

PORTFOLIO & ASSESSMENT GUIDEBOOK

Diocese
of Derby

 THE CHURCH
OF ENGLAND



Diocese of Derby 2021

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WELCOME & INTRODUCTION

Welcome! Hopefully, this guidebook should answer all your questions about portfolios, reports and the assessment side of your curacy. Consider:

‘The best learning happens when you’re doing’ *Sorry, but that’s just wrong!*

The best learning happens when you reflect on what you do so you can do it better next time.

Of course, much of your curacy will be about this iterative process of doing – reflecting and doing again. The creation and presentation of a portfolio is a creative (*and hopefully enjoyable process*). It journals your curacy ministry as you collect evidence of competencies set out against the seven (*eight if you’re a pioneer*) formation criteria for ministry. You will probably be familiar with these from IME1. They were also the criteria you were selected against at BAP. As well as providing vital evidence of competencies, your portfolio gives you a tool to celebrate the work God has given you to do and a place of encouragement as you see your ministry flourish and grow. Perhaps most vitally, it drives you towards a practice of constant reflection which will be an important foundation stone in your emerging public ministry.

The danger of any role is that you get ‘stuck in the rut’ of doing the same things over and over again. This must not happen in your curacy – the portfolio is one way of ensuring you gain all the necessary experiences to be a competent well-rounded minister.

For those being ordained Deacon 2021:

Welcome to your curacy in the Diocese of Derby!

We are pleased to have you with us and to journey with you through these first formative years of your ordained ministry. I know everything in this booklet will feel like a lot of information and that it will be hard to process. Please don’t worry or let yourself be overwhelmed. It will be explained in detail – and know we are here to support you – please feel free to ask questions if anything is unclear!

For those who were ordained Deacon 2020 or earlier:

You may have noticed that there are a few minor changes to the way that assessment has worked in the past. Don’t stress about it! We have chosen to make some slight adjustments to:

1. Provide you with more external evidence (while not making a lot of extra work for you)
2. To continue to clearly align all the evidence gathering with the national criteria
3. To provide a more robust assessment (and remove any unconscious bias) with multiple assessors for your portfolio

TRAINING PRIESTS PORTFOLIO TOP 10

How to encourage your curate to be ready for assessment

1. The best way to do a portfolio is little and often
2. Help them to reflect, think why and explore it
3. Notice if they've numbered the criteria (imagine you are an assessor seeing it cold)
4. Encourage them to use the language of the criteria
5. They can join similar outcomes together but see 3 and 4 above!
6. Don't let them go back and rewrite early pieces of work (show growth, not a finished product)
7. Encourage them to be economical and not to fill it up needlessly
8. Do ask often how they are getting on and if they have enough time for study
9. Don't feel the portfolio is your responsibility – it's not, it's theirs
10. Help them to remember the portfolio is evidence of the curacy

INITIAL MINISTERIAL EDUCATION PHASE 2

Initial Ministerial Education (IME) is the term used to cover the whole of the training period for a minister. IME Phase 1 refers to training prior to ordination. IME Phase 2 covers the period after ordination (the period covered by curacy).

The Ordained Ministries Development Officer is responsible for arranging a course of training beyond that obtained in the parish. **IME events are to be regarded as compulsory for curates, and they should take priority in a Curate's diary over parish duties and holiday.**

A Pattern for IME Phase 2

IME Phase 2 offers a pattern that is a blended learning style together with specific training events especially tailored to particular types of ministries.

Core Programme

A core programme is offered to all curates. **Attendance is expected at all sessions.** Unless there is an illness or emergency, attendance is necessary to successfully complete the attendance criteria. Bespoke arrangements will be made with SSM and MSE curates who are doing their curacy part-time and unable to attend due to other commitments; please contact the Ordained Ministries Development Officer in good time to make alternative arrangements should this be the case. At the end of each session participants will be invited to complete a session review / feedback form.

On-line Courses

In addition to online safeguarding courses that you are required to complete, there will be a few short online courses (between 30 minutes to 2 hours) that will need to be completed by curates each year. ALL curates who have not yet been signed off will complete the following short online courses next year:

- Unconscious Bias
- Equality & Diversity
- LGBTQ+ Awareness
- Mental Health Awareness

Moodle

Curates will also be provided with access to a Moodle account in order to use the extensive online library free of charge. Our online teaching and use of the functionality of Moodle may continue to develop, but our starting point is your free access to the online library.

Supervision with Curate & TI

Supervision is a very particular discipline within a curacy. It is vitally important and forms the key place where the Curate and Training Priest reflect together on the curate's ministry. Supervision is not an optional extra – it should form the core of a curacy.

Supervision is different to a staff meeting. It is a conscious and formal setting aside of time in order to support the curate's learning. Staff meeting issues, such as scheduling events or matters that involve other people, should be kept out of Supervision.

Supervision will be carried out by both your Training Priest AND your external Supervising Minister. In addition to meeting with your Training Priest you should meet with your Supervising Minister every 6-8 weeks.

Please see the *Derby Supervision Compendium* for more detailed advice and examples of best practice.

Reflective Practice Groups

From the 2021 Deacons onwards, all curates will participate in monthly Reflective Practice Groups throughout their curacy. (So, only 2021 Deacons will participate this year).

Based on research, the value of Reflective Practice Groups are:

- Shared understanding and experience – 'other people who know what it's like'
- Sharing common problems
- Relieving loneliness and isolation of ministry
- Valuing the perspective / experience of others
- A safe place to express / vent feelings / anger and not having to protect anyone
- Putting things in perspective – alleviating feelings of stress and guilt – 'it's not just me'
- Continuity – the ongoing nature of the groups similar to a Home Group or Cell Group
- Trying things out when not sure
- Humour – a way of 'letting off steam' and relieving tension¹

This practice accomplishes a number of goals. It is intended to ensure a safer practice of ministry for the sake of those ministered amongst and to support the well-being of the ministers themselves. It is also expected to have a formative dimension through a balanced, three-legged stool of supervision (devised by Inskipp and Proctor) that attends to:

1. The normative: ensuring shared theological reflection on the practices and vocation of ministry within the horizon of God's mission and within the Church of England's code of conduct; and the shared identification of risks to self and others and the identification of steps to ameliorate those risks.
2. The formative: offering support for lifelong learning, formation and development in ministry through shared reflection.
3. The restorative: ensuring that the vocation and work of the minister is shared, valued and nurtured and that health and wellbeing issues for ministers are addressed.

¹ Based on research completed by Barrett (2010) in Salisbury and Bristol Reflective Practice Groups. Found in Gubi et al, 'Reflective Practice Groups for Clergy' (2020)

In addition, it is the hope that supervision would eventually have a wide range of impacts in the life of the curate (and the wider Church), including:

1. Reduced symptoms of isolation and stress amongst its ordained ministers (such as sickness and vulnerability) through a realistic and regular structure of collegiality and accountability in which ministers are regularly sharing the detail of their practice and being listened to
2. A more intentional use of ordained ministers' time through the opportunity that supervision provides for ministers to think theologically and practically about priorities
3. A more robust handling of risks in church life, including those relating to safeguarding through explicit attention to risk identification and risk management in supervision
4. More safety for everyone in church life through heightened awareness in supervision of boundaries, expected conduct, role clarity and the use of power
5. More safety for everyone in church life through the opportunity in supervision to explore the unconscious factors that sometimes undermine best intentions
6. Better communication as those in oversight become more aware, through supervising others, of the challenges being faced on the ground
7. Less anxiety in the face of change as ministers share responsibility for risks, priorities and hard decisions with any of their supervisors (in the broad sense)
8. Clearer lines of accountability in which the responsibilities and roles of ministers in oversight are better understood and are routinely operated in practice.

The use of Reflective Practice Groups has been the norm in a number of professions for decades, including Spiritual Directors, Doctors, Teachers, Counsellors, and Social Workers.² The Reflective Practice Groups will start in January 2022, starting with this year's Deacons. Further and more in-depth training will be given at that time.

Curate Residential Conferences

Twice a year, all those in the first three years of IME Phase 2 go away for a residential weekend conference. This is an important part of the IME programme, and should be regarded as a compulsory part of the curate's training. It should take priority over parish duties and holiday. The programme is run over a three-year cycle exploring six themes in total.

Having a weekend away together allows us to engage in a subject with more depth. It is also important for building fellowship and support between curates. During the weekend, time will be spent in year groups for mutual support, prayer and accountability. This is an important and valuable part of the weekend.

Whilst respecting the breadth of the Church of England, there will be times at a Curate Residential Conference when there is a woman presiding at the Eucharist. On these occasions, as with other services during the weekend, all curates are expected to attend the service. There is, of course, no compulsion to receive the Eucharist.

² Material adapted from Jane Leach's article for the Methodist Church: 'Responsible Grace – the role of supervision in the renewal of vocation and ministry'

On return from Curate Residential Conference, curates should not engage in parish duties on the Sunday evening. Training Priests are asked to respect the fact that curates will have been working hard at the training event from Friday night until Sunday afternoon.

Priests (Year 4 and beyond)

The fourth and subsequent years of curacy are normally free from compulsory IME events. If fourth year curates wish to attend any of the IME events advertised, they would be welcomed but should contact the Ordained Ministries Development Officer.

Stream Specific Training

The Diocese offers to curates four stream specific routes; Inherited, Planting, Contextual, Assistant. Participation in each stream will involve joining pre-existing network groups where curates can interact and learn alongside practitioners. Each stream has a coordinator who will happily integrate the curate into the group. It is expected the default stream will be 'inherited'.

- Inherited: Rev'd Dwayne Engh [Enabling Ministers]
- Planting: Rev Andy Bond [Planters' Forum]
- Contextual: Rev Beth Honey [Company of Pioneers]
- Assistant: Rev Gillian White [Assistant Ministers Support Group]

Extended Placements

The curate remains licensed to their original church / pioneer context / chaplaincy but is sent on a placement elsewhere to undertake a ministerial opportunity which will stretch them. The most common time to begin exploring the idea is the autumn after priesting, so start thinking about them early.

The Diocese is structured around three primary strategic mission contexts and Curates are encouraged to engage in a short placement in a context different to the one where they are serving their title:

- Emerging Industrial
- Rural & Market Towns
- Urban Centres

Reasons why an extended placement is beneficial:

- To receive experience in a context different than their regular parish / context
- Because there is a specific interest / calling to a type of ministry the placement can best offer (for example, hospice or prison chaplaincy, or as a pioneer or church planter)
- Because the curate is ready for more responsibility than the curacy can offer

Extended placements are usually for two or three weeks of intensive in-depth experience. However, where appropriate and assuming the Training Priest agrees, we are also able to consider one or two day a week placement over the course of a year.

Every extended placement is unique and an agreement about all the factors has to be drawn up in each case.

Leadership Pipeline Placements

Increasingly, curates on the incumbency track are taking the opportunity to participate in extended 'pipeline' placements which give exposure to holding increased responsibility in a new context whilst still under the oversight of a Training Priest. This occurs in their third or fourth year and may be in a location where a future deployment is being considered. Other events are often organised with partners in the region to support clergy preparing to move on from their curacy.

The purpose of this is to better prepare our curates for the day after the curacy ends and incumbency begins. Research has shown that many curates in the past experienced the transition as 'falling off a cliff' in terms of comparative experience. (Essentially, traditional curacies only *ensured* that curates were trained to be curates, not to be incumbents). The Leadership Pipeline Placements occur outside of the parish on an extended placement of three months, with the option to extend for another six months upon approval from the bishop.

Every Leadership Pipeline Placement is unique and an agreement / formal working agreement about all the factors has to be drawn up in each case.

Cross-Cultural Encounters / Pilgrimage

There is a pilgrimage for curates planned every three years. The next pilgrimage is anticipated in 2022 or 2023.

CMD beyond IME

Whilst the IME programme represents the provision of CMD for Curates under Common Tenure, there are further opportunities for development with which Curates are encouraged to engage. One opportunity is the annual **Clergy Conference**, which is an important part of the Diocesan year. It is an occasion for all the clergy of the Diocese to gather. Curates are usually involved in assisting with and hosting at the Conference. The bishop pays for curates to attend the Conference.

Each member of the clergy in the Diocese has access to CMD grant of up to £250 per year to spend on development and training events beyond the parish. Curates are encouraged to use this money. Curates become eligible to apply from their first January in post post-ordination.

The policy and application form are available from Marietta Forman marietta.forman@derby.anglican.org. Applications from curates need to be authorised by the Ordained Ministries Development Officer.

Shaping a Curacy

The nationally agreed Formation Criteria are the key tool used in assessment of a curacy. However, they do not provide the content of a curacy in a year-to-year way.

Curates and Training Priests are encouraged to work together to establish a shape for each curacy, enabling curates to cover a wide range of ministerial opportunities over their curacy. Curates who are SSMs or MSEs will require particular care in finding the right way of using the time that is available to cover the range of ministerial experience. The end of second year assessment is designed to support this approach to a curacy.

THE LEARNING PLAN

Starting in 2021, this document enables you and your training priest to keep track of the learning you are doing in your curacy and the evidence you are going to collect to demonstrate it. It should be one of the first things you and your training priest do together to help you plan the learning needs of your curacy. Anyone ordained Deacon 2020 or earlier are very welcome to use The Learning Plan document but are not required to.

At the end of the curacy, it should provide a complete overview of what evidence of learning the portfolio includes and where in the portfolio it can be found.

The learning plan is a table, including the criteria and expectations about occasional offices, which is a working document throughout the curacy. It can be found in the appendix and on the website.

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF TIME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...			
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.				
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.				
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.				
2.	Ordained ministers work with and value the breadth and diversity of belief and				

As the curacy progresses and the learning takes place, evidence and reflections will be generated to show that the criteria have been met. These will be collated into a folder or 'Portfolio', along with a series of reports (by Training Priest, Self-Evaluation, Lay People, Schools and Parish Safeguarding Officer). These documents will form the basis for the end of curacy assessment.

Curates and training incumbents should agree how often they will meet to make decisions about the learning plan. This should be done annually as a minimum, but it may be helpful to do it more frequently, such as every term.

At each learning plan meeting curates will decide which criteria to work towards over the next few months. They can be accomplished in any order, and it is not envisioned that all the criteria will be planned for at one meeting. You will probably find that the first few criteria seem quite daunting to plan but you will quickly see overlap of the planned actions for the curacy.

The plan will evolve over time and from time-to-time different actions will take place or different evidence will be generated.

Year 2 & Year 3 Individual Learning Plans

Year 2 and Year 3 curates will be expected to engage in a more in-depth individually planned learning programme that they propose. At the commencement of each year, each curate will submit a written proposal of study for the subsequent year to the Ordained Ministries Development Officer, which will be agreed by the Ordained Ministries Development Officer and Training Priest. The purpose of this study is to allow curates to fill any 'learning gaps' they have identified - but more importantly, to prepare them for self-directed CMD post-curacy establishing the patterns of self-motivating, self-directed learning borne out of ministerial practice.

The success of this Individual Learning Plans portion of the curacy involves a 'low control (*freedom*), high accountability (*responsibility*)' model of learning.

Those wishing to engage in post-graduate study during their curacy may consider doing this at this point. A conversation with the Ordained Ministries Development Officer and Training Priest will be essential before any commitment may be given to an institution for study begins. Those studying towards formal academic qualifications are eligible for their regular CMD Grant of £250 plus an Academic CMD Grant of £250 (making a maximum of £500).

SELF-EVALUATION, LAY, SCHOOL & SAFEGUARDING OFFICER REPORTS

Self-Evaluation Reports

Starting in 2021, each curate will complete a Self-Evaluation form (with the exception of the year s/he submits their portfolio). Please complete in a prayerful manner and submit by the appropriate due date. Proforma to be found on the website.

Lay Reports

Starting in 2021, each curate will ask a Lay Person in their pioneer context / church community / parish to write a Lay Person Report. Choose a different person each year (and please try to get different genders / ages / professions / racial diversity). Collect the report from them in a timely fashion near the end of your first, second or third year and save the reports to be included in your portfolio. Note there is a different form for each year. Please do NOT do three reports at once. The goal is to show development over the three years. Proforma to be found on the website.

School Report

Starting in 2021, each curate in their Second Year will ask a representative from a school they regularly work with (Head or Assistant Head would be preferred) to write a short report. Collect the report from them in a timely fashion and save the reports to be included in your portfolio. Proforma to be found on the website.

Safeguarding Officer Report

Starting in 2021, each curate in their Third Year will ask their Parish Safeguarding Officer to write a short report. Collect the report from them in a timely fashion and save the reports to be included in your portfolio. Proforma to be found on the website.

So... for this coming year, please plan to write / ask people to complete:

Ordained 2021

- Self-Evaluation Report & Lay Report Year 1 (and then the other Reports in the future)

Ordained 2020

- Self-Evaluation Report, Lay Report Year 2 & School Report (Lay Year 3 & Safeguarding next year)

Ordained 2019 or before NOT Submitting Portfolio this year

- Self-Evaluation Report, Lay Report Year 2 & School Report (Lay Year 3 & Safeguarding next year)

Submitting a Portfolio in January 2022

- Lay Report Year 3 & Safeguarding Report ONLY (other reports welcome, not required)

FORMAL ASSESSMENT

National Formation Criteria Framework

Since the introduction of Common Tenure in 2010, the assessment of curacies has become more formal than it was in days gone by. Many Training Incumbents experienced a much laxer approach in their own curacies, so be aware that you may occasionally need to help them to understand the formal requirements that now apply.

The formation criteria are the national church's estimation of what a curacy should include. Curates need to prove that they are fit to practise as clergy, whether they are paid to do so or not. The Framework holds them accountable to a minimum standard not only of professional competence but also of personal character and thus is a means of showing how you are fulfilling the ordination vows you made in anticipation of your ordained ministry as a deacon and a priest.

Every curacy remains unique, and it is still recognised that God has called people to specialisms as well as placed particular gifts in each ordained minister. The formation criteria are not therefore a lowest common denominator, but rather a set of principles which need to be interpreted locally.

There are two steps of formation criteria for curacy, the first is for all curates (those who will be assistant ministers and those who will be incumbents or equivalent) and a further set for those training for an incumbency or equivalent post. Equivalent might mean a lead chaplain role, for example.

Formation Criteria

The seven national formation criteria (eight for pioneers) are essentially The House of Bishops' assessment of what a title post should be, and they are compulsory for all curates. There are two categories of curacy from the point of view of assessment: those training for assistant ministry and those training for potential incumbency or equivalent. OLM Curates are assessed against the criteria for Assistant Ministers.

Potential incumbents not only have more criteria to fulfil, but the contents of those criteria are also more stretching, especially with regard to their exercise of oversight. These criteria can be broadly interpreted across all varieties of title posts but the achievement of them has to be evidenced so that it is possible for external assessment of what has happened in the title post to take place. The primary reason for having standardised training is the quality of training for ministry with which we honour God's calling in each curate.

The more prosaic side of it is that the assessment forms the legal basis of Bishops' recommendations to each other about a clergy person being 'safe to receive' if you transfer to another diocese and would be a diocese's defence in competency proceedings if a clergy person claimed that their training had not properly prepared them for future ministry. More information and the criteria themselves are at the end of the handbook.

The Formal Assessment of Curacy takes the following form:

Assessment prior to ordination as priest

The Training Priest completes a report on their curate using a standard form. This is to inform the Ordained Ministries Development Officer and Bishop prior to ordaining the curate as a Priest. The Bishop also requests an Interim Report from the Ordained Ministries Development Officer.

If the reports raise any issues that need further attention, the bishop will meet with the curate (and possibly the Training Priest as well). The bishop may also involve the Ordained Ministries Development Officer or others as they see fit.

Assessment at the end of the second year

The Ordained Ministries Development Officer will contact the Curate and Training Priest, inviting them to meet with him. The Meeting has several purposes:

- To check on how things are going generally
- To review progress against the nationally agreed Formation Criteria and fill in any gaps
- To check that a robust plan is in place for completing the curacy
- To begin to identify the Curate's next step in ministry

Following this meeting, a placement (of variable length) may be arranged for the curate by the Ordained Ministries Development Officer. This will not normally apply to OLM Curates.

Assessment at the end of Curacy

Curates will enter the Assessment process for the end of curacy either during their third or fourth year of curacy.

- Stipendiary curates will enter the process during the third year of their curacy.
- Deployable non-stipendiary ministers may choose whether to enter the process in the third or fourth year of their curacy.
- This choice should be made on the basis of when they will be best able to demonstrate that they meet the Formation Criteria.
- Ministers in Secular Employment may find that leaving assessment to the fourth year will allow them more time to complete the curacy whilst simultaneously maintaining a working life.
- The Ordained Ministries Development Officer is happy to offer advice as to the best time for an individual curate to enter the assessment process.

Assessment at the end of curacy involves the following:

- A Portfolio, compiled by the curate.
- A Report on the curate from the Training Priest, on a standard form.
- Reports from Lay People, Schools Representatives and a Safeguarding Officer
- Meeting with your End of Term Assessor
- A Report on the curate from the Ordained Ministries Development Officer, written having read the End of Term Assessor's Report, the Portfolio, and Training Priest's Report.
- An Interview between the curate and the Sponsoring Bishop.

The timescale for Assessment at the end of curacy looks like this:

- Late Summer/Early Autumn – Meeting with Curate, Training Incumbent and Ordained Ministries Development Officer to look at Portfolio and Learning Plan to determine what gaps need to be addressed before final submission
- 15 December – Deadline for final reports from Training Priest, Lay Report Year 3, and Safeguarding Officer
- 30 January – Submission of Curate’s Portfolio to their End of Title Assessors
- mid-February – Individual Meeting with End of Title Assessor
- mid-February – End of Title Assessors Moderation Meeting
- 1 March – End of Title Assessors Report submitted to Ordained Ministries Development Officer
- March – Ordained Ministries Development Officer reads the Portfolios and writes Final Report for the Sponsoring Bishop recommending whether to sign off or if more work is required
- April/May/June – The Sponsoring Bishop sees Curate to confirm the successful completion of Curacy
- Signed off by June

Once a Curate has seen the Sponsoring Bishop, they may apply for jobs, investigate deployment elsewhere or re-licensing to the parish they serve. No job, redeployment or re-licensing should begin until 3 years have been served from the date of ordination as a Deacon.

Curates wishing to apply for posts before the May/June meeting with the Sponsoring Bishop must make an additional appointment with them **prior to submitting an application.**

Interim Reviews

Should a Training Priest leave or the curacy break down, then the Training Priest will normally be asked to complete an Interim Report on the curate. This will form part of the basis for considering the on-going training needs of the curate.

CURACY PORTFOLIOS

The Portfolio is the main means of assessment at the end of curacy. It is also a means of cultivating the habit of reflective practice throughout the rest of your ministry. Remember that the Portfolio is a positive exercise. It is to demonstrate what a Curate can do, not to catch them out on what they can't.

A good Portfolio will demonstrate all of the Formation Criteria in different ways and with a range of types of evidence. Only enough evidence to demonstrate all the Formation Criteria should be included and certainly no more than one file in total.

This is a significant piece of work. It allows the Diocese of Derby to say with confidence that a curate has completed their curacy in a manner which is consistent with all other dioceses in the Church of England. Enough time should be allowed to complete the Portfolio properly. It is easier to look out for this evidence as the Curacy progresses, rather than to try to gather it all at the end. The Ordained Ministries Development Officer is always happy to answer questions or to offer help in relation to Portfolios.

Evidence

It is absolutely vital to say that the learning in a title post happens in the parish or context where the curate is based. The learning does not happen merely on paper. Therefore, although there are boxes, this is not about just ticking them! The criteria point to the lived experience of the curacy and the evidence shows that the learning has happened.

The Portfolio needs to provide evidence to demonstrate growth and the achievement of each Learning Outcome/Formation Criterion. This is best done by a series of pieces of evidence, each of which may demonstrate more than one Learning Outcome/Formation Criterion.

After an event (which could be a service, a pastoral encounter, or a supervision meeting), evidence from the event should be collected in a plastic wallet. Your evidence points to the learning that has happened in the curacy. It seems wise, therefore, to consider evidence which naturally springs from ministry to be brought into the assessment process. For example, if the criterion asks for an account of vocation and such an account has been published in the parish magazine, why write it again?

The article can be used as evidence, and if there is any feedback on it, that can become evidence too, by keeping an email response, or writing a brief note recording what someone said to you about it. So, evidence could include sermons, minutes, photos, letters or project work, really anything that demonstrates the criteria you are wishing to evidence.

But beware! The portfolio is not a scrap book - it is not just a collection of memories. This is a learning portfolio and evidence must be of, or point to, learning... not just what you did or something nice that someone said. As an example of the latter, a card after a funeral that simply thanks you is limited evidence,

but one that thanks you for your patience and mentions how the service you took helped the writer to feel peace does offer some feedback on your performance. In other situations, for example after a sermon, it might be appropriate to ask the person speaking to you what it was that they valued in what you said, if they have simply told you they enjoyed the sermon, or given the standard ‘nice sermon, vicar’ response.

Reflection

*a generic term for those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to a new understanding and appreciation.*³

In many ways the most important thing your portfolio will demonstrate is your capacity to be a reflective practitioner in mission and ministry. There must be a reflection in your own words on every criterion – though the reflections may be grouped together. The wording of the criteria must be clearly referenced in your reflection.

Reflection should include **theological** reflection (about God), **personal** reflection (about you) and **practical** reflection (about the event or context).

Some of the questions below might be used as starters to help you get going if you are stuck on reflection:

- How did it feel?
- How did I learn?
- What is God doing?
- Where is God in this?
- Why did I fail?
- How have I changed?
- What am I ready for?
- Where am I vulnerable?
- What and why would I do differently?

Some of the best and most effective reflections will often be in a creative form – a song, a poem, a painting, embroidery or photograph. Reflections in these forms will usually need some context placed around them for assessment, but they can be powerful tools to help us to really identify what is going on, and where God is in the whole situation.

End of Title Assessors

End of Title Assessors are, in some ways, like the BAP selectors. They review the evidence provided to them in your portfolio and that is combined with the Ordained Ministries Development Officer’s report to form the basis of the recommendation to the Sponsoring Bishop. The assessor will have your portfolio and will have read it in detail. You will then meet with them for an end of title interview. This interview and their report become part of the evidence of your learning. If they felt there were areas where the portfolio missed the criteria, they may ask questions which will help to show the learning you have done.

³ David Boud, Rosemary Keogh, David Walker (eds) *Reflection: Turning experience into learning* Routledge 1985, p.19.

Although this interview is a serious encounter, like a viva, you will almost certainly find it a rewarding experience as this is your learning in your curacy and you are therefore the expert and will enjoy talking about it. It should also be said that you have the same information that they have – there should be no surprises! Therefore, although it is possible to not complete the end of title assessment satisfactorily, it is unlikely that you would go into that meeting without knowing that your portfolio did not demonstrate all the formation criteria.

From time to time, curates will not have completed the criteria by the end of title assessment or may need to work on one or two after the assessment and be reassessed in those areas before a recommendation to the bishop can be made. This is one reason why the assessment is made while there is still some time left in the curacy, so the criteria to be revisited and a second assessment made.

PORTFOLIO FAQs

How much time should I be spending on my Portfolio?

People have such different ways and rates of working. Some will want to spend half an hour a fortnight keeping track of where they are and then have a blitz of a couple of days to draw it together once a year. Others will thread it into their ministry and supervision so that writing reflective pieces, for example, is an activity of a couple of hours a week and naturally forms a basis for discussion in supervision. If it was taking more than 2 hours a week on average, it would be sensible to talk to the Ordained Ministries Development Officer as you may be doing too much. But a good rule is 'little and often.' **DO NOT LEAVE UNTIL THE LAST MONTH.** THERE IS NO WAY TO SHOW GROWTH IF YOU TRY TO DO THAT.

Why are there reports as well as my own portfolio work?

The reports make your job easier! They ensure the evidence from these people is included in the portfolio and they are cross referenced so that you can see where they contribute to the evidence you are gathering. They also (as in a BAP) provide external perspectives which allow the assessor to triangulate the evidence.

Can I combine Criteria together?

Yes! It is important to grasp that one piece of ministry might evidence more than one criterion. For example, a mission project with a group will almost certainly provide good evidence about your leadership style and how well you can collaborate with others effectively. Therefore, under the criterion on 'Leadership and Collaboration' you can refer the assessor to the Reflection you have placed under 'Mission and Evangelism'. How you do this is up to you – it's *your* portfolio!

Are all criteria equal?

No, not really, and which ones carry more weight in your case will depend on your calling, your context and what your previous expertise is. The learning plan should help you to identify for yourself where the big areas of emphasis are and which you need to just ensure are included. If the end of title assessor asks why you have emphasised some and not others, you have the chance in that meeting to explain.

What is reflection?

It's not just what happened, but why. In other words, reflection is not simply descriptive. Try to avoid a great deal of detail about what you did, though some will be needed to set the context. More significant is evaluative material, asking key questions like:

- How did it change you?
 - What was the progression for people and ministers through this event?
 - Where is God in it?
 - What biblical resources do you draw on as you reflect?
 - What was it about this criterion that struck you to start with and what do you think about it now?
- Etc...

How confidential is my portfolio?

The people who will see your portfolio under normal circumstances are:

1. Ordained Ministries Development Officer
2. End of Title Assessors
3. The Diocesan Bishop
4. Your Training Priest

Other people who might see it:

1. External Moderators (IME Advisers from other dioceses)
2. Other Diocesan Mission & Ministry staff
3. Bishop's Core Staff members (Bishop of Repton, Archdeacons, Dean of the Cathedral, Director of Education, etc)
4. Future curates who want to see what a portfolio looks like – only if you give permission

To ensure greater confidentiality for some sensitive items, you are free to print something on yellow paper so that the Bishop's the Core Staff or your Training Priest will not see it. This means that if you wish to reflect on something which your Training Priest, for example, might feel sensitive about, you can do so confident of confidentiality. ***We will never use your work as an example without your permission.***

DEACONS, GET STARTED ON YOUR PORTFOLIO!

Please note that the overall responsibility for creating your portfolio rests with you. Your portfolio will be one of the three assessment tools considered when it comes to signing your curacy off at the end of your third (or fourth) year and so it is an important document. It **CANNOT** be written in a week at the end of your curacy. You **MUST** give time to it throughout your training phase (this time will build as your curacy progresses). It is unlikely that others will force you to do this, as part of the learning is being able to complete a piece of work over the long-term using your own self-management and self-motivation.

There is no 'set' formula to preparing a portfolio and so you are welcome to put them together in whatever way you think is most logical and helpful to you. I would encourage as much freedom and creativity as possible, from submitting music to fine art for portions of the criteria (with a written explanation), in a binder or on a website. For some this level of creative freedom is liberating – for others it causes their hearts to sink! So, if you're looking for a 'rough guide', here are some guidance notes that might help.

Portfolios can be submitted in written form in **one A4 Lever Arch ring-binder.**

1. Read through the formational criteria for Ordained Ministry: IME Phase 2 at the end of this guidebook and get familiar with what you're shooting at.
2. Make sure you go through these guidelines with your TP. 'Remind' them of what formational training you need and what evidence you need to produce. (This often makes for a good supervision session). TP's are good sources of help in pointing you to primary material and so work with them!
3. Consider getting a folding pocket file (like this one [pictured])
4. You could label each section in the following way:



A] Context & Executive Summary of Curacy [500 word max]

What ministry track you are on, where your curacy was, with who, what placements, what Individual Learning Plan you did, what was your key learning, where do you see your ministry going next, etc

B] Formation Reports

Including BAP report, TP end of deacon, end of curacy reports, Lay Reports, School Report and Safeguarding Officer Reports, any other interim reports etc

C] Curacy Training

What sessions you've attended, what training you've done outside of diocese, what books you've read, what ILP you took, what Stream Specific Learning you have engaged with (if relevant), etc...

D] Formation Criteria

- A. Christian Faith, Tradition and Life
- B. Mission, Evangelism and Discipleship
- C. Spirituality and Worship
- D. Relationships
- E. Personality and Character
- F. Leadership, Collaboration and Community
- G. Vocation and Ministry within the Church of England
- H. Ordained Pioneer Minister [if relevant]

E] Supervision

Please include your supervision write-up sheets (which can be found on the website). Every time you do a supervision complete a supervision write up form.

F] References, commendations, etc

Include any feedback forms, references, commendations, etc.

G] Any other learning or supporting evidence

Basically, anything else you want to include but doesn't fit in any of the other sections.

5. Start slowly filling it up with relevant stuff, adding potential material for inclusion along the way – if in doubt, put it in at this stage. Include things like:

- Orders of services
- Liturgies you produced
- Thank you notes
- Assembly outlines
- Sermons, Sermon evaluation forms and reflections
- Photos of you dressed as a Christingle candle, etc ...
- Magazine/ Web articles you've written
- Self-evaluations
- Newspaper/ social media clips
- Agenda / minutes (where you made a significant contribution)
- Etc ...

MUCH BETTER TO DO YOUR PORTFOLIO AS YOU GO! Little and often.

Mid-curacy

1. Every four to six months, find a couple of hours to go through your file and 'cull' it. In the intervening time you may have done better things that more easily evidence the criteria - archive the older stuff (don't throw it out just yet!) - Get rid of superfluous information (e.g. email trails, car parking permit, rough notes taken at IME study day (unless helpful as evidence), rotas, handouts given to you etc). It may have now become clear to you which section some of the 'hard to place' evidence belongs. Do this alongside your 'master' criteria sheet (this could be your copy of the user guide that you scribble on - crossing stuff out when satisfactorily achieved).
2. Notice which folder is looking thin and neglected - make that your priority for the next few months and actively seek out opportunities to put things in it. Make this a part of your conversation with your TP/ Area Dean/ Ordained Ministries Development Officer.
3. Begin referencing/ cross-referencing content - you will need a table of contents at the end of the process and so it's never too early to start!
4. At the end of year 2 (3 for SSM), there will be an intentional moment to review the portfolio with the Ordained Ministries Development Officer and Training Priest to identify if an additional placement will be required in order for you to achieve all your learning outcomes.

Towards submission

1. Relax, this should be easy as 90+% of the work should be done!
2. Do a final review of evidence against criteria - if there are any holes, then make these a priority to fill. If certain experiences are unlikely to come about due to the context of your training parish (*and if you have already tackled this with you TP in your deanery*), then do speak to the Ordained Ministries Development Officer and we will seek to arrange a placement/experience elsewhere.
3. Organise each criteria section with your best evidence ensuring only relevant (*and not background or working information*) is provided.
4. Have a final 'cross-criteria' section for evidence that illustrates integrated learning across different criteria. These will mostly come out of your 'I don't know where to put this' folder. Please clearly mark what criteria you're evidencing.
5. Use the example proforma as a way of setting out sections in your final portfolio.
6. Sit back - give thanks to God.
7. Stipendiary curates should submit to their identified End of Term Assessors by the **end of January** in the third year of their training unless agreed otherwise. Deployable SSM's have the option to submit in the January of either their third or fourth years, depending on when they will be ready for assessment.

Please note:

Learning doesn't stop at this point - after formal training is concluded you continue in your curacy in 'consolidation' mode operating in and honing the skills you have gained. This obviously continues through your ministry but will formally conclude when you move to your first post or (for SSM's) are licenced to your parish. At this point, you enter the Continuing Ministerial Development (CMD) and Ministerial Development Review (MDR) process.

*Our thanks to Marietta Forman for proofreading skills and eye for detail.
Our thanks the Revd Canon Simon Taylor, the Revd Canon Matt Barnes and the Revd Naomi Nixon for content.
Other original sources indicated where known.*

ASSESSMENT DOCUMENTS

FORMATION CRITERIA with mapped Selection Criteria for ORDAINED MINISTRY in the CHURCH OF ENGLAND

(December 2014)

STRUCTURE OF THE FORMATION CRITERIA

Dispositions, understanding and skills

The Formation Criteria are organised under seven headings (plus Ordained Pioneer):

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England

Ordained Pioneer

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

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

Skills Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

Progression

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

Selection Criteria

An abbreviated version of the current Selection Criteria is contained in the first column. These are simply mapped onto the new Formation Criteria to demonstrate the connections between the two. Further work will be done to bring the Selection and Formation Criteria into closer alignment.

IME Phase 1 and Phase 2

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

Ordained Pioneer Ministry

Formation Criteria for Ordained Pioneer Ministry are described below.

IME Phase 1

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

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

IME Phase 2

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern a minister's readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry.

It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.

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

USING THE FORMATION CRITERIA

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

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

A. CHRISTIAN TRADITION, FAITH AND LIFE

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

B. MISSION, EVANGELISM AND DISCIPLESHIP

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

<p>faith context.</p>	<p>Ordninands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...</p>	<p>Ordnained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...</p>
<p>2.</p>	<p>understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and confirmation.</p>	<p>are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.</p> <p>understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.</p>

C. SPIRITUALITY AND WORSHIP

AT SELECTION	AT THE END OF IIME PHASE 1	AT THE END OF IIME PHASE 2	POST OF RESPONSIBILITY
<p>1. Candidates should have a disciplined personal pattern of prayer.</p>	<p>Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...</p> <p>understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.</p>	<p>Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...</p> <p>are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.</p>	<p>Incumbents are sustained in the strains and joys of leadership by a life of prayer.</p>
<p>2. Candidates should faithfully participate in corporate worship.</p>	<p>Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...</p> <p>understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.</p>	<p>Ordained ministers ...</p>	
	<p>are able to preach and lead worship competently in a limited variety of settings, using different forms of liturgy and reflecting on their practice.</p>	<p>are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.</p>	

3.

Candidates' spirituality should be developing.

Ordinands are growing in the love of God and in Christ-likeness as members of the body of Christ through the grace of the Holy Spirit in their lives and ministries. They ...

Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...

understand historical and contemporary Christian spirituality grounded in Scripture and tradition.

are able to relate spiritual traditions to corporate and individual practices that sustain their own prayer life and spirituality, and those of others of all ages and stages of life.

are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.

4.

Candidates' spirituality should be world-engaging.

Ordinands have a spirituality that informs their relationship with others and their engagement with the world. They ...

Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...

are increasingly able to discern God's presence and activity in the lives of others and in the wider world.

are able to help others discern God's presence and activity in their relationships and in the wider world.

D. PERSONALITY AND CHARACTER

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

E. RELATIONSHIPS

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

F. LEADERSHIP, COLLABORATION AND COMMUNITY

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

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

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

Candidates' vocation should be informed and obedient.

Ordinands are ready to be accountable and obedient in receiving and exercising ordained ministry as a deacon within the Church of England. They ...

Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...

Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...

understand the significance of the legal, canonical and administrative responsibilities of the newly ordained within a mixed economy of church.

understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.

know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.

are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry.

show developed skills as theologially reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.

3.

ORDAINED PIONEER MINISTRY

AT SELECTION	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
<p>Pioneer ministry candidates should have a clear vision of the place of their envisaged ministry within the wider church's response to God's mission to the world and a demonstrable track record of innovation and initiative. They ...</p> <p>should have demonstrable self-motivation and a realistic and informed vocation to plant fresh expressions of church within contemporary culture.</p> <p>should have well developed abilities to initiate change and enable others to face it in a flexible, balanced and creative way.</p>	<p>Pioneer ministry ordinands' approach to mission and ministry beyond the existing church is particularly flexible, resourceful, innovative and entrepreneurial. Thriving in unfamiliar cultures and contexts, they ...</p> <p>understand and are involved in the praxis of planting fresh expressions of church.</p> <p>are unafraid to take risks in developing enterprising forms of mission.</p> <p>are capable of learning from both failure and success.</p> <p>understand and practice the contextualisation of liturgy, sacrament and the ministry of the word, and the role of the ordained minister in this.</p> <p>are able to disciple and nurture the faith of adults and children in fresh expressions contexts.</p>	<p>Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...</p> <p>are able to plant, lead and mature a fresh expression of church.</p> <p>are able to inspire and nurture the risk-taking of others</p> <p>enable others to develop the capacity to learn from failure and success.</p> <p>are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.</p> <p>are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.</p> <p>are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.</p> <p>are able and willing to develop sustainable, personal and communal support in a fresh expression context</p>	<p>Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ...</p> <p>understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.</p>

*support in a fresh expression context
within a mixed economy.*

*within a mixed economy, including
belonging to a peer learning network.*



Portfolio Example

Section Headings Proforma

These pages are designed to be used as an editable document to make it easier to organize your portfolio in the required fashion. If you are training for potential incumbency or equivalent: all the criteria are relevant. If you are training for assistant ministry: delete the right-hand column throughout. Essentially this should form a mini-index to each section.

An example:

A. CHRISTIAN TRADITION, FAITH AND LIFE

+	<p>A1. Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...</p>	<p>Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...</p>
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.	
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.	
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.	

Reflection(s) on this section:

- An original poem 'the reply
- Reflection on theological boundaries

Evidence for this section:

- A document prepared for parish leadership

Evidence or reflection elsewhere in the portfolio (if any):

- A1 part b is more substantially referenced in reflection 'Meeting People where they are' C2

A. CHRISTIAN TRADITION, FAITH AND LIFE

A1.	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.	
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.	
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

A. CHRISTIAN TRADITION, FAITH AND LIFE

A2.	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...	
	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.	
	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

B. MISSION, EVANGELISM AND DISCIPLESHIP

B1.	<p>Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ’s love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...</p>	<p>Incumbents ...</p>
	<p>are able to discern God’s mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.</p>	<p>lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.</p>
	<p>are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.</p>	
	<p>are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.</p>	<p>enable others to articulate the gospel and participate in its proclamation.</p>
	<p>are able to lead and inspire others in mission and evangelism in the local church.</p>	<p>are able to foster and lead mission-shaped churches.</p>

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

B. MISSION, EVANGELISM AND DISCIPLESHIP

B2.	Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...	
	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.	
	understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

C. SPIRITUALITY AND WORSHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
C1.	Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...	Incumbents are sustained in the strains and joys of leadership by a life of prayer.
	are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

C. SPIRITUALITY AND WORSHIP

C2.	Ordained ministers ...	
	are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

C. SPIRITUALITY AND WORSHIP

C3.	Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...	
	are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

C. SPIRITUALITY AND WORSHIP

C4.	Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...	
	are able to help others discern God's presence and activity in their relationships and in the wider world.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

D. PERSONALITY AND CHARACTER

D1.	Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...
	are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	encourage and enable colleagues to balance appropriate care of self with care of others.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

D. PERSONALITY AND CHARACTER

D2.	Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...	Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...
	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.	
	are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

E. RELATIONSHIPS

E1.	Ordained ministers ...	Incumbents ...
	are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.	
	are able to handle and help resolve conflicts and disagreements, enabling growth through them.	show skill and sensitivity in resolving issues of conflict within the church community.
	understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.	
	demonstrate good reflective practice in a wide range of pastoral and professional relationships.	are able to supervise others in the conduct of pastoral relationships.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

E. RELATIONSHIPS

E2.	Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...	
	are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.	
	are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.	
	understand policies and best practice in safeguarding and their application in a variety of contexts.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

F. LEADERSHIP, COLLABORATION AND COMMUNITY

F1	Ordained ministers seek to model their servant leadership on the person of Christ. They ...	Incumbents ...
		show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.
	are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.	are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.
	are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.	are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward-looking approach.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

F. LEADERSHIP, COLLABORATION AND COMMUNITY

F2	Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...	
	are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.	
	are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.	are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

G1.	Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...	Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...
	are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.	
	understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.	

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

G2.	Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...	
	are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.	take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

<p>G3.</p>	<p>Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...</p>	<p>Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...</p>
	<p>understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.</p>	<p>know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.</p>
	<p>show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.</p>	<p>show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.</p>

Reflection(s) on this section:

-

Evidence for this section:

-

Evidence or reflection elsewhere in the portfolio (if any):

-

IME Learning Plan

Notes



How to use this document:

- As the curacy progresses and the learning takes place, evidence will be generated to show that the learning outcomes have been met. This will be collated into a folder or 'Portfolio', along with a series of reports (by Training Priest, Lay person, Schools and Parish Safeguarding Officer). This will form the basis for the end of curacy assessment.
- Curates and training incumbents should agree how often they will meet to make decisions about the learning plan. This should be annual as a minimum, but it may be helpful to make this more frequent.
- At each learning plan meeting, curates will decide which outcomes to work towards over the next few months. They can be accomplished in any order, and it is not envisioned that all the outcomes will be planned for in one go.
- You will probably find that the first few outcomes seem quite daunting to plan, but you will quickly see overlap of the planned actions for the curacy. As ideas for evidence emerge you will start to see how one piece of evidence can cross reference to several outcomes.
- The plan will evolve over time, from time-to-time different actions will take place or different evidence will be generated.
- Please ask for help if you are at all uncertain.

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...			
	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.				
	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.				
	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.				

2.	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...				
	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.				
	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.			

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...	Incumbents ...			
	are able to discern God's mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.	lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.			
	are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.				
	are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.	enable others to articulate the gospel and participate in its proclamation.			

	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.			
--	--	--	--	--	--

2.	Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...				
	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.				
	understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.				

C. SPIRITUALITY AND WORSHIP

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?	How will this be evidenced/reflected upon?
1.	Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They ...	Incumbents are sustained in the strains and joys of leadership by a life of prayer.			
	are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.				
2.	Ordained ministers ...				
	are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.				

3.	Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...			
	are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.			
4.	Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...			
	are able to help others discern God's presence and activity in their relationships and in the wider world.			

D. PERSONALITY AND CHARACTER

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...	Incumbents ...		
	are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	encourage and enable colleagues to balance appropriate care of self with care of others.		
2.	Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...	Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...		
	are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.			
	are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.	engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.		

E. RELATIONSHIPS

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers ...	Incumbents ...		
	are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.			
	are able to handle and help resolve conflicts and disagreements, enabling growth through them.	show skill and sensitivity in resolving issues of conflict within the church community.		
	understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.			
	demonstrate good reflective practice in a wide range of pastoral and professional relationships.	are able to supervise others in the conduct of pastoral relationships.		
2.	Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...			
	are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.			

	are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.			
	understand policies and best practice in safeguarding and their application in a variety of contexts.			

F. LEADERSHIP, COLLABORATION AND COMMUNITY

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1	Ordained ministers seek to model their servant leadership on the person of Christ. They ...	Incumbents ...		
		show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.		
	are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.	are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.		
	are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.	are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward-looking approach.		

2	Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...			
	are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.			
	are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.	are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.		

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY	Previous Experience/Expertise?	What Experience/Expertise Needed?
1.	Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...	Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...		
	are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.			
	understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.			
2.	Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...			
	are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.	take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.		

3.	Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...	Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...		
	understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.	know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.		
	show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.	show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.		

LIFE EVENTS / PASTORAL SERVICES RECORD

Life Events / Pastoral Services are an incredible opportunity for mission and ministry. They have formed a bedrock of curacy experience for generations. However, there is now wide variation between parishes and contexts in the chances to engage in this ministry. Many places will still have many such services, whereas others may have none at all. In order to ensure readiness in these areas, the following table represents what we think is a minimum experience in leading these services. Briefly describing the services will also help the assessor to build up a picture of the variety of this experience.

Funerals	Date	Brief Description
1		
2		
3		
4		
5		
6		
7		
8		
Baptisms		
1		
2		
3		
4		
5		
6		
7		
Weddings		
1		
2		
3		
4		
5		

2021-2022 ASSESSMENT CHECKLIST

Year	Doc to Submit	Deadline	Complete
Year 1	THE New Learning Plan	Work on in first summer	<input type="checkbox"/>
	4 Short Online Courses	Before Priested	<input type="checkbox"/>
	2 Portfolio Reflections	17.1.22 by Noon	<input type="checkbox"/>
	Lay Report Year 1	1.3.22 by Noon	<input type="checkbox"/>
	Self-Evaluation Report	1.3.22 by Noon	<input type="checkbox"/>
	Safeguarding Training	Before Priested	<input type="checkbox"/>
	Individual Learning Plan on A4	Before Priested	<input type="checkbox"/>
	Decide Stream Specific Training	Before Priested	<input type="checkbox"/>
Year 2	Working Agreement	Review annually min.	<input type="checkbox"/>
	4 Short Online Courses	Before Year 3 starts	<input type="checkbox"/>
	4 Portfolio Reflections	17.1.22 by Noon	<input type="checkbox"/>
	Lay Report Year 2	1.3.22 by Noon	<input type="checkbox"/>
	School Report	1.3.22 by Noon	<input type="checkbox"/>
	Self-Evaluation Report	1.3.22 by Noon	<input type="checkbox"/>
Year 3+	Working Agreement	Review annually min.	<input type="checkbox"/>
	Individual Learning Plan on A4	Review annually min.	<input type="checkbox"/>
	4 Short Online Courses	Before submit portfolio	<input type="checkbox"/>
	Lay Report Year 3	15.12.21 by Noon	<input type="checkbox"/>
	Safeguarding Officer Report	15.12.21 by Noon	<input type="checkbox"/>
	Portfolio	30.1.22 by Noon	<input type="checkbox"/>