



THE DIOCESE OF
NEWCASTLE

IME 4-7
in the Diocese
of
NEWCASTLE
2011-12



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2. Agreed Learning Outcomes for Ordained Ministry	pp. 60-65
3. A Sample Learning Plan	pp. 66-70
4. Ministry Division Guidelines for Work Agreements (adapted)	pp. 71-74

For reference concerning the expectations of Training Incumbent:

5. Guidelines for Training Incumbents from the Hind Report	p. 75-76
6. Summary of Expectations for Training Incumbents in Newcastle Diocese	pp. 76-77

Other documents:

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8. Curates and Training Incumbents, 2008-2009	p. 80

The Handbook has been prepared by the Formational Tutor for IME 4-7 in the Lindisfarne Partnership, serving the Dioceses of Newcastle and Durham, Rick Simpson.

If you have any questions about IME 4-7 events, Working Agreements, Learning Plans, or the other areas covered in this Handbook, please contact me:

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INTRODUCTION:

Initial Ministerial Education 4-7 in the Diocese of Newcastle, and the Lindisfarne Regional Training Partnership

This handbook is a resource for those in their curacy years (“Initial Ministerial Education 4-7” / IME 4-7) and their training incumbents. It is intended to provide clear reference points about what a curacy is intended to be and to achieve, and a ready source of all the relevant information about dates, people and policy. So, although this may sound obvious, **please do read it!** It really is essential to have read pages 5-28 to understand the expectations upon you and the processes you are part of (as a curate or as a training incumbent).

In the Diocese of Newcastle we are continuing to develop IME 4-7 in line with the national recommendations flowing from the ‘Hind’ report (*Formation for Ministry Within a Learning Church*, 2003), and *Shaping the Future* (2005), and in the context of ongoing collaboration with the Diocese of Durham. The diocesan IME 4-7 programme has been shared with Durham since 2008, and since 2009 has been part of the work of the Lindisfarne Regional Training Partnership. The Aim and Objectives of Lindisfarne’s work in IME 4-7 are as follows:

Aim:

Lindisfarne’s IME 4-7 work aims to support the ongoing Initial Ministerial Education of curates, so that, as reflective and effective practitioners, they may achieve the necessary levels of development according to the Church of England’s Agreed Learning Outcomes for Ordained Ministry, and be ready to undertake a position of responsibility or an ongoing supporting role, by the end of the IME period.

Objectives:

1. To support the learning of curates through relevant and engaging training events, employing a primarily reflective approach, in the IME 4-7 programme.
2. To support the learning of curates through the supervision they receive from their training incumbents, by our training of training of incumbents in the skills needed for supervising a curate, and by supporting the whole process through which curates and incumbents work together.
3. To facilitate the integration of theological learning and ministerial experience pre- and post-ordination (IME 1-3, and IME 4-7), and the ongoing integration of theory, practice and self-awareness in ministry.
4. To work in full partnership with the dioceses in the formation, support and assessment of clergy in the IME 4-7 stage of training.

The purpose of all formation and training in IME 4-7 is expressed eloquently by the summary statement of Expectations for Ministerial Education adopted by the Hind process:

'The Church seeks that all God's people grow in faith, deepen their discipleship, and learn more deeply to 'inhabit godly wisdom'. As part of God's people, and in order to enable such growth in others, the Church seeks ministers who:

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

(Formation for Ministry Within a Learning Church, p.57)

The encouragement of the newly ordained to exercise and grow in such ministry is the aim of all our work in IME 4-7. May God bless all involved in training – as curates and as training incumbents – and make us a blessing to those among whom we minister, now and in the future.

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SECTION 1

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

1.1 Context: A Curacy in the Diocese of Newcastle

What is a curate?

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

These may sound like simple questions, but there is considerable diversity and complexity here. Different kinds of ordained ministry are now exercised: stipendiary ordained ministry (SM, full and part-time) exists alongside a range of self-supporting ministries, which themselves vary: Non-stipendiary Ministry (NSM) with a parish focus, NSM in which the focus of ministry is more in the workplace, and Ordained Local Ministry (OLM; even here, what “local” means is increasingly debated).

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

Ongoing learning:

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

This commitment to ongoing learning is a basic premise upon which the IME 4-7 programme and the supervision of curates in their parishes is based. Furthermore, the model of learning here is centred around reflection: while in many of the training events there will be significant input, the main aim is to enable us to reflect together upon the new experiences we are having

in public ministry, and how people may be experiencing us as ministers, and to learn from this. Curates will rarely hear anything like a lecture in IME 4-7; you will be asked all the time to think about how you work, and how this may impact upon those you minister to and alongside. This, then, is about learning what we need to and can from experience in order to grow in our self-awareness, knowledge and skills as public ministers, in order to serve Christ better.

Learning for particular roles:

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

The diocesan IME 4-7 programme is designed to support this process of training, but all individuals vary in past experience, future expectations and learning needs, hence the emphasis below on the careful planning of training between the curate and incumbent, expressed in the Learning Plans that form part of each annual Working Agreement. Only you two together can plan in the detail and depth necessary to tailor the curacy appropriately for the learning the curate needs and will benefit from; we strive to make the framework and process for this as clear as possible, but the detailed planning and execution of the curacy falls to the curate and incumbent, working together.

A clearer vision of the learning to be done:

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

The considerations above help to shape both the IME 4-7 training events arranged and the whole process within which curates and incumbents work together. This process, and what is expected of both curate and incumbent within it, is set out in summary form in the following seven pages. These are important pages – please do read them carefully, and hold them consciously in mind when drawing up your Working Agreement and Learning Plan.

1.2 Curates and Training Incumbents: A Summary of the Diocese of Newcastle's Policy and Process

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

1.2.1 Partnership in the Training Process

There is clearly a partnership involved in a curacy, under the care and oversight of the Bishop, between:

- the newly ordained minister him/herself,
- the training incumbent,
- the training parish,
- the Formational Tutor for IME 4-7,
- other colleagues in the early years of ordained ministry in both Newcastle and Durham dioceses.

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

1.2.2 The Working Agreement and Learning Plan

To ensure that expectations are understood mutually, and to plan work and training appropriately, the Training Incumbent and Curate enter into a Working Agreement, and review and revise this annually. A Learning Plan is made as part of the agreement each year. A copy of the Working Agreement, including this Learning Plan, needs to be sent to the Formational Tutor for IME 4-7 by the end of September each year, please.

Further details about the Working Agreement follow on pages 14-16. The form for this is provided in this handbook (pp. 48-59), as are important documents that should be used in formulating the agreement and Learning Plan. Please use **THIS FORM**, not a form from another diocese, or training institution, or earlier versions of the Newcastle Diocese form. Please note in particular the Church of England's 'Agreed Learning Outcomes for Ordained Ministry' (pp. 60-65), which need to be used consciously by the curate and incumbent to understand the training that needs to take place over the curacy as a whole and in shaping the Training Plan each year. The intention is that by the end of the three to four years of the curacy, the outcomes relevant for either a continuing supporting role or for moving onto a position of responsibility will have been achieved. It is up to the curate and incumbent together to plot the course of training within the curacy specifically to achieve this end. It needs to be emphasised that this involves significant discussion and planning, and will take time and thought, but that this is vital.

Incumbents and curates should also look at the outline programme of IME 4-7 events (see pp.

27-28) to see when different areas are reflected upon centrally; this may be useful to you in deciding when to focus on certain areas of training within the curacy as a whole.

1.2.3 IME 4-7 Training Events

Events for the training and support of curates complement the training and support that occurs locally under the supervision of the training incumbent. Gathering for peer support and learning in early years is a vital part of ongoing ministerial formation, and constitutes a significant element of the training involved in a curacy.

It is a firm expectation that curates should attend IME 4-7 events, and that these should take priority over parish and other possible commitments, both because of the importance of learning together, and to enable curates to develop mutually supportive relationships with one another. Stipendiaries are expected to attend all the relevant IME 4-7 events for their year group, and NSM/OLMs are expected to attend all of those arranged at evenings and weekends, and they are welcome at all of the events, if able to attend.

Time needs to be made available for participation in the IME 4-7 programme, as part of an agreed amount of time for explicit study/training activities overall. The Hind proposals suggest that full-time stipendiary curates should have an average of one day a week (= 15% of their time) for explicit study/training. This needs to be agreed as part of the Working Agreement/Learning Plan. Working within these guidelines, it is reasonable to discuss having up to one day a week for study/training, including both the time occupied by IME 4-7 events and personal study. The focus for any private study should be agreed, and should relate to areas of learning identified in the training plan. NSMs should also have a clear agreement with their incumbents about the amount time for ongoing study/training activities. The time agreed for study and how it will be used should be set out clearly in the relevant section of the Ministerial Agreement, please.

Further details about expectations here and the events themselves are given in pages 23-40 below.

Dates for all events are found on pp. 29-40:

Curates: please put these in your diary now.

Incumbents: please also now take note of these dates for your colleagues.

If you think that you will have difficulty in attending a specific event, please signal this in the relevant section of the Learning Plan, and contact Rick Simpson as soon as you are aware of this to discuss it. Where, for good reasons and by arrangement, a curate misses an IME 4-7 event, s/he should plan to attend the corresponding event the following year, please, to make good the missed opportunity (the majority of events will run each, making this possible).

From 2012, Rick Simpson will submit a report each year on the each curate's participation in the IME 4-7 programme as part of the reporting and assessment process.

1.2.4 The Resources Centres

To support the ongoing study of curates the Lindisfarne Training partnership pays for all curates in the diocese to be members of the North East Religious Learning Resources Centre. The Resources Centre provides numerous resources for parish and schools work, and a good theological library, including many journals. It operates on two sites, in Durham (Carter House, Pelaw Leazes Lane, Durham, DH1 1TB; Tel: 0191 375 0586) and in North Shields (Church House, St. John's Terrace, Percy Main, North Shields, NE29 6HS; Tel: 0191 270 4161). For directions to both see pp. 43-44. An introduction to the Resources Centre is offered within the Year 4 Programme (see p. 29).

The Resource Centre web-site is <http://www.resourcescentreonline.co.uk/>

1.2.5 Accredited Study and Training Grants

Can accredited studies / further degrees be pursued during the curacy years? The Bishop is clear that further degrees should not be pursued during Year 4. (The only exception to this is for those who have trained locally who wish to complete the Lindisfarne BATM Diploma or Degree). Accredited courses may then be embarked upon in year 5, by agreement with both the incumbent and Formational Tutor for IME 4-7. However, curates should be aware that the IME 4-7 budget does not contain funds to pay fees for MAs. A small grant may be available, but not the bulk of fees. (Applications can be made to the Continuing Learning for Ministry adviser for more considerable grants.)

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

1.2.5 Training and other Meetings for Training Incumbents

The diocese provides training for training incumbents, and it is a firm expectation that they will take part in the training incumbents course. Other training opportunities are also offered; dates and details of courses are available from Rick Simpson.

Once a year training incumbents are asked to attend a meeting for communication, dialogue, the raising of relevant issues and the sharing of good practice. The arrangements for these meetings are in the handbook on p. 41; please do put the relevant dates in your diary now.

Training incumbents in Year 4 are also invited to attend one of the curates' training events with them each year (see p. 41 for this date).

The diocese recognises that the task now being asked of training incumbents is significant, time-consuming and skilled. It is obviously important that training incumbents are fully aware of the

expectations being placed upon them, as the process for working with a colleague in early years changes and develops. (A summary of these expectations is found in Appendix 6; see also Appendix 5 for national guidelines.)

1.2.6 Supervision

It is a clear expectation that training incumbents will arrange and conduct supervision sessions on a one to one basis with their curate, on a regular and frequent basis. The pattern for supervision must be clear in the Working Agreement. Both training incumbents and curates should note very carefully, please, the detailed section on supervision below, pp. 17-23, and use this as a point of reference in determining whether supervision is working as it should and needs to, especially in the early stages of the curacy.

It cannot be stated too strongly or too clearly that:

- incumbents should meet with their curate for supervision regularly;
- supervision is understood to be for the purposes of planning the learning in the curacy; reflection, discussion, and feed-back; consideration of reports; and any necessary airing of concerns or difficulties, especially between the curate and training incumbent;
- this person-focussed work must be clearly distinguished from the task-focussed business of a staff meeting;
- any concerns about the regularity of supervision or whether it is working must be addressed early, and clearly, with some help from a third party if necessary.

1.2.7 Reports

Prior to their ordination to the priesthood, all deacons' incumbents will be asked by the Bishop to send him a report on their colleague's progress and development. Guidelines are given to the incumbent by the Bishop. It is good practice for this report to be discussed with the curate before it is sent to the Bishop, and the Bishop should be informed that such a discussion has taken place.

The Bishop will ask for this report at some point after Easter, to be completed in May. However, it is essential that, should the incumbent believe there to be any significant issues to address, these are raised and discussed with the curate well in advance, and before it is too late for things to be done to address them. If there are any areas which need attention, or where progress needs to be made, it is suggested that incumbents raise these clearly with curates within a supervision meeting early in the new year, and that clear targets for development are set, in time for progress to be made before the pre-priesting report has to be completed.

Reports from incumbents in Years 5 and 6 will also now be requested annually, as part of the Assessment at the End of Curacy process (see below).

1.2.8 The Written Reflection

Curates are now asked, as part of this process of review and revision, to produce a written

reflection on their learning over the year. The reflection should refer directly to the aims set out in the Learning Plan and the experience gained in work agreed and carried out. Copies of the reflection need to be given to the incumbent, and to the Formational Tutor for IME 4-7 (by June 15th, please). Guidelines for the reflection are set out on pp. 46-47.

The Reflection in Year 6 will also be a key document in the Assessment at the End of Curacy process, and specific guidelines for the Year 6 Reflection will be sent in due course.

1.2.9 Assessment at the End of the Curacy:

In 2011 the Diocese will, in common with all Church of England dioceses, adopt a formal Assessment at the End of Curacy (AEC) process. AEC is intended to provide a fair and transparent system for determining whether the formation and training which a curacy is intended to enable has been successfully completed. Detailed information will be available later in the year, but the outline of the process is as follows:

Towards the end of Year 6, evidence will be gathered from:

- ❖ The Training Incumbent – a Year 6 Report
- ❖ The Curate – the Year 6 Written Reflection, which constitutes in this year a self report
- ❖ The Formational Tutor for IME 4-7 – a report on engagement with the IME 4-7 programme
- ❖ A Lay Reporter, who will be a Church Warden or other suitable person

All reports will be sent to an Assessor, appointed and trained by the Diocese for the task, who will, on the basis of the evidence make a report to the Bishop. The Assessor will advise either

- a positive recommendation that the curate has met the national standard (for incumbency or a continuing assistant role), or
- a conditional recommendation, dependent on certain issues or areas of experience being addressed, or
- we anticipate only very rarely, that the curate cannot be recommended for a future post.

The whole system is designed to avoid the last case arising. If learning is planned well, supervision is regular, and reports and reflections offer appropriate evidence that work and ongoing learning are going well, any significant issues should be identified during the curacy, with plenty of opportunity then to address them. It would usually only be the case that an Assessor advised a non-recommendation if specific, identified targets for change, development or learning, which had been clearly signalled to the curate during the curacy, had not then been acted upon and addressed.

The Assessor's recommendation is made to the Bishop, for his guidance (a Bishop *may* exercise his discretion in challenging this recommendation). The Bishop then contacts the curate to communicate the result of the assessment. There will be an appeals process.

AEC is being worked out in careful conjunction with the adoption of Clergy Terms and Conditions of Service (Common Tenure), which came into force early in 2011. The whole legal framework which this brings to tenure makes it essential – in the interests of both individual curates and the diocese – that we have a transparent and fair process for AEC, based upon the evidence of work and learning in the curacy. This process and the assessments made will then be recognised nationally (all other dioceses are also implementing AEC); if we did not implement this process now, it is likely that curates would be unable to apply for jobs in other dioceses.

Fuller details of the AEC process will be set out in due course.

1.2.10 Review of Curacy

There may be a review of each curacy at its end, to enable all involved to learn from the experience: there may be areas for the curate to reflect on; there may be ways in which the training incumbent can develop her/his skills; and there will be feedback to offer the Formational Tutor for IME 4-7 about training events, support systems, and the diocesan approach to IME 4-7 in general.

1.2.11 Good Practice

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

However, the framework set out here also reflects a recognition that there can be difficulties, and a determination to address these in a healthy way where they do occur. A curate and training incumbent work together closely, care greatly about the work they do, and hold strong beliefs about it. For these and other reasons, relationships can at times become strained, and some tension and conflict are inevitable. A good working and training relationship in a curacy is possible, but it is not automatic, hence the emphasis in our policy and process, set out in this Handbook, on good practice: understanding mutual expectations well, crafting an accurate annual Working Agreement and well-considered annual Learning Plan, and meeting for regular supervision with honest and purposeful feedback, reflection and discussion.

Experience shows that good curacies are founded upon such good practice, and that where significant problems arise, elements of it have usually not been followed (particularly regular supervision). It is our firm belief that working within the framework of the diocesan policy outlined here will maximise the likelihood of a curacy being the positive experience that it should be for everyone involved, minimise the instances of problems arising within curacies, and provide the robust structure necessary for enabling colleagues to resolve any difficulties when they do arise.

It is the responsibility of the training incumbent to ensure that Working Agreements and Learning Plans are made and then used as the basis of regular, reflective, supportive supervision meetings. However, it is also the responsibility of the curate to actively cooperate in this work, and to register any concerns s/he may have with the incumbent, and to respectfully request that difficulties are discussed and addressed. If either party has concerns about the working relationship, it is essential to address these at an early stage. The Formational Tutor for IME 4-7 is available to both curates and incumbents to discuss any issues or problems.

This handbook gives clear guidelines for what the Diocese of Newcastle understands good practice to be. It is our firm belief that working within the framework of the diocesan policy outlined here will maximise the likelihood of a curacy being the positive experience that it should be for everyone involved, minimise the instances of problems arising within curacies, and provide a robust structure for enabling colleagues to resolve any difficulties they do experience.

1.2.12 Constant Improvement

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

SECTION 2:

The Working Agreement and Learning Plan

2.1 The Working Agreement and the Purpose of the Curacy

You are asked to work together as curate and training incumbent to draw up a Working Agreement, with a Learning Plan identifying specific areas and objectives. This document needs to be reviewed and revised annually.

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

- 1) a very clear understanding of what the curacy as a whole is meant to *do*, to achieve. A key document here is the Agreed Learning Outcomes for Ordained Ministry (pp. 60-65), taken from the Ministry Division document, *Shaping the Future*. These are the national criteria for the development of those newly ordained, a map for planning and reviewing progress within a curacy. The Working Agreement and Learning Plan for each year need to be framed consciously in this context.
- 2) a clear understanding of the experience and strengths of the curate to date, and of the areas where further experience and development need to take place during the curacy, in order to achieve the Learning Outcomes.
- 3) clarity about what kind of ministry the curate is likely to go on to: training for a continuing supporting role is not identical to training for incumbency (the Learning Outcomes differentiate by adding a further column of aims for the latter).
- 4) the careful structuring and planning of training over the three to four years of the curacy in this light.

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

In summary, the work undertaken in a curacy needs clear and careful planning, with the goal of training – and training for the kind of ministry that the curate expects to be undertaking in the future – always held in mind. Drawing up the Working Agreement and Learning Plan will involve you as incumbent and curate in discussing these issues at some depth, and that is important.

2.2 The Learning Plan

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

Some areas of work will fall naturally into certain stages of the curacy: for example, for many, some training in funerals will need to come very early; involvement in weddings should probably begin during the diaconal year, in preparation for being able to conduct them early in Year 5; all in Year 4 will also need to spend some time in the spring with their incumbent working on preparing to preside at communion, prior to their ordination to the priesthood, etc. It is also important to look ahead and decide when work may best be done in different areas in your particular context.

It may be advantageous if work in the parish on some areas is planned to coincide with the timing of training events in the IME 4-7 programme, and this is something to consider in making the plan. The overall structure of this programme is provided in advance (pp. 27-28) to help make this possible.

Curate and incumbent will need to sketch out an overall plan for areas of training to be addressed over the whole three years of the curacy, in order to be clear about the foci within each year; adjustments will need to be made, and plans may need to change, but having this overview is important to make clear and helpful annual Learning Plans.

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

The plan should also include areas of study that will be pursued, which should connect with practical experience and training. How much time overall will be allocated to study needs to be agreed.

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

- to be clear about the experience the curate gained prior to initial training;
- in this connection, to make of use the training profile and reports received from the curate's theological college or course;
- to be clear about the focus of your ministry and the goal of training in this curacy: are you training for incumbency, or for some other role? What experience, then, must be covered over the first three years, and how will this be structured?

and

- to work consciously with the agreed Outcomes for Ordained Ministry (pp. 60-65), which specify the skills and understanding to be developed over the course of a curacy.

2.3 Documents to use in drawing up the Working Agreement

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

1. The Working Agreement and Learning Plan form itself, Appendix 2, pp. 48-59. This should be worked on and agreed between the incumbent and curate, and signed. A copy should then be kept by each, and a further copy sent to the Formational Tutor for IME 4-7 by the end of September each year. (This Handbook is sent out electronically as well as in hard copy, so you can cut and paste this to write your work agreement on computer. A separate Working Agreement document will also be sent.)
2. The national Learning Outcomes for Ordained Ministry, Appendix 1, pp. 60-65.
3. The sample Learning Plan provided in Appendix 3, pp. 66-70.
4. Ministry Division guidelines (adapted), Appendix 4, pp. 71-74. These give a useful overview of and some commentary on areas to be covered in the agreement.
5. The Newcastle Diocesan Handbook for Clergy, which explains the terms and conditions applying to all licensed clergy; the Working Agreement must be agreed within the framework set out here – see the next section.

2.4 Common Tenure and the Working Agreement

It is important to recognise that a curate's terms and conditions of service need to be understood within the framework of Common Tenure. Curates should therefore download and familiarise themselves with the Newcastle Diocesan Handbook for Clergy – found at

<http://www.newcastle.anglican.org/mission-and-ministry/diocesan-handbook.aspx>

which explains these terms and conditions in detail. The curate's Working Agreement needs to be drawn up within the framework of these terms and conditions, and obviously must not contradict what is set out there, and summarised in the curate's Statement of Particulars.

Under the terms of Common Tenure all licensed clergy have a Statement of Particulars (generally similar, summarising terms and conditions) and a Role Description, setting out the specific tasks and priorities of their unique post. Please note that for curates the Working Agreement functions as the Role Description.

Supervision

3.1 The Importance of Supervision

One aspect of the curacy process which needs to be emphasised in particular is supervision. Supervision meetings in which the curate is supported, enabled to reflect, in which learning is planned and monitored, and in which honest discussions about the working relationship can take place, are vital. Where supervision fails, or is not regular, or is confused with other kinds of meeting, curacies can lose their focus, and learning is hampered; furthermore, the appropriate forum for handling difficulties sensitively, clearly, and within safe boundaries is lost. A consistent feature of unhappy curacies is some breakdown in the kind of supervision that training incumbents are asked to provide. For these reasons, this section of the Handbook is particularly important.

3.2 The Purpose of Supervision

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

The supervision of a curate is a structured process which enables the work, learning and support of the curate, and which helps to create and sustain a good working and training relationship between a training incumbent and curate.

Supervision provides:

- ❖ the framework within which all aspects of work, learning and the working relationship itself are negotiated and reviewed;
- ❖ the focussed time for reflection, to enable learning throughout the curacy; it should be a safe space within which praise, encouragement and feedback can be offered and received;
- ❖ the main opportunity for the curate to receive the training incumbent's support for his/her work and learning, and in carrying the burdens encountered in ministry;
- ❖ the bounded, safe space within which differences, disagreements and causes of friction between the curate and incumbent can be dealt with healthily;
- ❖ the space within which fair, evidence-based reports are discussed and agreed.

Supervision has ***three core functions***, which are in practice closely related: ***learning, management and support***.

1) Learning – enabling the learning of the curate in this training post:

In supervision there should be reflection on the curate's work, with the training incumbent giving carefully considered feedback, involving praise and constructive criticism within a safe space. Critique here should be understood mutually to be for the purpose of learning and development. Supervision should enable theological reflection to take place, fostering growth in understanding of the pastoral and missiological challenges that ordained ministry presents.

2) Management – planning, monitoring, managing, reporting:

Supervision provides the space in which the curate's learning and development can be planned, monitored, and reviewed, and in which draft reports and written reflections can be discussed. The curate and incumbent can share perceptions about progress being made, both in general and in relation to goals agreed in the annual Learning Plan. The Working Agreement, and the Learning Plan within it, will be formed, reviewed and revised in supervision, and will provide the clear reference point for discussions in supervision about progress.

It is the incumbent's responsibility to try to ensure that the curate's time is well spent and that the quality of work her/his appropriate. If issues here need to be addressed, or if the incumbent needs to ask the curate to change approaches, emphases or behaviour in areas of work in certain ways, supervision is the place for this kind of discussion.

There should also be the chance in supervision for the curate to air any concerns or dissatisfaction, as well as for the incumbent to raise issues that s/he is concerned about. Supervision is intended to be the clearly-boundaried, safe space in which difficult discussions can be appropriately raised and conducted. It is the safety valve for the curate-incumbent relationship, through which any heat can be let out, rather than difficult discussions taking place in a wider staff meeting, or arguments exploding in the vestry, or in front of others. (If frustrations are vented in the wrong place and in the wrong way, it can be seriously damaging for the curate-incumbent relationship, and for the work of the church.) Supervision should be the time to address any difficulties or problems, and to ensure that the training relationship is in good order.

3) Support – helping the curate with the pressures and emotional challenges of ministry:

Obviously that are pressures at times in ministry, and often the work carries emotional weight. Some curates will be experiencing the pain and anxiety of people that they minister to at a much deeper and more intense level than before. Public ministry also invites expectations and projections of all kinds, which again can be burdensome and perplexing. It is important that the training incumbent supports the curate and helps him/her to process and understand his/her own feelings in the midst of all this; it is also particularly important that this supportive work is part of a pattern of regular pattern of meeting, not something that the curate has to ask for.

Areas of work relating to these functions can be expressed in the following table, as a way of trying to summarise the task of supervision in a curacy:

	Eleven categories of work involved in supervising a curate related to three core functions
	<i>Supervision should provide a regular space:</i>	
1	To discuss and agree work, learning goals and boundaries that are fundamental for the curacy, and review these annually	Learning /management/support
2	For the curate to reflect upon his/her work , seeking to develop understanding and skills	Learning
3	For the curate to receive feedback and other perspectives from the TI, seeking to develop her/his understanding and skills	Learning
4	For theological reflection , the curate integrating experience and learning with his/her understanding of the gospel and ministry:	Learning / support
5	For the curate to be supported and encouraged , being affirmed for his/her work, enabled to express and explore distress or difficulty, and given opportunity to share problems or projections experienced in ministry	Support
6	To enable the curate to plan and use her/his time and skills well	Management / learning
7	To ensure the quality of the curate's work	Management / learning
8	To monitor progress in learning , and review and revise learning plans as necessary	Management / learning
9	To help the curate to discern future priorities or possibilities in ministry	Support
10	For handling issues or tensions between curate and TI	Management / support
11	To discuss and agree reports and other documents within the assessment process	Management / learning

(adaptation of a table from Hawkins and Shohet, *Supervision in the Helping Professions*)

The supervision of a curate, then, is person-related rather than task-related: supervision sessions between the curate and the incumbent should not be confused with staff or business meetings. Staff meetings focus on the church's business; supervision focuses on the curate's well-being and development. It needs to be mutually understood that this time is for the management, learning and support of the curate.

3.3 The Practice of Supervision

For this to work, supervision must be **regular**, and happen with appropriate **frequency**. For a SM, supervision should initially be weekly, though a less frequent pattern may be agreed later (it is suggested that it should remain at least fortnightly). For NSM/OLMs the pattern will depend on available time, but again it must be regular, and should initially be no less frequent than monthly, and later not less than every 4-6 weeks.

To achieve the purpose of supervision, it does need to be **clearly distinguished** from the task-related activity of a staff meeting, or a session focussed on diaries and rotas. Of course, sometimes the boundaries of content will blur (e.g. "how will we do the family service better next time?" is a discussion which has a place in both a staff meeting and in reflection within

supervision), but supervision needs to maintain its focus on the curate's learning, support and management. To enable this, some practical steps often prove to be important: if at all possible, the supervision meeting should be arranged at a separate time to the staff meeting. If one follows from the other, because of practical time constraints, it is helpful still to signal the difference clearly from one meeting with a set of purposes to another with different purposes (e.g., by having a break between the two).

Where should supervision take place? This needs to be agreed. It must not be a place where the meeting will be interrupted or overheard, and not a public room: the vicar's or curate's kitchen or sitting room, if spouses or children are going to be coming in and out, is utterly inappropriate; this will not enable the appropriate mutual attention, confidentiality or safety necessary for this meeting. If practicalities allow, should it be the curate's home turf, to signal that this time is primarily for his/her learning? Or the vicar's, suggesting that it is primarily the incumbent's responsibility to ensure supervision takes place? Or should it alternate, signalling that both share responsibility for this working well? Should it be on church premises, to indicate that this is about professional learning? This needs to be thought about, discussed and agreed.

For **how long**? It is suggested that supervision meetings be for an hour to 90 minutes.

An **agenda** for the meeting should be agreed. The incumbent needs to have overall responsibility for this, and there may be key tasks – revising the Working Agreement, discussing a draft report – etc. that need to be done. S/he should ensure that the meeting regularly involves reflection on experience. However, the curate should actively contribute to the agenda, and may want to concentrate on a particular focus for reflection.

There should be space allowed within the agenda and the meeting for both curate and incumbent to raise any **issues or concerns** they have. It should be clearly understood that this is the space in which such concerns can appropriately be raised, with an unembarrassed recognition that within the close working of curate and incumbent there will inevitably be times of tension and such discussions will at times need to happen. If differences are not acknowledged and potential conflicts are not addressed, serious problems can and do develop. Supervision is the safe space in which to handle difficult issues well.

Some **notes** should be made of the meeting, especially of any actions decided (something either the curate or incumbent will do, a goal or target for personal development, something the curate has been asked to do differently, etc.). This note should be checked by both and agreed, to make sure there is clear mutual understanding of issues or action points, and copies should be kept by both. These notes will be essential to both in report and reflection writing. With Assessment of Curacy now beginning, the importance of such notes as a source of evidence to draw on in writing reports and reflections needs to be emphasised.

Planned dates for supervision should be honoured: supervision should only be rearranged in the most pressing of circumstances: as supervision is “for” the curate and his/her development, repeated rearrangement inevitably gives a negative message about this being a low priority. Experience suggests frequent rearrangement of supervision often leads to a pattern of deferral, failure to meet, and becomes a source of serious tension.

Supervision is also *not* a task that should be delegated by the training incumbent to anyone else, unless there is good reason, there is explicit mutual agreement, and the interim supervisor has been briefed in the IME 4-7 process and trained in the skills for the task.

3.4 Supervision Skills for Supervisors ... and Supervisees

Obviously, for supervision to be positive, significant demands are made on the incumbent: s/he needs to listen; to be patient; to recognise that mistakes are learning opportunities rather than 'failures'; to care greatly about the curate's well-being and development; to praise and to encourage; to try to understand problems; to be ready to challenge, while aware of the possible power dynamics involved, and being careful not to bully; and to be ready to learn him/herself. This has to be a safe place, or openness and learning will not follow. It also has to be an honest place, where issues that needs addressing are aired.

The skills and aptitudes here are complex, and this is why supervision skills training is made the chief priority in the training of training incumbents. It is a firm expectation that prospective training incumbents should participate in the Training Incumbents Course. The 2012 course is talking place on 19-20 March, at Shepherd's Dene. (Any training incumbent who would like to participate – even if they have taken a course before – is welcome to join those who will be receiving curates in 2012 on this course.)

It is also strongly advised that they participate also in a day training event provided on Feedback Skills, and Training a Colleague in Preaching, if this has not been attended before. The next date for this training event will be available from the Formational Tutor for IME 4-7 in due course.

However, just as there are great skills in supervising well, there are also skills to be learned and used in *being supervised* well. Curates need to be open, ready to reflect, learn and change, and to acknowledge vulnerability and need as well as to seek affirmation. Defensiveness, unwillingness to reflect or be challenged, or indeed to be held accountable, on the part of a curate will make it very hard for the supervisor to do his/her job well, and inhibit the value of supervision greatly.

3.5 Support and Help

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

A very good resource, recommended to both curates and incumbents, is *Supporting New Ministers in the Local Church* by Keith Lamdin and David Tilley (SPCK, 2007).

A curate and incumbent may need some support in establishing a fruitful pattern and process for supervision, and this is nothing to be embarrassed about. The Formational Tutor for IME 4-7 is available to offer help or to try to find someone local who might do so.

Some curates and incumbents have found find it very helpful to meet with a third party to review the work and Learning Planned six months into the year (December/January) with a work consultant who understands the curacy process, and to hear from one another in a focussed way what is working well, and any concerns. Again, the Formational Tutor for IME 4-7 is willing to be involved in this, within the limits of available time, or suggest others who might help.

A curate and incumbent really do need to be ready to discuss supervision with one another if either is unhappy with its regularity, frequency or dynamics. It is the responsibility of the incumbent to ensure that the agreed pattern of supervision is held to, and to try to follow good practice; it is also a responsibility of the curate to seek to address this if there are problems. If resolution of difficulties is not easily achieved, or if the problems are not recognised by one or other party, it is essential that help is sought. Rick Simpson is available to both curates and incumbents to discuss this. But please do not leave problems here unaddressed.

3.6 Supervision During a Vacancy

If a training incumbent leaves the parish during the curate's training, interim arrangements have to be made. Should this occur, it is important to ensure that continuing support is arranged. In these cases, the Bishop and the Formational Tutor for IME 4-7 will work together to arrange suitable interim supervision.

SECTION 4:

Events and Meetings

4.1 The IME 4-7 Programme and Participation

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

This is supplemented by the IME 4-7 programme, arranged by the Formational Tutor for IME 4-7. These events provide opportunities for training in specific areas and shared reflection upon ministerial practice, to supplement the ongoing work at parish level. They also enable those in early years to build relationships with one another for mutual support and learning; it is very important that curates have this opportunity, and all the more so as we learn better how to work collaboratively.

A few events are primarily didactic training for a precise purpose (e.g. Child Protection). However, the approach taken in most is about shared reflective learning: while there will always be some input, the main expectation is that we will learn together by reflecting on practice.

Some events are for all curates, and are organised at evenings and weekends to make it possible for all to attend. **The diocesan expectation is that all curates will attend these events.** (For NSMs and OLMs, the expectation here is identical to that in the Lindisfarne IME 1-3 programme, i.e. that these events are a compulsory element of training. There are of course far fewer IME 4-7 events than there were during IME 1-3, given that the focus of training is now in and through ministry in the parish and/or workplace).

Further events are held during the day, on weekdays, and **it is understood that stipendiary curates will attend these.** All NSMs and OLMs are also very welcome to participate in these meetings, and encouraged to do so, if they are able to (unless this is indicated otherwise in the programme). This approach recognises that there is a need to provide additional central support for the professional training of those preparing for incumbencies; others may also benefit from this training, but practicalities demand that some of this takes place during office hours in the working week.

Most events are for Year Groups (4, 5, 6, and 7) and involve training alongside colleagues from Newcastle, as part of the Lindisfarne partnership. Pages 29-40 below set out clearly the events for each year group, and which of these are for all clergy, and which for SMs (plus others able to attend). Reminders are sent by e-mail for all events.

It is important to emphasize that participation in the IME 4-7 training events is a requirement, and is understood to be part of the work entailed in a curacy in the Diocese of Newcastle. To support the involvement of curates in the programme, it is important, please, that incumbents keep curates free from parochial work on the occasions when training events are held, and that

curates understand the IME 4-7 events listed in this handbook as firm prior commitments. This may seem a heavy-handed request, but all clergy and their parishes are busy, and without a definite priority being made, attendance frays considerably, the programme becomes untenable, and the development of good, supportive relationships in the cohort is inhibited.

There are of course some particular circumstances that give good cause for absence: for example, if the curate had led the confirmation preparation group, and the service clashes with an IME event, or if annual holiday conflicts with an event. However, events should **not** be missed, please, because of routine parish business (e.g. taking a funeral, covering a midweek service if the incumbent is away: other cover should be arranged, please), other avoidable diary conflicts, or because of pressure of other work in a particular week. Similarly, if a curate has particular experience in an area of ministry which is the subject of an event, this should *not* be seen as a reason for non-attendance; as our approach in most events is reflective and interactive, rather than didactic, so those with greater experience are in these instances a resource to the group, and commitment to one another in the cohort should again be seen as important.

We also do have to ask that where events will clash with your usual day off, that you plan ahead to take a different day off to enable your participation. I am aware that this may at times be very inconvenient, and I appreciate the sacrifices made, but there is no other practical way to run a coherent IME programme than to ask this.

We endeavour to make this expectation of the priority of IME 4-7 events reasonable and workable by limiting their number and issuing all dates for the coming year in advance. If you think that you will have difficulty in attending a specific event, please contact Rick Simpson as soon as you are aware of this to discuss this, and – where appropriate – to agree absence, and note this in section 3.2 of the Work Agreement. Please do not leave it until shortly before the event to do this, nor ask to miss events because of routine parish work (in normal circumstances). Curates should also discuss any potential absence from IME 4-7 events with your incumbent, please.

Where, for good reasons and by arrangement, a curate misses an IME 4-7 event, s/he should, please, plan to attend the corresponding event the following year to make good the missed opportunity. Curates should take responsibility for contacting Rick Simpson to book into events missed in a previous year, please.

Additional information will be sent ahead of some (but not all) events, and there will always be a reminder e-mail, but please always assume that an advertised event is taking place unless you are told otherwise, and if you are in any doubt about arrangements, do contact me. To avoid the otherwise very large expense in administration and postage, nearly all communication about IME 4-7 events is electronic, but e-mails do go astray, so if in doubt, please call me, and please never assume that a programmed event is cancelled unless you have been explicitly informed that this is the case.

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

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

From 2011 Rick Simpson will submit a report each year on the each curate's participation in the IME 4-7 programme as part of the reporting and assessment process.

A note about IME events and mobile phones:

Out of courtesy to both those leading IME events and to fellow participants, ***please turn off your mobile*** or (if you genuinely need to be contactable for emergencies) switch it to silent mode, and ***please don't receive and send texts during sessions.*** Coffee, lunch or comfort breaks are never very far away, so please deal with necessary messages then.

If you are expecting an urgent and important call, please simply let me know at the start of the session so that I understand that this is the case.

4.2 The IME 4-7 Programme as part of the work of the Lindisfarne Training Partnership

The IME 4-7 Programme is part of the training work in the dioceses of Durham and Newcastle now run under the auspices of Lindisfarne, the Regional Training Partnership (RTP) for the North East. RTPs have been established across all the dioceses of England and Wales as an attempt to use resources as wisely and coordinate training. The Lindisfarne Partnership covers the area of the two Anglican dioceses of Durham and Newcastle, and it has been established to deliver (lay) education for discipleship and Initial Ministerial Education (1-7) for clergy and Readers. Lindisfarne seeks to work ecumenically wherever possible, and in close collaboration with the Cranmer and Wesley colleges in Durham.

All of the core Lindisfarne staff – Cathy Rowling (Principal), Alastair McNaughton (Education for Discipleship) Michael Beck (IME 1-7 for Readers), David Bryan (IME 1-3 for clergy / Director of Studies), and Rick Simpson (IME 4-7 for clergy) – work across the region.

The IME 4-7 programme, while delivered through the work of Lindisfarne, is the *diocesan* provision for this element of training: the programme is owned and backed fully by the Bishops and Diocese.

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

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

Year 4 – Induction and Transition

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

- Establishing a good pattern of work and supervision with the Training Incumbent
- Conflict awareness
- Child and vulnerable adult protection
- Ministry in schools / collective worship
- Occasional offices and the mission of the church (1): funerals / bereavement.
- A preaching workshop
- Preparing to preside

Year 5 – Mission in Context

- Mission in different parish contexts / strategies for local mission
- Worship and mission
- Music, worship and mission / working with church musicians
- Using courses for mission and discipleship development, and models of adult learning
- Mission and youth work
- The ministry of deliverance
- Occasional offices and the mission of the church (2): weddings and welcome
- A preaching workshop

Year 6 – Leadership and Change

- Leadership
- Shared ministry and leadership
- Funding
- Occasional offices and the mission of the church (3): baptism policy and practice
- Leading positive processes of change
- Chaplaincy
- A preaching workshop

Year 7 – Towards Incumbency / Responsibility

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

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

Church structures and administration; chairing PCC; church representation rules
Marriage law
Buildings, faculties, the DAC, etc.
Churchyards
Employing staff
Supervising others and working with volunteers
Church audit / healthy church
Stewardship and giving
Support and refreshment in ministry

4.4 Events for Year 4 Curates (ordained deacon 2011):

Unless otherwise stated:

Events in bold, all Year 4 curates are expected to attend.

Events in normal type, all Year 4 stipendiaries are expected; NSMs/OLMs are very welcome (unless stated otherwise), but please tell me if you are coming.

Wed. 7th Sept. 2011, 6.30 - 9.15 pm - Year 4 Introductory Meeting: Having a Good Curacy, and the Skill of Being Supervised

Church House, North Shields, NE29 6HS

A light buffet supper will be provided

Mon. 12th Sept. 2011, 2.30 – 3.30 pm - Introduction to the Resources Centre (optional)

Church House, North Shields, NE29 6HS

Thurs. 29th Sept. 2011, 6.45 - 9.30 pm - Pastoral Care Evening:

“An Evening With Dementia” – the critically-acclaimed play performed by its author, Trevor Smith, followed by reflection and discussion

School Hall, Durham High School for Girls, Farewell Hall,

South Road, Durham, DH1 3TB

Sat. 15th Oct. 2011, 9.45am - 3.00pm - Child and Vulnerable Adult

Protection Training, with Elsi Hampton and Jean Skinner,

Child Protection officers for Durham and Newcastle Dioceses

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

Buffet lunch will be provided

} this must

} be attended,

} please

Mon. 14th Nov. 2011, 6.45 - 9.15 pm - Reflecting on Funerals

St. Giles’ Church, Gilesgate, Durham, DH1 1 QQ

Thurs. 1st Dec. 2011, 6.45 - 9.15 pm - Conflict Awareness, with Peter Robinson, Archdeacon of Lindisfarne

Church House, North Shields, NE29 6HS

Thurs. 12th Jan. 2012, 10.00-1.30 pm – Financial Planning for Stipendiary Clergy,

With Bruce Rickards and Alan Lee of Ecclesiastical Insurance (with Year 5)

St. Giles’ Church Hall, Gilesgate, Durham, DH1 1 QQ

Fri. 20th (6.00 pm) - Sun. 22nd (2.00 pm) Jan. 2012 - Residential (Newcastle Years 4-6)
Prayer and Public Ministry
Shepherd's Dene Retreat House, Riding Mill

Sat. 4th Feb. 2012, 10.00 am - 3.00 pm - Praxis Liturgical Event: Healing, Dying and Death
St Mary's Heworth, Gateshead, NE10 0UT

Wed. 14th Mar. 2012, 9.45 am - 1.30 pm - Schools Work, with Brian Hedley,
Assistant Director of Education for Durham and Newcastle Dioceses
Church House, North Shields, NE29 6HS
Buffet lunch will be provided

Optional event for single curates:

Wed. 25th April 2012, 7.00 – (c.) 9.30pm - Called, collared and single – reflections on being single
in ministry, over supper
Brancepeth Rectory, Brancepeth, Durham, DH7 8EL
Supper provided

Optional residential retreat:

Fri. 11th (6.00 pm) - Sun. 12th (2.00 pm) May 2012 – IME 4-7 Residential Retreat
(Newcastle and Durham, Years 4-7)
Space, for prayer, being alone, being with others.

Entirely optional but (a) limited places; (b) if not enough bookings have been
received to make this viable by the end of 2011, the event will be cancelled to avoid
wasting resources.

*Hexham and Newcastle Diocesan Youth Village, Pemberton Rd., Consett, Allensford,
Co. Durham, DH8 9BA*

16th or 19th May: Embodying the Word: Preaching Day, with Rev David Day

There are two dates for this event; please choose one; you will be asked to confirm which you will be attending in due course, but please make sure one is entered in your diary now:

Either:

Wed. 16th May 2012, 9.45 am - 4.00 pm

Church House, North Shields, NE29 6HS

Buffet lunch will be provided

Or:

Sat. 19th May 2012, 9.15 am - 3.30 pm

St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

Buffet lunch will be provided

**Mon. 11th June 2012, 6.45 - 9.15 pm - Preparing to Preside, with Canon David Kennedy,
Precentor of Durham Cathedral (incumbents invited)**

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

Wed. 11th July 2012, 7.00 - 10.00 pm - IME 4-7 worship & party for all curates

Venue TBA

Buffet supper provided

4.5 Events for Year 5 Curates (ordained deacon 2010):

Unless otherwise stated:

Events in bold, all Year 5 curates are expected to attend.

Events in normal type, all Year 4 stipendiaries are expected; NSMs/OLMs are very welcome (unless stated otherwise), but please tell me if you are coming.

Thurs. 8th Sept. 2011, 6.45 - 9.15 pm - Mission in Context
Church House, North Shields, NE29 6HS

Thurs. 29th Sept. 2011, 6.45 - 9.30 pm - Pastoral Care Evening:
“An Evening With Dementia” – the critically-acclaimed play performed by its author, Trevor Smith, followed by reflection and discussion
School Hall, Durham High School for Girls, Farewell Hall, South Road, Durham, DH1 3TB

Thurs. 13th Oct. 2011, 6.45 - 9.15 pm - Mission and Worship
St. Giles’ Church, Gilesgate, Durham, DH1 1 QQ

For those who missed last year’s training day on this:

Sat. 15th Oct. 2011, 9.45am - 3.00pm - Child and Vulnerable Adult Protection Training, with Elsi Hampton and Jean Skinner, Child Protection officers for Durham and Newcastle dioceses
St. Ninian’s Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD
Buffet lunch will be provided

***} this must be
} attended,
} please, if you
} missed this last
} year***

Wed. 16th Nov. 2011, 6.45 - 9.15 pm - Reflecting on Funerals
[postponed from last year. With Year 6]
St. Ninian’s Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Thurs. 8th Dec. 2011, 6.45 – 9.15 pm - Worship, Music & Mission, with Anne Harrison
St. Ninian’s Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Recommended session for stipendiary clergy:

Thurs. 12th Jan. 2012, 10.00-1.30 pm – Financial Planning for Stipendiary Clergy,
with Bruce Rickards and Alan Lee of Ecclesiastical Insurance (with Year 4)
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

**Mon 16th Jan. 2012, 6.45 pm - 9.15pm - Mission Courses and Adult Learning Methods,
with Alastair MacNaughton, Education for Discipleship Officer,
Lindisfarne Training Partnership
*Church House, North Shields, NE29 6HS***

**Fri. 20th (6.00 pm) - Sun. 22nd (2.00 pm) Jan. 2012 - Residential (Newcastle Years 4-6)
Prayer and Public Ministry
*Shepherd's Dene Retreat House, Riding Mill***

**Sat. 4th Feb. 2012, 10.00 am - 3.00 pm - Praxis Liturgical Event: Healing, Dying and Death
*St Mary's Heworth, Gateshead, NE10 0UT***

Mon. 20th Feb. 2012, 10.30 am - 2.30 pm - Mission and the Poor, with Sue Richardson
(Church Relations Officer with Christian Aid)
Upper Hall, St Nicholas Church, Market Square, Durham
Buffet lunch will be provided

Wed. 7th March 2012, 9.45 am - 4.00 pm - Crafting a Sermon: Preaching Day,
with Rev David Day
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ
Buffet lunch will be provided

Optional event for single curates:

Wed. 25th April 2012, 7.00 – (c.) 9.30pm - Called, collared and single – reflections on being single
in ministry, over supper
Brancepeth Rectory, Brancepeth, Durham, DH7 8EL
Supper provided

Thurs. 3rd May 2012, 6.45 pm - 9.15pm - Parish Mission and Youth, with Rev Simon White
Church House, North Shields, NE29 6HS

Optional residential retreat:

Fri. 11th (6.00 pm) - Sun. 12th (2.00 pm) May 2012 – IME 4-7 Residential Retreat
(Newcastle and Durham, Years 4-7)
Space, for prayer, being alone, being with others.

Entirely optional but (a) limited places; (b) if not enough bookings have been received to make this viable by the end of 2011, the event will be cancelled to avoid wasting resources.

Hexham and Newcastle Diocesan Youth Village, Pemberton Rd., Consett, Allensford, Co. Durham, DH8 9BA

Wed. 23rd May 2012, 6.45 pm - 9.15pm - The Ministry of Deliverance, with Rev Raymond Dick
Church House, North Shields, NE29 6HS

Mon. 11th June. 2012, 10.00 am - 1.00 pm - Weddings and the Mission of the Church
Buffet lunch will be provided
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

Wed. 11th July 2012, 7.00 - 10.00 pm - IME 4-7 worship & party for all curates
Venue TBA
Buffet supper provided

4.6 Events for Year 6 Curates (ordained deacon 2009):

Unless otherwise stated:

Events in bold, all Year 6 curates are expected to attend.

Events in normal type, all Year 4 stipendiaries are expected; NSMs/OLMs are very welcome (unless stated otherwise), but please tell me if you are coming.

Tues. 6th Sept. 2011, 10.00 am - 1.00 pm - Baptism Policy and Practice, with Rev David Glover
Church House, North Shields, NE29 6HS
Buffet lunch will be provided

Thurs. 29th Sept. 2011, 6.45 - 9.30 pm - Pastoral Care Evening:
“An Evening With Dementia” – the critically-acclaimed play performed
by its author, Trevor Smith, followed by reflection and discussion
School Hall, Durham High School for Girls, Farewell Hall,
South Road, Durham, DH1 3TB

Mon. 10th Oct. 2011, 7.00 - 9.15 pm - Leadership: style, integrity and flexibility?
with Canon Stephen Cherry, Director of Ministry, Diocese of Durham
St. Giles’ Church, Gilesgate, Durham, DH1 1 QQ

For any who have not received Child Protection Training:

Sat. 15th Oct. 2011, 9.45am - 3.00pm - Child and Vulnerable } ***this session must***
Adult Protection Training, with Elsi Hampton and Jean Skinner, } ***be attended,***
Child Protection officers for Durham and Newcastle dioceses } ***please, if you***
St. Ninian’s Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD } ***not done so***
Buffet lunch will be provided. } ***previously***

Wed. 16th Nov. 2011, 6.45 - 9.15 pm - Reflecting on Funerals
[postponed two years’ running due to weather!! With Year 5]
St. Ninian’s Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD

Wed. 7th Dec. 2011, 9.45am - 4.00pm - Sermon Structures & Strategies Preaching Day,
with Rev David Day
St. Giles’ Church Hall, Gilesgate, Durham, DH1 1 QQ
Buffet lunch will be provided

Wed. 11th Jan. 2012, 10.30 am -1.30 pm - Funding and Grant-hunting,
with Rev. Jane Grieve
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

Optional session for stipendiary clergy, recommended for any who have not previously attended this:

Thurs. 12th Jan. 2012, 10.00-1.30 pm – Financial Planning for Stipendiary Clergy,
with Bruce Rickards and Alan Lee of Ecclesiastical Insurance (with Year 4)
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

**Fri. 20th (6.00 pm) - Sun. 22nd (2.00 pm) Jan. 2012 - Residential (Newcastle Years 4-6)
Prayer and Public Ministry
*Shepherd's Dene Retreat House, Riding Mill***

**Sat. 4th Feb. 2012, 10.00 am - 3.00 pm - Praxis Liturgical Event: Healing, Dying and Death
*St Mary's Heworth, Gateshead, NE10 0UT***

**Mon. 5th March 2012, 6.45 - 9.15 pm - Chaplaincy, Rev Kathy Francis, Freeman Hospital
Chaplaincy Team, and others
*The Chapel, Freeman Hospital, Freeman Road,
High Heaton, Newcastle-upon-Tyne, NE7 7DN***

Optional event for single curates:

Wed. 25th April 2012, 7.00 – (c.) 9.30pm - Called, collared and single – reflections on being single
in ministry, over supper
Brancepeth Rectory, Brancepeth, Durham, DH7 8EL
Supper provided

Mon. 30th April 2012, 10.00 am – 1.00 pm - Leadership and Leading Positive
Processes of Change
Church House, North Shields, NE29 6HS
Buffet lunch will be provided.

Optional residential retreat:

Fri. 11th (6.00 pm) - Sun. 12th (2.00 pm) May 2012 – IME 4-7 Residential Retreat
(Newcastle and Durham, Years 4-7)
Space, for prayer, being alone, being with others.

Entirely optional but (a) limited places; (b) if not enough bookings have been received to make this viable by the end of 2011, the event will be cancelled to avoid wasting resources.

Hexham and Newcastle Diocesan Youth Village, Pemberton Rd., Consett, Allensford, Co. Durham, DH8 9BA

Mon. 21st May 2012, 6.45 - 9.15 pm - Sharing Leadership: Shared Ministry and the Future of the Church, with Rev Judy Hirst, Parish Development Adviser, Diocese of Durham
St. Giles' Church, Gilesgate, Durham, DH1 1 QQ

Wed. 11th July 2012, 7.00 - 10.00 pm - IME 4-7 worship & party for all curates
Venue TBA
Buffet supper provided

4.7 Events for Year 7 (ordained deacon 2008):

It is expected that Year 7 Stipendiary Ministers will attend the full IME 7 course, which is designed to help prepare clergy for and support them in making the transition into taking on responsibility for parishes. Much of the content will also be relevant for NSMs/OLMs, who are warmly welcome, if able to attend; please tell me if you are coming. The programme is also open to any who have recently made the transition into a post of responsibility (e.g. those in Year 8/9).

The IME 7 Course:

A sandwich lunch is provided at all of the following (except the evening event on 29th Sept.):

Wed. 7th Sept. 2010, 10.30 am - 1.00 pm

**Session 1: Parish structures, charring a PCC, and the church representation rules
(Legal Issues 1)**

Church House, North Shields, NE29 6HS

Thurs. 29th Sept. 2011, 6.45 - 9.30 pm

Additional event; Pastoral Care Evening:

**“An Evening With Dementia” – the critically-acclaimed play, performed
by its author, Trevor Smith, followed by reflection and discussion**

*School Hall, Durham High School for Girls, Farewell Hall,
South Road, Durham, DH1 3TB*

Mon. 3rd Oct. 2011, 10.30 am - 1.00 pm

**Session 2: Marriage law (Legal Issues 2), with Philip Wills, Assistant Registrar,
Diocese of Durham**

BHP Law, Kepier House, Belmont Business Park, Durham, DH1 1TW

Wed. 16th Nov. 2011, 10.30 am - 2.00 pm

**Session 3: Churchyards, and employing staff (Legal Issues 3), with Philip Wills,
and Rev Mark Worthington**

BHP Law, Kepier House, Belmont Business Park, Durham, DH1 1TW

Thurs. 1st Dec. 2011, 10.30 am - 1.00 pm,

**Session 4: Buildings, working with the DAC, faculties, etc. (Legal Issues 4), with Bill Heslop,
Secretary to the Durham DAC**

Church House, North Shields, NE29 6HS

Wed. 25th Jan. 2012, 10.30 am - 1.00 pm

**Session 5: Supervising others and working with volunteers, and enabling others
to develop in ministry**

St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

Mon. 27th Feb. 2012, 10.30 am – 1.30 pm

**Session 6: Healthy churches and mission planning, with Richard Gascoyne,
Newcastle Diocese Funding Adviser
Church House, North Shields, NE29 6HS**

Thurs. 22nd March 2012, 10.30 am - 1.00 pm

**Session 7: Sustenance and support in ministry, and course review
St. Giles' Church, Gilesgate, Durham, DH1 1 QQ**

Other events:

Child Protection Training:

(If you have not previously participated in Child Protection Training, this should be attended, please:)

Sat. 15th Oct. 2011, 9.45am - 3.00pm - Child and Vulnerable Adult Protection Training
St. Ninian's Church Hall, Ivy Lane, Low Fell, Gateshead, NE9 6QD
Buffet lunch will be provided

Optional session for stipendiary clergy, recommended for any who have not previously attended this:

**Thurs. 12th Jan. 2012, 10.00-1.30 pm – Financial Planning for Stipendiary Clergy,
with Bruce Rickards and Alan Lee of Ecclesiastical Insurance (with Year 4)**
St. Giles' Church Hall, Gilesgate, Durham, DH1 1 QQ

Optional Event – Praxis Liturgical Day:

Sat. 4th Feb. 2012, 10.00 am - 3.00 pm - Praxis Liturgical Event: Healing, Dying and Death
St Mary's Heworth, Gateshead, NE10 0UT

Optional event for single curates:

Wed. 25th April 2012, 7.00 – (c.) 9.30pm - Called, collared and single – reflections on being single in ministry, over supper
Brancepeth Rectory, Brancepeth, Durham, Dh7 8EL
Supper provided

Optional residential retreat:

Fri. 11th (6.00 pm) - Sun. 12th (2.00 pm) May 2012 –

Space, for prayer, being alone, being with others.

Entirely optional but (a) limited places; (b) if not enough bookings have been received to make this viable by the end of 2011, the event will have to be cancelled to avoid wasting resources.

Hexham and Newcastle Diocesan Youth Village, Pemberton Rd., Consett, Allensford, Co. Durham, DH8 9BA

End of Year Worship and Party (attendance optional):

Wed. 11th July 2012, 7.00 - 10.00 pm - IME 4-7 worship & party for all curates

Venue TBA

Buffet supper provided

4.8 Meetings and Training for Training Incumbents

There are three areas here:

1. dates for **meetings for training incumbents** of curates in Years 4-6. Please put these dates in your diary now, and please do regard them as a commitment.
2. for incumbents of year 4, there is one **IME training event** when you are invited to attend along with your colleague – see below; please come if you can.
3. **training** offered to training incumbents for their specific role. If you have not yet been able to attend a Supervision Skills course, please make this a priority.

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

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

These meetings take place at Church House:

Year Four (those whose colleagues were ordained deacon in 2011)

Monday 30th January 2012, 12.30 – 2.00 pm

Focus: pre-priesting reports; how supervision is working

Year Five (those whose colleagues were ordained deacon in 2010)

Wednesday 14th September 2011, 12.30 – 2.00 pm

Focus: reflection on first year; revising the Learning Plan

Year Six (those whose colleagues were ordained deacon in 2009)

Thursday 17th November 2011, 12.30 – 2.00 pm

Focus: moving on; Assessment at the End of Curacy

4.8.2 Training events to attend with curates:

IME training events which Year 4 & 5 incumbents are invited to attend with your colleagues:

Year Four

**Mon. 11th June 2012, 6.45 - 9.15 pm - Preparing to Preside, with Canon David Kennedy,
Precentor of Durham Cathedral (incumbents invited)**

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

4.8.3 Training for Training Incumbents:

Training Incumbent Training:

It is a firm expectation that all training incumbents will participate in our *Training Incumbents Course* (residential), covering supervision and supervision skills, reporting, assessment, etc. and in our *Giving Feedback and Training a Colleague in Preaching* day.

The next Training Incumbent Training Course is taking place 19-20 March 2012, at Shepherd's Dene; dates for the *Giving Feedback and Training a Colleague in Preaching* day in 2012 are not yet fixed; details will be available from Rick Simpson.

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

4.9 Directions to the Venues

In addition to the information below, address details for church properties may be found on the respective diocesan web-sites (using “Find a church” functions, etc.):

www.durham.anglican.org/ and www.newcastle.anglican.org/

1. Church House (Newcastle Diocese), St. John’s Terrace, Percy Main, North Shields, NE29 6HS

Directions by car: Church House is about a mile from the north entrance to the Tyne Tunnel, easily accessed from the A19. Coming from the direction of the Tunnel / A 19, you need to find Howdon Road and be travelling east along it; St. John’s Terrace is a turning off to the left, shortly before reaching the large roundabout which includes the exit to the Royal Quays shopping area. (If coming from the coast and going west, double back at the next roundabout.) Having turned into St. John’s Terrace, take the first entrance on your right into Church House; there is ample parking. (I hesitate to offer more precise directions from the Tyne Tunnel, because the ongoing building of the second tunnel and then the refurbishment of the original tunnel will mean that the actual route will change over the year.)

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

2. St. Giles Church and Church Hall, Gilesgate, Durham, DH1 1QQ

Directions by car: get to the Gilesgate roundabout on the A690, from either the south-west (centre of Durham) or north-east (the A690 linking Durham to the A1, and turn due east on Gilesgate. St. Giles is signposted from the road: you need to go beyond the church, and turn right as directed into the one-way access road, then turn left to the church. Parking for a reasonable number of cars (but not a huge number – please lift-share wherever possible) is on the right. Some events are in the Church, some in the Hall on the other side of the car park – please note which from the events list.

Public Transport: St Giles is about 15 minutes’ walk from Durham Bus Station and the Railway Station.

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

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

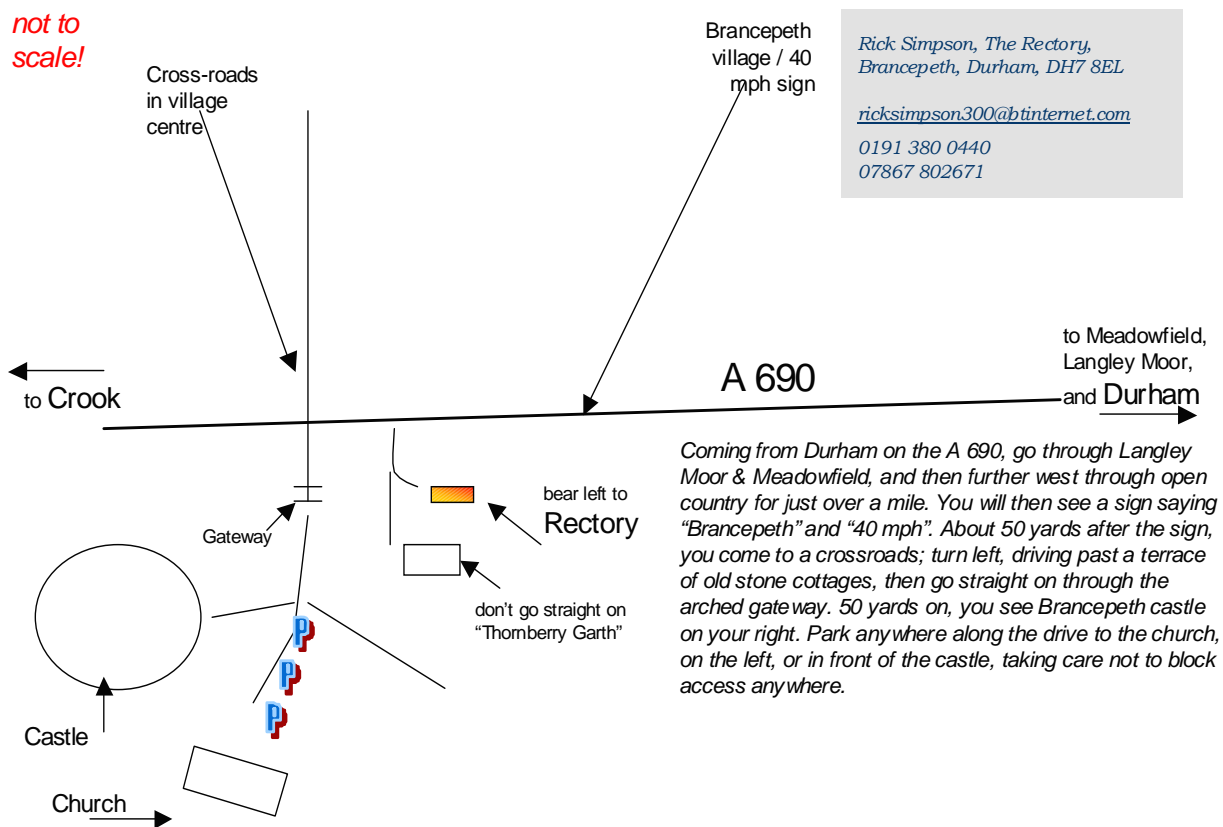
4. Carter House, Pelaw Leazes Lane, Durham, DH1 1TB

Carter House is the Durham site of the Resources Centre: to arrive by car you need to be heading west, down the hill, on Leazes Road, the main road into Durham from the A1 / A690

and Gilesgate. (If coming from the west side, go up to the Gilesgate roundabout and come back on yourself.) Take the slip road left and then the second left to Carter House. Exiting, turn left out of the gate and immediately bear right up a slip road back up to Leazes Road, where it is left turn only. If you come by car, you need to come in and borrow a parking permit, or you may get a large parking fine. The Resource Centre is about 10 minutes walk from the bus and train stations.

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

Directions by car / map: see below.



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

4.10 Travelling Expenses to IME 4-7 Events

With the recent growth of the IME 4-7 Programme and the fact that the Lindisfarne IME 4-7 programme covers curates of both dioceses, travelling expenses for some curates have increased. It is therefore agreed that curates will be able to claim IME 4-7 events travelling expenses. If parishes are able to pay your travelling expenses (or part of them) as a contribution towards training costs, it will be greatly appreciated – the diocesan budgets resourcing Lindisfarne are stretched at present; however, travel expenses are claim-able (reimbursement of public transport costs; mileage at 44p / mile).

Claims can be made by filling in the claim form found on the Lindisfarne web-site at:

[http://lindisfarnertp.org/ime-4-7-\(clergy\).aspx](http://lindisfarnertp.org/ime-4-7-(clergy).aspx)

Save a new copy of the form, fill the form in electronically, and send it as an attachment to Jenny Crawford at

jennycrawford@lindisfarnertp.org

and this will be processed for you.

For reasons of both economy and ecology, please do always consider public transport options, when viable, and whenever possible please try to plan ahead to share lifts with others; lift-sharing can save the dioceses literally thousands of pounds over the year.

SECTION 5:

The Written Reflection

At the end of each year, all curates write a reflection on their learning and development over the year. Please use this as a constructive task to review and monitor your own learning and development, and help in planning the next stage of your learning. It is essential that you use your Learning Plan as a point of reference, and demonstrate and discuss the learning that has taken place, and relate this to the Learning Outcomes for Ordained Ministry (pp. 60-65).

Please note that the Reflection is now a piece of work for ALL curates, replacing Portfolio for OLMs.

It is not necessary for the Reflection to be signed off by your Training Incumbent, but please share your ideas with your incumbent in supervision meetings, and it is good practice to share a draft of the Reflection with your incumbent before finalising it (just as s/he shares drafts of your Report with you).

The Reflection should be between 1,500 and 3,000 words long, though fulfilling the guidance below is more important than the relative length or brevity of the piece.

The Written Reflection should:

- take as its starting point your Annual Learning Plan, so that you reflect on what has happened, and what may not have happened, in line with your agreed and stated goals in training over the year;
- where possible, be cross-referenced with the Church of England Agreed Learning Outcomes for Ordained Ministry (pp. 60-65); this gives you an opportunity to demonstrate your development in terms of the skills, knowledge and experience that Initial Ministerial Education is meant to foster, and to present relevant evidence of this;
- offer a clear indication of (1) what in the Plan has been forwarded, with some reflection upon this learning; (2) what else – perhaps unanticipated – has been learned (where else has there been growth/development) over the year; (3) what has not been forwarded as planned, why that might be, and when this work will now happen;
- include reflection on what you have learned. So, as well as listing areas of learning, please reflect theologically: how has experience developed your understanding of ministry or the gospel? What further questions do you now have about ministerial practice? Do you have reflections on leadership, mission, etc.? Please also reflect personally: what have you learned about your own strengths, weaknesses, needs, gifts, need for growth, etc.?
- be completed, and copies sent to Rick Simpson and your incumbent, please, by 31st May.

Work on the Reflection should fit in well with and grow out of reviewing the year and then formulating a new Annual Learning Plan with your Training Incumbent for the coming year.

The Reflection is not assessed academically, but Rick Simpson endeavours to respond to each curate personally in writing.

The Reflection gives you an opportunity to demonstrate and give evidence of your learning. Most curates do find it helpful to summarise in writing their learning over they year in this way, and often find that new insights are gained in the process.

The Year 6 Reflection will now be a significant document in the Assessment of Curacy process. Further details on the format of the Year 6 Reflection will be sent in due course.

APPENDICES:

Appendix 1:

DIOCESE OF NEWCASTLE

WORKING AGREEMENT and TRAINING PLAN FORM [2011]

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

Incumbent:

Parish:

This form is in five parts:

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

This form needs to be discussed by the Curate and Training Incumbent and completed **EACH YEAR** of the curacy. It should then be signed by both parties. A copy should be sent, please, **by the end of September**, to the Formational Tutor for IME 4-7 This can either be a hard copy (send to Rev Rick Simpson, The Rectory, Brancepeth, Durham, DH7 8EL). or electronic (ricksimpson300@btinternet.com).

The form should be reviewed annually as part of the review of the curate's work (on the basis of which the Training Incumbent writes a report and the Curate a Written Reflection, as detailed in the Handbook). A new agreement should then be made, with new training priorities identified. Again, copies should be sent to Rick Simpson by the end of September.

In identifying priorities for training, careful use should be made of the agreed Learning Outcomes for Ordained Ministry (pp. 60-65 of this Handbook). The Outcomes offer a map of the development that IME needs to enable, and are the basis on which Assessment at the End of Curacy takes place at the end of Year 6. A sample Learning Plan is included in the Handbook (pp. 66-70), which may help in preparing your Learning Plan. Please also take careful note of the diocesan guidelines on Supervision (pp. 17-23) in formulating this agreement; Ministry division Guidelines (pp. 71-74), are also a helpful reference point.

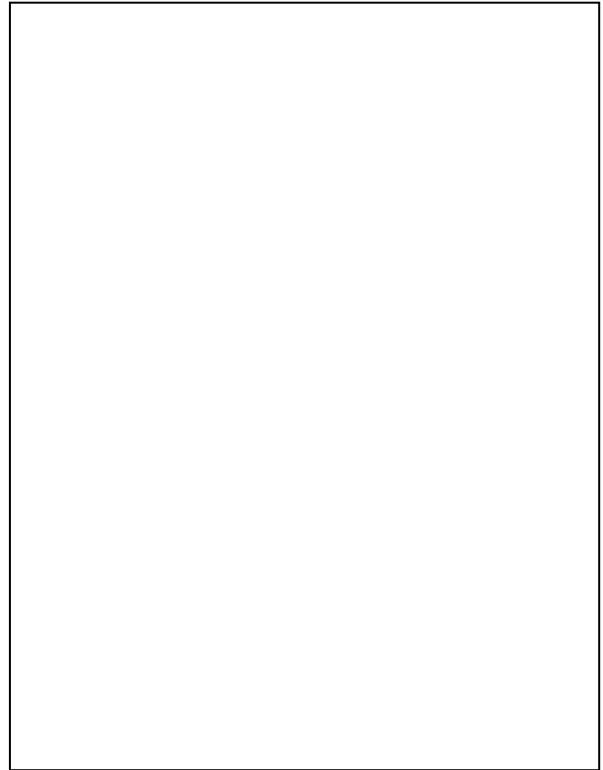
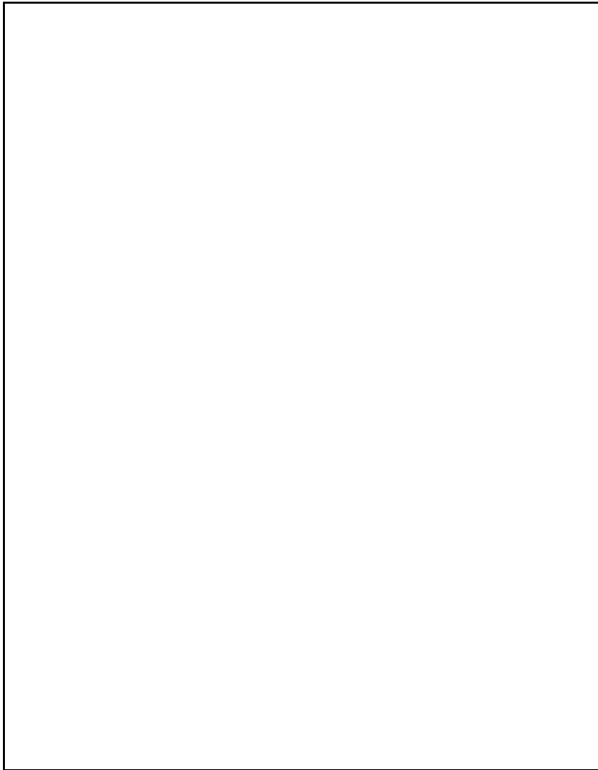
Electronic copies of this form will have been sent (and are always available from) Rick Simpson.

1 EXPECTATIONS

Curate

Incumbent

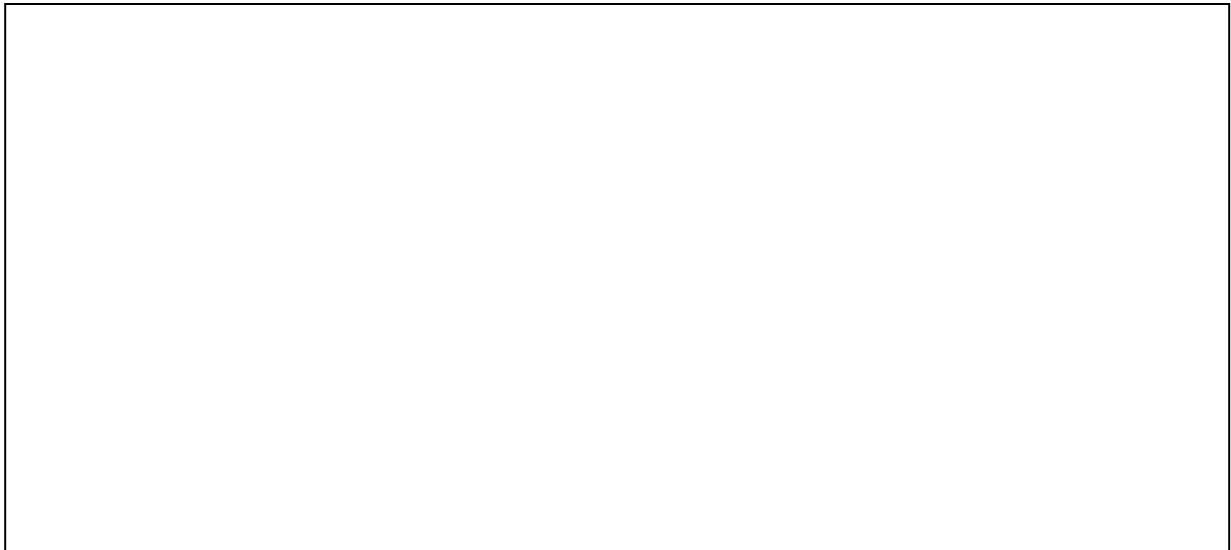
a) Please both say something about your hopes for this first experience of ordained ministry for the curate (please each write your own hopes):



b) What are your hopes for the working relationship between you as curate and incumbent (please discuss and agree this):



c) What hopes or plans do the incumbent and PCC have for the parish and patterns of ministry in it during the coming year, and how might this affect the curate's work and training (please discuss and agree this)?



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

- a continuing supporting role, or
- a future role of responsibility?

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

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

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

g) Either:

- (1) For married curates: what are the expectations and needs of the curate's spouse / family (where appropriate)? There can also be issues about the family's privacy and/or the possible difficulty of the curate having space to work well at home that need careful discussion.

Or:

- (2) For single curates: what needs will the curate have for time with friends, family and other supporters? How will this work with the restrictions of a single day off / what provisions need to be made to enable the curate to be in good touch with family, friends and support networks?

2. AREAS RELATING TO NSMs/OLMs

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

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

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

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

3 ANNUAL LEARNING PLAN, AND PARTICULARS OF WORK

3.1 Annual Learning Plan

3.1.1 Overall planning:

Bearing in mind both various areas of work (e.g. occasional offices, education and nurture, liturgical and homiletical skills, chaplaincy work, etc.) and various skills and aptitudes specified in the Agreed Learning Outcomes for Ordained Ministry (pp. 60-65), what overall shape do you envisage training taking over the first three years of the curacy? What do you anticipate the emphases to be in each year? (This may change, but starting with an overall plan is important in order to be clear about an annual plan. This question needs to be considered carefully in Year 4, and revised in Years 5 and 6):

Expected emphases in Year 4:

Expected emphases in Year 5:

Expected emphases in Year 6:

3.1.2 Annual Learning Plan:

- What *specific* training needs / objectives are to be identified this year? Please be as clear and detailed as you can here, and, where possible, cross-reference these objectives with the Agreed Learning Outcomes (pp. 60-65).
- In years 5, 6 and 7, careful review of the previous annual Learning Plan – what anticipated progress was, and what was not, made? – should inform this year’s plan.
- In section 5 of this form you are asked how much time is allocated for study / training events. How will this be used? (What will be studied? What areas of training will be explored?)

3.2 IME 4-7 Events

Please confirm that the IME 4-7 Events for your year group for 2011-2012 are in the curate's diary:

Are there any of these events that the curate anticipates difficulty in attending because of annual holiday or other unavoidable reasons that are known about at this stage? Please state which (if any) events below:

Which (if any) events did you miss any of the Year Group events last year?

Please try to attend the corresponding event with the year group below this year. Which events other than you own year group's will you plan to come to? – please list below:

4 PARTICULARS OF WORK

4.1) Attendance and participation:

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

Daily Offices:

Sunday services:

Other services:

How often will the curate be expected to preach (care should be taken that this is not too frequent, and certainly not weekly, in Year 4):

Occasional Offices:

Funerals:

Baptisms:

Weddings (Year 4 deacons should not officiate at weddings, except by special arrangement in particular circumstances):

Pastoral Work:

Visiting at home:

Hospitals:

Care Homes:

Other:

Education, Nurture and Outreach:

Children's Groups:

Schools:

Youth Work:

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

Adult Education:

Structures:

PCC:

Parish Committees:

Chapter/Deanery Synod:

Churches Together/Fraternal:

Community involvement:

Schools:

Community Groups:

Other:

4.2) Are there any areas where the curate will have **special responsibilities** this year (which should reflect areas in the Learning Plan):

5 SUPPORT AND SUPERVISION

a) What are your arrangements for:

Supervision meetings. These must be for curate and incumbent only, and be distinct from staff meetings; see the section in the Handbook on this (pp. 17-23). Please be specific about the regularity/frequency of meeting that you agree, where and when you will meet, how agendas will be set, and how a written record of supervision meetings will be made and agreed:

Staff meetings.

Will there be work-related meetings for incumbent and curate only? How often / what will the arrangements be?

Will there be meetings for wider staff? How often / what will the arrangements be?

b) When will you review the Working Agreement and Learning Plan? (Please set a date / timetable. It makes sense to do this as part of or in the light of the writing of the Training Incumbent's Report and the Curate's Written Reflection in may/June.)

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

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

6 WORKING CONDITIONS

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

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

b) Time off, study, etc.:

Study time and IME 4-7 events (for Stipendiaries, national guidelines recommend that an average of one day per week throughout the year, including IME 4-7 events, should be allowed for explicit study and specific training events). What time will be available for study, and how will this be used (flexibly, regular day/morning)?

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

Guidelines for stipendiary clergy suggest that an overall balance of two out of three working sessions over six days of the week should be aimed for. What is your understanding about the use of free time other than the day off for stipendiary curates, and how flexibly is this understood? Expectations vary here – it is important to discuss this.

Holidays: The annual holiday entitlement for stipendiaries is 36 days (to include a maximum of 4 Sundays). Details of annual leave are set out in the Diocesan Clergy Handbook, section 16, pages 17-19. Is it clear how holiday time will be arranged between curate and incumbent?

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

Signature of Curate date

Signature of Incumbent date

Copies of this agreement should be sent to the Formational Tutor for IME 4-7 by the end of September.

Working Agreement: & Learning Plan revised June 2011

Appendix 2:

Agreed Learning Outcomes for Ordained Ministry within the Church of England

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

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

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

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

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

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

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

Appendix 3:

Sample Learning Plan

What follows has been devised to try to demonstrate what a Learning Plan might look like. It is definitely on the detailed side – there is probably too much for a single year – but this is deliberate, in order to demonstrate some of the range of areas that might be addressed. The Plan includes:

- the setting of some priorities for each year in advance,
- detailed planning of learning for the coming Year (4), and
- explicit links between the work and learning to be done and the Learning Outcomes.

4.1 Annual Learning Plan

4.1.1 Overall planning:

Bearing in mind both various areas of work (e.g. occasional offices, education and nurture, liturgical and homiletical skills, chaplaincy work, etc.) and various skills and aptitudes specified in the Agreed Learning Outcomes for Ordained (Appendix 2) what overall shape do you envisage training taking over the first three years of the curacy? What do you anticipate the emphases to be in each year? (This may change, but starting with an overall plan is important in order to be clear about an annual plan. This question needs to be considered carefully in Year 4, and revised in Years 5 and 6):

Expected emphases in Year 4:

Adjusting to regular leading and preaching in church services and developing skills
Baptism ministry / services
Funeral ministry / services
Preparing for presiding at communion
Work on time-management
Review small / prayer groups in parishes; work on small-group leading / training
Some initial work on patterns of collaboration of leadership (mainly observation and reflection)
Initiate Ecocongregation group in parish
Disciplined reflection on all areas of ministry

Expected emphases in Year 5:

Parish mission strategy
Involvement in schools
Learning to preside and developing own style
Learning to preside in a range of settings

Developing skills in training small group leaders
A special focus to be chosen
Disciplined reflection on all areas of ministry

Expected emphases in Year 6:

Reflection on different styles of leadership
A placement to provide one significant experience of ministry not available in these parishes (possibly UPA or rural parish)
Chairing meetings
Supervising others
Parish administration
Disciplined reflection on all areas of ministry

3.1.2 Annual Learning Plan:

- What *specific* training needs / objectives are to be identified this year? Please be as clear and detailed as you can here, and, where possible, cross-reference these objectives with the Agreed Learning Outcomes (pp. 60-65).
- In years 5, 6 and 7, careful review of the previous annual Learning Plan – what anticipated progress was, and what was not, made? – should inform this year’s plan.
- In section 5 of this form you are asked how much time is allocated for study / training events. How will this be used? (What will be studied? What areas of training will be explored?)

IME Year 4

1. Vocation and Ministry within the Church of England

Aims: to gain greater experience of and develop my skills and confidence in a range of areas of ministry. (Areas 1.1, 1.2, 1.4, 1.6)

Elements:

Be involved in the full range of worship in the church, observing, leading, preaching, and working with teams on planning special services. (1.3; 5.2).

This to include learning to conduct funerals (with appropriate pastoral care) and baptisms (with appropriate preparation) well, with both sensitivity to family needs and with integrity in relation to the belief and liturgy of the church; to prepare for learning to preside at communion (1.3).

Share in involvement in local Churches Together work, and – particularly – seek to get to know at least some of the local church leaders (1.6).

Reflect on this alone and with my training incumbent in order to develop my understanding of the possible roles of the ordained minister within a developing collaborative setting (1.1, 1.2, 7.6).

(Note: areas specific to Learning Outcome 1.3 (administration) 1.5 ((other public settings of Christian ministry) to be a focus for Year 6 or 5 respectively)

2. Spirituality

Aims: to build on current experience of prayer to develop a stronger and more sustaining pattern of prayer (2.1, 2.2, 2.3).

Elements:

Attend Morning Prayer with incumbent and others daily Monday, Tuesday, Wednesday, Friday, and to continue and develop a disciplined pattern of personal daily morning and evening prayer; to attend all Sunday services at St Matthew and others as possible at St Mark. (2.2, 2.3).

Explore one form of prayer that I am unfamiliar with (Ignatian retreat or other – to be agreed; 2.2, 2.3).

Reflect, alone and with my incumbent, on times when I find ministry burdensome or if I feel resentful (2.1).

3. Personality and character

Aims: to develop self-awareness and become more disciplined in a pattern of regular recreative time away from work (3.1, 3.2, 3.3).

Elements:

Read one good book on time management to help develop my capacity, and therefore my ability to work under pressure (3.1).

Reflect openly with incumbent prior to draft pre-priesting report (January or February) on strengths and weaknesses (in particular, my ability to receive both praise and criticism), in the light of the first six months of the curacy (3.2).

Thursday day off to be sacred, or swapped for another clear day; ensure, as a single person, that I maintain good contact with friends outside the parish (3.3).

(Note: management and facilitation of change (3.1) likely to be a focus of Year 6.)

4. Relationships

Aims: to consciously develop good working relationships with ordained colleagues and lay people (4.1, 4.2).

Elements:

Be open, straightforward and transparent in my relationships, especially with my training incumbent, and willing to reflect on and discuss this and other key working relationships. (4.1; 5.1; 5.4)

Reflect on PCC and other meetings with incumbent in supervision, seeking a better understanding of myself and others, especially in situations of tension or disagreement, to learn better how to handle these situations lovingly and professionally (4.1; 4.2; 5.3).

(Note: will pursue some formal conflict training in year 6).

5. Leadership and collaboration

Aims: to grow in understanding of collaborative patterns of ministry and leadership (5.1, 5.2, 5.3, 5.4, 5.5)

Elements:

Make myself accountable through appropriate record-keeping of work and openness in supervision (5.1, 5.4).

Observe SMDT meetings; reflect on the ways teams work and leadership is exercised in the parish with the incumbent (5.2, 5.3).

Possibly lead Ecocongregation group and reflect on this (5.5; 7.4).

Further develop small-group leading skills (5.2).

6. Mission and Evangelism

Aims: to be involved in the mission opportunities provided by being an ordained team member in the parishes and develop communication skills (6.1, 6.2, 6.3, 6.4)

Elements:

Particularly develop the church's awareness of and participation in issues of justice and care for creation through initiating Ecocongregation work (6.1).

Participate in mission opportunities provided by Sunday worship, occasional offices of baptism and funerals, and schools work. Develop preaching skills for occasional offices,

observe and begin to share in school assemblies (new area for me – scary!). Participate in feedback and reflection on my communication in all these settings (6.2 & 6.4).

Lead review of small groups / prayer groups (6.3).

7. Faith and Quality of Mind

Aims: to maintain some disciplined study and integrate insights with the experience of ministry I am gaining (7.1, 7.2, 7.3, 7.4; 7.6)

Elements:

Programme a half-day of study for each week one month in advance, on themes relevant to agreed foci of work:

- ecotheology
- preaching at occasional offices and other mission opportunities
- pastoral care of bereaved
- small group leading, and training of small group leaders
- also, some focused study of book of Ephesians (to sustain some disciplined biblical study) (7.1, 7.2, 7.4, 7.6)

Use the IME Written Reflection (in May) as an opportunity to thoroughly review my learning and reflect on it (7.2, 7.7).

3.2 IME 4-7 Events

Please confirm that the IME 4-7 Events for your year group for 2010-2011 are in the curate's diary: Yes – in the diary

Are there any of these events that the curate anticipates difficulty in attending because of annual holiday or other unavoidable reasons that are known about at this stage? Please state which (if any) events below:

We're on holiday in October, so I will be away for:

Wed. 20th Oct. 2010, 6.45 - 9.15 pm - **Conflict Awareness, with Peter Robinson,**
Archdeacon of Lindisfarne
Newcastle Church House, North Shields, NE29 6HS

Appendix 4:

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

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

Mutual Expectations

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

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

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

Use of Time

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

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

Worship

A curate needs to share in corporate prayer and worship, not only with the congregation, but also with the incumbent and other colleagues. Times and occasions for this daily/weekly prayer time together need to be clearly stated.

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

Personal Growth and Development

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

Professional Development

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

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

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

Bearing in mind the time spent outside the parish on IME 4-7, there may however be other learning programmes/training events/conferences that the curate wishes to attend or that the incumbent considers necessary. Agreement on attendance at such events will need to

negotiated and not simply assumed. Other extra-parochial interests and commitments (other than those that coincide with time off) will need to be declared by the curate and agreed by the incumbent. Allocation of diocesan funds for training and for retreats can be applied for; applications should be made to Colin Gough, Advisor for Continued Learning for Ministry.

Staff Support (including Supervision)

There should be a weekly staff meeting for purposes of staff communication and planning. It is expected that curates will attend chapter meetings and fraternals.

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

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

Housing and Expenses

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

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

Tenure of Office

A curacy is expected to last for a period of four years. Team Vicar posts and incumbencies should only be offered after four years. It is possible to terminate the curacy before the period in question has come to an end, but such cases should be very exceptional. Under ecclesiastical law the curate may quit the curacy, but not until the end of three months after he or she has given notice to the incumbent and the bishop of his or her intention to leave (unless the bishop

gives written permission for the curate to leave sooner). The incumbent, with the bishop's permission, may require a curate to leave, but only after six months' notice. (If the bishop refuses permission, the incumbent may appeal to the archbishop of the province). The bishop may revoke the curate's licence with immediate effect for any cause which appears to the bishop to be good and sufficient, after having given the curate sufficient opportunity to show why the licence should not be revoked; however, the revocation is subject to the curate's right to appeal to the archbishop. The bishop will also normally have the right to revoke the licence subject to a reasonable period of notice, without any right of appeal, but this does not apply if the formal written licence is for a fixed period (e.g. four years) and does not expressly refer to a right of revocation.

[Note: all notes on tenure here are for guidance only, and curates and incumbents should refer to the Diocesan Clergy Handbook and their Statement of Particulars for precise information.]

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

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

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

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

Appendix 5:

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

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

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

Training Incumbent proforma:

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

Future expectations:

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

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

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

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

Appendix 6:

Summary of Expectations for Training Incumbents in Newcastle Diocese

What is involved in "training a curate"?

The answer to the question is obviously important to both a curate and a training incumbent, and indeed to the diocese as well. As a curacy begins, it is important that the expectations of all match! Taking on the commitment to train a new colleague in his/her title post involves a substantial commitment by the training incumbent, and clarity about what is really being asked in this role is vital. This document tries to set out what I understand is being expected of training incumbents in Newcastle Diocese. Some of this may seem very obvious; if so, please excuse that. However, avoiding misunderstandings here is essential if we are to ensure that the newly ordained in our diocese receive good training and thrive.

Training incumbents in Newcastle Diocese are asked:

1. to take part in appropriate **training**, including the regional 48-hour **supervision skills course** (even if undertaken before, this or some suitable and training in supervision should be participated in regularly: training in this area is a matter of ongoing learning). Other training opportunities will also be offered.

2. to attend **meetings for training incumbents** for training, support, communication and sharing good practice (1-2 a year; all dates published in advance); incumbents may occasionally be asked to attend some training events with the curates, but this would only happen once a year.
3. to formulate a **Working Agreement** with agreed expectations, patterns of work, supervision, and a **Learning Plan** with specific areas for development in the coming year; to review and revise this agreement and Learning Plan **annually**; and to send a copy of this to the Formational Tutor for IME 4-7 by the end of September each year;
4. to ensure that curates supply a written **reflection** on their development over the year at the end of June each year;
5. in shaping and reviewing this agreement and Learning Plan, to work consciously with the Church of England's agreed **Learning Outcomes for Ordained Ministry** (see pp. 60-65).
6. to meet regularly with the curate for **supervision**, understood as time when the agenda is not the work of the parish, rotas, etc., but reflection on the work of the curate, his/her learning, growth and development, and a chance mutually to raise any concerns or problemsetc. For a SM, this should be initially weekly or fortnightly, perhaps less in time; for an NSM, as possible but *regular*.
7. to ensure colleagues attend the **Diocesan IME 4-7 programme** as part of their ongoing training, and that adequate study time is agreed and used. (*STF* argues for 15% of a SM's time (= a day a week) for explicit study/training.) A practical issue here is that IME 4-7 events need to be given precedence over other possible commitments; all dates are given a year ahead in the handbook.
8. not to **move during the title post** (and certainly not for the first two years): in being approached about taking a curate, incumbents will have been asked if they have intentions of moving on during the time of a curate's title post. (Otherwise, the notion that we are selecting a particular trainer to do a specific training job that lasts a known length of time dissolves).
9. to **provide reports as requested by the Bishop**.
10. to **read the IME 4-7 Handbook**, and note relevant dates and policies.
11. to engage in a suitable **review of the curacy and of their work as a trainer** at the end of the curacy, which could indicate areas for the trainer's future training and development as well as the curate's.

Appendix 7:

Professional Conduct, and Handling Difficulties

Professional Conduct

This handbook is intended to give clear guidelines of what the Diocese of Newcastle understands to be good practice in the conduct of curacies. It is our firm belief that working within the framework of the diocesan policy outlined here will minimise the instances of problems within curacies, and provide robust structures for enabling colleagues to resolve any difficulties they do experience.

As well as the policy and practice outlines in this handbook, curates and incumbents are referred to the 2003 Ministry Division document “Guidelines for the Professional Conduct of the Clergy”. This report offers clear guidelines on appropriate conduct, and on the ways in which we treat one another within ministry.

The report can be purchased in hard copy from Church House Publishing, or is downloadable free of charge from the Church of England web-site. The following link should lead to it directly, or search on the site using the report name:

<http://www.cofe.anglican.org/lifeevents/ministry/workofmindiv/dracsc/guidelines.pdf>

Handling Difficulties

Obviously, we wish to anticipate possible areas of misunderstanding or conflict, and thereby to avoid them ever occurring, hence the attempt in this Handbook to be clear about expectations (which a detailed Working Agreement will help to achieve) and upon good practice in supervision and other elements of the training relationship.

Nevertheless, problems can arise between curates and incumbents. When this is the case, it must be emphasised that it is always far better to settle disagreements informally, wherever possible; formal procedures – with the disruption to relationships that reaching this stage brings – should be a last resort. The need to address issues at an early stage, and not to allow problems to grow, cannot be stressed too highly: the one thing not to do is to allow disagreement, uncertainty or a sense of grievance to continue indefinitely.

Sometimes it may be necessary to address difficulties more formally, or you may need some help to resolve problems. If so, the points set out below should be noted, and the outlined procedures should be followed, please:

- a) In the first place, any difficulties on the curate's part should be discussed with the training incumbent honestly. Likewise, any difficulties on the training incumbent's part should be discussed with the curate. There can be a temptation to avoid potentially awkward discussions, but matters of concern need to be addressed: try to do this gently, humbly, but clearly. If resolution cannot be found, however, you must to seek further advice:

- b) The Formational Tutor for IME 4-7 is available to curates and incumbents equally for advice. Please note that concerns discussed with the Formational Tutor for IME 4-7 are raised on the assumption that they will be addressed and therefore cannot realistically be raised totally “in confidence”; the Formational Tutor for IME of 4-7 will take into account the wishes of the person who raises the issue, but has to use his own judgement on how best to proceed. Sometimes it may be in order for the Formational Tutor for IME 4-7 to offer one or other party advice on how the working relationship might be improved, or to remind him/her of the practice recommended in this Handbook.
- c) If no resolution can be found through initial informal discussions, the Formational Tutor for IME 4-7 will need to discuss the matter with the Archdeacon of Lindisfarne, who holds the training brief in Newcastle Diocese, or with the Bishop, and arrangements will be made to enable discussion between both parties.

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

Please note that with the introduction of Clergy Terms and Conditions of Service from early 2011, guidelines for Grievance Procedures are now set out; these can be accessed at:
<http://www.commontenure.org/>

Appendix 8:

Diocese of Newcastle Curates and Training Incumbents, 2011-2012

Contact Details should be available in the online directory of the Diocesan Website.

Year	Name	SM / NSM / OLM	Parish	Incumbent (or interim supervisor)
<i>Year 7</i>	David Bowler	OLM	Cramlington, & Chaplain Northgate & St George's	Brian Allen
<i>(deaconed 2008)</i>	Pat Craighead	SM	St Peter Monkseaton	Jim Robertson
	Alex Faludy	SM	St Paul Tynemouth	Gavin Gilchrist
	Allison Fenton	SM	St Anne & Christ Church, Newc.	Allan Marks
	Susan Joyner	PNSM	Upper Coquetdale	
	Alan Maxwell	SM	All Saints Gosforth	Genny Tunbridge
	Fiona Sample	OLM	Whalton, et al.	Michael Bryce
<i>Year 6</i>	Rachel Cross	SM	Benwell	Catherine Pickford
	Frances Dower	OLM	Kirkwhelpington, etc.	Dagmar Winter
<i>(deaconed 2009)</i>	Tim Sanderson	SM	Holy Trinity, Jesmond	Mark Wroe
<i>Year 5</i>	Catherine Askew	NSM	Amble	Diane Westmoreland
	June Barras	OLM	Warkworth with Acklington	Janet Brearley
<i>(deaconed 2010)</i>	Benjamin Carter	SM	St Mary Monkseaton	Robin Greenwood
	Anthony Curtis	SM	Morpeth	Robert McLean
	Michelle Dalliston	SM	St Nicholas Gosforth	Philip Cunningham
	Ian Hennebry	NSM	Bedlington	Derry Twomey
	Daniel McCarthy	SM	St Bartholomew Longbenton	Martin Lee
	Philip Medley	SM	Walker	Kevin Hunt
	Rosey Stacy	OLM	Upper Coquetdale	Interim: Kevin Hunt; from Oct. 2011: Michael Boag
	John Swinhoe	NSM	Cowpen and Horton	Derek Carberry
<i>Year 4</i>	Dana Delap	SM	St James & St Basil, Fenham	Nicholas Darby
	Alun Ford	SM	St George & St Hilda, Jesmond	Nick Chamberlain
<i>(deaconed 2011)</i>	James Harvey	SM	Cramlington	Stephen Hewitt
	Ann McGivern	NSM	St Bartholomew, Longbenton	Martin Lee
	George Proud	OLM	Riding Mill	Alison White
	Pat Rennison	OLM	Shilbottle	Interim: Colin Gough