THE CHURCH OF ENGLAND
DIOCESE OF NEWCASTLE

IME 2 Handbook

2026-27

Diocese of Newcastle

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Preface

From the beginning, Christians have proclaimed their faith through their worship. The earliest Christians worked out what they believed as they worshiped and prayed. They gave us our Creeds. Today we too embrace and proclaim the depth of our faith as we worship. We Anglicans believe that prayer shapes believing. *Lex Orandi, lex Credendi*: we pray as we believe. And we grow in the life of faith as we pray.

Deacons and priests share in a ministry that the Church universal has proclaimed through its worship over centuries. It is not surprising then that we find the best descriptions of what it means for us to be deacons and priests in our liturgies of ordination. These liturgies describe who we are to become and what we are to do.

In the most recent renewal of the Church's discernment processes of vocations to the diaconate and priesthood, and for the formation of curates, the C of E has turned to our current ordination liturgies as the source of our ongoing formation. In these liturgies the Church has discerned to identify the qualities we need in order to serve God's people well in our 21st century church and world

The framework for our formation in ordained ministry from the outset is the ever-deepening process of inhabiting certain qualities most necessary to live out the ministry to which we have been called. Drawing upon the Common Worship texts of the ordination liturgies, the Church of England has chosen seven particular qualities that best reveal and test our vocation to flourish in ordained ministry: love for God, call to ministry, love for people, wisdom, fruitfulness, potential, trustworthiness.

Over the next three to four years, you will grow into your ministry together as you seek to live ever more deeply the vocation God has given you as gift. Together, along with the people you serve, you will form a community of prayer and of learning for this stage of your formation. This is a significant investment you will make as you seek to serve the Lord who has called you. Attending well to your own formation now is setting further foundations for a lifetime of ministry.

As the people of God, our liturgy and our prayer proclaim a faith that is both ancient and ever new. Liturgies that are steeped in scripture and rooted in tradition continue to form and shape our ministry anew. Now, as you begin your ministry as deacons and priests together, it is your turn to make this faith your own, the sacred charge to love and serve the people of God. We too pray as we believe, and grow in the life of faith as we pray.

Christ the Good Shepherd is your constant companion in this vocation. My prayer for each of us is that we will grow ever more deeply into the mind and heart of Christ. *Let the same mind be in you that was in Christ Jesus* (Philippians 2.5)

Easter 2026

SECTION 1

Context and Process

Context

A two-fold context

The curacy is a time of ongoing formation for all newly ordained ministers with an emphasis on theologically reflective practice. The structure of the curacy is two-fold. The primary 'context' for learning is in the parish/ministerial context itself with the supervision of an experienced priest. The corresponding 'context' is the IME Programme of events. Curates will learn together as a formation community. This two-fold approach to formation offers diverse opportunities for learning.

A lifelong process of formation and learning

Our understanding of ordained ministry is rooted in the traditions of the Church. At the same time, it is constantly evolving and developing as we seek to serve God's people in time and place. We are a changing church in rapidly changing and challenging times. Yet in the midst of change and challenge, God's faithfulness is steadfast. This is the context within which the initial and ongoing formation of ministers takes place. We are to be agents of God's love, steadfast in faith and hope, yet every watchful for the signs of God's kingdom in the midst of the world. (cf The *Liturgy for the Ordination of Deacons*).

By our very vocation we are committed to lifelong formation and learning. Today in the Church of England every deacon and priest is called to be both an *effective* practitioner and a *reflective* practitioner. During the curacy newly ordained ministers will learn and practice the skills needed to be effective in ministry; and they will develop in the practice of theological and self-reflection.

Commitment to ongoing learning is a basic premise upon which the structure of the curacy is founded. IME 2 events will include substantive theological, pastoral and practical input. We will reflect upon new experiences in public ministry. We will reflect on how people may be experiencing us as ministers. The time of our curacy is all about learning from ministerial experience in order to grow in our self-awareness, knowledge and skills as public ministers; and to develop these habits of heart and mind for the future.

The roles that ordained ministers take up after curacies are diverse; and every curacy should be planned between the curate and training incumbent with a particular end in mind. If a curate is preparing for a post of responsibility then the training planned over the time of the curacy needs to be suitable for this goal. If a curate is preparing for ministry in an assistant or supporting role then the curacy should focus on the areas and skills most relevant for future tasks in this capacity. If a curate is preparing for the distinctive diaconate this particular ministry should provide the framework for their curacy.

Individuals vary in experience, in learning needs and in their future expectations. Curacy contexts also vary greatly. We therefore take seriously the very careful planning of learning between the curate and incumbent. Only each individual curate/TI partnership can shape the curacy appropriately to meet the learning and formation needs of the curate. Each curacy is unique but the goal is always the same: the flourishing of the newly ordained in ministry now and for the future.

We strive to make the framework and process for this as clear as possible, but the detailed planning and execution of the curacy has to fall to curate and training incumbent working together. Writing up the Ministerial Agreement and renewing the Learning Plan well in each year are key to a flourishing curacy.

Process

For a curacy to be rewarding and beneficial, everyone involved needs to be clear about what is expected of them. The following points are therefore set out to summarise the process of training as a curate and working as a training incumbent in this diocese. More detailed explanation of some areas follows in the relevant subsequent sections of the Handbook.

Training Partnerships

There are a number of partnerships involved in a curacy

- the newly ordained minister
- the training incumbent
- the training parish
- the Director of IME 2
- fellow curates in both Newcastle and Durham

These partnerships are under the care and oversight of the Sponsoring Bishops.
For a curacy to be a genuinely enriching experience in ministerial formation it is important for all involved to acknowledge the intrinsically collaborative nature of each curacy.

The Ministerial Agreement and Learning Plan

To ensure that expectations are understood mutually, and to plan work and training appropriately, the training incumbent and curate enter into a Ministerial Agreement and Learning Plan. This is reviewed and revised annually or more frequently as needed.
All aspects of each curacy are governed by the Church of England's Frameworks for the formation of ordained ministers.

IME 2 Programme Events

IME 2 events complement the training and support offered locally under the supervision of the training incumbent. Gathering at these times for peer support and learning is a vital part of ongoing ministerial formation, and constitutes a significant element of the training

involved in a curacy. These events are held jointly between the dioceses of Durham and Newcastle. Each 'year group' meets together for a half day each month between September and June.

It is a firm expectation of the Bishops that all curates attend IME 2 events. These sessions are have priority over any other possible commitments, including any and all ministerial obligations in parishes. This commitment is important for the formation of a learning community. Learning together from one another in all of our diversity enriches our personal formation and ministry.

Stipendiary curates are expected to attend all the relevant IME 2 events for their year group. Completion of the full IME Programme is a requirement of the curacy and the Assessment at End of Curacy will be conditional upon this. Self-supporting curates are expected to attend all sessions that do not conflict with commitments of employment.

If, for good reason a curate must miss an IME 2 event, s/he should plan to attend the corresponding event the following year.

Ongoing Training and Study, the Resources Centre, and Grants

Time needs to be made available for participation in the IME 2 programme, as part of an agreed amount of time for explicit study/training activities overall. It is reasonable, for curates and TIs to discuss having up to one day a week for study/training, including both the time occupied by IME 2 events and personal study. This time available for study needs to be agreed as part of the Ministerial Agreement/Training Plan. The focus for any private study should be agreed, and should relate specifically to areas of learning identified in the training plan.

Can accredited studies / further degrees be pursued during the curacy years? Our policy is that courses of accredited study should *not* be pursued during the first year of curacy. Accredited courses may be embarked upon from the second of year of curacy onwards, by agreement with both the incumbent and the Director of IME 2. It must be clear how the proposed course of study fits with identified learning needs of the curate and how this course of study will enrich their ongoing formation.

All clergy in the diocese are members of the North East Religious Learning Resources Centre to support ongoing study. The Resources Centre provides numerous resources for parish and schools work, and a good theological library, including many journals. It operates on two sites: in Durham at Cuthbert House, Stonebridge; and in Newcastle at Church House, St., Percy Main. The Resource Centre web-site is http://www.resourcescentreonline.co.uk/

Training for Training Incumbents

A training course is offered annually for training incumbents. This course is intended specifically for incumbents who are:

- Receiving a curate for the first time
- Receiving a curate in our diocese for the first time
- Receiving a curate for the first time in three years.

Our Bishops recognise that the task being entrusted to Training Incumbents is significant and involves a range of specific skills. It is therefore the expectation of our Bishops that training incumbents will participate fully in this course. Curacies are the most fruitful when the TI has the necessary skills in supervision and is up to date on good practice.

The Director of IME2 has a supporting role with TIs throughout the curacy. Further training will be made available at key points of assessment

The summary of our diocesan expectations for Training Incumbents is found in the Appendices of this Handbook, as is the summary national guidelines for Training Incumbents

Supervision

One clear expectation upon TIs is a commitment to regular, structured supervision meetings with their curate. The arrangements for supervision should be set out clearly in the Ministerial Agreement agreed by the curate and training incumbent.

Here is a summary of expectations:

- TIs should meet with their curate for supervision regularly
- Supervision is understood to be for the purposes of planning the learning in the curacy and monitoring progress; reflection, discussion, and feed-back; support of the curate; any necessary airing of concerns or difficulties, especially between the curate and TI; and the consideration of reports;
- This person-focussed formation and assessment work must be clearly distinguished from the task-focussed business of a staff meeting;
- Written notes of supervision meetings must be made, agreed and kept;
- Any concerns about the regularity of supervision or whether it is working must be addressed early and clearly, with support from the Director of IME 2 if necessary.

A more detailed section on supervision is provided in Section 3 of this Handbook. It is advisable to use this as a mutual point of reference in establishing a clear, agreed pattern of supervision, and determining whether this is working as it should, especially in the early stages of the curacy.

Spiritual Direction

The Bishop expects all newly-ordained clergy to have a spiritual director. This is an entirely confidential relationship, outside of all assessment structures. It is helpful for the TI to know that the curate has a spiritual director and meets regularly with their spiritual director

Written Reports

Training incumbents are required to provide written reports as assessment of their curate's progress and development at three points in the curacy:

- At the end of the first year of the curacy. If the curate is to be ordained priest at that Petertide the report is an assessment of their learning and readiness to begin priestly ministry. If the curate is to continue as a deacon the report is an assessment of progress and development more generally. The updated Learning Plan is submitted at the same time, setting out the training goals for the second year of curacy.

- At the end of the second year of the curacy with submission of the updated Learning Plan for the third year of curacy.

- Early May in the third year of curacy. Normally this report is the Assessment at End of Curacy. If the curate is not yet ready for this assessment the report is an assessment of progress and of the development required before the AEC process can begin. In this latter case an updated Learning Plan is submitted at the same time outlining the strategy for bringing the curacy to a successful final assessment.

These reports are submitted to the Sponsoring Bishop and circulated to the Director of IME2. Any written report must be discussed with the curate before it is sent to the Bishop, and signed off mutually. Crucially, written reports should never contain surprises. Any critique of practice and or performance should never appear in writing unless the matter has first been discussed with a curate in supervision. If the incumbent thinks there are any significant issues, it is important that these are raised and discussed with the curate while there is time to address them. In these cases the curates should always be given the time and opportunity to develop their practice in response to the issues raised.

Guidelines are provided for writing reports. Reports should refer clearly to the learning goals agreed in the annual Learning Plan, and use the C of E Formation Framework of Qualities as their reference point. The practice of keeping good supervision notes will ease the burden of report writing significantly.

Written Theological self- reflection

The timing and guidelines for the submission of the curate's written self-reflections to the Sponsoring Bishop follow that of the reports submitted by their training incumbent.
These reflections are submitted to the Sponsoring Bishop and circulated to the Director of IME2. Any written reflection must be discussed with the training incumbent before it is sent to the Bishop, and should be signed off mutually. Crucially, written reflections should never

contain surprises. Any concerns related to the curacy should never appear in writing unless the matter has first been discussed with a TI in supervision. If the curate thinks there are any significant issues, it is important that these are raised and discussed with the TI while there is time to address them. Curates' theological self-reflections should refer clearly to the learning goals agreed in the annual Learning Plan, and follow the C of E Formation Framework of Qualities as their reference point. The practice of keeping good supervision notes will ease the burden of report writing significantly.

Assessment at the End of the Curacy:

The Church of England has a formal process of Assessment at the End of Curacy (AEC). Each curate is required to complete this process successfully if they wish to continue in licensed ordained ministry post-curacy. The AEC is intended to provide a fair and transparent system for determining whether the formation and learning expected in a curacy has been successfully completed. The Director of IME 2 works with all curates and training incumbents to prepare for this process and acts as a resource and guide throughout. Ordinarily, detailed information on the process and the documents required are provided to both the curate and incumbent at the relevant points during the third year of the curacy. Occasionally, and only with good reason, this process is deferred until the fourth year of a curacy. Here is an outline of the process:

At the invitation of the Sponsoring Bishop a portfolio of reports is gathered. This portfolio consists of:

- A final assessment of the whole of the curacy by the training incumbent
- A final self-reflection of the whole of the curacy by the curate
- A brief report about engagement of the curate with the curacy and in particular with the IME 2 programme
- A report from a lay person who is familiar with the curate's ministry

All reports are sent to an independent Assessor/Reviewer, appointed by the Bishop for the task. On the basis of the evidence, they make a report to the Bishop, advising one of the following:

- A positive recommendation that the curate has met the national standards for either incumbent status or associate/assistant status ministry
- A conditional recommendation, dependent on certain issues or areas of experience being addressed
- A negative recommendation that the curate cannot be recommended because the curate has not met the national standards for either incumbent status or associate status ministry

The whole system is designed to avoid the last case arising. If learning is planned well, supervision is regular, and reports are thorough, any significant issues will be identified during the curacy with ample opportunity to address them. This means, if the process of planning and supervision set out in this Handbook is followed, an Assessor/Reviewer should only be able to advise a non-recommendation if specific targets for development or learning, - which had been clearly indicated to the curate during the curacy - have not been addressed.

The Assessor's recommendation is made to the Sponsoring Bishop. The Bishop may accept the recommendation or use discretion in challenging the recommendation. The Bishop then meets in person with the curate to discuss the result of the AEC.

Our AEC process has been worked out in careful conjunction with the adoption of Clergy Terms and Conditions of Service (Common Tenure). The whole legal framework which this brings to tenure makes it essential. It is in the interests of individual curates, the diocese and the national church to have a transparent and fair process for AEC, based upon the evidence of work and learning in the curacy. The AEC process is recognised nationally as indicating the successful completion of IME training.

The Duration of a Curacy

The current policy is that curacies last for a maximum of four years and a minimum of three years.

The Diocese seeks to support all who successfully complete their initial training to find the right post, within or beyond the Diocese.

With the implementation of Clergy Terms and Conditions of Service, all curate's posts are held on the basis of Qualified Common Tenure. That is, they are subject to the rights and accountabilities of all licensed clergy under the provisions of Common Tenure, with the proviso that the curacy post is time-limited for training purposes.

(NB These notes on duration of curacy/tenure are issued for guidance only. For precise terms of tenure, curates should refer to the Terms and Conditions about their post issued to them by the Diocese and to the relevant Diocesan Clergy Handbook).

Review of Curacy and Ongoing Improvement

There may be a review of each curacy at its end, to enable all involved to learn from the experience: there may be areas for the curate to reflect on; there may be ways in which the training incumbent can develop her/his skills. There may also be feedback to offer the Director of IME 2 about training events, support systems, and the diocesan approach to IME 2 in general: we welcome the considered reflection of both curates and training incumbents on the overall process and on individual elements of the programme. Our aspiration is to continually improve all aspects of training through such feedback and dialogue.

Good Practice, and Good Working Relationships

The policy here is designed to help enable a curacy to be a positive, creative and stimulating experience for the curate, the TI and the parish. However, the framework set out here also reflects a realistic recognition that there can be difficulties, and a determination to address these in a healthy way where they do occur. A curate and TI work together closely, care greatly about the work they do, and hold strong beliefs about it. For these and other

reasons, relationships can at times become strained, and tension and conflict can arise. A good working and training relationship in a curacy is possible but it is not automatic. Hence our emphasis on good practice including:

- Articulating and understanding mutual expectations well
- Crafting an accurate annual Ministerial Agreement and well-considered Training Plan
- Meeting for regular supervision, with honest and purposeful feedback and reflection

Experience shows that good curacies are founded upon such good practice, and that significant problems can arise where it is not followed. We firmly believe that working within the framework set out here maximises the likelihood of a curacy being the positive experience that it should be for everyone involved, minimises the instances of problems arising within curacies, and provides the robust structure necessary for enabling colleagues to resolve any difficulties when they do arise.

It is the responsibility of the TI to ensure that Ministerial Agreements and Training Plans are made and then used as the basis of regular, reflective, supportive supervision meetings. However, the curate also has the responsibility of actively cooperating in this work, and registering any concerns s/he may have with the incumbent, and respectfully requesting that difficulties are discussed and addressed. If either party has concerns about the working relationship, it is essential to address these at an early stage. The Director for IME 2 is always available to both curates and incumbents to discuss any issues or problems, on the understanding that issues that need attention will then be addressed by curates and incumbents.

This Handbook includes a clear policy for the resolution of conflict within a curacy. This policy must be read and discussed together between curate and TI at the time of setting up the initial Ministerial Agreement.

SECTION 2:

The Ministerial Agreement and Learning Plan

The Ministerial Agreement

The first task shared by curate and TI together at the outset of each curacy is the preparation of the written Ministerial and Learning Agreement. It is important that we give this time at the beginning because it will provide us with the map for the curacy. It fills out the framework for our formation. It will set the course for our learning at this stage of our ministry. It will be a guide to ensure we arrive at the end of our curacy prepared for the next phase of our ministry. It will give shape to our hopes and expectations. It will encourage us as we seek to inhabit the qualities necessary to live our vocation fully.

The Ministerial and Learning Agreement document has five sections:

1. The Expectations of Curate and Training Incumbent
2. The Learning Plan
3. The Particulars of Work
4. Support and Supervision
5. Working Conditions

This Agreement is completed at the outset of the curacy with particular attention paid to the learning objectives for the first year of the curacy as a deacon. In each subsequent year of the curacy the Agreement us updated – or more regularly if this is beneficial – as the curacy unfolds. Each person will learn and develop in ministry individually. The objective of this Agreement is to ensure that the curacy serves the learning needs of the curate well, while at the same time ensuring that they receive the formation required to serve the whole people of God well, now and in the future.

Drawing up a good Ministerial Agreement and Learning Plan calls for a clear understanding of what the curacy as a whole is meant to achieve. The documents you will need are:

> **The Common Worship Liturgies for the Ordinations of Deacons and Priests** (see especially **The Declarations**)
> https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-0
>
> **Formation Framework IME 2 for Ordained Priestly Ministry: Qualities and Evidence**
> https://www.churchofengland.org/sites/default/files/2021-11/ime-2-priest-qualities-and-evidence-from-autumn-2022.pdf
>
> **Formation Framework IME 2 for Ordained Distinctive Diaconal Ministry: Qualities and Evidence**
> https://www.churchofengland.org/sites/default/files/2021-11/ime-2-distinctive-deacon-qualities-and-evidence-from-autumn-2022.pdf

See Appendix 1 (Priests) and **Appendix 2 (Distinctive Deacons)** of this Handbook for a simplified format of the **Formation Frameworks IME2.** They highlight the key subheadings in conjunction with the required corresponding evidence. You might find this format more 'user friendly'.

See Appendix 3 for **Formation Framework IME 2 for Ordained Distinctive Diaconal and Priestly Ministry: Assessment Criteria**

See Appendix 4 for the **Conflict Resolution Policy and Practice**

See Appendix 5 for the **Ministerial Agreement and Learning Plan for Stipendiary Ministers**

See Appendix 6 for the **Ministerial Agreement and Learning Plan for Self-Supporting Ministers**

Together, these documents map out the dispositions, understanding and skills to be developed over the course of a curacy, and so provide a map for planning and reviewing progress; the Ministerial Agreement and Learning Plan for each year need to be framed in conscious dialogue with them. This is intrinsic to the successful completion of any curacy. The C of E assesses each curacy by how 'well' a curate 'inhabits' each of the qualities identified in the formation frameworks.

In addition, drawing up a good Ministerial Agreement and Learning Plan calls for the recognition of the experience and strengths of the curate to date, and of the areas where further experience and development need to take place during the curacy, in order to meet the standards set above. The curate's final report from theological college or course should be reviewed and taken into consideration. Curates should share this report with their TI before drawing up the initial Ministerial Agreement and Learning Plan.

Clarity about the ministry the curate is preparing for in the future is also essential in drawing up a good Ministerial Agreement and Learning Plan. Training for a supporting role is not identical to training for incumbency. Keep the big picture in sight as you plan the detail. Where are we headed, and how will we get there.

In summary, the work undertaken in a curacy needs careful planning, with the specific goals of learning and formation for each individual curate always held in mind. Drawing up the Ministerial Agreement and Learning Plan will involve discussing these issues in some depth.

Under the terms of Common Tenure all licensed clergy have a Statement of Particulars. The Ministerial Agreement must take into account the terms of Common Tenure and the curate's Statement of Particulars.

The Learning Plan

Much of the learning and experience within a curacy happens along the way, during the normal pattern of parish life, and often informally. However, behind this there needs to be a plan to identify and ensure that specific areas of ministerial experience are focussed on formally and explicitly. The Learning Plan is a cumulative document. One year of the curacy builds upon the next, as each successive area of ministry is experienced and development is observed and assessed

Some areas of work will fall naturally into certain stages of the curacy: for example, training in funerals and baptisms will need to come very early in the diaconal year; some involvement in weddings should probably begin during the diaconal year, in preparation for being able to conduct them soon after priestly ordination; liturgical participation and presidency will follow naturally; preaching is an ongoing area for reflection and learning. It is also important to look ahead and decide when work may best be done in different areas of community outreach, all aspects of pastoral care, teaching, evangelism, missional and strategic leadership, admin, chairing various meetings. This will vary depending on your context and on the experience and aptitudes of the curate.

Further areas to take into consideration are the current areas of commitment within the wider Church of England. These might include, Net Zero, growing younger, growing more diverse, establishing new worshipping communities, creating a culture of discipleship. Equally areas of debate and division also need consideration. Learning to navigate the wider debates in a context-sensitive manner is key to good pastoral formation.

Embedding safeguarding as fundamental to the Church's self-understanding is foundational and should inform the whole of the curacy. The whole of our ministerial practice must reflect the wisdom and trustworthiness required to ensure a safer church.

Together TI and curate must draw up an overall plan for areas of learning and formation to be addressed over the first three years of the curacy. Adjustments may well need to be made, and plans may need to change, but having this overview from the start really helps with planning year by year. Each annual Learning Plan then needs to outline specific areas of training to be covered in the coming year, on which the curate and TI agree formally.

There may also be areas of training or experience that are not going to be readily available within your parish, or through diocesan IME events. You may wish to seek out specific training courses, or you might decide that some experience in another context during the curacy would be useful. Curates and incumbents need to agree any such placement, and should also discuss it with the Director of IME 2. The Director of IME 2 and the Sponsoring Bishop strongly support the use of such placements to gain a variety of experience within the curacy. Please be open to this possibility, to enable as rich an experience in the curacy as possible.

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

SECTION 3:

Supervision

The Importance of Supervision

An aspect of the curacy process which needs to be emphasised in particular is supervision. Supervision meetings in which the curate is supported, enabled to reflect, in which learning is planned and monitored, and in which honest discussions about the working relationship can take place, are vital. Where supervision fails, or is not regular, or is confused with other kinds of work, curacies often lose their focus, and learning is hampered; furthermore, if supervision stops, the appropriate forum for handling any difficulties sensitively, clearly, and within safe boundaries is lost. A consistent feature of unhappy curacies is some breakdown of the kind of supervision that training incumbents are asked here to provide. So, this section of the IME 2 Handbook and this aspect of your work together are particularly important.

The Purpose of Supervision

Approaches to supervision vary in different professions, so we need to be clear about exactly what is expected of supervision *in curacies*. We understand supervision as follows:

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

Supervision provides:

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

There is a general agreement, across a wide range of professions, that supervision has **three core functions**, which are in practice closely related:

- **learning,**
- **management**
- **support**

This is helpful in understanding supervision within a curacy:

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

The core of supervision should be reflection on the curate's work, so that the curate is enabled to consider what has gone well, or not so well, and why, and the TI can offer carefully considered feedback, involving praise and constructive criticism, within a safe space. Critique here should be understood mutually to be for the purpose of learning and development. Supervision should enable theological reflection to take place, fostering growth in understanding of the pastoral and missiological challenges that ordained ministry presents.

Management – ***planning, monitoring, managing, reporting:***

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

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

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

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

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

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

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

see p. 12 of Rick Simpson, "*Supervising a Curate*", Grove Books, Revised Edition 2023;
See also by Hawkins and Shohet, *Supervision in the Helping Professions*

The supervision of a curate, then, is person-related rather than task-related; supervision sessions between the curate and the incumbent should therefore not be confused with staff or business meetings, nor fused with them. Staff meetings focus on the church's business; supervision focuses on the curate's well-being and development. It needs to be mutually understood that this time is for the management, learning and support of the curate.

The Practice of Supervision

For this to work, supervision must be ***regular***, and happen with appropriate ***frequency***. For a fulltime stipendiary curate, supervision should initially be weekly, though a less frequent pattern may be agreed later. Good practice suggests it should remain fortnightly. For self-supporting curates the pattern will depend on available time. It must be regular, and should initially be no less frequent than monthly.

To achieve the purpose of supervision, it does need to be ***clearly distinguished*** from the task-related activity of a staff meeting, or a session focussed on diaries and rotas. Of course, sometimes the boundaries here will overlap, but supervision needs to maintain its focus on the curate's learning, support and management. To help maintain the clear purpose of supervision for the curate's development, some practical steps often prove to be important: if at all possible, the supervision meeting should be arranged at a separate time to the staff meeting. If one follows from the other, because of practical time constraints, it is helpful still to signal the difference clearly of one meeting with one set of purposes from another with different purposes (e.g., by having a break between the two).

Where should supervision take place? This needs to be agreed. It must not be a place where the meeting will be interrupted or overheard, and not a public room: the vicar's or curate's kitchen or sitting room, if spouses or children are going to be coming in and out, is utterly inappropriate; this will not enable the appropriate mutual attention, confidentiality or safety necessary for this meeting. Should it be the curate's home turf, to signal that this time is primarily for his/her learning? Or the vicar's, suggesting that it is primarily the incumbent's responsibility to ensure supervision takes place? Or should it alternate, signalling that both share responsibility for this working well? Should it be on church premises, to indicate that this is about professional learning? There is no right answer for everyone, but this needs to be thought about, discussed and agreed.

For ***how long***? It is suggested that supervision meetings should last between an hour and 90 minutes.

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

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

Some ***notes*** must be made of the meeting, especially of any actions decided (something either the curate or incumbent will do, a goal or target for personal development, something the curate has been asked to do differently, etc.). It needs to be agreed at the start of a meeting who will draft the notes; many colleagues now choose to alternate the drafting of notes, and this usually works well. The note should be checked by both and agreed, to make sure there is clear mutual understanding of issues or action points, and copies should be kept by both. These notes are essential to both in the writing of annual reports and reflections, especially at the end of the third year, when preparing final reports for Assessment at the End of Curacy process. Notes of supervision meetings provide evidence, should it ever be needed, that good training has been provided, that learning has taken place, of agreed resolutions to difficulties

or disagreements, etc. Both TI and curate need to be confident, therefore, that this record is being made and kept.

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

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

Supervision Skills for Supervisors … and Supervisees

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

Supervision has to be a safe place, or being open may seem too risky for a curate, and learning will not happen. It also has to be an honest place, where issues that need addressing are aired.

The skills and aptitudes here are complex, and this is why supervision is the main area discussed in the Training Incumbents Training Course each year.

However, just as there are great skills involved in supervising well, *being supervised* well also demands much from curates. Curates, as supervisees, need to be open, ready to reflect, learn and change; they need to be able to hear criticism as well as to seek affirmation. Defensiveness, and unwillingness to receive feedback, reflect or be challenged (or indeed to be held accountable), on the part of a curate will make it very hard for the supervisor to do his/her job well, and inhibit the value of supervision greatly.

Support and Help

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

An essential resource is Rick Simpson's Grove Booklet, *Supervising A Curate* (Revised Edition 2023).

A curate and incumbent may need some support in establishing a fruitful pattern and process for supervision, and this is nothing to be embarrassed about. The Director for IME 2 is available to offer help or to try to find someone local who might do so.

A curate and incumbent really do need to be ready to discuss supervision with one another if either is unhappy with its regularity or dynamics. It is the responsibility of the incumbent to ensure that the agreed pattern of supervision is held to, and to try to follow good practice; it is also a responsibility of the curate to seek to address this if s/he thinks there are problems. If resolution of difficulties is not easily achieved, or if the problems are not recognised by one or other party, it really is essential that help is sought. The Director of IME 2 is available to both curates and incumbents to discuss this. But please do not leave problems here unaddressed.

3.6 Supervision During a Vacancy

If a training incumbent leaves the parish during the curate's training, interim arrangements have to be made. The diocese tries hard to avoid this happening, and incumbents are asked to commit to stay to train a curate when accepting this role. However, should this occur, it is important to ensure that continuing support is arranged. In these cases, the Sponsoring Bishop and the Director of IME 2 will work together to arrange suitable interim supervision.

SECTION 4:

The IME 2 Programme and Participation

The bulk of training at IME 2 stage takes place in the parish, under the guidance of the TI. Observation, practice and constructive reflection with the TI are the main 'content' of a curate's training. This is supplemented by the IME 2 programme: *Participating in God's Mission – Engaged with the world*. This programme provides opportunities for learning and training in some specific areas. Each session includes theological and practical input as well as shared theological reflection upon ministerial practice. It is designed to supplement the ongoing work at parish level and takes its structure from the Ordinal. Together with our Newcastle colleagues, we learn through our shared theological reflection on practice together.

The majority of IME 2 events are held monthly and on the same day of the week to ease scheduling. All stipendiary fulltime curates are required to attend all sessions, and all self-supporting curates are expected to participate in as many sessions possible, recognising that some sessions might conflict with other employment commitments. Each self-supporting curate should work out a pattern of attendance at IME sessions with their TI and the Director of IME 2 and include this in their Working Agreement / Learning Plan annually.

There is one weekend residential in each year of the curacy. Attendance at these weekend residential sessions is a requirement for all curates.

It is important to emphasize that participation in the IME 2 learning events is understood to be **part of the work entailed in a curacy**, as explained in the paperwork inviting curates to take up a title post here. To support the involvement of curates in the programme, **incumbents will keep curates free from parochial work on the occasions when training events are held**. Curates must be clear that the IME 2 events listed in this Handbook are firm prior commitments.

There are, of course, some particular circumstances that give good cause for absence: However, events should not be missed because of avoidable diary conflicts, pressure of work in a particular week, or routine parish business. This would include, but is not limited to, taking a funeral or other pastoral office, attending PCC or any other meetings, or covering f the incumbent is away, including while on sabbatical. Other cover should be arranged in such situations.

Similarly, if a curate has particular experience in an area of ministry which is the subject of an IME event, this is not to be seen as a reason for non-attendance Our primary approach is reflective and interactive and therefore those with greater experience are in these instances a resource to the group, and commitment to one another in the cohort should be seen as important.If an IME session is missed for good reason in one year it must be made up in the following year. I you must be absent from an IME event please notify your TI and the Director of IME 2. Full completion of the IME 2 programme as applicable to each curate's pathway is required for the AEC.

Here are the dates and locations for all IME 2 sessions from September 2026 – June 2027

IME 4	IME 5	IME 6
Thursday 17th September Church House *	Tuesday 15th September Church House	Wednesday 16th September Cuthbert House *
Thursday 15th October Cuthbert House	Tuesday 13th October Cuthbert House	Wednesday 28th October On Zoom
Thursday 19th November Church House	Tuesday 17th November Church House	Wednesday 18th November Cuthbert House
Thursday 10th December Cuthbert House	Tuesday 8th December Church House	Wednesday 9th December Cuthbert House
Thursday 7th January Church House	Tuesday 5th January Cuthbert House	Wednesday 6th January Church House
Thursday 25th February Cuthbert House	Tuesday 23rd February Church House	Wednesday 24th February Cuthbert House
Thursday 15th April Church House	Tuesday 13th April Cuthbert House	Wednesday 14th April Church House
Thursday 13th May Cuthbert House	Tuesday 11th May Church House	Wednesday 12th May Cuthbert House
Thursday 10th June St Ninian's Low Fell *	Tuesday 8th June Durham Cathedral	Wednesday 9th June Church House

Please look at the list of events for your year group, and **put the dates into your diary now**. All sessions are 10-1. **Please ensure you have travel time on either side**.
Ordinarily, with a few exceptions, we will alternate our meetings between Cuthbert House, Stonebridge, Durham and Church House, Percy Main, North Shields in the Diocese of Newcastle.
NB Sessions marked * are for TIs and Curates together

IME Residential Weekends
Newcastle with Bishop Mark November 13th- 15th 2025 at Shepherds Dene
Durham with Bishop Rick November 20th – 22nd 2025 at Minsteracres

These weekend sessions begin at 6pm on Friday and end at 2pm on Sunday, inclusive.

Full details of each event are provided in the appendices of this Handbook. The full programme of IME Events is also available on the Diocesan website.

Addresses/Directions to the Venues

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

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

Cuthbert House, Stonebridge, Durham, DH1 3RY

Directions by car: get to the lights at Neville's Cross on the A167, just west of Durham, and there turn west, away from Durham, on the A690, down the hill. At the roundabout at the bottom of the hill, go straight on, but immediately turn left (by the Stonebridge pub). The road bears you back to the right, and Cuthbert House is on your right. Public Transport: this is a long walk from Durham Station, but buses from Durham Bus Station heading west (to Crook) stop very close to Cuthbert House.

Minsteracres Retreat Centre, Consett, DH8 9RT
'Easily accessible by car just off the A68 and there are frequent train and bus services to the nearest train station in Riding Mill village. By car we are 40 minutes from Newcastle and 40 minutes from Durham. Consett DH8 9RT'

Travelling Expenses to IME Events

If parishes are able to pay your travelling expenses to IME 2 Phase events (or part of them) as a contribution towards training costs, it will be greatly appreciated. If the parish cannot cover travel costs to and from the IME events in this programme, the following travel expenses for may be claimed directly from the Diocese: reimbursement of public transport costs, or car mileage at 45p per mile.

To request an expenses claim form please email: Finance@newcastle.anglican.org

Mileage: date, event, miles travelled.
Public transport: date, event, fares, with tickets/receipts where possible.

For reasons of both economy and ecology, please do always consider public transport options, when viable, and whenever possible please try to plan ahead to share lifts in cars with others; lift-sharing can save the Diocese substantial amounts of money over the year.

Please note that if placements are agreed there cannot be an automatic assumption that all travel expenses will be met by the Diocese; this should be discussed when arranging the placement.

Notes on *parish* travelling expenses for curates who do not live within their parish:

It is diocesan policy that SSM curates who are licensed to parishes in which they do not live may claim travelling expenses from their home to the parish boundary from the diocese; parishes are responsible for expenses within the parish boundaries.

Similarly, stipendiary curates may not be living within the parish; they may claim travelling expenses from their home to the parish boundary from the diocese; parishes are responsible for expenses within the parish boundaries.

SECTION 5:

The Written Self- Reflections and Reports

At the end of Years 4 and 5 (for Year 6, see below), all curates write a reflection on their learning and development over the year. Please use this as a constructive task to review and monitor your own learning and development, and to help in planning the next stage of your learning. It is essential that you use your Learning Plan as a point of reference, and discuss the learning that has taken place, and relate this to the Qualities for Ordained Ministry (Appendices 1 and 2).

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

The Reflection should be between 3,000 and 3,500 words long.

The Written Reflection should:

- take as its starting point your Annual Learning Plan so that you reflect on what has happened, and on what may not have happened, in line with your agreed and stated goals in training over the year;

- where possible, be cross-referenced with the Church of England Agreed Formation Frameworks and Qualities for Ordained Ministry; this gives you an opportunity to demonstrate your development in terms of the skills, knowledge and experience that Initial Ministerial Education is meant to foster, and to present relevant evidence of this;

- offer a clear indication of (1) what in the Plan has been forwarded, with some reflection upon this learning; (2) what else – perhaps unanticipated – has been learned (where else has there been growth/development) over the year; (3) what has not been forwarded as planned, why that might be, and when this work will now happen;

- include reflection on what you have learned. As well as listing areas of learning, you must reflect theologically on these. For example: how has experience developed your understanding of ministry or the gospel; what further questions do you now have about ministerial practice; do you have reflections on leadership, mission; what have you learned about your own strengths, weaknesses, needs, gifts, need for growth, etc.?

The dates for submission of Reflections will be communicated during the year, but these are likely to be in May for deacons and during June for those in their second year of curacy.

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

The Reflection is not assessed academically, but it is an important document: this gives you an opportunity to capture your learning over the year, and reflect upon it. Most curates do find it helpful to summarise in writing their learning over the year in this way, and often find that new insights are gained in the process. In some other dioceses – and this would be the

alternative to our system – curates are required to fill in exhaustive portfolios, with multiple sub-sections. We prefer this lighter-touch, potentially more creative approach.

In Year 6 the written Self-Reflection contributes to the Assessment at End of Curacy process.

APPENDICES
Appendix 1

Formation Framework IME2 for Ordained Priestly Ministry: Qualities and Evidence
The Church of England has discerned seven qualities drawn from the ordination liturgies. This is a shift away from a more task orientated and quantitative discernment of vocation:

> We have moved away from Criteria which are to be met to **Qualities** to be **inhabited**. This marks a different way of exploring a person's potential call to train for ordained priestly ministry in the Church of England. Inhabiting a quality speaks more of a life-long process that is ever deepening and it might offer resonance with the ancient term 'habitus' which speaks of dispositions lived out through being immersed deeply in a wide variety of lived contexts and relationships, all of which shape our living and calling. The qualities are grounded in the Church of England's Ordinals.

The full text can be accessed here:
https://www.churchofengland.org/sites/default/files/2021-11/ime-2-priest-qualities-and-evidence-from-autumn-2022.pdf

The seven qualities are listed here. Each has four subheadings with a corresponding list of evidence/expectations to be met at this stage of formation.

I Love for God

Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith

- Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life
- Is growing in Christlike character in daily living for example in love, humility, patience, prayerfulness, and obedience
- Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes) Can describe how their faith is maturing through their curacy

Is rooted in scripture, the worship of the Church and the living traditions of faith

- Shows a love for scripture and makes responsible use of it to explore issues of faith, for example in preaching and pastoral care
- Has led a variety of services of worship with authority, confidence and imagination
- Can apply the Bible and tradition of faith to specific issues in the contemporary church and society critically and reflectively

Whole-heartedly, generously and attractively engages with God's world

- Can articulate God's saving purpose for creation and humanity in the context of major issues facing the world and local community
- Can draw on the resources of scripture and theology to explore ethical issues, in their own lives, in the local community, and in the wider world
- Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology Can share the good news of Jesus Christ, and has

experience of mission and evangelism and of watching for the signs of God's kingdom
    - Has inspired and led others to be actively engaged with issues of justice, peace and the integrity of creation
    - Has inspired others to be actively engaged with issues of justice, peace and the integrity of creation

Is prayerful and studies the Bible

- Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships
- Engages with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts.
- Is committed to the Daily Office or other forms of public daily prayer
- Is committed to independent study of scripture and theology as a resource for their ministry and personal growth
- Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition

II Call to Ministry

- **Responds to the call of Christ to be a disciple**
    - Is committed to their own growth as a disciple and to forming new disciples
    - Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy and describe its impact in daily decision-making
- **Understands the distinctive nature of ordained priestly ministry**
    - Can articulate the shape of their ministry and the way they have been formed as a priest during their curacy
    - Deeply inhabits the practices of their own tradition within the Church of England, and shows evidence of being able to engage generously and humbly with those whose tradition and practice are different
    - Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God
    - Evidences that they have been involved in discerning and fostering the gifts of God's people as part of a commitment to the whole people of God
- **Is committed to being a public and representative person**
    - Has developed an informed appreciation of the representative role of a minister in the Church of England and has had experience of practising this across a wide range
      of public settings
    - Evidences skills to communicate the hope of the gospel afresh to a wide audience
    - Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry, including setting appropriate boundaries

- **Articulates an inner sense of call grounded in priestly service**
    - Continues to discern the call on their life and on what being open to God will entail in the future
    - Can speak of the joys and challenges of ministry, and the way in which ministry has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard
    - Has explored different forms and contexts of ministry and is open to discerning their future in the light of the needs of the church
    - Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it
    - Can recognise, draw out and nurture the vocation of others, including those with a call to authorised or ordained ministry
    - Has explored forms and contexts of ministry appropriate to their level of responsibility and is open to discerning their future in the light of the needs of the church

III Love for People

- **Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised**
    - Demonstrates empathy and wisdom in pastoral relationships with a wide range of people so that they may learn from the diversity of God's people
    - Builds healthy pastoral relationships in their curacy context which respect boundaries and go beyond the super
    - Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults in their curacy context Demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world
- **Builds relationships which are collaborative and enabling**
    - Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers
    - Builds professional and trusting relationships with new colleagues that enable mutual respect, flourishing and learning
    - Evidences good reflective practice and learning from a wide range of pastoral and professional relationships from their IME 2 contexts
    - Has enabled others to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others
    - Is alert to the existence of various forms of prejudice, including racism, in the church, and is learning how to challenge them, to support those who suffer from them and to create welcoming environments for all
    - Has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring

- **Shows God's compassion for the world**
    - Evidences an ability to put others at their ease in a range of settings demonstrating compassion and curiosity about the life experiences of others
    - Can demonstrate how their faith is shared in specific acts of missional engagement, and how they have led and enabled others to engage in thought, prayer and action
    - Is committed to and inspires others to work for peace and reconciliation in the world
- **Has empathy and is aware of how others receive them**
    - Is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness
    - Shows maturity and resilience in balancing the demands of ministry, family and friends, drawing on supportive and healthy relationships to support them in the joys and challenges of life
    - Is aware of how others see them and has been able to manage expectations appropriately
    - Evidences work with others in voluntary and professional settings, showing that they understand their own working style and can engage with others who work differently

IV Wisdom

- **Is inquisitive, curious and open to new and lifelong learning**
    - Is able to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours
    - Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, and including engagement with the insights of others who are different from them and marginalised voices
    - Demonstrates a capacity to live with unanswered questions and open-ended situations
    - Has demonstrated learning in a new and different context which has been outside their comfort zone
    - Demonstrates skills in enabling both children and adults to learn, in both informal and formal settings
- **Shows Leadership that enables thriving and healthy churches, handles conflict, and can lead in mission**
    - Demonstrates appropriate and authentic leadership within the church setting with integrity and are able to reflect on their own leadership preferences and demonstrate flexibility in adapting their leadership style to the context
    - Can make creative and critical use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation in the changing contexts of the Church of England
    - Demonstrates how they have enabled and developed the leadership of others within a Christian community
    - Has demonstrated ability to see the bigger picture and develop a strategy for growth which takes people with them

- Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams
- Can describe situations in which they have been involved in transforming conflict and can
- reflect on their learning
- Can demonstrate an area where they have led the church or part of the church community through change, articulate vision, ensuring execution and taking people with them
- Can reflect critically on their own and others use of authority and power, understanding the dynamics operating within the local church and responding with wisdom and humility
- Has worked with others to develop a strategy for growth
- Can demonstrate an area where they have worked with others in the church community to manage and implement change

- **Is robust and courageous and prepared to take risks**
  - Can discern God's mission in the setting in which they serve by reflective discernment through God's Spirit and by responding in ways reflecting the 5 marks of mission
  - Demonstrates the capacity to reflect for themselves and to act in
  - accordance with their convictions
  - Demonstrates qualities of leadership such that they can defend unpopular decisions if needed to
  - Can evidence where they have taken well-judged initiatives in their leadership
  - Can evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous
- **Is a mature and integrated person of stability and integrity**
  - Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity
  - Can accept fair criticism with maturity and respond appropriately, with humility and good grace
  - Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions within a new context
  - Demonstrates integrity in their dealings with others, including those in authority over them, and those for whom they have pastoral responsibility

V Fruitfulness

- **Embraces the different and enables others to be witnesses and servants**
  - Demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position
  - Gives evidence of practical engagement with those of a world faith community other than
  - Christianity
  - Has enabled growth in faith in individuals from whom they differ for example, in age, gender, class, and culture

- **Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry**
    - Regularly plans and presides over liturgies which are inspiring, ordered and which lead others into worship
    - Preaches in ways which are effective in teaching the faith and encouraging growth in discipleship
    - Communicates faith and practice in a variety of ways, with sensitivity to their audience
    - Communicates faith and practice in a variety of ways, with sensitivity to their audience
- **Shares faith in Christ and can accompany others in their faith**
    - Can speak with confidence and infectious enthusiasm about their own journey of faith and discipleship
    - Shows how they have nurtured others in their everyday faith, in the school, workplace or family
    - Is able to listen attentively to individuals and the community so that they can help others discern the presence and activity of the Holy Spirit`
    - Has led others in evangelism and mission and can reflect on lessons learned, from those that were fruitful, and those that were not and how all of this connects to the mission of God

- **Has resilience and stamina**
    - Has achieved a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context
    - Understands their own conscious and unconscious bias and has strategies to mitigate them
    - Has shown a capacity to bounce back after disappointment
    - Evidences the ability to prioritise under pressure and, where appropriate, to delegate tasks to others

VI Potential

- **Grow in faith and be open to navigating the future in the company of Christ**
    - Serve the church in an uncertain and unknown future
    - Inspire others to grow in faith and discipleship
- **Manage change, and see the big picture**
    - Live with contingency, adapting to change in the church and leading others as a non-anxious presence
    - Lead a church in growth with a capacity to evaluate risk and to act with courage
    - Chair a PCC meeting
- **See where God is working in the world and respond with missionary imagination**
    - Lead a church in mission
    - Plant a church or Fresh Expression, enabling others to lead and sustain its ministry

- **Be adaptable and agile**
    - Grow in self-awareness as a reflective practitioner with a capacity to change their mind in the light of experience and practice
    - Face the challenges of ministry including its disappointments, with equanimity

VII Trustworthiness

- **Follows Christ in every part of their life**
    - Has knowledge of the four texts (Jesus' summary of the Law; Lord's prayer; apostles' creed; Beatitudes) and well-developed pattern of life based on these
    - Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ
    - Has demonstrated personal and scholarly integrity in fulfilling the requirements of their training
- **Leads maturely which promotes safe and harmonious Christian communities**
    - Can show that they are ready to accept and ministers the discipline of the Church and respect authority duly exercised within it
    - Can show capacity to manage relationships
    - Demonstrates a concern and the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly
    - Demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy
- **Lives out their life as a representative of God's people**
    - Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place
    - Has ability to evaluate risk and know when a risky venture is justified and appropriate
    - Has sufficient knowledge of taking care when using social media
    - Has skills to chair a charity
- **Has a high-degree of self-awareness**
    - Can speak of the joys and challenges off ministry and the way in which ministerial formation promotes flourishing and their developing relationship with Christ
    - Has accountability mechanisms in place
    - Demonstrates the ability to manage confidentiality
    - Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry
    - Able to live within the Five Guiding Principles
    - Able to live within the House of Bishops' Guidelines on Human Sexuality

Appendix 2

Formation Framework IME2 for Ordained Distinctive Diaconal Ministry: Qualities and Evidence

The Church of England has discerned seven qualities drawn from the ordination liturgies. This is a shift away from a more task orientated and quantitative discernment of vocation: We have moved away from Criteria which are to be met to Qualities to be inhabited. This marks a different way of exploring a person's potential call to train for ordained priestly ministry in the Church of England. Inhabiting a quality speaks more of a life-long process that is ever deepening and it might offer resonance with the ancient term 'habitus' which speaks of dispositions lived out through being immersed deeply in a wide variety of lived contexts and relationships, all of which shape our living and calling. The qualities are grounded in the Church of England's Ordinals.

The full text can be accessed here:
https://www.churchofengland.org/sites/default/files/2021-11/ime-2-distinctive-deacon-qualities-and-evidence-from-autumn-2022.pdf

The seven qualities are listed here. Each has four subheadings with a corresponding list of evidence/expectations to be met at this stage of formation

I Love for God

- **Is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming world-focused faith**
    - Shows a vibrant faith that can speak about their own joys and disappointments, experience of change or failure and is able to interpret how grace is at work in their life in the midst of the world
    - Is growing in Christ-like character in daily living for example in love, humility, patience, prayerfulness, and obedience
    - Has a well-developed pattern of life shaped on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes)
    - Can describe how their faith is maturing through their curacy
- **Is rooted in scripture, the worship of the Church, and the living traditions of faith**
    - Shows a love for scripture and can make responsible use of it to explore issues of faith especially in their preaching and community work
    - Can understand and engage with the history, practice and theology of the diaconate as they have developed across a range of contexts to enable them to interpret that tradition today
    - Has experience of the diaconal role in the liturgy, and has made connections between their church community and the history of liturgical belief and practice
    - Demonstrates the ability to apply the critically and reflectively Bible and the tradition of faith to specific issues in the contemporary church and society
    - Demonstrates evidence of shaping their life in response to the church's tradition of faith in specific ways

- **Whole-heartedly, generously and attractively engages with God's world**
    - Shows a love for scripture and can make responsible use of it to explore issues of faith especially in their preaching and community work
    - Can articulate responsibly God's saving purpose for creation and humanity in the context of major issues facing the world and the local community
    - Can draw on the resources of disciplines other than theology and of reflection upon their own experience and that of others, and integrate these with the insights of theology
    - Can share the good news of Jesus Christ, and has experience of mission and evangelism and of being attentive to God's world by watching for the signs of God's kingdom
    - Is actively engaged with and has inspired others to be engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely
    - Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love
    - Is actively engaged with issues of justice, peace and the integrity of creation that is lived out in acts of mercy and justice, and adopts a personal discipline that uses God resources wisely
- **Is prayerful and studies the Bible**
    - Nurtures their private prayer life with regular spiritual practice with others (eg: spiritual accompaniment, quiet days, retreats, cell groups, prayer triplets) and can speak about the accountability and challenge experienced in such relationships
    - Is committed to the Daily Office or other forms of public daily prayer and prays with a particular passion for the world
    - Can engage with different approaches to prayer and spirituality as they are found across the Anglican tradition and the wider church in a range of cultural contexts
    - Is committed to the study of scripture and theology and draws on the biblical theme of servanthood as a resource for their ministry
    - Is able to show how the study of scripture has deepened their personal engagement with the Bible and the growth of their fa
    - Has taught others how to pray, or to deepen their prayer lives using an approach which draws from outside their own tradition
    - Has taught others how to pray, or to deepen their prayer lives

II Call to Ministry

- **Responds to the call of Christ to be a disciple**
    - Is committed to their own growth as a disciple and to forming new disciples
    - Can speak about the call of Christ on their life (and that of their household) as it is emerging in their curacy, and describe its impact in daily decision-making
- **Understands the distinctive nature of ordained diaconal ministry**
    - Understands the practices of their own tradition within the Church of England and is able to engage generously and respectfully with those whose tradition and practice are different
    - Can engage with the living tradition and breadth of ministries in the church and articulate the theological underpinnings of these ministries especially how the diaconal ministry reflects the diaconal character of the whole church

    - Can articulate the emerging and distinctive shape of their diaconal ministry and the way they are being formed as a deacon during their curacy
    - Evidences that they have discerned and fostered the gifts of God's people as part of a diaconal commitment to the whole people of God
    - Evidences awareness that they are part of the worldwide Anglican Communion and evidences learning from their diaconal sisters and brothers around the world in order to develop and strengthen their own faith understanding and their engagement with the ongoing conversation around the history, diversity and contemporary challenges of the Church of England.
- **Is committed to being a public and representative person of the Church in the forgotten corners of the world**
    - Has developed an informed appreciation of the representative role of a diaconal minister in the Church of England and has had experience of practising this across a wide range of public settings
    - Evidences skills to communicate the hope of the gospel afresh to a wide audience especially to those on the margins of society
    - Can manage themselves and their family relationships in the context of the gifts and pressures of public ministry
- **Articulates an inner sense of call grounded in service**
    - Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard
    - Continues to discern the call of God on their life and to develop an understanding of what being a deacon will entail in the future
    - Displays a willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support they can expect as they face it
    - Is engaging with the wider diaconal network within the Church of England as a place of support

III Love for People

- **Welcomes Christ in others, listens, values and respects; and has a special care for those in poverty and the marginalised**
    - Demonstrates empathy and wisdom in pastoral relationships especially those outside the church and knows in practice what is means to be a bridge for Christ's love to others
    - Builds healthy pastoral relationships in their curacy which go beyond the superficial whilst respecting boundaries
    - Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like
    - Demonstrates skills in engaging with those in poverty and who are marginalised and shows the
- **Builds relationships which are collaborative and enabling**
    - Demonstrates good listening skills in relationships with those inside and outside the church, including their own peers
    - Has built professional and trusting relationships with colleagues within curacy contexts that enable mutual respect, flourishing and learning

- Evidences good reflective practice and shows how their diaconal calling learns from and contributes to a range of pastoral and professional relationships
- Is alert to the existence of various forms of prejudice, including racism, in the church

- **Has empathy and is aware of how others receive them**
  - Is aware of how others see them and of the need to manage expectations appropriately in ministry
  - Is growing in self-awareness and an ability to reflect on their strengths and vulnerabilities with honesty and openness
  - Shows maturity and resilience in balancing the demands of formation, family and friends, and draws on healthy relationships to support them in the joys and challenges of life
  - Has developed the capacity to work with others in voluntary and professional settings, showing that

IV Wisdom

- **Is inquisitive, curious and open to new and lifelong learning that connects church and world**
  - Is able to reflect alone - and with others - on their experiences in diaconal ministry, to articulate what they have learnt and to demonstrate its impact in changed behaviours
  - Demonstrates a commitment to life-long learning, whether through academic study, reflective practice, or engagement with their personal development, and including engagement with the insights of others who are different from them and marginalised voices
  - Demonstrates a capacity to live with unanswered questions and open-ended situations
  - Has demonstrated learning in a new and different context which has been outside their comfort zone particularly relating learning to the needs of the world
  - Has developed skills in enabling others to learn and gain in confidence in both informal and formal settings and enabling them to connect the church to the world
- **Shows instinctively collaborative leadership that enables healthy churches to be bridge-builders in their communities**
  - Can make creative use of the resources of scripture and theology and contemporary perspectives on leadership and organisations to inform discipleship, leadership and community formation of the church as a bridge-builder in making connections across different contexts and cultures
  - Has developed visionary servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and demonstrate flexibility in adapting a leadership style to the context
  - Has shown initiative, drive and creativity in developing the capacity to encourage, enable and develop the bridge-building leadership of others
  - Can demonstrate the part they have played in collaborative leadership, showing awareness of the challenges and tensions of working in teams

    - Is developing the capacity to learn from difficult conversations and to make any necessary changes to their behaviour as leader or member of a group
    - Is developing the ability to read and respond to power relationships in a group and to be developing understanding and strategies for conflict transformation
    - Has demonstrated ability to see the bigger picture and developed a strategy which takes people with them in enabling the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia
    - Has developed servant leadership gifts both within church and community settings, is able to exercise them with integrity, and can reflect critically on their own leadership preferences and demonstrate flexibility in adapting a leadership style to the context
    - Has shown evidence to encourage, enable and develop the bridge-building leadership of others
    - Has demonstrated the ability to work with others to develop a strategy which enables the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia
- **Is robust and courageous in reflecting the world to the Church and the Church to the world**
    - Has understood the character (economic, social, cultural) of the curacy context in which they have been placed and has drawn the attention of the Church to their impact on the *missio Dei* and the five marks of mission
    - Demonstrates a love and desire for the community outside the church and an ability and courage to act as an ambassador between the church and the community, building community cohesion
    - Demonstrates the capacity to reflect for themselves and to act in accordance with their convictions
    - Is able to articulate their own diaconal stance on issues facing society, and to articulate that this is formed by their understanding of Christian faith
    - Is developing qualities of leadership such that they can defend unpopular decisions if necessary
    - Can evidence where they have taken well-judged initiatives in their leadership, evaluating wisely the risks involved while being appropriately courageous
    - Is developing capacity to be faced and challenged by questions about God and the Christian faith voiced by those outside the church and to respond with hospitality and humility
    - Can evidence where they have shared with others in well-judged initiatives in their leadership, evaluating wisely the risks involved while being appropriately courageous
- **Is a mature and integrated person of stability and integrity**
    - Demonstrates maturity in the relationship with their training incumbent and other senior colleagues, balancing accountability with personal integrity, openness and honesty
    - Can accept fair criticism with maturity and respond appropriately, with humility and good grace

- Can demonstrate the ability to acknowledge and live with their vulnerabilities and to manage strong emotional reactions
- Is aware of the way their diaconal vocation grounds and inspires them
- Has been able to demonstrate that, with episcopally delegated authority, responsibility lies with them, even whilst leading from the middle

V Fruitfulness

- **Embraces the different and animates others to be witnesses and servants**
  - Is demonstrating humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position
  - Gives evidence of deepening awareness of the lives and culture of a world faith community other than Christianity
  - Has enabled growth in others' faith especially those on the margins to be servants and witnesses
- **Shows the capacity to exercise diaconal sacramental and liturgical ministry and effective and enabling teaching ministry**
  - Has made creative use of scripture and theology to resource and plan acts of worship, especially diaconal sacramental worship, in its various forms across the breadth of the Church
  - Understands how liturgy is received by those outside the church and has led a variety of services and liturgies which are nurturing, and can lead worship with confidence across a range of services and contexts
  - Has developed gifts in preaching drawing on the resources of scripture and theology, and growing in effectiveness in teaching the faith and discipleship
  - Has developed aptitude in communicating the faith to children and adults and enabling children and adults to grow in faith
  - Has developed capacity to understand the needs of the world in their communicating of faith and practice in a new setting and with sensitivity to their audience
  - Support both traditional and new Christian communities, showing an appreciation of the role that each can play in the mission of God
- **Is a storyteller of God's love and agent of God's kingdom of justice**
  - Can tell the story of God's love creatively and speak with confidence and infectious enthusiasm about their own journey of faith and discipleship
  - Is able to listen attentively to individuals and the community so that they can discern the presence and activity of the Holy Spirit
  - Shows how their curacy training is preparing them to encourage others to live out their calling in the world of their everyday faith, in the school, workplace or family
  - Has had experience of leading evangelism and mission and can reflect on lessons learned for future leadership, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God
  - Has prepared children and adults for rites of initiation
  - Evidences being an articulate apologist for and interpreter of the faith in the public arena
  - Has had experience of enabling others in evangelism and mission and can reflect on lessons learned, both from activities that were fruitful, and from those that were not, and can speak about how all of this connects to the mission of God
  - Is an effective communicator of faith in the public arena

- **Has resilience and stamina**
  - Is working on a rhythm of life that has space for rest and recreation
  - Understands their own conscious and unconscious biases and has strategies to mitigate them
  - Can tell a story of their capacity to recover back after disappointment
  - Can manage their time, showing the ability to prioritise under pressure

VI Potential

- **Grow in faith and be open to navigating the future in the company of Christ**
  - Serve the church in an unknown and uncertain future
  - Enable and inspire others to grow in the adventure of faith and discipleship

See the big picture in their context and within it, enable a Christian community to serve

  - Manage their own and others' use of authority, responding wisely to the dynamics operating within their place of ministry
  - Live with contingency, adapting to change in the church and leading others as a non-anxious presence in their communities
  - Lead a church in growth in community impact by identifying where there needs to be change in the life of a church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively
  - Can share in leading a church in growth in community impact by identifying where there needs to be change in the life of a church community and reflect on the implications for themselves and to have the negotiation skills to manage change effectively
- **See where God is working in the world and to read the signs of the times**
  - Demonstrate a heart for seeking out the forgotten people continuing to gather them, to listen, work with and share God's love
  - Enable and lead the church's mission and evangelism in contexts where it has little presence
- **Be adaptable and agile**
  - Grow in self-awareness as a reflective practitioner, able to change their mind in the light of experience and practice
  - Face the challenges of ministry, including its disappointments, with equanimity
  - Be clear about the diaconal trajectory of their ministry and of its God-given potential

VII Trustworthiness

- **Follows Christ in every part of their life**
  - Has a well-developed pattern of life based on four foundational texts (Jesus' summary of the law; the Lord's Prayer; the Apostles' creed; the Beatitudes)
  - Is able to accept the holy scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ
  - Has demonstrated personal, ministerial and scholarly integrity in fulfilling the requirements of their training
- **Leads maturely which promotes safe and harmonious Christian communities**
  - Can show that they are ready to accept and administer the discipline of the Church, and respect authority duly exercised within it
  - Is developing the skills to manage relationships appropriately and sensitively

- Demonstrates a concern for, and the ability to create, safe environments in which sensitive issues and concerns can be raised honestly and openly
- Demonstrates understanding of the Guidelines for the Professional
- Conduct of the Clergy
- Can understand and articulate the importance of safeguarding and knows what good practice in managing the care of children and vulnerable adults looks like especially in
- responding well to survivors
- Has an awareness of the knowledge and skills that are required to fulfil the legal and administrative responsibilities of an ordained diaconal minister
- Has a willingness to engage with the vision and values of the diocese in which they will be placed
- Demonstrates the capacity to be a charity trustee

- **Lives out their life as a representative of God's people**
  - Demonstrates the ability to communicate Christian faith in a credible way that respects the context in which that witness takes place
  - Has the ability and courage to evaluate risk and judge when a risky venture is justified and appropriate
  - Takes appropriate care when using social media, displaying an awareness of the risks involved
- **Has a high-degree of self-awareness**
  - Can speak of the joys and challenges of ministry, and the way in which diaconal ministerial formation has promoted their flourishing and their developing relationship with Christ, whilst being able to speak honestly when this has been hard
  - Has accountability mechanisms in place
  - Demonstrates the ability to respect confidentiality
  - Demonstrates the ability to live within the House of Bishops guidelines on Human sexuality
  - Demonstrates the willingness to honour the five Guiding Principles
  - Demonstrates understanding of the Church's Fitness to Practice Framework and how this affects ongoing ministry

Appendix 3

Formation Framework IME 2
Distinctive Diaconal and Priestly Ministry

Assessment Criteria



The criteria below are to be used in assessing the extent to which the candidate at the end of IME 2 inhabits each of the seven qualities, Love for God, Call to Ministry, Love for People, Wisdom, Fruitfulness, Potential and Trustworthiness. The banding form is based on judgements to be used at the end of IME2 and therefore caution needs to be exercised in how the bands are used in earlier reporting during IME2, in which the judgement to be made is the likelihood of the candidate sufficiently inhabiting the quality after the expected further training. The criteria themselves are followed by explanatory notes which may help in their application.

`	Characteristics of Band
5	**Inhabits the quality very well and may inhabit some aspects with excellence.** • Typically, most of the indicative evidence will be demonstrated and will show significant strengths in some domains which will provide the basis for strategic learning in CMD • Shows across the domains a pattern of real depth and openness of character without any obvious gaps • Shows across the domains a pattern of very good self-management in role including capacity to nurture their relationship with God, pattern of life and their own resourcing for ministry • Shows across the domains a pattern of very good practice in ministerial and mission skills in the contexts of IME2 which are enabling, collaborative and based on attentive listening • Ample evidence of ready openness to development, growth and formation with significant potential to exercise ministry with impact in their first post of responsibility/next post • The minister demonstrates a consistent pattern of life in which time is regularly set aside for reflection individually and with others. In their reflections, they consistently demonstrate the capacity to place events and situations in their broader context. They make creative connections and demonstrate honest self-understanding. In theological reflection, they not only interpret events and situations from a Christian perspective but allow events and situations to challenge their interpretation of Scripture and theological positions.
4	**Inhabits the quality well and comfortably.** • Typically, much of the indicative evidence will be demonstrated and will show quality across the domains with some areas of real strength for ongoing learning in CMD • Shows across the domains a pattern of growing depth and openness of character • Shows across the domains a pattern of good self-management in role including capacity to nurture their relationship with God, pattern of life and their own resourcing for ministry • Shows across the domains a pattern of good practice in ministerial and mission skills in the contexts of IME2 which are enabling, collaborative and based on attentive listening • Good evidence of openness to development, growth and formation with potential to exercise ministry well and comfortably in their first post of responsibility/next post • The minister demonstrates a consistent pattern of life in which time is regularly set aside for reflection individually and with others. In their reflections, they notice processes at work and occasionally demonstrate the capacity to place events and situations in their broader context. They make creative connections and demonstrate honest self-understanding. In

	theological reflection, they consistently interpret events and situations from a Christian perspective and on most occasions allow events and situations to challenge their interpretation of Scripture and theological positions.

3	**Inhabits the quality competently, though there may be limitations in some areas that CMD needs to address.** • Typically, a good deal of the indicative evidence will be demonstrated with competence but there are some gaps which would lead to a recommendation for focused learning in CMD • Shows across the domains a pattern of growing depth and openness of character which may have a few weaker areas which will need attention in CMD (this is deliberately worded like Band 4 but a judgement needs to be made about whether the gaps indicate the need for more time in IME2) • Shows across the domains a pattern of competent self-management in role including capacity to nurture their relationship with God, pattern of life and their own resourcing for ministry • Shows across the domains a pattern of competent practice in ministerial and mission skills in the contexts experienced in IME2 which are enabling, collaborative and based on attentive listening but where there may be some areas needing strengthening in CMD • Sufficient evidence of openness to development, growth and formation with the desire and capacity to address areas of weakness in their first post of responsibility/next post • The minister is a competent reflective practitioner but has difficulty setting aside time for reflection. Their reflections are mostly individual and only occasionally involve others. They make creative connections and demonstrate honest self-understanding. In theological reflection, they interpret events and situations from a Christian perspective but rarely allow events and situations to challenge their interpretation of Scripture and theological positions.

2	**Does not yet inhabit the quality competently but is expected to do so given more time in IME2 to address this before they can move to a next post.** • This band is used when there are aspects of inhabiting this quality that are not yet at the depth required before the curate moves to a next post but are realistically expected to be so within a year of additional curacy formation time. These aspects need to be specific and remediable. The remaining aspects of the quality are assumed to be in Band 3 or above. • A good deal of the indicative evidence will be demonstrated with competence but there are gaps to fill which can be within a year of additional IME2 • Shows across the domains a pattern of growing depth and openness of character which may have a few weaker areas (repeat of band 3 because this is about a disposition which if not present should mean the grade is Band 1) • Shows across the domains a pattern of mostly competent self-management in role including capacity to nurture their relationship with God, pattern of life and their own resourcing for ministry but has some gaps which need evidencing before progressing to a next post • Shows across the domains a pattern of competent practice with some gaps in ministerial and mission skills in the contexts experienced in IME2 which are enabling, collaborative and based on attentive listening. The gaps need to be remediable before moving to a next post • Sufficient evidence of openness to development, growth and formation with the desire and capacity to address areas of weakness in an extra year of IME2 (Worded like Band 3 because the essential desire needs to be present for the remediable work to be done) • The minister is a competent reflective practitioner but has difficulty setting aside time for reflection. Their reflections are mostly individual and only occasionally involve others. Their reflections focus on individual performance and meeting others' needs, without placing these in a broader context. They make limited connections and their reflections frequently omit a reflexive dimension. They demonstrate the ability in most situations to outline a Christian perspective but rarely allow their reflections to challenge their interpretation of Scripture and theological positions.

1	**Does not inhabit the quality competently and the weaknesses are either not remediable at all or not remediable within an additional year of curacy formation. Therefore, the formation process should be discontinued** • This band is used when there are aspects of inhabit this quality that will not be met at the depth required before the curacy is to formally end even with a year of additional formation time. These aspects may include more fundamental causes for concern that mean the candidate is not able to move to a next post. Within this Band, it is possible that some aspects of inhabiting the quality may be competent. Where a candidate has previously been given additional time in IME2 to undertake necessary developmental work within a quality, and has failed to do so satisfactorily, that is of itself sufficient reason to place them in band 1 for that quality, rather than to make a judgement on the chance that a further year of IME2 would enable them to inhabit the quality satisfactorily. • Some of the indicative evidence will be demonstrated with competence but there are significant gaps and weaknesses identified which cannot be remedied within an additional year of IME2. • Shows across the domains areas some pattern of growing depth and openness of character but there are aspects of this which are a cause for concern and would not allow a candidate to proceed to a next post • Shows across the domains a pattern of some competent self-management in role including capacity to nurture their relationship with God, pattern of life and their own resourcing for ministry but has gaps for which there is not enough time to evidence them before the end of curacy • Shows across the domains significant weakness in ministerial and mission skills in the contexts of IME2 which cannot be remediable either in themselves or within the time additional time before the end of the formal curacy • Not yet sufficient evidence of openness to development, growth and formation that would give confidence for continuing in public ministry • The minister rarely sets aside time for reflection and rarely involves others in reflection. Their reflections focus on individual performance and meeting others' needs, without placing these in a broader context. They make limited connections and their reflections rarely involve a reflexive dimension. They show limited ability to interpret events from a Christian perspective and may be overly reliant on 'proof-testing'.

Part 2: Explanatory notes on the banding criteria

The formation framework with its focus on how well a candidate inhabits each of the seven qualities needs a robust and transparent assessment tool to show how judgements have been made as to the level of inhabiting qualities. The framework has moved away from the style of the 2014 formation criteria where the top level wording used in reporting changed between IME 1 and 2. We now have a top-level wording which remains the same over the whole ministerial journey and this presents an issue about how we accurately determine the level of inhabiting of a quality at each stage of the journey.

These are some of the principles which are undergirding this process:

1) **Reporting will be on the seven qualities in four domains:** It is axiomatic to the whole framework that reports which are written on candidates are written to show a depth of inhabiting of the seven qualities in the four domains. The words which matter are therefore those in the Qualities grid and which are repeated in bold in the top boxes of the evidence of qualities grid.

2) **Evidence of qualities grid:** We have taken the decision to list, under each of the four domains, evidence which can be gathered to assess the depth of inhabiting the quality. We have chosen not to make a distinction between evidence which might be deemed to be essential and that which is desirable. This is partly because if we did, we will end up with the evidence itself becoming more important than the wording of the top-level quality which it is meant to serve.

3) **Banding document:** It is vital to see that the role of the banding document is a tool to assess the evidence which in turn serves to describe the inhabiting of the quality. It is that inhabiting which is the end point. There is no requirement to make an explicit judgement about which band the candidate falls in for each quality, unless this is part of a justification that the candidate is not able to proceed further, at least at this point. But the banding recognises that candidates should aspire to demonstrate more than the minimum necessary to proceed, and that most will do so.

4) **The component aspects of each colour within the banding document:** The aim of this is to try to attend to that which we, as those involved in the formation process, often find so difficult. How do you make an assessment of a formation process that is partly based on assessing practice but is also an assessment of deep traits of character to say nothing of spirituality and capacity to show how faith is put into action. But we need to do this without leaving you to make interpretative judgments that vary so widely across the church and which undermine the point in having a framework in the first place.

   Five banding markers are proposed which operate on a simple traffic light system. In constructing these, we have tried to pay attention to the balance across the domains in each quality of 6 factors which together will give a sense of how the candidate is inhabiting the quality

   i. The **range of the evidence** across the domains
   ii. Four sub-points which arise from this range and which help spot patterns across the domains in each quality of

- The candidate's **capacity to show depth and openness of character** – in other words, dispositions which are essential for growth and which arise from evidence that focuses on "being." We recognise that these are not as explicit as some of the 2014 criteria statements. However, given the foundational importance of these to public ministry, we need to find a way to assess these.
- The candidate's **capacity to exercise ministerial skills** (within IME1 we are proposing that this evidence is drawn from limited contexts but in IME 2 is drawn from more diverse and complex contexts) – this focus is on "doing" but also on integrating "knowing." This is about assessing their capacity to listen, to enable, to collaborate and other important skills of ministry.
- The candidate's **capacity to manage themselves in role** – this picks up the evidence from within the "self" column especially. This recognises the capacity of weaknesses in this area to derail a ministry but it is an area where it has sometimes been found
  hard to make judgements. It is about spotting patterns or seeing gaps in prayer life, in time management and self-awareness, for instance
- The candidate's **capacity to grow** noting that some candidates will be later in developing than others but is about spotting patterns of openness to the future, to learning and being formed. iii. Lastly and as something of a summation, the **capacity to be a reflective practitioner** of which more is said below

This may initially look very complex but it is intended to help in the process of turning what we may intuitively think about a candidate into something that is well-evidenced. But it also invites us to spot patterns across the domains of the quality as to how well the candidate is doing to show that being, doing, knowing and growing are well integrated aspects of their formation.

5) **Reflective practice:** This is the area of assessment that is possibly the most contentious because there is no shared and common understanding of what we mean by reflective practice. Reflective practice is partly about a capacity to make creative connections between faith and life alongside an honest self-understanding but it is also about something deeper. We are drawing here from work done on the progress people can be expected to make in supervision from focussing on their own performance; to meeting the needs of others; to reflection on the process; to process in context. Reflective practice also links with the capacity to enable others with the question whether the minister is sharing his/her reflective activity with others so that all learn together. As regards *theological reflection,* there is the question whether they are doing one-way or two-way reflection, applying their theology to situations (which is fine as far as it goes) or in addition allowing the situation to ask questions of their theology / interpretation of the Bible (which is richer). Research on youth workers and theological reflection also suggests that easily the biggest obstacle to reflection is the difficulty of setting aside the time. This suggests that effective reflective practitioners also need to be able to manage their schedules to make time for this activity. And finally, we are asking questions about how their reflective

practice is linking up with their prayer life and how they are able to bring God into the reflective process.

6) **What the colour coding represents:** These six factors combine to give evidence of where a candidate lies in the strength of inhabiting a quality. We have tried to reflect this in a colour coding which operates on a traffic light system. This is a judgement made for the particular stage of development the curate has reached. It has similarities to the kinds of schemas employed in adult skill-based acquisition representing skill-based judgements which are made in other professions moving from novice, to advanced beginner, to competence, to proficiency and to expert. We may have questions about the wording of this taxonomy but the essence is that moving through it is dependent upon becoming more intuitive in your practice and more absorbed in your awareness.

Red 1: where a candidate is so weak that there is no chance in the time available for them candidate to inhabit the quality in sufficient depth that they can be signed off at the end of curacy. Appearance of red must call into question continuance of the formation process.

Orange 2: where a candidate shows weakness in some aspects of inhabiting the quality but these are deemed to be potentially remediable within a closely defined time-limit, i.e no more than a further 12 months of IME 2 before they move to a next post. Orange is an indication for the need for extra work to be done but there has to be realism that it can be done over that defined time-frame. It would be expected that this orange band would also include much of what would be seen in the Yellow Band 3 below – in other words a candidate who, once they have had time to work on specific areas, would be expected to progress to the next stage of formation. However, a lack of capacity to progress and grow in the time-frame agreed will in itself be evidence and such that would be equivalent to a Red, Band 1 judgement.

Yellow 3: where a candidate shows competent and good enough evidence but where there are identifiable areas which need significant attention in the next stage of formation. This is about the need to keep an eye on these areas. Typically, a good deal of the indicative evidence will be seen but there are some gaps and weaknesses

Green 4: This is where a candidate shows a good inhabiting of the quality across the domains and may include one or two areas where they are showing very good inhabiting of the quality. Typically much of the evidence will be seen across the domains. Even with good candidates, there will always be room for growth.

Dark Green 5: There is where the candidate shows a very good inhabiting of the quality and there may well be areas where excellence is seen.

7) **Summative judgement**: The summative judgement clearly needs to be based on the assessment of the individual qualities. However, there is sometimes a substantive further judgement to be made in coming to an overall assessment of the candidate.

If a candidate who is presented for incumbent level responsibilities is not inhabiting the qualities at this level, there may need to be consideration of whether presenting them under assistant level responsibilities may be the vocational outcome.

If there is a red band 1 judgement on any of the qualities this would indicate that the candidate should not proceed to a further post.

If there is an orange band 2 judgement on any of the qualities, then that indicates that more time is needed before a recommendation to proceed can occur. That developmental work and time scale needs to be well defined. Where there is more than one quality that falls into band 2, it may be that the candidate could not be expected to address the necessary issues in a year, and hence a judgement needs to be made about whether the candidate can reasonably proceed further at this point. This includes a judgement about what would be required to address the relevant issues, not simply how many there are of them. If any qualities fall into band 3, that may also form part of the judgement about what can reasonably be expected to be the case after a further year

Yellow, Band 3, assessments of qualities are to be expected and consistent with an overall recommendation to proceed to a further post. However, there are significant issues noted which will need particular attention in that further post if the candidate is to minister appropriately within it. Where multiple qualities fall in band 3 there will need to be a judgement on whether the candidate can reasonably be expected to address all of the issues while fulfilling the demands of a new post or whether this indicates the need for more time to work on them prior to proceeding. Again, this includes a judgement about what would be required to address the relevant issues, not simply how many there are of them.

Where a candidate has band 4 or 5 judgements on all of the qualities, it is expected that the recommendation will be to proceed. However, it is possible that a cross-cutting theme may suggest a more significant need for further development than is apparent from the judgement on the qualities separately.

8) **Attending to dispositions:** We need to acknowledge that in using this system of assessment, we need to make judgements based on evidence. However, we are making judgements based on the holistic discernment of a candidate's formational readiness which cannot simply be a matter of only meeting evidence statements. This is where there is a balance in our processes between ensuring that we have good sources of evidence but also that these can be held in dialogue with well-exercised intuition and with an awareness of the structural and political nature of our relationships as a church. Such a statement is not an excuse for badly evidenced judgements but it does remind us that something deeper is going on which both needs quantifying and describing and yet entirely transcends that too.

This is especially so with the understanding that we have as a church that the capacity for candidates to remedy weaknesses is very difficult in areas of dispositions involving aspects of their personality and character and the way that they relate. Detected weaknesses in these areas may be so strong in and of themselves as to place a potential stop on the ongoing formational journey. By contrast, other qualities such as showing growth in leadership skills will, given time and experience, enable a candidate to show evidence of meeting these. Inevitably, in any reporting, we need to be alert to naming both types of weakness but to also be utterly transparent when we may need to place more weight on some evidence than we do on others.

It is also worth noting that in this new formation framework, the way that evidence around a candidate's capacity to "be" is held differently from the previous formation criteria. For instance, there is no separate Personality and Character criterion, rather that material is now dispersed around the grid – for instance throughout the "Self" column and the "Love for People" and "Wisdom" qualities rows. Evidence of a candidate's capacity to know, to do, to be and to grow are not compartmentalised but are holistically distributed around the grid. It is axiomatic that evidence is sought from across these sources but in practice, attention and weight may still need be given to the evidence which points to who a candidate is, the "to be" evidence. To that extent, those who make assessments may need to read down the "Self" column over all the qualities to see whether there are patterns emerging that require attention.

9) **Attending to the inter-related nature of the qualities and of the domains:** It is worth restating some of the background to how the seven qualities have been devised so that we can see their inter-connectivity.
    - In some ways the four qualities Love for God, Love for People, Wisdom and Fruitfulness have an integrity as a foundational set of qualities across the domains. We would expect a candidate to show a good level of inhabiting the quality across the domains but experience has shown us that we need to keep an eye out on the "to be" aspects of the quality which might point to someone whose whole dispositional attitude is wrongly focused
    - The Call to Ministry quality is in a sense the outworking of the Love for God, Love for People, Wisdom and Fruitfulness qualities in terms of the focus of those qualities in a form of specific ministry.
    - In terms of Potential, you are looking to some extent at what you expect only to be fully apparent in the post after IME2. So you are looking at what the candidate manifests now which gives you appropriate confidence about their future capacity.
    - Trustworthiness – there are some limited areas of this quality which act as roadblocks – the candidate can proceed no further if they have not completed safeguarding training, for instance. But equally this is the area which really seeks out the personal and professional integrity of the candidate and asks you to make a cumulative judgement on these issues. There is a tension

inherent in this quality. It contains areas where failure to evidence what is needed is very serious but it is also the kind of quality which tries to make explicit all that has hitherto been implicit. It asks the really hard question about whether the candidate is fundamentally to be trusted as a public minister.

- In terms of the domains, report writing should pay attention to patterns which are emerging that run through a domain. As in point 8 above on dispositions, this might be in the Self domain but it is wise to pay attention to where a candidate might have strengths or weaknesses that appear throughout a domain – such as the World or the Church. This reading could give insights into areas both for development and indeed which may point to a strength in ministry.

Appendix 4

Conflict Resolution Policy and Practice

Addressing Problems between Curates and Training Incumbents

One of the intentions of the system outlined in the IME2 Handbook is to anticipate possible areas of misunderstanding or conflict, and thereby to avoid them ever occurring. However, sometimes problems arise. The points and procedures set out below are to be followed in cases of conflict. **The guiding principle in conflict resolution between a curate and training incumbent is to seek reconciliation and therefore to follow a process that de-escalates the conflict.**

Therefore:

1. In the first place, any difficulties on the curate's part must be discussed with the training incumbent honestly, preferably as they arise. Do not store up a long list of grievances or concerns. Likewise, any difficulties on the training incumbent's part must be discussed with the curate. There can be a temptation to avoid potentially awkward discussions, but matters of concern need to be addressed: try to do this gently, humbly, but clearly. If resolution cannot be found you **must** seek further advice.

2. All concerns that are not easily resolved directly between a curate and training incumbent should be raised initially with the Director for IME 2. Bishops' Staff have agreed that if concerns are brought first to Bishops or Archdeacons they should refer curates or incumbents initially back to the Director for IME 2.

3. The Director for IME 2 is available to curates and incumbents equally for advice. Please note that concerns discussed with the Director for IME 2 are raised on the assumption that they will be addressed and therefore cannot realistically be raised totally "in confidence"; the Director for IME 2 will take into account the wishes of the person who raises the issue, but has to use her own judgement on how best to proceed. Sometimes it may be in order for the Director for IME 2 to offer one party advice on how the working relationship might be improved, or to remind him/her of the best practice recommended in IME 2 Handbook. The Director for IME 2 may need to make reference to difficulties in relationships in any report to the Bishop.

4. If no resolution can be found through initial informal discussions, the Director for IME 2 should be called upon formally to help make arrangements for further support and help. She will seek to enable discussion between both parties, either personally or by calling upon another facilitator, to find a way through the difficulties.

5. If it is still not possible to resolve the issue, it may then be necessary to seek episcopal guidance. The Director of IME 2 will present the case to the Sponsoring Bishop, in whose hands the process rests thereafter. The Sponsoring Bishop will only be involved in this way if it seems possible that the training incumbent-curate relationship may not be able to be sustained.

It is always far better to settle disagreements informally, wherever possible; formal procedures – with the disruption to relationships that reaching this stage brings – should be a last resort. The need to address issues at an early stage and not to allow problems to grow, cannot be stressed too highly. In all instances where there is unhappiness it is vital that those concerned can be specific about issues, events and concerns; generalities cannot be discussed fruitfully or fairly, either informally or formally: it is essential to be clear about issues and instances of what is perceived to be unfair, unsatisfactory or problematic.

These guidelines have been thoroughly revised at regular intervals in the light of discussions and agreement by the Bishop's staff on these matters.

Disciplinary Procedure: Handling Poor Performance

If there are instances where the incumbent believes poor performance on the part of a curate needs to be clearly addressed, the following points should be noted, and procedures followed:

1.There are matters of development that are *not* matters of discipline: a curacy is a training post, and so development of skills is part of its purpose; it is clearly *not* the case that curates are expected to be competent and experienced in all areas of ministry from the start of IME 2. Given this, if the incumbent believes that a curate needs to develop or change his/her approach to work in specific ways, this is part of the ongoing task of training and of the discussion that should take place regularly within supervision. Two very practical implications of this are that:

a. it is only possible to address issues of performance fairly within a regular pattern of supervision, during which relevant feedback is given in receivable ways, as outlined clearly in this handbook, and

b. critical reflections on a curate should never appear in any report to the Bishop unless these concerns have already been part of discussion and ongoing work between a curate and incumbent, and a curate has been given a chance to address them.

2. However, if appropriate change is not taking place after the need for it has been identified and explained, some issues may need to become matters of discipline. As stated above, the aim should be to resolve all difficulties by a process of mutual and informal discussion. However, difficulties can become acute if in specific areas (in the incumbent's view) the curate is not fulfilling duties as agreed in the ministerial agreement, or not doing so to an acceptable standard, or not following plans for development agreed with the incumbent. Examples of this might be unexplained absences from meetings where the curate is expected, persistent lateness, not meeting agreed targets for pieces of work, not making appropriate changes to practice that have been agreed or requested, etc. These issues do need to be addressed, especially in the light of the introduction of capability proceedings for all clergy as part of Terms and Conditions of Service from January 2011. The following process is suggested as good practice:

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

heard and understood clearly by the curate. To check this, it may be necessary for the curate to be asked, “What have you heard me say to you about this?”, and for this to be written down in an agreed note of the meeting.

b. If there is simply no agreement about the issue in hand, and this is significant, advice / facilitation should be sought and the process outlined above for conflict resolution should then be followed.

c. If the specific problem is recognised but continues, the incumbent should give a clear verbal warning about it to the curate, requesting a measurable change of performance by a certain date, and again checking that this has been understood, and a written record of this should be made.

d. If the problem then continues, a written warning should be given – again requesting a measurable change of performance by a certain date – and this will remain on record.

e. Should the problem then persist, the issue would be referred, via the Director for IME 2, to the sponsoring bishop for action.

f. At each stage, if the curate does not agree with the incumbent, s/he may appeal by seeking the intervention of the Director for IME 2, and then the sponsoring bishop, in line with the procedures above.

These procedures are set out here to give some objective framework for the handling of particularly difficult issues, for the benefit of all involved.

Appendix 5

Durham and Newcastle IME Programme Sept 2026 - June 2027

Participating in God's Mission

IME 4	IME 5	IME 6
Thursday September 17th Church House Formation for ministry: Living and Assessing a Curacy The Ven Libby Wilkinson, Revd Canon Dr Alan Bartlett & Revd John Vilaseca This session for TIs and Curates	Tuesday September 15th Church House Inhabiting priesthood: Presiding at the Eucharist II Revd Canon Dr David Kennedy	Wednesday September 16th Cuthbert House Vocation, Discernment, Qualities, Assessment Ven Libby Wilkinson Revd Canon Sheila Bamber This session for TIs and Curates
Thursday October 15th Cuthbert House Liturgy as the proclamation of our faith Revd Canon Dr David Kennedy	Tuesday October 13th Cuthbert House Liturgical Canons in the life of the Church Revd Canon Michael Hampel Revd Dan Parkinson	Wednesday October 28th On Zoom Beyond Curacy: moving on to the next post Su Blanch 3D Consultants
Thursday November 19th Church House Preaching the word: 'in season and out' Canon Michael Hampel Revd Dan Parkinson	Tuesday November 17th Church House Our own flourishing: for the mission of the church Bishop Mark Wroe Revd Canon Dr Sarah Hills	Wednesday November 18th Cuthbert House The nuts and bolts: Clergy Code of Conduct Philip Wills Diocesan Registrar Durham *Followed by* Clergy Handbook Heather Campbell Diocesan Head of HR
Thursday December 10th Cuthbert House Being a healthy Church Revd Canon Nigel Taylor	Tuesday December 8th Church House Shepherds with boundaries: trustworthy ministerial practices Annwen Stone & Beth Miller	Wednesday December 9thth Cuthbert House Money Matters: understanding parish finances Samantha Amsden
Thursday January 7th Church House Baptism: being in Christ Revd Canon David Glover	Tuesday January 5th Cuthbert House Healing and Reconciliation: theological reflections Fr John Livesley	Wednesday January 6th Church House Place matters: buildings and churchyards Lucy Burfield & Martin Howard

IME 4	IME 5	IME 6
Thursday February 25th Cuthbert House Younger Church: growing partnerships with schools Paul Rusby (TBC)	Tuesday February 23rd Church House Healing and Reconciliation: pastoral & sacramental practices Fr John Livesley	Wednesday February 24th Cuthbert House Safeguarding: a theological reflection Revd Canon Dr Hannah Cleugh
Thursday April 15th Church House Being the Public Face of the Church: media and social media Rod Stuart and Comms Team	Tuesday April 13th Cuthbert House Marriage: covenant and contract Ven Katherine Bagnall	Wednesday April 14th Church House Schools and Governance Paul Rusby (TBC)
Thursday May 13th Cuthbert House Managing Mission: pressures in ministry Ven Libby Wilkinson	Tuesday May 11th Church House Being a Strategic Church Ven Rachel Wood	Wednesday May 12th Cuthbert House Good Governance and Parish Ministry Ven Libby Wilkinson
Thursday June 10th St Ninian's Low Fell Turning towards Priesthood: Presiding at the Eucharist I Revd Canon Dr David Kennedy This session for TIs and Curates	Tuesday June 8th Durham Cathedral Ministry in the Public Square Very Revd Philip Plyming & Revd Canon Michael Hampel (TBC)	Wednesday June 9th Church House Collaborative Ministry and Leadership III Revd Peter Sinclair Ven Rachel Wood

Residential weekends

Durham at Minsteracres with Bishop Rick	November 20-22
Newcastle at Shepherds Dene with Bishop Mark	November 13-15

Appendix 6

THE CHURCH OF ENGLAND
DIOCESE OF NEWCASTLE

MINISTERIAL AGREEMENT and LEARNING PLAN CURATES (SM) [2026]

Curate:

Training Incumbent:

Parish(es):

PART I
EXPECTATIONS

Please both say something about your hopes for this first experience of ordained ministry for the curate. Each write your own hopes, and then compare and discuss them. Note that these spaces are expandable – use whatever space you need:

Curate:

Incumbent:

What are your hopes for the working relationship between you as curate and incumbent?

Curate:

Incumbent:

Are you both satisfied that your expectations and hopes are compatible and conducive to a good working relationship?

Curate:

Incumbent:

Are there any significant areas of divergence in hopes and expectations? If so, how do you anticipate these will be navigated?

Curate:

Incumbent:

What are the hopes and plans for the parish during the coming year? Please discuss and agree.

How might these affect the curate's work and learning? Please discuss and agree.

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

How will the curate's experience and skills complement/enhance/challenge their beginnings in ordained ministry?

What kind of future ministry do you expect this curacy to prepare the curate for: a supporting role, or a role of responsibility? This will affect plans made about learning and formation considerably. Be clear about this from the outset.

What expectations are there about availability and accountability? Please discuss and agree.

What expectations are there about standards of dress - clerical and liturgical? Please discuss and agree.

What are the expectations and needs of the curate's family?

What needs will the curate have for time with friends, family and other support networks?

How will this work within demands of ministry and the weekly restrictions of a single day off? Please discuss and agree.

PART II
LEARNING PLAN

Essential Resources
In completing this section of the Ministerial Agreement, please refer to the following texts for information:

- Guidance Notes for Completing Ministerial Agreements/Learning Plans: Durham and Newcastle
- The Newcastle Clergy Handbook
- The Church of England's *Formation Framework IME2 for Ordained Ministry: Qualities and Evidence*
- The Church of England's *Formation Framework IME2 for Ordained and Distinctive Diaconal and Priestly Ministry: Assessment Criteria*
- Common Worship: Ordination Services

Links to the online versions of C of E documents are provided in the Guidance Notes. Together these texts provide the necessary descriptors and directives for understanding the learning outcomes and objectives set by the Church of England for a curacy. In particular, being aware of the C of E assessment criteria at IME2 is essential from the outset of a curacy.

Use as much space under each heading as you need.

Overall planning:
What overall shape do you imagine learning will take over the first three years of the curacy? This is a 'big picture question'. It invites you to have the end goal in mind from the outset, and to create a map for arriving there in three years' time. Keep in mind the particular areas of ministerial experience (liturgical, spiritual, pastoral, nurture, mission, evangelism) and the Formation Qualities as you answer.

Planning for each year:
What do you anticipate the emphases to be in each year? This is another big picture question and invites you to provide more detail of your road map from beginning to end of curacy. It needs careful consideration at the outset of the curacy. Revision will be possible in each subsequent year as the curacy unfolds.

- **Outline of expected emphases in Year 4:**
- **Outline of expected emphases in Year 5:**
- **Outline of expected emphases in Year 6:**

Detailed Learning Plan for Year 4:
What specific training objectives have you identified for this year? Please be as clear and detailed as you can. Where possible, cross-reference these objectives with the Formation Qualities. Investing time on this now will pay dividends when preparing the annual report on learning and formation. Please include full participation in the IME2 Programme and note these dates in this plan. If you are including supplementary training events include specific objectives and outcomes, giving a rational for their contribution to the formation of the curate at this stage of their ministry. All training events should be agreed together and included in this ministerial agreement.

PART III
PARTICULARS OF WORK

Attendance and participation:
Be clear as appropriate how often the curate is expected to attend, and specify expectations of participation in leading, presiding, teaching or preaching

Liturgical:
Daily Offices:
Sunday services:
Regular weekday services:
Funerals:
Baptisms:
Weddings: [deacons should not officiate at weddings, except by special arrangement, and with the permission of the Sponsoring Bishop]
Other:

Pastoral Work:
Visiting at home:
Hospitals:
Care Homes:
Other:

Education and Nurture:
Home groups
Prayer groups
Confirmation group
Emmaus / Alpha
Adult Education
Other

Safeguarding
Curates, along with all those who hold the bishop's licence, are required to meet the expectations concerning safeguarding set by the House of Bishops and laid out in its policy and practice guidance. This includes:
Taking responsibility for ensuring that your safeguarding training is kept up-to-date.
Working with your training incumbent, other ministerial colleagues, the churchwardens and Parish Safeguarding Officer(s) to provide leadership of safeguarding in the parish(es),

Modelling safeguarding best practice,
Offering a robust account of the theological importance of good safeguarding culture and practice as integral to the mission of God's Church.

Ministry with Children

Ministry with Young People

Ministry with schools:
Collective Worship
Governance
Educational Engagement (ie curriculum visits)

Community Outreach*:*

Organisational Structures:
Staff meetings:
PCC:
Parish Committees:
Chapter/Deanery Synod:
Churches Together
Diocesan:
Other:

Specific areas of responsibility: give details of any areas of specific responsibility the curate will have in this year of training

PART IV
SUPPORT AND SUPERVISION

Supervision meetings:
These must be for curate and incumbent only, and be distinct from staff meetings and diary meetings. See the section in the IME2 Handbook on Supervision. Please be specific about the regularity/frequency of meeting that you agree, where and when you will meet, how agendas will be set, and how /by whom a written record of supervision meetings will be made and agreed:

Annual reporting process:
The curate will prepare a written self- reflection each year of the curacy and the incumbent will prepare a written report. These will be shared
and discussed together and feedback will be provided by the Sponsoring Bishop.

Annual review and updating of the Learning Plan:
A review of the annual training plan will take place each year in June with the completion of the curate's self-reflection and the incumbent's report, to be submitted to the Sponsoring Bishop.

Spiritual Direction:
All curates are expected to have a spiritual director. The training incumbent should be aware that the curate does have a spiritual director and that they have a pattern of spiritual direction. In all other respects the relationship with the spiritual director is entirely confidential.

Annual Retreat:
Provision should be made for an annual retreat. Please agree together your expectations for the opportunity of an annual retreat in each year of the curacy.

PART V
WORKING CONDITIONS

Expenses: please specify the basis for these areas, how claims should be made, and how often. It is recommended that expense claims should be submitted monthly:

Telephone:
Travel:
Stationery:
Retreat:
Other:

Time off for training or study:
National guidelines recommend that an average of one day per week should be allowed for specified study and training events. This day is to include the time committed to IME2 events and these take priority over all other training. In the first year of a curacy no further formal academic study is to be undertaken. What time will be available for study, and how will this be used:

Day Off:
Stipendiary clergy should have a day off per week/two consecutive days off monthly according to the directives provided in the Clergy Handbook. It is accepted that at certain times of the year, flexibility will be necessary regarding days off. The curate's day off will usually be:

Regular weekly pattern of work:
The provision of one day off does not mean that every moment of the other six days and evenings must be spent working. What is your agreed pattern of working? When it is agreed you will not be available? These boundary issues are important in maintaining good working relationships; expectations can vary here – it is important to discuss this. What is your agreed regular weekly pattern for the curate:

Holidays:
The annual holiday entitlement for stipendiary clergy is 36 days, to include a maximum of 6 Sundays. Details of annual leave are set out in the Diocesan Clergy Handbook. Please indicate you have discussed and agreed how you will make arrangements for taking annual holiday entitlement:

Housing:
Are there any arrangements about house and garden that need to be specified, including detailing costs and responsibilities to be met by parish and those by the individual:

Conflict resolution: the single most important factor for a constructive curacy is a good working relationships between curate and training incumbent. This requires work and in some cases requires a commitment to conflict resolution. In signing this Ministerial Agreement you are indicating you have both read and discussed together the document on conflict resolution attached to this form.

Signature of Curate …….. date ……..

Signature of Incumbent …….. date ……..

Copies of this agreement should be sent to the Bishop of Berwick's Office for the attention of Elena Crawford ElenaRose.Crawford@newcastle.anglican.org by 22nd June 2026

Ministerial Agreement: Revised April 2026 JC

Appendix 7

THE CHURCH OF ENGLAND
DIOCESE OF NEWCASTLE

MINISTERIAL AGREEMENT and LEARNING PLAN CURATES (SSM) [2026]

Curate:

Training Incumbent:

Parish(es):

PART I
EXPECTATIONS

Please both say something about your hopes for this first experience of ordained ministry for the curate. Each write your own hopes, and then compare and discuss them. Note that these spaces are expandable – use whatever space you need:

Curate:

Incumbent:

What are your hopes for the working relationship between you as curate and incumbent?

Curate:

Incumbent:

Are you both satisfied that your expectations and hopes are compatible and conducive to a good working relationship?

Curate:

Incumbent:

Are there any significant areas of divergence in hopes and expectations? And If so, how do you anticipate these will be navigated?

Curate:

Incumbent:

What are the hopes and plans for the parish during the coming year? Please discuss and agree.

How might these affect the curate's work and training? Please discuss and agree.

What areas of experience and expertise will the curate bring into ordained ministry? Please discuss.

How will these complement/enhance/challenge their beginnings in ordained ministry? Please discuss and agree.

What kind of future ministry do you expect this curacy to prepare the curate for: a supporting role, or a role of responsibility? This will affect plans made about training considerably. Be clear about this from the outset.

SSM curates have a range of commitments independent of their curacy and therefore are not expected to be 'fulltime' in the parish. **How will their ministry be expressed, affirmed and communicated in the parish?** Please discuss and agree.

What weekday involvement is expected in the regular ministry of the parish? Please discuss and agree.

What Sunday involvement is expected in the regular ministry of the parish? Please discuss and agree.

What expectations are there about standards of dress - clerical and liturgical? Please discuss and agree.

PART II
LEARNING PLAN

Essential Resources
In completing this section of the Ministerial Agreement, please refer to the following texts for information:

- *Guidance Notes for Completing Ministerial Agreements/Learning Plans: Durham and Newcastle*
- The Newcastle Clergy Handbook
- The Church of England's *Formation Framework IME2 for Ordained Ministry: Qualities and Evidence*
- The Church of England's *Formation Framework IME2 for Ordained and Distinctive Diaconal and Priestly Ministry: Assessment Criteria*
- *Common Worship: Ordination Services*

Links to the online versions of C of E documents provided in the Guidance Notes.
Together these texts provide the necessary descriptors and directives for understanding the learning outcomes and objectives set by the Church of England for a curacy. In particular, being aware of the C of E assessment criteria at IME2 is essential from the outset of a curacy.

Use as much space under each heading as you need.

Overall planning:
What overall shape do you imagine learning will take over the first three years of the curacy? This is a 'big picture question'. It invites you to have the end goal in mind from the outset, and to create a map for arriving there in three years' time. Keep in mind the particular areas of ministerial experience (liturgical, spiritual, pastoral, nurture, mission, evangelism) and the Formation Qualities as you answer.

Planning for each year:
What do you anticipate the emphases to be in each year? This is another big picture question and invites you to provide more detail of your road map from beginning to end of curacy. It needs careful consideration at the outset of the curacy. Revision will be possible in each subsequent year as the curacy unfolds.

- **Outline of expected emphases in Year 4:**
- **Outline of expected emphases in Year 5:**
- **Outline of expected emphases in Year 6:**

Detailed Learning Plan for Year 4:
What specific training objectives have you identified for this year? Please be as clear and detailed as you can. Where possible, cross-reference these objectives with the Formation Qualities. Investing time on this now will pay dividends when preparing the annual report on learning and formation. Please include full participation in the IME2 Programme and note these dates in this plan. If you are including supplementary training events include specific objectives and outcomes, giving a rational for their contribution to the formation of the curate at this stage of their ministry. All training events should be agreed together and included in this ministerial agreement.

PART III
PARTICULARS OF WORK

Attendance and participation:
be clear as appropriate how often the curate is expected to attend, and specify expectations of participation in leading, presiding, teaching or preaching

Liturgical:
Daily Offices:
Sunday services:
Regular weekday services:
Funerals:
Baptisms:
Weddings: [deacons should not officiate at weddings, except by special arrangement, and with the permission of the Sponsoring Bishop]
Other:

Pastoral Work:
Visiting at home:
Hospitals:
Care Homes:
Other:

Education and Nurture:
Home groups
Prayer groups
Confirmation group
Emmaus / Alpha
Adult Education
Other

Safeguarding
Curates, along with all those who hold the bishop's licence, are required to meet the expectations concerning safeguarding set by the House of Bishops and laid out in its policy and practice guidance. This includes:
Taking responsibility for ensuring that your safeguarding training is kept up-to-date.
Working with your training incumbent, other ministerial colleagues, the churchwardens and Parish Safeguarding Officer(s) to provide leadership of safeguarding in the parish(es),

Modelling safeguarding best practice,
Offering a robust account of the theological importance of good safeguarding culture and practice as integral to the mission of God's Church.

Ministry with Children

Ministry with Young People

Ministry with schools:
Collective Worship
Governance
Educational Engagement (ie curriculum visits)

Community Outreach*:*

Organisational Structures:
Staff meetings:
PCC:
Parish Committees:
Chapter/Deanery Synod:
Churches Together
Diocesan:
Other:

Specific areas of responsibility:
Give details of any areas of specific responsibility the curate will have in this year of training

PART IV
SUPPORT AND SUPERVISION

Supervision meetings:
These must be for curate and incumbent only, and be distinct from staff meetings and diary meetings. See the section in the IME2 Handbook on Supervision. Please be specific about the regularity/frequency of meeting that you agree, where and when you will meet, how agendas will be set, and how /by whom a written record of supervision meetings will be made and agreed:

Annual reporting process:
The curate will prepare a written self- reflection each year of the curacy and the incumbent will prepare a written report. These will be shared
and discussed together and feedback will be provided by the Sponsoring Bishop.

Annual review and updating of the Learning Plan:

A review of the annual training plan will take place each year in June with the completion of the curate's self-reflection and the incumbent's report, to be submitted to the Sponsoring Bishop.

Spiritual Direction:
All curates are expected to have a spiritual director. The training incumbent should be aware that the curate does have a spiritual director and that they have a pattern of spiritual direction. In all other respects the relationship with the spiritual director is entirely confidential.

Annual Retreat:
Provision should be made for an annual retreat. Please agree together your expectations for the opportunity of an annual retreat in each year of the curacy.

PART V
WORKING CONDITIONS

Expenses: please specify the basis for these areas, how claims should be made, and how often. It is recommended that expense claims should be submitted monthly:

Telephone:
Travel:
Stationery:
Retreat:
Other:

Time off for training or study:
National guidelines recommend that an average of one day per week should be allowed for specified study and training events. This day is to include the time committed to IME2 events and these take priority over all other training. In the first year of a curacy no further formal academic study is to be undertaken. What time will be available for study, and how will this be used:

Regular weekly pattern of work:
The provision of one day off does not mean that every moment of the other six days and evenings must be spent working. What is your agreed pattern of working? When it is agreed you will not be available? These boundary issues are important in maintaining good working relationships; expectations can vary here – it is important to discuss this. What is your agreed regular weekly pattern for the curate:

Conflict resolution:
The single most important factor for a constructive curacy is a good working relationships between curate and training incumbent. This requires work and in some cases requires a

commitment to conflict resolution. In signing this Ministerial Agreement you are indicating you have both read and discussed together the document on conflict resolution attached to this form.

Signature of Curate …….. date ……..

Signature of Incumbent …….. date ……..

Copies of this agreement should be sent to the Bishop of Berwick's Office for the attention of Elena Crawford ElenaRose.Crawford@newcastle.org.uk by 22nd June 2026

Ministerial Agreement: Revised April 2026 JC

Appendix 8

National Criteria for the Selection of Training Incumbents

Report on Good Practice in the Selection and Training of Training incumbents **(2014) (revised 2017)**

Undergirding all the criteria set out below is the necessity for the training incumbent, as an experienced parish priest, to be committed to a life of prayer as the basis of all ministry, both personally and in the ministry that is shared with the curate who is being trained.

A training incumbent:

1. Is settled in her/his parish, will make a commitment to stay for the curate's diaconate, and expects to be there for the majority of the four year training period.

2. Has a genuine willingness to train a curate, as distinct from merely wanting an assistant, and is engaged in her/his own continuing ministerial education and development making use of review to support their ministry development.

3. Has a well-established pattern of personal prayer, reflection and reading, and, is committed to life-long learning including Ministerial Development Review.

4. Has a mature degree of self-awareness and understanding of his/her own:
a. Strengths and weaknesses in ministry and personality
b. Ability to work closely and collaboratively with a colleague

5. Has a theological and spiritual stance which is clear but open and so is:
a. Able to articulate his/her own theological position
b. Willing to work with a colleague of a different theological and spiritual stance

6. Is prepared for a curate to develop in ways different from her/his own with regard to:
a. The deployment of special gifts of ministry
b. Specific delegated responsibilities
c. Preferred styles of worship, mission and pastoral ministry

7. Can work in a collegial rather than hierarchical style, maintaining a healthy professional, spiritual and social relationship with the curate, sharing both the joys and sorrows of ministry while at the same time establishing and respecting clear boundaries.
8. Has an understanding of learning styles and cycles in adult learning.

9. Is willing and able to embrace a degree of creativity and flexibility in training.

10. Can hold on to the tradition ministerial role of servant and shepherd while responding to a developing training culture in a changing church.

In particular, the training incumbent will:

- Undertake regular prayer with the curate; normally daily (days off excepted) with full time curates and at least weekly with others.
- Draw up with the curate a learning agreement (see below) and review it regularly.
- Value the curate's experience from previous employment and responsibilities.
- Complete all reports required by the diocese and attend meetings for training incumbents.
- Work with the curate in the ongoing discernment of her/his vocation and ministry development.
- Plan the curate's training and mobilise the necessary resources, some of which may lie outside the parish.
- Work with the curate to ensure s/he meets the House of Bishops' Formation Criteria
- Hold regular staff meetings (weekly with stipendiaries) and regular supervision sessions.
- Engage with the curate in theological reflection on experience.
- Give priority to the diocesan IME Phase 2 programme ensuring the curate attends conferences and groups meetings and submits the required written work.
- Undertake further training to develop her/his expertise as a training incumbent.

For full text please see:
https://www.churchofengland.org/sites/default/files/2017-10/good_practice_in_the_appointment_and_training_of_training_incumbents.pdf

Appendix 9

Summary of Expectations for Training Incumbents in the Diocese of Newcastle

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

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

1. to take part in appropriate **training**, including the **Training Incumbent Training Course**, in preparation for work with a new colleague.

2. to meet regularly with their colleague for **supervision**, understood as time when the agenda is not the work of the parish, rotas, etc., but reflection on the work of the curate, his/her learning, growth and development, etc. For a SM, this should initially be weekly, then moving to an agreed pattern (suggested: fortnightly); for an SSM, as time permits, but still in a regular pattern of meetings (suggested: monthly).

3. to work consciously with the national ***Formation Frameworks and Qualities for Ordained Ministry*** in making the Ministerial Agreement and in planning training over the duration of the curacy.

4. to formulate a **Ministerial Agreement** with agreed expectations, patterns of work, supervision, and including a detailed **Learning Plan**; to **review and revise this plan annually**

5. to write annual evidence-based **Reports** on their colleague's progress, reports which will contribute ultimately to a formal **Assessment at the End of Curacy**.

6. to make **meetings arranged by the Diocese for training incumbents** for training, support, communication and sharing good practice, a fixed commitment.

7. to ensure that their colleagues attend **all IME 2 training events** laid on by the diocese as part of their **ongoing study.**

8. to indicate that they do not expect to move post while training this new colleague through years 4-6, and will make **a firm commitment for at least the first two years** (4-5) of the curacy.

9. to **read the IME Handbook**, and note relevant dates and policies.

Appendix 10
Guidelines for the Professional Conduct of Clergy

As well as the policy and practice outlined in this handbook, curates and incumbents are referred to the Church of England Ministry Division document: *Guidelines for the Professional Conduct of the Clergy*.

This report offers clear guidelines on appropriate conduct, and particularly on the ways in which we treat one another within ministry.

The report can be purchased in hard copy from Church House Publishing, or is downloadable free of charge from the Church of England web-site:
https://www.churchofengland.org/sites/default/files/2017-10/clergy-guidelines-2015.pdf

Appendix 11
Social Media Guidelines

The Church of England Ministry Division document: *Guidelines for the Professional Conduct of the Clergy* includes guidance in specific area of the use of **social media**, something which all in public ministry now need to consider carefully. Clergy need to be mindful not only of the possible benefits of using social media in communication, but also of potential difficulties. As those who are ordained, different decisions may now need to be made about what one would post and why/not.

For further guidance on this, please also refer to the Diocese's social media guidelines or contact our Communications Team
communications@newcastle.anglican.org

Appendix 12

Safeguarding

The Diocese of Newcastle is committed to safeguarding children, young people and adults and creating protective and supportive environments where all people, and especially those who may be vulnerable, are able to worship and pursue their faith journey in safety.

We follow the national legal and procedural framework for safeguarding children and adults, and Church of England policy and practice.

Find out more about our Safeguarding Team, our Resources, our Safeguarding Strategy, Policy and Practice and our Learning Events
Safeguarding - Newcastle Diocese

Appendix 13
Who's Who in IME 2

The Bishop of Berwick
The Rt Revd Mark Wroe, Bishop of Berwick, is the Sponsoring Bishop in the Diocese of Newcastle. Bishop Mark has immediate responsibility for all curates.
bishopofberwick@newcastle.anglican.org
T. 0191 285 2220

Archdeacon of Northumberland
The Ven Rachel Wood
northumberland@newcastle.anglican.org

Archdeacon of Lindisfarne
The Ven Catherine Sourbut Groves
lindisfarne@newcastle.anglican.org

IME Director in vacancy

Diocese of Newcastle Curates and Training Incumbents, 2026-2027

Contact details for curates and incumbents can be found in the Church of England CMS database online. If your details do not appear here or need to be updated, please contact Ruth O'Hagan at the Church House about this (tel. 0191 270 4100).

Year Four *(Ordained Deacon 2026)*		
Curate	**Training Incumbent**	**Parish(es)**
Lydia Padfield (SM)	Tim Ferguson	Benefice Byker St Mark & Walkergate St Oswald
Katherine Vacher-Day (SM)	Benjamin Jarvis	Longbenton Benefice St Bartholomew with St Mary's

Year Five *(Ordained Deacon 2025)*		
Curate	**Training Incumbent**	**Parish(es)**
Fran Bell (SM)	Mitch Mitchell	St Michael and St Paul Alnwick
Emily Emmerson-Finch (SM)	Steve Dixon	Holy Saviour Tynemouth
Yvonne Gardner (SSM)	Sarah Moon	St John's Killingworth
Phil Keates (SM)	Daniel Freyhan	St Mary Magdalene Prudhoe
Andy Morsman (SSM)	Steve Wright	Alston Moor

Year Six *(Ordained Deacon 2024)*		
Curate	**Training Incumbent**	**Parish(es)**
James Bartle (SM)	Ian Flintoft	Newsham
Deborah Ehala (SSM)	Antony O'Grady	Newbiggin
Jon Grogan (SSM)	Lee Cleminson	Percy Main and Balkwell
Abigail Harris (SM) IME4	TBC	TBC
Lee Kirkby (SM)	Ben Doolan	St Thomas' Newcastle
Claire Lewis (SM)	Nigel Taylor	St Mary's Monkseaton
Francesca Welsh (SM)	Hannah Cleugh	St Peter's Monkseaton

Year Seven *(Ordained Deacon 2023)*		
Curate	**Training Incumbent**	**Parish(es)**
Hannah Malcolm (SM)	Gerard Rundell	Brunton Park, St Aidan

The Handbook has been prepared by the Director of IME 2 for the Dioceses of Newcastle and Durham, the Revd Canon Dr Jennifer Cooper
Easter 2026