

Handbook for Curates and Training Incumbents

**IME Phase 2
in the Diocese of Bath and Wells**

Introduction from Mandy Priestley

Introduction

Initial Ministerial Education phase 2 (curacy) is a very special and unique time for both the curate and training incumbent. This handbook is designed to help guide you through a process whilst also enabling the curate to grow as a disciple and develop as a deacon and priest in the Church of England.

The IME2 is to help those beginning a new ordained ministry develop a 'Rule of life' / way of being as a deacon/priest that sustains their life and ministry while also guiding them through learning the practical aspects of ministry in the church.

Each person will come with different life and work experiences. During this time, you will be able to share previous learning, life and work experiences and learn new ones.

The vision of the Diocese of Bath and Wells is that 'in response to God's immense love for us, we seek to be God's people living and telling the story of Jesus'. We seek to place mission and evangelism at the heart of all we do, align our ministry resources towards mission and identify develop and use the gifts of everyone. Nationally the Church is implementing the Reform and Renewal programme and initiative such as 'Setting God's People Free'. We are committed to enabling and equipping our curates for ministry in God's dynamic world and in Bath and Wells Diocese we are pioneering fresh ways of encouraging and assessing formation for ministry in line with the developments of the National Church.

Initial Ministerial Education is normally divided into two parts: IME Phase 1 is pre-ordination and takes place in the context of a course or college and IME Phase 2 which is the post ordination phase and takes place in curacy.

The handbook sets out what you can expect from the various training relationships; gives you the framework for curacy; the expected outcomes; and how formation is assessed. We hope and pray that you will find this a helpful document as you embark on this exciting new phase of your journey.

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Section 1 - Roles in Training

1.1 The role of the IME Phase 2 Officer in the IME Phase 2 Programme

While the incumbent-curate relationship is the primary context of training, the diocesan IME Phase 2 Officer has oversight of the curates' development from ordination through to the end of curacy. They have a role in the curates training, assessment and pastoral care.

Training Days

The IME 2 Officer will arrange two or three training days per school term. Each year of the programme is distinct with opportunities for all years to come together too. The IME Phase 2 Officer will meet with each curate, normally during the Autumn term, to plan whether that particular curate will need to attend all or some of these, depending on type of curacy, their prior learning and skills. These days also give an opportunity to meet with the cohort and reminds us that we are part of an ongoing learning community.

Training incumbents also have the opportunity to meet together through the course of the curacy.

The IME programme also provides four facilitated Reflective Practice groups in the first year of curacy. These groups are organised in conjunction with a training day. Attendance at these sessions is mandatory for stipendiary curates and it is hoped that SSM curates can also participate. If this proves impossible it may be necessary to set up a further Reflective Practise group for SSM curates.

The IME Phase 2 Officer is here to support both curate and training incumbent, and if any difficulties arise, please contact her early on – it is always much easier to help sort a small problem than it is when it has been left to grow into a large problem.

Further study

All curates in Years 2 and 3 are also supplied with a link to the CMD programme which is on-line; for some there will be courses available in the diocese that have particular resonance for them and they may apply to attend one or two of these sessions in addition to the mandatory IME training days.

Applications should be made through Sophie Moore. sophie.moore@bathwells.anglican.org

The diocese has an 'Advanced Study Grants' fund, to which application may be made towards the cost of further study such as an MA: successful applicants generally receive up to a third of the course fees up to a maximum of £650. This is administered by the IME Phase 2 Officer. It is not usually considered appropriate to consider such demanding courses until after ordination to priesthood, and generally it is preferable to wait until after curacy. In any event, the IME Phase 2 Officer should be consulted and kept informed. The demands of doctoral research are such that it cannot usually be combined with undertaking a curacy unless the curacy is a part-time one.

1.2 The role of the Assistant IME Phase 2 Officer

The Assistant IME phase 2 officer supports the work of the IME phase 2 officer by accompanying, supporting and challenging a group of curates and training incumbents throughout their curacies. The role involves providing pastoral and ministerial support and challenge to curates and TI's through a pattern of meetings including a home visit, 1-1, 1-2 meetings.

They will support the IME Phase 2 officer in the preparation of the portfolio, reading and discussing theological reflections for formational purposes and ensuring reporting deadlines are met.

They contribute to the decision making processes concerning ministry within the diocese through attending monthly meetings with the AIME team and the IME phase 2 officer.

The time commitment equates to 1 session per week.

1.3 The role of the Training Incumbent

The placing of deacons in their first post is based upon their need for ministerial formation, and value to the parish in terms of an additional member of staff is very much a secondary consideration only. Training Incumbents have been chosen by the bishops and their senior staff because they are people who:

a) will be committed to giving dedicated time to a curate to assist the curate's ministerial formation, and to fulfilling all his/her parts in diocesan curacy processes;

b) will be committed to working in partnership with the IME Phase 2 Officer and other diocesan staff as necessary;

c) is committed to welcoming, growing and supporting collegiate ministry with ordained and licensed colleagues and with other lay members of the church; attends Chapter and Deanery Synod regularly;

d) is committed to their own continued personal development, and growth in love and holiness and learning; undertakes CMD themselves; and participates in Ministry Development Review;

e) is a person of prayer who can inspire others to pray;

f) is a good listener and enabler;

g) is able to act as guide, adviser and consultant rather than benevolent dictator or efficient delegator;

h) is possessed of a mature degree of self awareness and understanding of his/her own strengths and weaknesses in ministry;

i) has a secure but not rigid faith and spirituality that can be shared with a curate who will not necessarily have the same views or traditions;

j) is theologically astute enough to be able to help the curate in the process of integrating theological study with ministerial experience;

k) is prepared to take into consideration a curate's experience in terms of previous employment and responsibilities;

l) is able to share ministry with a curate, including sharing difficulties as well as successes;

m) is capable of allowing a curate to develop in ways different from him/herself;

n) has, or is willing to acquire an understanding of learning styles and cycles in adult learning, and of psychological make-up and personality;

o) is able effectively to mobilise resources for training the curate over a three year period and prepared to allow others to be involved in that training;

p) will develop a pattern of staff meetings, supervision meetings, prayer and worship which is mutually convenient for the incumbent and the curate;

q) is aware of the importance of the diocesan IME Phase 2 programme and will ensure that the curate gives it priority;

r) will be committed to staying in the parish for at least the diaconal year of the curate, and expects to be there for the greater part of the training period;

s) has good working relations with fellow clergy, lay leaders and officers in the parish, and those outside the church.

The role of the Training Incumbent is complex and demanding. It calls for gifts of sensitivity and generosity and the skill to identify and foster all the gifts and interests that their colleague brings. At the same time there is a need to encourage the curate not to specialise too early. Both incumbent and curate should be able to look beyond the needs of the immediate situation to the development of the curate's ministry throughout life.

It is within the parish context that the curate really learns the skills of ordained ministry and will develop their own style of ministry. The taking of services and the celebration of the occasional offices are obvious examples of this. Similarly, the learning of professional courtesies involved in visiting and working with others is developed. To help support this aspect of the curacy a **Key Skills and Competencies checklist** is provided as a resource. The Red, Amber, Green process helps identify prior experience and demonstrates a progression of learning throughout the curacy. In dual track curacy some of these skills and competencies will come through the alternative or additional context.

However, the curacy time is not simply about the acquisition of skills; rather, it is a time for the continued development of one's character as a minister of the Gospel, this is formation. The important process of Theological Reflection, begun in pre-ordination course or college, is continued and developed in the interactions between practice, prayer, conversation in **supervision**, and continued theological study. This is integral to formation in the ordained life and the Training Incumbent will be expected to enable regular sessions of supervision for their curate. For dual track this may also be alongside a context supervisor.

Agreement to become a Training Incumbent is, in fact, agreement to take on a significant training and assessment responsibility on behalf of the diocese and of the whole church. In particular they will have responsibility, with the curate, for formulating and working with the **Learning Agreement** and **Annual Development Plan**. They will also work with the curate to discern their growth and development in the Qualities for Ministry, completing the **Annual Report**.

1.4a ROLE OF THE SUPERVISOR in a dual track curacy

Where a curate is on a dual track the ministry outside the parish will provide a supervisor to support the curate and hold them appropriately accountable for their ministry and learning in the ministry context.

The supervisor will be responsible for overseeing the training of the curate through regular meetings and writing reports at the arranged times.

They will meet with the Training incumbent and curate at the outset, to agree the pattern of ministry and subsequently to review and adjust where necessary.

1.4b Relationship of the Training incumbent and the supervisor in a dual track curacy.

At the beginning of a dual track curacy it is important that the Training incumbent, Supervisor and curate discuss and agree a working agreement that includes in particular the expectations of time for each aspect of the curacy. The training incumbent and supervisor will both discuss the skills and competency table with the curate agreeing which context is best suited to provide training and experience. Both contexts will be taken into consideration jointly for the curacy while the Training incumbent is overall responsible for curates training.

1.5 The Role of the Parish in Training

The following **Guidelines for Parishes Receiving a Curate** should be considered by the PCC in advance of the arrival of a curate

Introduction

The two to three years following ordination are a crucial time in a person's life and ministry. The parishes to which curates are licensed share with the incumbent in the great privilege of helping someone in their formation and development through this significant period. These guidelines seek to ensure that a parish's expectations are in line with those of the bishops of the diocese, and the Church of England's Ministry Division, and indeed with the incumbent and curate themselves.

Expectations

A person's initial training is not completed at the time of ordination. Rather, the full period of initial training is now viewed as running from the time of entry into college or course until the completion of the curacy. At the end of the curacy all should be competent to continue in responsible priestly ministry. Many will progress to incumbency or equivalent responsibility posts, while others will continue to develop a priestly ministry in the work-place, with part-time parochial involvement. To that end, there is a clear expectation that personal growth, development and learning continue through the curacy time.

A parish and its PCC must therefore recognise that they are not being given a curate merely as an extra pair of hands to assist a busy incumbent. Rather they have been identified as a suitable training parish with a suitable training incumbent who will enable training and ministerial formation to continue. In fact, having a curate will, certainly initially, entail the incumbent making a significant extra time commitment to working with his/her curate in supervision meetings and other aspects of training.

Criteria for Identifying Training Parishes

Your parish will have been identified as a suitable parish for a curate because:

- It can offer a suitably wide range of ministerial opportunities;
- It is willing to support the curate, and seek to help in the curate in (a) the transition from being lay to being ordained; and (b) developing ministerial competence;
- It is willing to grant the curate, ungrudgingly, the time to take a full part in IME Phase 2;
- It is willing to pay the curate's working expenses.

Initial Ministerial Education (IME) Phase 2

The Diocese of Bath and Wells provides a diocese-wide programme of training. It includes six days each year, plus a short school placement and the possibility of a longer placement in a different context. In addition, the curate will be expected to attend two training days from the diocesan CMD programme. This is all intended to complement the main training which takes place within the benefice under the direction of the training incumbent.

Diocesan IME Phase 2 is a priority for curates. Parishes must aim to avoid facing a curate with a clash between IME and parish activities; and where such a clash occurs IME takes priority.

1.6 The role of the Curate in Training

In agreeing to ordain and license a curate in the parish, the Bishop expects that all curates – stipendiary or not – will be committed to:

- sharing in the mission of the gospel through the local parish church and deanery;
- prayerful discernment of their own and other people's gifts, strengths and weaknesses;
- growing in self-awareness as individuals and as Christian ministers;
- an openness to appreciate the contribution of and ability to work with Christians of other traditions and people of different views from their own;
- sharing responsibility for their own learning and development;
- receiving, offering and responding to feedback from colleagues and church members;
- Diocesan requirements for IME Phase 2;
- the policies and practice of leadership in the parish;
- working towards the desired aims and outcomes set out in this handbook.

Agreement to receive ordination and serve as a curate involves agreement to set out on a ministry based on continuous learning.

During the time of the curacy it is expected that you seek personal growth in a wide variety of areas, including:

- (a) experience and confidence in the variety of specific roles of the ordained minister, including liturgical, pastoral, teaching and evangelistic roles in relation to both adults and children;
- (b) competence in preaching through increasingly frequent and regular practice, with the assistance of others, including laity, in reflecting on the experience;
- (c) practical experience and reflection on mission and evangelism in the local area;
- (d) growing competence in the role of leader as well as community member, including the clear ability to work with others to seek the common good;
- (e) development of a spiritual discipline of private and shared prayer;
- (f) continued systematic reading of and reflection on the Scriptures; and continued study of spirituality and theology;
- (g) the ability to handle the frequently isolated role of the ordained minister and to seek out and develop appropriate support networks including cells and chapters;
- (h) meeting regularly (every 6-8 weeks) with a Spiritual Director. We are able to match you with a Spiritual Director if you do not have one locally. Please be in touch with Sue Cartmel in the early weeks of ministry if you need to establish a new relationship with a Spiritual Director. In each of your annual reports you will be required to record the number of occasions (with dates) on which you have met with your Spiritual Director in that year.

Section Two – The Framework for Curacy

2.1 The Core Components

1. Learning Agreement.

At the outset of the curacy under Common Tenure the curate will receive a Statement of Particulars. Additionally, curate and incumbent will agree a **Learning Agreement**. A template for this will be found on page 34. This complements the curate's Statement of Particulars and addresses issues such as:

- Working Arrangements, in terms of days off, holidays etc.;
- For curates in secular employment, the time available to the parish;
- How many Sunday services each week;
- Frequency of preaching;
- Meeting pattern with incumbent for prayer, business and supervision;
- Professional approach to ministry and conduct;
- Mutual Expectations;
- Confidentiality;
- Procedures of Assessment;
- Allocation of Time;
- Parochial Support, including payment of working expenses;
- Grievance Procedures.

The Learning Agreement will reflect the nature of the curate's ministry. The PCC (or its Standing Committee/Churchwardens) should be given copies of it.

2. Supervision Meetings

A regular **Supervision Meeting** between curate and incumbent is essential. The frequency and duration of meetings will need to be agreed between curate and incumbent but should aim to take place at least monthly for about 90 minutes. The initiative for making good use of that time lies principally with the curate, although the incumbent will sometimes wish to suggest particular approaches or topics too. Good preparation will make these meetings fruitful and useful.

3. Theological Reflections

Six Theological **Reflections** will be written during the course of the curacy, each one stemming from a supervision topic and focussed around one of the Qualities for Ministry. It is anticipated that these extended reflections (between 2,000 & 3,000 words) will give the curate the opportunity to think more deeply about each quality, incorporating their developing reading and learning. It may be possible for some of these reflections to be delivered as presentations rather than as essays. Creativity is encouraged in presenting these reflections.

4. Annual Development Plan

An **Annual Development Plan** is formed, related to the Qualities for Ministry in the Church of England for the stages of selection, ordination, and completion of curacy.

The purpose of the Annual Development Plan is to enable the incumbent and curate to map out a phased programme of experiences over the title post years. For example, experience of and training in the conduct of funerals may come in the first period, while familiarity with church management and budgeting may come later on. The Annual Development Plan allows objectives to be set for the coming year, and for these to be reviewed in an annual review which the curate and training incumbent will undertake. In preparing the Annual Development Plan the incumbent and curate will take note of the expectations of the Church of England as set out in the Qualities approved by the House of Bishops.

On pages 44-47 there is a framework which may be used to form and review the Annual Development Plan. A summary of the Annual Development Plan should reach the IME Phase 2 Officer by the end of August. Subsequently this will be accompanied by a summary of the progress review of the previous year's plan.

As well as the incumbent, skilled members of the congregation may be able to assist the curate's training through:

- Offering a 'lay-eye view' of public ministry such as evaluating preaching, leadership of worship, etc.
- Enabling the curate to understand areas of work in which lay members have special skills and involvement, for example the work of parish treasurer or children's and young peoples' leaders and, outside of the direct church environment, the aspects of ministry lived out in the world of secular work.
- Offering particular skills in, for example, adult learning and training and other practical fields.

5. IME Phase 2 programme

Participation in the **diocesan IME Phase 2 programme** is expected and required by the bishops of the diocese. Incumbents and curates should seek to avoid clashes with parish commitments, but when they are unavoidable the IME Phase 2 programme takes precedence over the parish commitment. For stipendiary and other full-time parish-focused curates the expectation is clear, namely full participation. Ordained self-supporting curates should attend any days offered at weekends and access any other days when work commitments allow. On those few occasions for which apologies for absence have to be given, they should be made both to the IME Phase 2 Officer and to Sue Cartmel, the IME Administration Officer, who needs to know numbers for each day.

There are six training days each year in the IME phase 2 programme and curates are expected to access two further training sessions from the Diocesan Continuing Ministerial Development programme.

Curates in their final year of curacy are expected to attend any IME training days that they may have missed and to access the learning opportunities offered by the Diocesan Continuing Ministerial Development Programme.

These days normally take place at Flourish House, Wells starting at 9.45am. Some will be arranged in other contexts.

6. Placements

Giving breadth and depth to developing understanding and appreciation of the Church of England and her ministry is a significant aspect of the curacy. As well as the on-going discussion and reflection between curates in the reflective practice groups, we build in 2 placements. The first is a short, week long school placement and then there is also a longer placement in a different ministerial context.

2.2 Qualities for Ordained Ministry: IME Phase 2

Ministry division has identified six qualities to be found in an ordained minister in the Church of England:

Call to Ministry
 Love for God
 Love for People
 Wisdom
 Fruitfulness
 Potential

Each of these qualities is demonstrated in terms of our relationship with Christ, The Church, the World and Self.

Whilst the qualities are the same for a Deacon/Distinctive Deacon there are some subtle differences in the way some of them are demonstrated by a deacon (2nd table below)

It is imperative that underpinning these qualities is the expectation of trustworthiness in all areas of life and ministry.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity

	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.” 1 Peter 2.9</p>				

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Distinctive Deacon	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	Faithful	Informed	Ambassador	Called
Love for God The curate...	Is reliant on God marked by an infectious, life-transforming, world-focused faith	is rooted in scripture, the worship of the church and the living traditions of faith	Wholeheartedly, generously and attractively engages with God's world	is prayerful and studies the Bible

	Disciple	Worshipper	Credible	Holiness
Love for people The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi-faceted contexts	has empathy and is aware how others receives them
	Hospitable	Serving	Compassionate Intercessor	Self-aware
Wisdom The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	Teachable	Bridge-builder	Courageous go-between	Integrated
Fruitfulness The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	Open	Teacher	Prophetic herald	Resilient
Potential The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	Adventurous in relating	Pioneer and risk-taker in serving	Watchful interpreter in mission	Adaptable in growing
<p>"The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ." Ephesians 4:11-12</p>				

2.3 Key Skills and Competencies Checklist

In general, there are three sets of learning to be undertaken: Knowledge, Skills, and Attitudes. Some of these are easier to test than others. This additional task checklist of skills is included to help you and your Training Incumbent to identify both prior skills from previous experience and any gaps in your experience and training so far. It is especially useful for those training for a post of responsibility.

We suggest that you and your TI use it when meeting for your annual review so that together you can identify which areas will be tackled during the coming year. Occasionally a particular context may not provide a specific experience and it may be necessary to look elsewhere to enable that skill to be learned. A good place to start is your deanery.

The Red, Amber, Green process helps identify prior experience and demonstrates a progression of learning throughout the curacy. In dual track curacy some of these skills and competencies will come through the alternative or additional context.

See page 39 for template.

2.4 Placements during Curacy

The primary context of development and learning during curacy is the parish to which a curate is licensed. For those on dual track curacy this is alongside another context. In order to give a broad sense of ministry within the Anglican Church the Bishop expects all curates to undertake two additional placements; a short school placement and a longer one in a different ministerial context.

Church School Placement

Bath and Wells diocese holds to the view expressed in the Chadwick Report that church schools are at the heart of our mission; therefore, all stipendiary curates will undertake a church school placement*. All self-supporting curates who wish to undertake such a placement may do so; however, it is not a requirement for them.

(*Where previous or current experience would appear to render a school placement superfluous, an alternative placement may be discussed with the IME Phase 2 Officer. This could take the form of a different educational context such as a university or exceptionally, a very different placement might be considered.)

The focus is specifically on church schools. Placements will be a **block week** spent in a school. We ask Head-teachers to give some supervision, and to write a short report at the end of the placement. If there is not a meeting of the Governing Body in the relevant week, a meeting should be attended subsequently.

The objectives of such a placement are for a curate

- to get under the skin of a school and understand the priorities and pressures
- to see what a good Church school looks and feels like and how the Christian foundation is expressed in the day to day life of the staff and students

- to begin to develop skills needed for devising and leading worship in schools
- to begin to develop an ecclesiology and missiology with schools as key components
- for individuals to see their own learning needs with regard to schools

It is likely that these placements will take place in February of Year 2. However, we are dependent on the arrangements made by the staff of the Education Department of the diocese, who in turn depend on the schools concerned to make clear what timing suits them.

Placement in a different ministerial context

Placements in different contexts are helpful:

- To give experience of ministry in a different sociological context (e.g. a curate in an urban curacy undertaking a rural placement, or vice-versa);
- To give experience of a parish of different ecclesiastical tradition (it is especially important that those who are likely to become stipendiary incumbents exercising oversight of ministry in several churches can work across a range of traditions);
- To compare ministry in a team ministry with ministry in a 'one church, one priest' context.

Additionally, there may sometimes be value in a placement in a chaplaincy or sector ministry if a curate is considering such a ministry in the future.

Arrangements for Placements

Each placement needs to be tailored to the needs of the individual. However, it will rarely be useful for a parish placement to be for less than six weeks, and it will be rare for a parish placement to go beyond eight weeks. The summer of Year 2 is a suitable point in the curacy. A placement in a chaplaincy can be of similar length or can be undertaken on the basis of a day or half-day a week over an extended period.

At an early stage the curate should write a paper (which need not be long – one side of A4 will generally suffice) setting out

- What development and learning they hope will take place in their placement;
- What processes of conversation and supervision they are hoping for within the placement;
- How they will evaluate and show the development and learning that takes place (often this may be through the commitment to write-up the placement as it comes to an end).

This paper should be discussed with the IME Phase 2 Officer and Training Incumbent usually in the May of Year 2.

Expenses

(1) It is hoped that, in most cases, the placement parish will pay any working expenses relating to ministry during the placement e.g. mileage within the placement, stationery, etc.

(2) It is hoped that the home parish will continue to pay fixed expenses costs such as telephone and internet rental, as part of their commitment to the curate.

It will always be important, in setting up the placement, that all parties agree who is paying for what, and that there is clarity in this respect.

2.4 IME Timetable

2020/21	1 st Year	2 nd Year	3 rd Year
2020			
Tuesday 7 July 10am-3pm	Introduction & information <i>Zoom</i>		
Thursday 3 September 10am-11.30am			Next steps Archdeacon Simon Hill <i>Zoom</i>
Tuesday 8 Sept 10am-4pm	Working Effectively together — with TI's Jane Chamberlain <i>Zoom</i> Supervision and Theological Reflection Rob James <i>Zoom</i>		
Thursday 10 September 7-9pm		Breaking the Bread Toby Osmond <i>Zoom</i>	
Wednesday 7 Oct 1-5pm & Thursday 8 Oct 9.30-1	Death Dying & Funerals Andrew Thomas <i>Zoom</i>		
Thursday 15 Oct 10am-4pm		Handling Conflict Mike Haslam <i>Zoom</i>	
Tuesday 20 Oct 10am-4pm			Leadership Styles Jane Chamberlain <i>Zoom</i>
October - November	Year 1 Home Visits AIME2		
2, 3 & 10 November	Voice Workshops at St Thomas's Church, Wells		
Tuesday 10 November 10am-4pm		Rural Day Rob Waldron	
Thursday 12 November 10am-4pm			Spiritual resilience Bishop Peter <i>Zoom</i>
November 17,18,19	Archdeaconry Retreat Days – all years (Further information from the Palace)		
Saturday 28 November 11am-3pm	Christmas Social <i>At Flourish House</i>		

2021			
Tuesday 12 January Flourish House 10am-4pm	Good spiritual habits to sustain you TBC <i>Exmoor</i>		
Tuesday 19 January Flourish House 10am-4pm		Chaplaincy & Pioneering Mike Haslam & Tina Hodgett <i>Somerset</i>	Parish accounts, giving and stewardship Matthew Pinnock <i>Quantock</i>
Tuesday 2 February 10am-4pm		Deliverance Ministry Fr Julian Laurence <i>Somerset</i>	
Sunday 14 February 10am-4pm	Discipleship Julia Hill <i>Somerset</i>		Discipleship Julia Hill <i>Somerset</i>
Tuesday 2 March 10am-4pm	Weddings, Legal and practical Roland Callaby + the Priestley's <i>Exmoor</i>		
Tuesday 9 March 10am-4pm		Youth & children's work / schoolwork – Go Teams Tony Cook <i>Quantock</i>	
Tuesday 30 March	OILS SERVICE – all years		
Thursday 29 April 10am-4pm	Baptism TBC <i>Quantock</i>	Time to create TBC <i>Somerset & Exmoor</i>	
Tuesday 5 May 12noon-3pm			Reflection and review with lunch <i>Exmoor</i>
Tuesday 11 May 12 noon-6pm	Wells Cathedral		
Sunday 16 May 10am-4pm		Mental health & support systems Sally Walters <i>Somerset</i>	
Thursday 27 May Evening 7-9.30pm	Breaking the Bread Toby Osmond <i>Somerset</i>		
Tuesday 15 June	Diocesan Clergy Day for all years (Further information from the Palace)		
23-26 June	Ordination Retreat		
Tuesday 6 July 1-3pm	BBQ at Flourish House <i>Exmoor</i>		

Section Three – Practicalities

3.1 Routines and processes

The Incumbent has a responsibility to set the framework within which a curate will work. Here are some suggestions for the induction process in the first month in the parish. Early on there should be an introductory meeting with the Incumbent setting out parish policy and the range of work expected.

Learning Agreement

A Learning Agreement should be drawn up during August with draft copies sent to the IME Phase 2 Officer by the end of the month for approval. Once this has been agreed four signed hard copies should be sent to the IME Phase 2 Officer who will also sign it as will the Bishop of Taunton. Copies will then be returned to the curate and training incumbent, one for the curate, one for the Training Incumbent and one for the PCC. The Learning Agreement should be revised after 6 months and then at least annually. Any amendments should be agreed before further signed amended copies should be sent to the IME Phase 2 Officer so that the files are always up to date. See page 34 for template.

Documents File

It is useful if documents relating to the parish's Mission Action Plan and other policies and information (baptism, wedding, child protection, budget plan etc.) are given to the curate. There should be time given to study them and for questions to be asked about them.

Timetable

The weekly timetable should be agreed. Issues such as days off, staff meetings, times of offices and services, and other fixed points should have particular attention paid to them.

Liturgical training

As a newly ordained deacon, the new curate will need to be introduced to the liturgical functions they will be expected to perform. This will include roles at the Holy Communion and other Sunday services.

Daily Prayer

A rhythm of daily prayer is fundamental to the life of a parish and every Christian minister. Incumbent and curate should be committed to this, for example, in the case of those with a wholly parish focus, saying Morning and Evening Prayer together most days of the week.

Supervision

Time should be made at least once a month for Incumbent and curate to meet formally (other than at a staff meeting) to engage in theological and personal reflection. It is anticipated that this will be a substantial amount of time, at least an hour and a half should be put aside in the diary. This meeting should be used to review the development of the curate's ministry, and to discuss particular issues as they arise. This time of supervision or reflective practice is integral to formation and learning. It is not to be confused with time needed for routine matters of organisation or for practical training.

A Supervision Consultant will observe two supervision sessions during the first year. They will offer feedback to the curate and Training Incumbent in order to ensure that supervision is as fruitful as

possible. The feedback remains confidential to the Training Incumbent and curate unless otherwise agreed.

Church and Community

Meetings should be arranged with the churchwardens and any other staff members. Visits to key members of the congregation and leaders in the wider community should also be agreed.

Church Buildings

A set of church keys should be provided for the new curate on arrival. (Many incumbents know the difficulty of finding their way around a new bunch of keys to church buildings, so it may be necessary to give some time to this!) A tour round the church buildings is also very important. This will include cupboards, the safe and other well-kept secrets!

Benefice

An initial tour of the benefice – with the incumbent – is strongly recommended. The aim is to familiarise the new curate with its geography, visiting residential, commercial, industrial and retail areas. Such a tour will offer the opportunity to raise and discuss important issues relating to the benefice and the individual parishes within it. Visits to any institutions in the benefice should also be arranged. (This may be particularly useful in the case of schools before the summer break)

Administration and Professional Conduct

There needs to be understanding of how the parish registers are kept and how other parish information is recorded. Time needs to be set aside to discuss how personal records are best kept – of people, catechetical material, liturgical material, personal reading, and prayer requests.

Correspondence on behalf of the parish should be dealt with as soon as possible – letters answered promptly, bills paid immediately.

There should be agreement between the Incumbent and the Curate about standards of punctuality, availability, visibility (dress), loyalty and confidentiality.

There are nationally agreed standards of expectations for clergy and their behaviour which is outlined in the booklet Guidelines for the Professional Conduct of the Clergy. The booklet is one which incumbents and curates may, at various times, find issues to discuss together. (The text in pdf form may be accessed via www.churchofengland.org).

Expenses

It is expected that working expenses of curates will be reimbursed in full. It should be stated how and on what basis expenses will be paid including:

- Travelling and transport costs, including half the costs of travelling to IME training days
- Telephone
- Postage, stationery and other office expenses
- Hospitality
- Books/journals

Administrative support

Where there is a parish office, staffed by a secretary or administrator, it is important for the curate to know what his/her relationship to this person should be. For example, if the secretary does administration or typing for the incumbent is it legitimate for the curate to expect this service as well? And when work peaks, who has priority of access? It is often in these detailed and mundane

areas of life that pressures can surface if clear communication is not established and properly maintained.

The Annual Development Plan

Time needs to be arranged to complete fully the Annual Development Plan, of which a copy should be sent to the IME Phase 2 Officer by the end of August. This Development Plan will be reviewed at least annually. See page 46 for template.

Support structures

The Bishop expects all clergy to establish their own support structure to nurture their spiritual and professional lives. At a minimum this will include having a **Spiritual Director** with whom they can talk in confidence about their ministry and their prayer. It is expected that a newly ordained curate will meet with someone to discuss his or her spiritual life from the outset. The curate will be required to record the number of times they have seen their Spiritual Director (with dates) each year on their report form.

Within curacy the principal mechanism of support is working with the training incumbent and IME Phase 2 Officer. If it is felt that some additional coaching or other support might be valuable, this should be discussed with the IME Phase 2 Officer. Generally, however, modes of support such as coaching, work consultancy and mentoring are for clergy beyond curacy.

It is envisaged that the visits by the Supervision Consultant will offer wisdom, insight and support to the curate-training incumbent relationship.

Time given to one's support in ministry should be seen as part of the study day within the working week, and not be seen as time off.

IME Phase 2 Travel Expenses

The cost of travel to an **IME day** is split between the diocese and your training parish. You should complete the claim form for half the mileage from the diocese when you attend an IME Day. The dates for the Archdeaconry Days and Diocesan Clergy Days are listed on the timetable for information, all travel costs incurred for these two events are payable by the parish.

If you are entitled to claim for **Parish Boundary** Payment:

You may claim for one return trip only per day, from your home to the parish boundary. These should be listed by day with the reason for the trip (please do use a separate sheet if this helps; we will need a copy of this).

Please submit your diocesan travel on the appropriate form either quarterly or half-yearly.

Both forms can be found on the Diocesan website and on page 72/74.

<http://www.bathandwells.org.uk/ministry-for-mission/training/curate-training/>

Concerns

It is inevitable that concerns will arise over a host of issues, large or small. Incumbent and curate should agree that there must be an openness to share and raise such concerns as soon as they arise, rather than leaving them to grow into major problems. Additionally, the IME Phase 2 Officer may be consulted by either curate or incumbent at any time.

Section Four - The Supervision Process

The Church of England has some guidance on supervision as an aspect of Good Practice in the Appointment and Training of Training Incumbents.

Good practice in supervision includes the regular frequency of meeting, the priority of supervision meetings, agreed agenda of meetings, keeping records and reviewing how supervision is working. The skills involved in good supervision include listening, giving feedback, enabling reflection, giving space for curates to explore their feelings about and responses to challenging incidents in ministry. The qualities that enable good supervision include good self-organisation, self-awareness, being unthreatened by a colleague's abilities and genuine concern for a colleague's well-being.

4.1 The Supervision Cycle

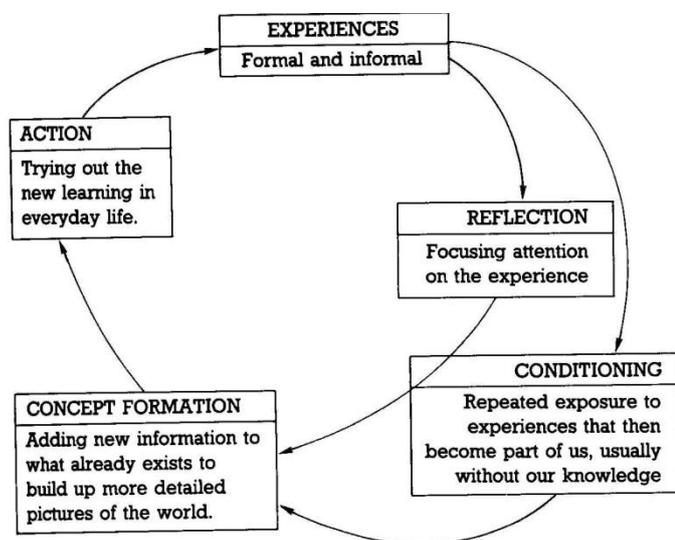
Beginning a new ministry as an ordained person is full of challenge and possibility. With the pre-ordination element of training completed, there is always the danger that in the immediacy of 'doing', opportunities for sustained reflection can be missed. Our hope, and expectation, is that all curates will continue to develop skills in reflective practice which began to be developed during IME Phase 2.

Supervision and Reflective Practice: Aims

- To develop skills in reflective practice in the context of ministry
- To enable reflective learning (for both curate and training incumbent)
- To integrate pre-ordination learning and experience and the new ministry
- To integrate material from post-ordination training days (IME Phase 2) and other training opportunities or academic study, where relevant

Reflections on ministerial experience and practice

Regular meetings with the training incumbent provide the key mentoring support for such reflection to happen naturally and also assist the developing working relationship between incumbent and curate. The action/reflection learning cycle below may be helpful:



Diocesan requirements

It is expected that:

- Curate and training incumbent will make a commitment to regular, supervision meetings using written reflections as the basis of the conversation. It is expected that these will be at least monthly for full-time curates, and quarterly for those working part time.
- These meetings may use entries from the learning journal (no more than 750 words) as the focus submitted to the training incumbent in advance and using the template questions on page 46.
- A **record of supervision** dates, plus brief notes of the meeting, including comments from both the curate and the training incumbent will be kept using the form on page 49
- The supervision record will be submitted by the curate in his/her portfolio folder at the end of the year;

Using a learning journal

The learning journal is the basic tool which will help to structure deepening reflection on ministerial experience. For some curates journaling will be second nature, for others it will be a new experience.

Some will want to make regular short written journal entries as key events happen, choosing to develop material for supervision, others will use it more sparingly, as required.

Some may wish to be more artistic in reflection while others may wish to create an audio blog. The key is that it is an aid to reflect on issues of ministry and life as an ordained minister in the Church of England. It is suggested that the curate sets time aside every week to work on the journal.

Please be clear, the journal is not the same as a private diary, rather it is a way of integrating the curate's experience of ministry into the rest of work, study, prayer and life in general. It is a means to instil reflective, self-critical habits which enable ongoing, and indeed lifelong, learning which will enrich ministry.

The learning journal entries may cover a whole range of issues, themes and questions which are germane to beginning a public ministry. The curate should be looking to make connections between what is being written about in the journal and past experience or learning, and to note how reading and thinking have had some bearing on the situations being described.

In order to sustain life-giving and creative ministry, the practice of thinking theologically should be as unselfconscious a part of life as breathing. Whilst at times this exercise might feel artificial, our experience has been that bearing with it, taking time over it and allowing God's Spirit to be at work in it may offer unexpected treasure.

One of the keys to effective journaling is to move from generalized to specific description, whilst guarding against becoming too clinical about the experience that is being explored. However, in an action/reflection praxis there is always the need to stand back a little from the situation under review in order to look at the hard facts, whilst at the same time keeping well rooted in the experience of it. In this way it will be easier to judge both its critical and felt nature.

To this end both the journal and the discussion with the training incumbent will need to move constantly back and forth between the feelings raised by participation in the issue, the more clinical reporting of it and the theological issues that might be contained, implicitly or explicitly.

Confidentiality

The journal is a working document primarily for the curate and training incumbent and discretion should be used in recording any sensitive material. There may be times when information is shared during a meeting which must remain confidential to both parties and should therefore not be recorded. The journal should not under any circumstances be discussed with anyone else in the benefice.

In the **first year**, please use the questions below as the frame for each journal entry.

Questions 1-3 should be considered on each occasion, questions 4-6 from time to time.

In **Years 2 and 3** you may continue to use the questions or concentrate on one issue or incident for your reflection, but should continue to **always** reflect on God's presence in it all.

- 1 What have you found most affirming about your ministry recently?**
- 2 What has been most challenging?**
- 3 What experience or event has extended your sense of God's presence in the world?
(You may want to reflect on this in the light of previous assumptions or expectations.)**
- 4 Comment on what development you see in your skills for ministry, and how you used them.
Is there any link to questions 1 & 2?**
- 5 What are you discovering about your own style of collaborative ministry when working with other ministers and laity?**
- 6 Reflect on the development of your devotional life both personal and public.**

In addition to the ongoing reflection of general practice the journal will need to focus on the Qualities, which may include areas such as:

- the preparation for, & conduct of, a funeral both pastorally and theologically
- an experience of visiting in a situation of crisis
- a situation of conflict
- leading a group

- the practice of prayer and what sustains that practice
- an experience of mission or evangelism
- a situation of 'failure'
- a placement in another ministerial context
- a significant event in the life of the benefice

4.2 The Supervision Meeting

NB It is the responsibility of the training incumbent to set up the agreed number of supervision meetings each year with the curate.

The practice of keeping a working journal has become standard practice in many adult training schedules. The purpose is to focus attention on the content and impact of training as an adult. The journal forms the basis of the supervision time: the agenda is therefore the choice of the curate. The role of the training incumbent is not to be prescriptive or anecdotal but to provide a framework for reflection mainly by asking open-ended questions that will encourage further exploration.

Separate notes should be made by both curate and training incumbent at the end of each meeting, briefly recording any significant data, observations, questions or action that have been agreed. It can be useful for the curate to insert additional notes to the journal entry about matters discussed in the supervision sessions at a later date. Such annotations should be dated, as a record of developing reflections and insights. A template for recording meetings can be found in on page 48.

Section Five – Assessment of Curacy

5.1 Assessment during curacy

Throughout their curacy the curate needs to maintain and add to their **Portfolio**. The Portfolio will need to be submitted to the Assistant IME Phase 2 Officer on the dates specified in the curacy timetable so that progress may be assessed.

A successfully completed end of curacy portfolio should include the following data and evidence, as a minimum:

- Personal details
- Bishops' Advisory Panel (BAP) Report (if available)
- Reports from IME Phase 1
- Signed Copy of Statement of Particulars
- Signed Learning Agreement
- The Annual Development Plan agreed by curate and TI
- The curate's record of and reflections on Supervision meetings
- Six Reflections relating to the Qualities for ministry
- Updated copies of the Key Skills and Competencies Checklist
- Reflections and feedback from any placements undertaken
- Record of attendance at diocesan IME Phase 2 training events
- Training Incumbents and curates Annual Formation Reports for each year
- Lay leaders and church wardens' reports (when asked for)
- Any other material which the curate considers relevant and helpful.

The goal of assessment is to assist ministerial development and formation. It allows the identification and confirmation of particular gifts and strengths and ensures competence in each area of ministry. It should be stressed that, when terms such as 'supervision' and 'assessment' are used, they are employed in a functional way, to describe this particular working relationship of curate-vicar, and they should not be understood in a hierarchical sense. Many curates bring significant life experience and lay-ministry experience, and good incumbents will expect to learn a great deal from their curate, as well as assisting their curate in their journey.

Of course, there is much more to mission and ministry than technical competence in the exercise of ministerial tasks, and the Qualities for ministry point us towards:

- (a) Formation of Character: we look for grace, love, and spiritual depth;
- (b) The ability to reflect – reflective practice – and self-awareness;
- (c) The ability to relate well to and work well with other people, both when 'alongside' i.e. being a team player, and when 'in charge' i.e. team leader: collaborative working is not one heading among others, it has to be a whole way of being and working;
- (d) Competent exercise of ministerial skills;

Key to the assessment are the Reflections linked to the Qualities for ministry, each about 2-3,000 words long. These should be based on an issue or situation that has formed one of the supervision sessions. They will identify one of the Qualities to focus on so that over the course of the curacy each one will have been covered. Each reflection should show evidence of reading and research around the topic as well as the curates own theological reflections based on their experience to date. Presentations as an alternative to purely written work are also an option for some.

It will be vital that there is total openness and transparency in all parochial and diocesan processes and relationships from the outset. Curates and incumbents should both read all the relevant

sections of this Handbook carefully and clarify together that they understand and agree the processes to be followed. Certainly, no curate should ever read anything in a report written by an incumbent (especially anything which might be perceived as negative) which had not already been shared with them verbally in a supervision meeting.

The Curate is responsible for compiling evidence of his/her learning, personal growth, and ministerial development and formation in the Portfolio. The portfolio will be a record that the curate is demonstrating engagement with ministry and learning. The Portfolio will need to be available to the IME Phase 2 Officer at the times specified.

The Curate and Training Incumbent will be asked for written reports at each stage of assessment. Guidelines will on page 52. In recent years it has also been considered good practise to ask for a report by a lay leader from within the benefice.

The **AIME Phase 2 Officer** is responsible for reading and reviewing the material submitted by the curate and giving appropriate feedback to them regarding their progress. She/he is responsible for arranging a three-way meeting with the curate and incumbent in the autumn of the second year following priesting, in which to review the curacy to date, take stock of the evidence of ministerial formation development of the curate and discuss possible placements.

At the final assessment the **IME Phase 2 Officer** needs to make recommendation to the Bishop of Taunton as to the terms in which the bishop might write his or her end-of-curacy letter to the curate, confirming that the curate may proceed to an incumbency-level post or to an associate ministry post, as appropriate. In the interests of consistency and fairness, the IME Phase 2 Officer will meet her regional colleagues in a moderation meeting to share her recommendations, and to hold herself accountable. This meeting will be in strict confidence.

Such processes of assessment have been introduced in all dioceses, at the request of the House of Bishops and Ministry Division.

5.2 Curacy Assessment Timetable.

Year 1

When	What
End of August	Learning Agreement and Annual Development Plan agreed, signed & submitted
October	Home visit by the Assistant IME Phase 2 Officer
End of November	First Portfolio submission to include: Learning Agreement and Annual Development Plan Supervision Report Forms Key skills and Competencies Checklist First Theological Reflection
End of April	Second Portfolio submission to include: Supervision Report Forms Second Theological Reflection Year 1/Pre-priesting report from both the TI & Curate Updated Annual Development Review on Year 1 and Plan for Year 2 Key skills and Competencies Checklist List of IME days attended Voice Report
May	Meet with the IME Phase 2 Officer prior to the curate meeting with Bishop of Taunton (leading to decision regarding ordination to the priesthood)
Petertide	Retreat and Ordination to the priesthood

Year 2

When	What
September	Send Updated Learning Agreement & Annual Development Plan to IME Phase 2 Officer
During the year	AIME Phase 2 Officer will attend the curate's church one Sunday
End of November	Third Theological Reflection
May	Three-way meeting with TI, Curate and IME Phase 2 Officer
May	Submit Long Placement Proposal
End of June	Third Portfolio submission Supervision Report Form Fourth and Fifth Theological Reflections Year 2 / end of curacy report from both the TI & Curate Updated Annual Development Review on Year 2 and Plan subsequent learning School placement report Updated Learning Agreement Updated Key skills and Competencies Checklist List of IME days attended

Year 3

When	What
December	Final Portfolio submission to include: Supervision Report Form Sixth and Seventh Formational Criteria Reflections Annual Formation Report on Year 3 from both the TI & Curate Annual Development Review on Year 3 Long Placement report Updated Key skills and Competencies Checklist List of IME days attended
January/February	Meet IME Phase 2 Officer prior to 'Signing off interviews & letter by the Bishop of Taunton

5.3 Guidance for Incumbents' Reports

Training incumbents will need to provide two written reports on their curate. These address the Qualities for ministry outlined in section 2.2 on pages 14 and 15.

Within each section should be addressed, as appropriate, issues of the curate's ability and competence, reflective practice and learning, and ability to form and sustain good relationships with others. The report may also refer to levels of competence in specific areas of ministry. With regard to particular areas of ministry, is the curate (a) trustworthy (b) learning; (c) developing; (d) maturing; (e) accomplished; (f) expert/has an expertise? The incumbent will wish to bear in mind prior life-experience and lay ministry experience which many curates bring with them into ordained ministry.

The first report will need to include a recommendation regarding ordination to the priesthood. It also will need to identify any significant developmental work to be done in the coming months. The report at final assessment will need to include a recommendation regarding readiness to proceed to the expected future ministry be that a post of incumbency-level responsibility, an associate ministry post, or other context.

Within reports, as within supervision meetings, when statements are being made either of praise or of feedback for improvement, they should, as far as possible, refer to actions or specific behaviour, and not to the person. It is also the case, however, that such reports need to attempt to address some of the less tangible issues of character, depth of faith, holiness, passion for Christ and the gospel.

These reports will be written as part of an open process, and will, therefore, be seen (and preferably agreed) by the curate. It is, therefore, important, that there has been openness and honesty in the working relationship from the outset, and that this has been evident in supervision/reflection meetings. No curate should ever read anything in a report written by an incumbent which has not already been shared with them verbally in a supervision meeting. The curate writes their own self-assessed report and both reports should be discussed.

These reports will be shared with the Assistant IME Phase 2 Officer. The initial and final reports will also be sent to the IME phase 2 officer and the Bishop of Taunton. They will be confidential beyond that. Incumbents should retain a copy of each report until the end of the curacy, but they should be deleted and/or shredded at the end of the curacy. The IME Phase 2 Officer may be consulted if assistance would be welcomed in writing reports.

5.4 Guidance for Curates' Reports

Your two reports will address the Qualities for ministry being used for selection for ministry in the Church of England.

You will reflect and give evidence for your competencies, reflective practice, learning and abilities to form good relationships that you have developed throughout your curacy. You will say what experiences you have had and show what you have learnt that has enabled you to develop and mature your ministry.

Your initial report at the end of the first year will be a reflection of your experience as a deacon and your readiness and call to priesthood.

This report will also highlight any areas of development that can be worked on in the remainder of the curacy and the in final report you will reflect on your readiness to move onto your next area of ministry, whether incumbent focused or associate or one of the other reflections of priesthood within the diocese and will include continued areas of ministerial development as you go forward to your new role.

The reports should be open documents seen and hopefully agreed with your Training Incumbent. Some of the parts of the report may become areas for discussion leading up to your report deadline.

The report will be read by the Assistant IME Phase 2 Officer with comments that may involve discussion. Your initial and final reports are sent to the IME phase 2 officer and the Bishop of Taunton before your first and final interviews. Your portfolio remains confidential within the IME Phase 2 system.

If you would like assistance with any aspects of your report, please contact your IME Phase 2 Officer.

5.5 Structure of Report

Pre-priesting and final reports have the following structure:

Introduction

Description of the curacy context. Description of how the curate and incumbent have been working together; of pattern of shared prayer, staff meetings, supervision/reflection meetings. Be specific about exactly how many supervision meetings have been held, and how long they are. The pre-priesting report reflects on the Qualities for ministry for a deacon. The Training incumbent concludes with a comment on the suitability of the deacon to be priested.

The final report has comments relating to each of the six qualities for ministry, Call to ministry, Love for God, Love for people, Wisdom, Fruitfulness and Potential in relation to Christ, the Church, the World and Self.

Comments on Specific Areas of Ministry (the table for key skills and competencies is helpful here) e.g. preaching; leading worship; all-age worship; pastoral skills; working with children, working with young people, working with the elderly and frail; occasional offices; schools ministry; evangelism; parish administration. It will not be possible or necessary to comment meaningfully on all of these, but particular areas of expertise, or areas in which development is needed, may be noted.

Conclusion

Summary of strengths, gifts, proven experience and trustworthiness; and of weaknesses, areas for development, and mission and ministry experiences yet to be gained.

NB - Electronic Naming of Files

It is sometimes confusing for the IME Phase 2 Officer to receive files named generically with names such as 'Incumbent Report' or 'Year_1_Report'.

We ask, therefore, that the file name includes the name of the curate, the word 'Incumbent', and whether it is a First Assessment, Interim Assessment, or Final Assessment. Thus, specifically:

Susan_Somebody_Incumbent_Report_First_Assessment_January_2020

or

Joe_Someone_Incumbent_Report_Final_Assessment_February_2022

APPENDICES

Appendix I



The Learning Agreement Template

Note: please change sections or delete sentences as necessary

DIOCESE OF BATH & WELLS
Learning Agreement
between Revd Xxx (curate) and Revd Yyy (incumbent)

I. Introduction

This Agreement is not intended to be a legally binding agreement but it ensures that the curate and incumbent have discussed, understood, and accepted the mutual expectations of the training post. It is complementary to, and assumes acceptance of

- Statements of Particulars of Office
- The Clergy Handbook (available on the diocesan website www.bathwells.anglican.org)
- Guidelines for the Professional Conduct of the Clergy (available on the Church of England website www.churchofengland.org)

The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The agreement should be reviewed regularly and at least once a year.

2. Focus of Ministry

Xxx's focus of ministry will be within the parish(es) of Zzzz.

For SSM only: insert details of any position which an SSM may hold in their secular employment which bears directly on their ordained status; or add:

Xxx holds no official ministerial position in his/her secular employment which bears directly on his/her ordained status.

3. Working Arrangements

For full-time parish curates:

- a) Xxx will work full-time. This will include time for prayer, reading, preparation, personal reading and study, retreats and CMD training.

(Note: it will sometimes be desirable to mention such other time off as is appropriate for a particular curate's circumstances e.g. family responsibilities, or a single person's need for a varied pattern of time off. There is no agreed definition of or policy regarding what is a clergy working

week, but the comments of the Society of Mary and Martha report Affirmation and Accountability [2002] on 'Healthy Hours' are helpful: "Consider 50 hours per week to be a reasonable upper limit, and 38 hours per week a reasonable lower limit, for clergy working hours")

For SSM part-time parish curates:

a) Xxx will be able to give Sundays and ??? days/evenings/hours to parochial work. This will include time for prayer, reading, preparation, personal reading and study, retreats and IME training.

For all curates:

b) Xxx's weekly uninterrupted rest period of 24 hours will normally be ?????? and their uninterrupted monthly rest period (incorporating their usual 24 hour period) will be ??? .

For SSM curates: Xxx's one Sunday a month off from parochial duties will usually be the ?th Sunday of the month.

c) It is expected that after his/her ordination as priest Xxx will provide cover when Yyy is away from the parish.

d) Should a Vacancy arise, the degree to which Xxx might reasonably be expected to bear the ministry load will be discussed and agreed with the Rural Dean, Churchwardens and the IME Phase 2 Officer

Optional additional statements be that:

Since Xxx has family commitments, additional time off may be taken on Saturdays when there are no weddings, meetings or other relevant parish events.

4. Worship

a) Xxx will usually attend two/one/three services on a Sunday.

b) It is expected that Xxx will not prepare more than one/two new sermon(s) a month for the first year/ six months.

c) It is expected that Xxx will share in the leading of worship at most services at which he/she is present. (The role of the deacon in worship will be acknowledged and used as a constructive way of two ordained ministers sharing the celebration of the Eucharist).

d) It is expected that Xxx will wear robes in accordance with the customary practice of the church(es) and reflecting the current provisions of Canons law.

e) After being ordained as a priest, it is anticipated that Yyy and Xxx will share presidency at the Eucharist on an equal basis (or:.....)

5. Mutual Expectations

a) Xxx and Yyy have discussed the purpose of ministry in the parish/benefice and how the incumbent sees his/her role in relation to the congregation and community. A note of this discussion has been made and is attached to this agreement. It covers the following points:

- What the incumbent can expect of the curate;
- What the curate can expect of the incumbent;

- What prior experience and particular gifts the curate brings, and whether and how these will be used in the curacy;
- Parameters of authority and confidentiality (in accordance with paragraphs 3.5 – 3.8 of Guidelines for the Professional Conduct of the Clergy)

b) It is agreed that there will be consideration of Xxx's specific training needs relating to their personal development and IME Phase 2, and that a pathway will be agreed through the Annual Training & Development Plan process. It is the joint responsibility of Yyy and Xxx to identify opportunities for training in the parish which will allow the Annual Training & Development Plan to be put into practice.

c) It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with the incumbent, and other colleagues and lay leaders; to attend and take a full part in training programmes provided by the diocese; and to keep an appropriate record of their development in their portfolio over the period of the training post.

6. Supervisory and Working Arrangements

IME staff will have explained the respective roles of the curate, incumbent, and IME 2 Officer to training incumbents at the induction day for training incumbents, and to curates at the New Deacons Day. If attendance has not been possible at either of these, it is the responsibility of the curate/incumbent to contact the IME Phase 2 Officer in order to be given relevant information and explanation.

a) Yyy and Xxx will meet monthly on a ????? morning/evening for Supervision meetings.

b) Xxx/Yyy will be responsible (or: Xxx and Yyy will share responsibility) for arranging these meetings and agreeing the agenda for supervision meetings, in accordance with the Annual Formation & Development Plan.

c) In relation to the topics specified in the Handbook for Curates and Training Incumbents, Xxx will be responsible for preparing a written reflection or other material ahead of the supervision meeting, and for revising it after the meeting as necessary.

d) In relation to the topics specified in the Handbook for Curates and Training Incumbents, Yyy will be responsible for writing a short reflection on the curate's progression in relation to the topic under consideration.

(Note: it could be agreed that: 'The final 15 minutes of supervision meetings will be used for both Xxx and Yyy to write reflections and/or summaries of the meeting').

e) Yyy will ensure that the Xxx is advised of appropriate diocesan policy and procedures and policies. The curate agrees to observe these requirements.

f) Yyy will give guidance about the nature of work to be carried out and the standards expected.

g) Yyy is responsible for writing reports for the initial, interim and final assessments which are conducted by the IME Phase 2 Officer.

h) Yyy and Xxx will meet weekly/fortnightly (along with other members of the team) on a ??? morning/evening for 'Staff Meeting', including planning, and diary management.

i) Yyy and Xxx will meet to share the Daily Office/Prayer on ??? mornings (along with other members of the parish/team).

7. Assessment

a) Yyy will ensure that Xxx is aware of all procedures relating to Assessment at the End of the Curacy, including procedure for supervision sessions, the keeping of the portfolio, the writing of reports, and the initial, interim and final reviews. Xxx and Yyy will agree deadlines for the completion of tasks and submission of work/written reflections.

b) Yyy will ensure that Xxx is made aware of any inadequacy in his/her progress or standards of work below that generally expected, if necessary confirming this in writing to the curate and arranging any supportive action necessary.

c) Yyy will bring to the attention of Xxx and of the IME 2 Officer any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn.

8. Allocation of Time

Yyy and Xxx will monitor how much time Xxx gives to the various aspects of mission and ministry and will seek to ensure an appropriate balance of time between them. Such aspects of ministry include:

Worship:

- Time spent in attendance
- Conduct of public worship
- Developing, leading and creating liturgy
- Time spent preaching

Spirituality:

- A regular pattern of private prayer and daily worship
- Annual Retreat

Personal study (no less than 15 % of ministerial time; for full-time posts this is equivalent to one day per week):

- Provision of spiritual direction/companionship and time off to receive
- Spiritual reading and reflection

Development and supervision

- In Supervision meetings, with preparation and follow-on work
- In the diocesan IME Phase 2 programme

Team Working:

- Staff and Team meetings
- PCC, Deanery, Deanery Synod and Chapter meetings

Pastoral Responsibilities:

- Supervision and development of Lay ministry
- Conduct of occasional offices
- Engaging in the community and relative institutions
- Developing an area of pastoral ministry

Administration and Finance:

- Time/diary management
- Organising the office
- Correspondence
- Managing parish finance – fees and expenses
- Familiarisation with church law and regulations

9. Mediation

In the event of difficulties arising over personal relations or working arrangements which cannot be settled between them either Xxx or Yyy may consult with the IME Phase 2 Officer who may advise personally, or if appropriate, will refer the situation to the Bishop of Taunton.

Less formally, if either has a concern about their role or relationship, they should feel free to discuss it on a confidential basis with the IME 2 Officer.

10. Duration

This agreement shall apply for the duration of the curacy. It will be updated as necessary on an annual basis. In the first instance hard copies must be signed by curate, incumbent, the IME 2 Officer and the Bishop of Taunton. Subsequently minor alterations may be agreed by e-mail with the IME 2 Officer (major re-workings, however, would need to be signed afresh).

Signed _____ Dated _____

Curate

Signed _____ Dated _____

Incumbent

Signed _____ Dated _____

IME Phase 2 Officer

Signed _____ Dated _____

Bishop of Taunton

Appendix II

Key Skills and Competencies Checklist

NAME

Update MONTH..... YEAR.....

Not Completed - Training and /or experience required.

Partial completion - Limited opportunities and experience

Completed - Prior Training and /or previous experience / or during curacy

		Status
Preaching in a variety of contexts	Parish Eucharist	
	All-age worship	
	Civic occasions	
	Short homilies	
	Longer sermons	
	Baptisms/Weddings/Funerals	
	Youth sermons	
Effective teaching in a changing context		
	Using IT effectively	
	Adult learning styles	
	Learning preferences	
	Public speaking at meetings	
Safeguarding and disability awareness		
	Understands diocesan policy	
	Knows where to seek help	
	Disability/ accessibility issues	
	People with special needs	
Mission and evangelism		
	Awareness of local context	
	Local expressions of mission eg Food Banks	
	Awareness & understanding of Fresh Expressions	
	Opportunities in Church & non-Church school	
	School assemblies - Primary	
	Secondary	
	Awareness of resources eg Pilgrim, Alpha etc.	
Discipleship		
	Supporting lay people in church life	
	Supporting lay people in secular life	
	Supporting children's work e.g Sunday school	
	Supporting young people	
	Confirmation preparation	
	Working with volunteers	

Spiritual discipline Understanding the value of and experiencing of:	A Daily Office	
	Quiet Time	
	Spiritual Director/Soul Friend	
	Retreats	
	Different styles of prayer	
	Knowledge of diocesan and other cycles of prayer	
	Personality and preferences in spirituality	
	Different types of spirituality	
Conduct of worship	Requirements of Canon law for worship	
	1662 Holy Communion	
	1662 Morning or Evening Prayer, said & sung	
	Common Worship Holy Communion	
	Common Worship Services of the Word	
	Common Worship Initiation Rites	
Worship Resources	Common Worship Pastoral services	
	Worship not following a prescribed form	
	All-age worship	
	Use of visual liturgy	
	Appropriate use of power point	
	Use of sound systems	
	Planning special services	
	Choosing music and liaising with musicians	
	Reading, speaking and singing in church	
	Leading intercessions	
	Preparing communion vessels	
	Practical knowledge of specific traditions eg incense	
	Choreography of worship	
Liaison with flower arrangers		
Ability to reflect on and develop	Reflect on person, role and work	
	Reflect on life journey	
	Appropriate rhythm of life including time off and retreats	
	Creative support networks	
	Hobbies and non-church interests	
	Support for family	
	Work/life balance	
Ability to reflect on and develop	Appropriate attitudes to all people	
	Appropriate response to those in authority	
	Self-awareness of own strengths and weaknesses	
	Proper support of own family	

Human sexuality	Awareness of sexual dynamics in working relationships	
	Living within the guidelines in Issues in Human Sexuality	
	Understanding the Bishop's Guidelines re: Civil Partnerships	
Team-working	Develop understanding of partnership in mission	
	Exercise a leadership role/awareness of own leadership style	
	Develop understanding of conflict management	
	Develop understanding of what makes teams go wrong	
	Have awareness of Belbin/MBTI/Enneagram as self-awareness tools	
Leadership	Develop leadership skills in home group	
	Develop skills in leading Bible study	
	Develop skills in change management	
Links with wider church	Awareness of diocesan resources and strategy for mission	
	Ecumenical understanding	
	Awareness of national church structures	
	Awareness of worldwide church	
	Awareness of Anglican Communion	
	Awareness of diocesan Zambia link	
Chaplaincy	Awareness of interfaith dialogue	
	Community development	
	Prison	
	School	
	Hospital and Hospice	
Church in Community	Industrial and commercial	
	Town centre and civic	
	Tourism and heritage	
	Rural ministry	
	Suburban/urban ministry	
	Inner city ministry	
Vocation	Use of church buildings eg Food bank, PO's	
	Is your sense of vocation still realistic, obedient and informed?	
	Do you demonstrate signs of a living vocation?	
	Is this still the right place at the right time?	
	Understanding of nature of confidentiality	

	Understanding of collegial loyalty	
Baptism	Develop awareness of good preparation and knowledge of resources available	
	Develop skills in baptism follow-up	
	Are aware of Emergency baptism in hospital	
	Are aware of Thanksgiving for birth of a child	
Marriage	Awareness of marriage law – banns, licences marriage measure	
	Parish and Diocesan policy on divorcees, co-habitants and same-sex marriage requests	
	Marriage preparation courses	
	Blessing after civil marriage	
	Civil partnership guidelines	
	Awareness of interfaith dialogue	
Funerals	Develop awareness of role of undertakers	
	Anointing and praying with the dying	
	Funeral visiting	
	Death of babies including stillbirth, abortion and miscarriage	
	Sudden death eg accident, suicide, major incident	
	Understanding of stages of bereavement	
Pastoral ministry	Pastoral visiting	
	Teaching about prayer	
	Visiting the sick at home	
	Ministry in institutional settings such as sheltered housing, care homes etc	
	Visiting the sick in hospitals or hospices including understanding role of chaplain	
	Working with/developing lay pastors	
	Healing and wholeness awareness	
	Experience of healing services	
	Understanding of mental health issues	
	Understanding of people with disabilities	
	Understanding of working with the deaf community, including knowledge of deaf chaplain	
	Counselling and listening skills and awareness of own limitations	
	Develop understanding of confession and absolution in formal and informal settings	
Parish Organisational Skills	Preparation for and chairing meetings	
	Legalities of lay officers, PCC and APCM	
	Legalities of Organists	

	Legalities of employment of youth workers and other lay workers	
	Making appointments, HR and finance issues	
	IT skills	
	Presentation skills and parish publicity	
	Writing magazine articles	
	Working with the media	
	Legal obligations of Registers and record keeping	
	Church yards, DAC and Faculties	
	Managing parish finances, fees and expenses	
	Simple accounting and budgeting	
	Legalities of worship	
	Legalities of interfaith and ecumenical worship	
	Personal safety awareness	
	Time management	
	Goal setting and evaluation	
	Long term planning and development	
	Awareness of diocesan resources available to help	

Appendix III

The Annual Development Plan – Preparatory work

In the light of the Qualities for ministry above, and the Key Skills and Competencies Checklist, it will be possible to reflect on, articulate and record answers to questions such as:

What experiences of mission and ministry is it essential that the curate gains in Year 1? Where and how will these experiences be gained?

What experiences of mission and ministry need to be gained during the curacy, but can wait until Year 2 onwards?

What areas of mission and ministry will need to be on-going throughout the curacy?

What are the available resources which will enable growth and achievement in each area? Over what timescale will this be addressed? What will be the means of evaluation of progress?

What prior experience or expertise does the curate bring? Where there is a prior expertise, is there a need for reflection on how this is different in an ordained role?

In the case of SSM curates, are there areas of ministry which it will be less essential for the curate to gain for their envisaged future ministry?

From this preparatory work, it will be possible to use the form on the next page, or some equivalent. When this form is separated from this handbook it may be easier to work in landscape.

Appendix IV

Annual Development Plan Review – Preparatory work

At the end of each year of the curacy it will be important to review progress on the previous year's Annual Training Plan. The process described here, or something similar, should be followed.

It is suggested that curate and incumbent initially respond to the following individually, and then meet to discuss what they have written.

1. What experiences of mission and ministry have there been for the curate over the last year?
2. Which of these have gone well and been positive for the curate?
3. Which have gone less well and been less positive?
4. What has been challenging and stretching for the curate?
5. How has the curate developed as a person and as a deacon/priest?
6. What particular gifts, strengths, and enthusiasms has the curate displayed?
7. What areas of weakness or further development can be identified?
8. How well has the curate worked in collaborative or team settings?
9. In what ways is the working relationship between curate and incumbent a good one? In which ways less so? How could it be improved?
10. Has the curate developed an appropriate pattern of prayer and a spiritual discipline?
11. How have boundaries been established and maintained, and time balanced, between parish and home (and, where appropriate, the workplace)?
12. Has the Learning Agreement proved realistic? Does it need updating?
13. Which IME Phase 2 and/or other training has been particularly valuable? And which less so?
14. What priorities would you like to agree for the coming year?
15. What other comments do you wish to make?

Date:

Appendix V

Annual Development Plan



(Please copy or print this form, deleting the paragraphs below as necessary)

Name:

Parish:Year.....

We are agreed that in addition to the Diocesan programmes of training, the particular areas of Training that will be covered in parish training this year are:

Incumbent **Curate** **Date**

Ministry/Mission Experience	Resources Available	Timescale	Means of Evaluation
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			

(Note: electronically this page may work better if changed to landscape)

This completed Annual Development Plan should be sent to the IME Phase 2 Officer by the end of August each year.

Appendix VI

3.6 The Annual Development Plan Review

1. Over the last year ministerial experience has been gained of:

2. We are satisfied with the Learning Agreement Yes/No

If "No": We wish to make the following changes:

3. Other Comments

Signed:

Curate.....

Incumbent.....

Date.....

Once completed this Summary of Annual Development Plan Review should be sent to the IME Phase 2 Officer. Copies should also be kept by both signatories.

The Supervision Record

<p>Date of Supervisory Meeting</p> <p>Notes of the Meeting</p> <p>Training incumbent's comment:</p>
<p>Date of Supervisory Meeting</p> <p>Notes of the Meeting</p> <p>Training incumbent's comment</p>
<p>Date of Supervisory Meeting</p> <p>Notes of the Meeting</p> <p>Training incumbent's comment</p>
<p>Date of Supervisory Meeting</p> <p>Notes of the Meeting</p> <p>Training incumbent's comment</p>

Appendix VIII



TI's Pre-Priesting Report on Curate

Curate's name
Training Incumbent's name
Parish/Benefice

End of first year / pre-priesting report for curacy

There are six qualities being looked for in a priest. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

These six qualities are also found in a deacon however, they have a diaconal nature as reflected in the first table. The second table being for a priest.

Please use the tables below as a guide and write how each quality is demonstrated by the curate in the four different areas of life.

Finally, please comment of the suitability of the curate to be ordained as a priest.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Deacon	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	Faithful	Informed	Ambassador	Called
Love for God The curate...	Is reliant on God marked by an infectious, life-transforming, world-focused faith	is rooted in scripture, the worship of the church and the living traditions of faith	Wholeheartedly, generously and attractively engages with God's world	is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for people The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi-faceted contexts	has empathy and is aware how others receives them
	Hospitable	Serving	Compassionate Intercessor	Self-aware
Wisdom The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	Teachable	Bridge-builder	Courageous go-between	Integrated
Fruitfulness The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	Open	Teacher	Prophetic herald	Resilient
Potential The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	Adventurous in relating	Pioneer and risk-taker in serving	Watchful interpreter in mission	Adaptable in growing
<p>“The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” Ephesians 4:11-12</p>				

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</p> <p style="text-align: right;">1 Peter 2.9</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Suitability to be priested.

Curate's name

Training Incumbent's name

Parish/Benefice

End of first year report for curacy

There are six qualities being looked for in a deacon. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

Please use the table below as a guide and write how each quality is demonstrated in the four different areas of your life and ministry.

Through this reflection you may identify Qualities that have not been clearly demonstrated and therefore help shape the remainder of the curacy, please comment on any of these areas bearing in mind that at the end of the curacy there is an expectation that the reports demonstrate a growth in your spiritual and ministerial formation.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Deacon	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	Faithful	Informed	Ambassador	Called
Love for God The curate...	Is reliant on God marked by an infectious, life-transforming, world-focused faith	is rooted in scripture, the worship of the church and the living traditions of faith	Wholeheartedly, generously and attractively engages with God's world	is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for people The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi-faceted contexts	has empathy and is aware how others receives them
	Hospitable	Serving	Compassionate Intercessor	Self-aware
Wisdom The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	Teachable	Bridge-builder	Courageous go-between	Integrated
Fruitfulness The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	Open	Teacher	Prophetic herald	Resilient
Potential The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	Adventurous in relating	Pioneer and risk-taker in serving	Watchful interpreter in mission	Adaptable in growing
<p>“The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.” Ephesians 4:11-12</p>				

1.Call to ministry

2.Love for God

3.Love for people

4.Wisdom

5.Fruitfulness

6.Potential

Areas for focus and development.

Curate's name

Supervisor's name

Context

End of first year report

For those curates serving a dual track curacy there is a requirement for the placement supervisor to write a report.

There are six qualities being looked for in a deacon and priest. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

The second table being for a priest, has some subtle differences.

Please use the tables below as a guide and write how each quality is demonstrated by the curate in the four different areas of life.

Through this reflection you may identify Qualities that have not been clearly demonstrated and therefore help shape the remainder of the curacy, please comment on any of these areas bearing in mind that at the end of the curacy there is an expectation that the reports demonstrate a growth in the spiritual and ministerial formation of the curate.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Deacon	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	Faithful	Informed	Ambassador	Called
Love for God The curate...	Is reliant on God marked by an infectious, life-transforming, world-focused faith	is rooted in scripture, the worship of the church and the living traditions of faith	Wholeheartedly, generously and attractively engages with God's world	is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for people The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi-faceted contexts	has empathy and is aware how others receives them
	Hospitable	Serving	Compassionate Intercessor	Self-aware
Wisdom The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	Teachable	Bridge-builder	Courageous go-between	Integrated
Fruitfulness The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	Open	Teacher	Prophetic herald	Resilient
Potential The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	Adventurous in relating	Pioneer and risk-taker in serving	Watchful interpreter in mission	Adaptable in growing
"The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ." Ephesians 4:11-12				

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</p> <p style="text-align: right;">1 Peter 2.9</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Areas for focus and development.

<p>Curate's name</p> <p>Training Incumbent's name</p> <p>Parish/Benefice</p>

Final Report for curacy

There are six qualities being looked for in a priest. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

Please use the table below as a guide and write how each quality is demonstrated in the four different areas of your life and ministry.

Finally, identify areas for future training or experience.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</p> <p style="text-align: right;">1 Peter 2.9</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Areas for future training or experience.



TI's Final Report on Priest

<p>Curate's name</p> <p>Training Incumbent's name</p> <p>Parish/Benefice</p>

Final Report for curacy

There are six qualities being looked for in a priest. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- e. the Church
- b. the world
- c. Self

Please use the table below as a guide and write how each quality is demonstrated by the curate in the four different areas of life and ministry.

Finally, please comment of the suitability of the curate to transition to their future ministry and areas for further development.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</p> <p style="text-align: right;">1 Peter 2.9</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Suitability of the curate to transition to future ministry and areas for further development.



TI Final Distinctive Deacon Report

<p>Curate's name</p> <p>Training Incumbent's name</p> <p>Parish/Benefice</p>

Final Report for curacy

There are six qualities being looked for in a deacon. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

Please use the table below as a guide and write how each quality has grown for you in the four different areas of life and ministry.

Finally, please comment of the suitability of the curate to continue in diaconal ministry following curacy and areas for further development.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Distinctive Deacon	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	understands the distinctive nature of ordained diaconal ministry	is committed to being a public and representative person in Church and in the forgotten corners of the world	articulates an inner sense of call grounded in service
	Faithful	Informed	Ambassador	Called
Love for God The curate...	Is reliant on God marked by an infectious, life-transforming, world-focused faith	is rooted in scripture, the worship of the church and the living traditions of faith	Wholeheartedly, generously and attractively engages with God's world	is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for people The curate...	welcomes Christ in others, listens, values, respects, cares for those in poverty and the marginalised	builds relationships which are collaborative and enabling	shows gods compassion for the world in multi-faceted contexts	has empathy and is aware how others receives them
	Hospitable	Serving	Compassionate Intercessor	Self-aware
Wisdom The curate...	is inquisitive, curious and open to new learning	Has instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities	is robust and courageous in reflecting the world to the Church and the Church in the world	has stamina, integrity, maturity
	Teachable	Bridge-builder	Courageous go-between	Integrated
Fruitfulness The curate...	embraces the different and animates to be witnesses and servants	exercises diaconal liturgical, effective and enabling teaching ministry	Is a storyteller of God's love and agent of God's kingdom of justice	has resilience and stamina in a liminal ministry
	Open	Teacher	Prophetic herald	Resilient
Potential The curate...	grow in faith, be open to navigating the future in the company of Christ	Enables a Christian community to serve their context and to take risks	See and interpret where God is working in the world and reads the signs of the times	be adaptable and agile
	Adventurous in relating	Pioneer and risk-taker in serving	Watchful interpreter in mission	Adaptable in growing
<p>"The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."</p> <p style="text-align: right;">Ephesians 4:11-12</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Suitability of the curate to transition to a permanent diaconal ministry and areas for further development.

Curate's name

Supervisor's name

Context

Final Report for curacy

For those curates serving a dual track curacy there is a requirement for the placement supervisor to write a report.

There are six qualities being looked for in a priest. These are ;

1. Call to ministry
2. Love for God
3. Love for people
4. Wisdom
5. Fruitfulness
6. Potential

Each of these qualities can be seen in our relationship to

- a. Christ
- b. the Church
- c. the world
- d. Self

Please use the table below as a guide and write how each quality is demonstrated by the curate in the four different areas of life and ministry.

Finally, please comment of the suitability of the curate to transition to their future ministry and areas for further development.

	love the Lord your God with all your heart and soul and mind and strength and love your neighbour as yourself			
Priest IME 2 Incumbent	Christ	Church	World	Self
Call to Ministry The curate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
	Faithful	Informed	Engaged	Called
Love for God The curate...	Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
	Disciple	Worshipper	Credible	Holiness
Love for People The curate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
	Hospitable	Serving	Compassionate	Self-aware
Wisdom The curate...	Is inquisitive, curious and open to new learning	Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
	Teachable	Collaborative leader	Courage	Integrated
Fruitfulness The curate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
	Open	Gathers and sends	Evangelistic/Missional	Resilient
Potential The curate has potential to	Grow in faith and be open to navigating the future in the company of Christ	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
	Adventurous in relating	Visionary in collaboration	Entrepreneurial in mission	Adaptable in growing
Trustworthiness The curate...	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self-awareness
<p>“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.”</p> <p style="text-align: right;">1 Peter 2.9</p>				

1. Call to ministry

2. Love for God

3. Love for people

4. Wisdom

5. Fruitfulness

6. Potential

Suitability of the curate to transition to future ministry and areas for further development.

Appendix VIX



Dept No: 04TRA1
Account No: 6421UA/TIMECommute

**THE BATH & WELLS DIOCESAN BOARD OF FINANCE
IME PHASE 2
CLAIM FOR TRAVELLING EXPENSES TO AND FROM IME EVENTS
(to be submitted Quarterly or Half-yearly)**

Name

Address

.....

Please see notes on reverse

Date	Destination	Total Mileage	No of Passengers	Purpose of Visit	Date	Destination	Total Mileage	No of Passengers	Purpose of Visit

Total Mileage	
Claim for Half	£

Rates as at 1st February 2016

a) Inland Revenue mileage rate for full cost including depreciation of car (tax free) 45.0p per mile

(The above rates apply to the first 10,000 business miles in the tax year)

Signature Date

BACS Details – Sort Code..... Account Number.....

For Office Use only

Countersignature of approval by Director of IME Phase 2

Authorised for payment by DBF

Cheque to be	a) Mailed/BACS	£	Batch No
	Invoice No		

NOTES

1. It is very important, and in your interest, that information you provide on your travel claim form is accurate, since these forms are subject to inspection by the Inland Revenue.
2. Please indicate if you are bringing passengers with you as this will reflect on your mileage for any particular journey.
3. You may only claim for travel to and from residential conferences. If, during the conference, you leave and return to the conference venue for any reason, this would not be a legitimate claim for additional mileage unless it has been agreed by the Director of IME Phase 2.
4. Only use this form to claim travelling expenses.
5. Photocopy your original for your Parish Treasurer to claim the other half of your expenses.
6. **Claims should be submitted quarterly or half-yearly and no later.** All claims **MUST be submitted before 31 December in the current year.** All claims that are received after 31 December will have to be paid in full by the Parish as the IME Phase 2 account will be closed.

**THE BATH & WELLS DIOCESAN BOARD OF FINANCE
IME PHASE 2
CLAIM FOR TRAVELLING EXPENSES
MILEAGE TO & FROM THE PARISH BOUNDARIES ONLY
(to be submitted Quarterly or Half-yearly)**

Name

Address

.....

Please see notes on reverse

Date	Destination	Total Mileage	No of Passengers	Purpose of Visit	Date	Destination	Total Mileage	No of Passengers	Purpose of Visit

Total Mileage	
Claim	£

(Rates as at 1st February 2016)

a) Inland Revenue mileage rate for full cost including depreciation of car (tax free) 45.0p per mile

Signature

Date

BACS Details – Sort Code..... Account Number.....

For Office Use only

Countersignature of approval by Director of IME Phase 2

Authorised for payment by DBF

Cheque to be	a) Mailed/BACS	£	Batch No
	b) Passed to Min Dev		Invoice No

NOTES

1. It is very important, and in your interest, that information you provide on your travel claim form is accurate, since these forms are subject to inspection by the Inland Revenue.
2. Please indicate if you are bringing passengers with you as this will reflect on your mileage for any particular journey.
3. You may claim **one journey** from your home and back to the Parish Boundary per day from the diocese.
4. You may only claim for travel to and from residential conferences. If, during the conference, you leave and return to the conference venue for any reason, this would not be a legitimate claim for additional mileage unless it has been agreed by the Director of IME Phase 2.
5. Only use this form to claim travelling expenses.
6. Claims should be submitted quarterly or half-yearly and no later. All claims **MUST be submitted before 31 December in the current year**. All claims that are received after 31 December will have to be paid in full by the Parish as the IME Phase 2 account will be closed.