joint meeting between the Nominee and both parties to the grievance. At this joint meeting the Nominee will seek to achieve reconciliation and agreement about a way forward.
17. If, as a result of the joint meeting, the grievance is satisfactorily resolved, the Nominee should record the outcome, including any agreed course of action, and, within 14 days of the date of the joint meeting, send copies to both parties, the Referee, the diocesan Bishop and the CME Adviser (or the Director of Ministry if the CME Adviser is the subject of the grievance).
18. If the consensus cannot be achieved, the Nominee should recommend a course of action to be followed. This may include counselling, supervision or spiritual direction. Both parties to the grievance, the Referee and the diocesan Bishop must be informed of the recommendation in writing within 14 days of the meeting. The Bishop will communicate the recommended course of action to the CME Adviser (or the Director of Ministry if the CME Adviser is the subject of the grievance).

19. The Nominee should assume responsibility for a period of up to 12 months, which may be extended after consultation with the diocesan Bishop for checking with both parties that the grievance has been resolved and that the agreed or recommended action has been taken. This period will be specified in writing to the parties, the Referee and the Bishop in the letter referred to in paragraphs 17 and 18. The Nominee will send a final report to the Bishop at the end of the specified period. If the grievance persists, it will be for the Bishop to decide whether further action would be taken.

#### **Appeal**

20. Both parties to the grievance may appeal in writing to the diocesan Bishop about the Nominee's recommendation under paragraph 18 within 28 days of receiving the written record of that recommendation. The Bishop may (but need not) interview both parties to the grievance. Again, the parties may, if they wish, be accompanied by friends or union representatives. The Bishop may recommend a new course of action to be followed. The Nominee will have responsibility during the next 12 months for checking whether the action has been taken and the grievance has been resolved.

21. ***The Bishop's decision on appeal will be final and will be given as soon as practicable, but preferably within 28 days of receiving the appeal.***

#### **Recording of Action on Grievances**

22. A written record of actions taken will be retained by the diocesan Bishop under this procedure and will be subject to the provisions of the Data Protection Act 1998 (including the access rights of data subjects). The pattern of grievances in dioceses will be monitored annually by the Bishop.

## **Requesting a Transfer of Licence**

The normal process of reporting and review should give opportunities to air differences and disagreements. These are healthy signs within a working relationship and should not be ignored or avoided. Reports should be honest and address issues that may cause a breakdown if they are ignored. However, we recognise the regrettable fact that very occasionally the relationship between a curate and training incumbent breaks down and they feel unable to continue to work together. Such a breakdown obviously has major consequences and is to be avoided if at all possible. If it becomes necessary, however, either curate or training incumbent may write to the diocesan bishop requesting a transfer of the curate's licence.

Before reaching that stage an informal approach should be made to the CME adviser who will either arrange to see you together within five days or will appoint someone else to do so. As a result of this meeting matters may be resolved or a process of mediation put in place for a limited period after which the issues will be reviewed.

If, after meeting the CME adviser, you still wish to request a transfer of licence you must do so in writing giving an indication of the grounds for the request. The letter to the bishop by either curate or training incumbent must be copied to the other and also to the CME adviser. The bishop will then either deal with the matter himself or ask another member of the senior staff to do so. The CME adviser will normally be asked to provide a report.

It must be borne in mind that the diocese has no responsibility to provide a second title parish, though we would normally work hard to do so. For stipendiary curates, moving parishes will mean moving house, which is often difficult to arrange. If there are disciplinary issues involved they must be dealt with before there can be any discussion of moving parish.

Requesting a transfer of licence is a last resort. It causes a great deal of disruption and emotional turmoil for all those involved and we seek, wherever possible, to resolve issues before taking the drastic step of changing parishes.

## **What to do if you are sick**

Although as a curate you are self-employed, you are entitled (because you pay Class 1 National Insurance contributions) to receive Statutory Sick Pay if you are ill. Under this Scheme, we are

responsible for paying the first 28 weeks of sick pay. If you become ill and can not carry out your duties, you can therefore claim sick pay provided the illness lasts for at least 4 consecutive days (including Saturdays, Sundays and Public Holidays).

If you become ill, it is important that you make a formal claim. You must first inform your training incumbent, and then complete the self-certificate form SC2 (available from [http://www.cofe.anglican.org/info/clergypay/your\\_stipend/sc02](http://www.cofe.anglican.org/info/clergypay/your_stipend/sc02)) to tell us the dates of your absence and the nature of your illness. You should return this form to the CME office and we will pass it on to the Diocesan Secretary. If you are unable to work for more than a week, you must then send us a doctor's medical certificate.

During the period of illness you will continue to be paid in the usual way, so your stipend will not be directly affected by your illness.

If you are ill for longer than 28 weeks, or if for any reason you are not entitled to Statutory Sick Pay, we shall write to you with further advice.

See [http://www.cofe.anglican.org/info/clergypay/your\\_stipend/illness/](http://www.cofe.anglican.org/info/clergypay/your_stipend/illness/)

## Maternity/Paternity Benefits

The details below have been taken from the official advice of the Clergy Payments Department, available at [http://www.cofe.anglican.org/info/clergypay/your\\_stipend/benefits/index.html](http://www.cofe.anglican.org/info/clergypay/your_stipend/benefits/index.html).

Because you pay Class 1 National Insurance contributions, you are normally eligible to receive paid leave if you have a baby or adopt a child. To qualify for these payments, you will need to meet the following conditions: You must:

- have been on the Church Commissioners payroll for more than six months;
- give us at least 28 days' notice of when your leave will start;
- have earnings that exceed the Lower Earnings Limit;
- send us the appropriate documentation; and
- stop working.

In addition you must negotiate the dates of maternity and paternity leave, within your statutory rights, with your training incumbent who acts as your work supervisor on behalf of the diocese. You should also inform the CME office of the dates.

There are three types of payment available:

- **Statutory Maternity Pay (SMP)**  
SMP is payable to expectant mothers to help them take time off work around the time of the birth. It lasts for up to 26 weeks. If you are expecting a baby, you must obtain a Maternity Certificate (MAT B1 or equivalent) from your doctor or midwife. You must send this Certificate (via the diocesan office) to the Clergy Payments Department (<http://www.cofe.anglican.org/info/clergypay/>), together with a note of the date when you wish to stop working.
- **Statutory Paternity Pay (SPP)**  
SPP is payable to the father of a newly-born baby, to enable him to support the mother in the first few weeks after the birth. It lasts for one or two weeks within 56 days of the date of birth. To receive SPP you must send form SC3 (preferably via your diocesan office) to us. This form is available under "resources" on the website. SPP is also payable to the second member of a couple adopting a child. It lasts for one or two weeks within 56 days of the date the child is placed. To claim SPP for an adoption, you must send form SC4 (via the diocesan office) to the Clergy Payments Department (<http://www.cofe.anglican.org/info/clergypay/>). This form is available at [http://www.cofe.anglican.org/info/clergypay/your\\_stipend/benefits/sc03](http://www.cofe.anglican.org/info/clergypay/your_stipend/benefits/sc03). See also the note below on arranging paternity leave.
- **Statutory Adoption Pay (SAP)**  
SAP is payable to an individual, or one member of a couple, adopting a child to enable him or her to take time off work around the time the child is placed. It lasts for up to 26

weeks. If you are adopting a child and wish to claim SAP, you must obtain a Matching Certificate (or equivalent) from the adoption agency. You must send this Certificate (via the diocesan office) to the Clergy Payments Department (<http://www.cofe.anglican.org/info/clergypay/>), together with a note of the date when you wish to stop working.

As soon as the Clergy Payments Department receives your claim, they will check your eligibility and notify you of your entitlement. If for any reason you do not qualify, they will advise you what other help may be available. Please note that **SMP**, **SPP** and **SAP** represent the statutory minimum entitlement to pay while you are not working. In most cases it will be the policy of the body funding your stipend (based on Guidelines issued by the Central Stipends Authority) to provide more generous arrangements for paid leave, as well as a period of unpaid leave. In all cases, if your spouse is employed, the appropriate claim should also be made to his or her employer.

- **Arranging Paternity/Adoption leave**

If your wife has a baby, you can choose to take either one week or two consecutive weeks' paternity leave (not odd days). Although the Diocese acts as your employer, the timing of leave must be negotiated with your Training Incumbent. You must inform your training incumbent of your intention to take paternity leave by the end of the fifteenth week before the baby is expected, unless this is not reasonably practicable. You must tell your training incumbent:

- the week the baby is due
- whether you wish to take one or two weeks' leave
- when you want their leave to start .

You can change your mind about the date on which you want your leave to start providing you tell your training incumbent at least 28 days in advance (unless this is not reasonably practicable).

You can choose to start paternity leave:

- from the date of the child's birth (whether this is earlier or later than expected),
- or from a chosen number of days or weeks after the date of the child's birth (whether this is earlier or later than expected),
- or from a chosen date later than the first day of the week in which the baby is expected to be born.

Leave can start on any day of the week on or following the child's birth but must be completed:

- within 56 days of the actual date of birth of the child, or
- if the child is born early, within the period from the actual date of birth up to 56 days after the first day of the expected week of birth.

Only one period of leave is available to employees irrespective of whether more than one child is born as the result of the same pregnancy.

## Tax Credits and Childcare Vouchers

In addition to SMP, SPP and SAP, most clergy with children qualify for tax credits. There are two types:

- **Child Tax Credit:** This is a payment to support families with children. It is paid directly to the person who is mainly responsible for caring for the children in the family;
- **Working Tax Credit:** This is a payment to top up the earnings of working people on low incomes. It includes support for the costs of qualifying child care. It is paid as an addition to your stipend. A more detailed note about Tax Credits is available at <http://www.cofe.anglican.org/info/clergypay/childcare/wtc5.pdf>. You may claim tax credits by visiting the Tax Credit Web Site

<https://www.taxcredits.inlandrevenue.gov.uk/HomeIR.aspx> or by telephoning 08453 003900.

- **Childcare Voucher Scheme**

The clergy payments department operates a Childcare Voucher Scheme. See [http://www.cofe.anglican.org/info/clergypay/your\\_stipend/benefits/info/clergypay/childcare/](http://www.cofe.anglican.org/info/clergypay/your_stipend/benefits/info/clergypay/childcare/) for details.

## Claiming Expenses

The booklet *The Parochial Expenses of the Clergy – a guide to their reimbursement* is issued by the Central Stipends Authority and available online at

[http://www.cofe.anglican.org/info/clergypay/your\\_stipend/parochial\\_expenses/pe2006.pdf](http://www.cofe.anglican.org/info/clergypay/your_stipend/parochial_expenses/pe2006.pdf)

You are strongly advised to print a copy and read it carefully. Expenses can only be claimed from a PCC if they have been agreed and authorised in advance, so it is important to be clear, for example, what the annual budget is for hospitality or books.

Non-stipendiary and OLM clergy should claim expenses in exactly the same way as their stipendiary colleagues, and their expenses are not subject to tax.

The relevant allowable expenses for curates are as follows:

- Postage
- Stationery
- Telephone (including mobile phone calls)
- Computer equipment (where it is used for work-related purposes)
- Maintenance of robes (including cleaning and repair)
- Hospitality
- Travelling

Some other items may qualify as allowable expenses for tax purposes:

- Books
- Office furniture
- Training

Clergy do not have a right to the reimbursement of expenses, though the church does have a moral obligation to make sure that legitimate costs are not met from the minister's own pocket. However, the level of expense claims must be monitored carefully and records kept.

A sample claim form from *The Parochial Expenses of the Clergy* pp.16-17 is reproduced on the next page and may be photocopied. The relevant notes are printed below.

## Notes

1. All expenses necessarily incurred in connection with parochial duties should be claimed. Any expenses incurred in connection with other duties, such as chaplaincies or on behalf of the deanery or diocese, may also be included if no provision is made for them by any other authority. The cost of heating, lighting and cleaning the parsonage and of garden upkeep should not be included. In any case of doubt, the diocesan office should be consulted.
2. The cleric and the Parochial Church Council concerned should discuss regularly the likely level of claims under any of the headings shown.
3. If the telephone is in the cleric's name, s/he should claim as shown above. If s/he is to make reimbursement for personal calls made on the PCC's telephone, s/he should deduct the cost of these calls from his/her total expenditure (see entry for personal items) before making his/her net claim.
4. These should be at the rate recommended by the diocese.

5. A copy of this form should be retained by the cleric for use in connection with his/her annual return to the diocese and any claim s/he may make to the Inland Revenue for tax relief on any proportion of expenses claimed but not reimbursed.

Parish of.....

*(N.B. for multi-parish cures this form will probably require minor amendment)*

***Claim for reimbursement of expenses incurred***

by.....in month of.....20.....

*Please read the notes above before completing the form*

Use of car.....miles@.....p per mile	.....
Public transport	.....
Postage and stationery	.....
Office equipment	.....
	.....
Telephone (bill attached) (see note 3)	.....
Less personal calls	(.....)
Robes	.....
Books	.....
Hospitality	.....
Training (course fees, expenses, etc.)	.....
Fees and expenses paid (see note 4)	.....
Administrative assistance	.....
Miscellaneous	
.....	.....
.....	.....
.....	.....
Total (less personal items)	.....
<b>Net claim</b>	.....

Signed.....(claimant).....(date)

Signed.....(PCC treasurer).....(date)

### 13. Housing

Arrangements for housing stipendiary curates vary according to the parish in which you work. You will need to check with your training incumbent at the outset of the curacy whether the parish or the diocese is responsible for your house. If it is your parish, a version of the document below should be completed.

**A Model Form of Housing Agreement made between *(name of curate)* and *(name of church)* Parochial Church Council**

1. The curate shall occupy as licensee the dwelling house known as (state address). This house is owned by (specify either The Diocesan Trustees on behalf of the PCC, or the Diocese of Coventry).
2. The curate shall only occupy the dwelling with her / his spouse (if any) and children.
3. The curate being the licensee shall not be liable to pay rent. This agreement does not imply a relationship of landlord and tenant between the owners and the curate.
4. He / she shall keep the interior of the dwelling house in good decorative condition to the reasonable satisfaction of the Parochial Church Council and the premises as a whole, including the garden, in a clean and tidy condition.
5. The curate shall not be liable for repairs except for damage caused by him / her and or his/her family and visitors and not covered by insurance.
6. The curate shall not be required to pay the community charge or water rates but shall be responsible for gas and electricity charges.
7. The PCC shall be responsible for the provision of a telephone and for all call charges relating to the curate's ministry. The curate shall be responsible for private and domestic call charges.
8. The curate shall normally report any matters concerning the condition of the house to a churchwarden/Diocesan Secretary (depending on ownership, see 1. above), or if he / she shall not be available, to the Secretary of the Parochial Church Council/the Archdeacon (depending on ownership).
9. Upon the curate's licence being cancelled by the Bishop the curate shall make arrangements to vacate the premises and the licence to occupy the dwelling house under this agreement shall be deemed to terminate on the date the Bishop's Licence expires. The curate shall leave the premises in a clean and tidy condition and shall restore any fixtures and fittings temporarily removed. The Parochial Church Council (or diocese) as the owners shall be entitled to possession of the dwelling house on the expiration of the Bishop's licence. The curate, on vacating the premises, shall pay all charges for gas and electricity provided.

Signed.....(for the Parochial Church Council)

Signed.....(Curate)

Date.....

## Appendix - Some Liturgical Resources

It is good to mark significant events locally, and below are two pieces of liturgy which may be used after deaconing and before priesting.

### Public Welcome of an Assistant Curate

The parish priest, with the churchwardens on either side of him and the curate facing him, stands before the congregation and says:

Friends in Christ, last Sunday, Colin our Bishop ordained.....as a deacon in God's church, to serve as assistant curate of this parish. Today, we as a congregation publicly welcome him/her to our parish, and ask God's blessing on his/her ministry among us.

*The parish priest says this prayer:*

Almighty God, we thank you for the gift of ministry in your church. We commend to you your servant..... who has come to minister among us. Grant that in singleness of heart she/he may serve you in this place, and may with joy fulfil her/his ministry, to your glory and the building up of your people: through Jesus Christ, our Lord. Amen.

*The assistant curate kneels. The parish priest says this blessing:*

God keep you in his care;  
Christ win you and save you;  
The Holy Spirit guide you in the ways of love and truth. Amen.

*The assistant curate stands. The parish priest says:*

....., I welcome you to share with me in our ministry of Christ in this place.

*Then the churchwardens say:*

On behalf of the people of.....we welcome you into our fellowship to share in the ministry of the whole people of God in this place.

*Other welcomes may be given by representative members of the community. Symbolic gifts of welcome may be presented. The assistant curate's family may at this point join her/him at the front of the church.*

*The congregation then says:*

We welcome you! We welcome you!

*Everyone may applaud.*

*The assistant curate says:*

Thank you for your welcome.

I look forward to sharing in the life of this community and seeking to serve God faithfully among you.

## For the Sunday before Ordination to the Priesthood

*This order is adapted from the Ordinal, and may be used in any service on the Sunday prior to ordination. In a Eucharist they may appropriately be used at the end of the intercessions (before the peace) or before the dismissal.*

Minister:

Next Sunday, Colin our Bishop will ordain *N* as a priest in the Cathedral. I now invite *him/her* to stand here with me.

In the last year we have known *his/her* ministry amongst us as a deacon, serving the Church of God, and working with us in caring for the poor, the needy, the sick, and all who are in trouble. As a deacon *he/she* has strengthened the faithful, searched out the careless and the indifferent, and preached the word of God. *He/she* has assisted me in leading worship, baptising and undertaking pastoral work.

*N* does not leave this ministry. It will continue. But God adds to it a further ministry as a priest, an office which we believe *N* is now called to fulfil.

Next Sunday the Bishop will say:

Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake. Is it now your will that they should be ordained?

**It is.**

Will you continually pray for them?

**We will.**

Will you uphold and encourage them in their ministry?

**We will.**

*The minister turns to the deacon. Where appropriate representatives of the congregation may lay hands on the deacon.*

*N.* you have heard the love and support of this congregation for you, and their desire that you should be ordained priest. Next Sunday our Bishop will remind you that you cannot bear the weight of this ministry in your own strength but only by the grace and power of God, and that you should pray earnestly for his Holy Spirit. So now we pray for you, that, being rooted and grounded in the love of God, you may grow into the fullness of Christ:

**God our Father, Lord of all the world,  
through your Son you have called us into the fellowship of  
your universal Church:  
hear our prayer for your faithful people  
that in their vocation and ministry  
each may be an instrument of your love,  
and give to your servant *N.* soon to be ordained priest  
the needful gifts of grace;  
through our Lord and Saviour Jesus Christ,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever.  
Amen.**

*The minister says:*

God keep you in his care;  
Christ win you and save you;  
The Holy Spirit guide you  
in the ways of love and truth. Amen.

***This blessing may appropriately be used at the end of the service:***

Almighty God,  
who for the salvation of the world  
gives to his people many gifts and ministries  
to the advancement of his glory,  
stir up in you the gifts of his grace,  
sustain each one of you in your own ministry;  
and the blessing ...

## St Gargoyle's



The curate reshuffled his shadow PCC

*Many thanks to the Canterbury Press, Norwich, for permission to use the St Gargoyle's cartoons.*