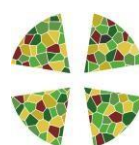




Training Ministers' and Supervisors' Handbook

2023-24



ERMC
EASTERN REGION MINISTRY COURSE
C A M B R I D G E

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Title Image: *Parable of Workers in the Vineyard*, from the lectionary of Henry III (c. 1050) by an unknown German miniaturist Source: Web Gallery of Art

Working in the Local Context

This document is addressed to training ministers and supervisors of ordinands training with the Eastern Region Ministry Course. It concerns the work expected of students working in the local church context and outlines the roles of training minister and supervisor. It would be helpful to discuss this document with your student when you first meet.

Why do the students need supervisors and training ministers?

ERMC – like all the regional courses for ministerial training – offers part-time training which enables students to make their own communities, their existing jobs and responsibilities, and their local church (referred to as their *training church*) the contextual focus for their preparation for ordained or other forms of ministry. We also have a small full-time context-based option as well. This provides a richness of experience and reflection that we seek to harness through a network of supporters and tutors from within ERMC and the local context. Students need the support and guidance of those who know and understand some of their contexts – and the Supervisor and Training Minister are well placed to fulfil this role.

In many cases, ERMC will have approached you to take on the role of training minister and/or theological reflection supervisor because you are the minister, chaplain or parish priest of the church where the student is already a member. There are instances, however, where this may be inappropriate: the Incumbent may be new, pressured or soon to leave; the student may be too close to the minister (married to them, even!); the church may be in interregnum, or the student's training needs identified by the Diocese or BAP may require further help.

In some cases the Diocese may have asked the student to move to a new church for the duration of training and you may be taking on a student you do not yet know.

In some cases the incumbent is asked to take on both the roles of the Training Minister and Supervisor. In other cases, the roles may be split. The local Incumbent may be monitoring the student's involvement in practical ministry (leading worship, preaching, pastoral visiting, etc) but another person may have been asked to act as an external supervisor to give the student opportunity for regular theological reflection. In such cases both the Training Minister and the theological reflection Supervisor will need to be involved together at times, for example, in the setting up of the Training Agreement and the reporting processes.

ERMC is aware that some students in training are lay religious and will endeavour to keep in good communication with their Prior or equivalent so that these students are not overloaded.

Other students may be paid employees of a parish or chaplaincy, and ERMC will endeavour to keep in good communication with their line manager so that these students are also not overloaded.

What does a supervisor and training minister do?

Put simply, it is to journey together with the student in exploring the nature and challenge of Christian ministry. More formally, it is to be there to help the student make sense of the whole learning experience within the local context (including the home/work situation where

appropriate). S/he is there to facilitate that informed theological reflection which lies at the heart of making connections.

The training church is a place to gain experience of the practical skills that are needed for ministry and also be supported by a church family. However, training with ERM C is only the first stages of initial ministerial education and much of the practical learning will be carried out in the curacy. Our programme, therefore, includes only a circumscribed amount of preaching, leading worship and other practical skills in an individual programme devised at the start of training. This is carried out under the guidance of the Training Minister who is normally the Incumbent or another experienced minister in the church. The Training Minister has the important role of facilitating the contextual learning and also ensuring the student is pastorally supported and protected.

It is important to be clear that, although a certain amount of ecclesial practice and learning is involved in training, students are not on placement and will often need to let go of activities at which they are proficient in order to make space for formation for ordained ministry. Students will have placements in their penultimate and final years.

The role of the Supervisor, on the other hand, is to explore different theological perspectives; facilitate reflection for the ordinand; help the ordinand to make connections between their training and the diverse contexts they are in; to journey with them as they explore the theological nature and challenge of public ministry as it might be lived in a particular setting. To this end, we ask the Supervisor to meet for theological reflection with a part-time student every four to eight weeks and a full-time student every two weeks. Ideally, the student brings to the meeting an issue, perhaps from their learning, their work or their engagement in church on which they would like to reflect and the Supervisor guides them into making connections between God, their theological learning and this particular corner of the Kingdom.

The main responsibilities for a Supervisor are:

- Meeting with a part-time student every 4-8 weeks (part-time students)/ 2 weeks (full-time students) for theological reflection on issues arising from the interface of home/study/work/church.
- Overseeing the annual Training Agreement.
- Completing an annual report on progress towards ministry (guidelines provided).
- Attending the annual training event organised by ERM C.

The main responsibilities for a Training Minister are:

- Having oversight of the student's increased experience of, and confidence in, leading worship and preaching in various styles and contexts and giving appropriate feedback.
- Monitoring or arranging appropriate monitoring for other skills identified as needed by the student.
- Completing an annual report on skills progress (guidelines provided).
- Attend the annual training event organised by ERM C.

For supervisors of students in our context programme, there will be some additional duties that you will be informed of separately.

What makes a good supervisor?

It is both inevitable and enriching for supervisors and training ministers to be working with different experiences of, and approaches to, theology for ministry in their students. It is our hope, and prayer, that a student encounters a variety of experiences which will enable her/him to engage with different models as well as different contexts and that you will be able to get alongside students where they are and help them make connections. It is an invaluable role and this part of ministerial formation could not happen without you!

So what makes a good supervisor or training minister? Perhaps the best way to answer this is to reflect on our own experience of being supervised, either in the past or more recently. Use these 'prompts' to help your reflection. Was your supervisor...

- a good listener?
- able to enter into your feelings and thoughts?
- able to own her/his own feelings?
- willing to work at a creative relationship?
- open to different lifestyles, ways of working and of 'doing theology'?
- able to challenge and confront?
- able to ask open questions and wait for your growth, understanding and development?
- able to recognise and work with your areas of resistance?
- able to focus on critical issues, encourage deeper exploration and open up new areas of thinking?
- able to provide appropriate input when needed?
- able to share the agenda-setting for supervision?
- able to believe that mistakes are valuable?

It can also help to take time to reflect prayerfully on your own ministerial experience:

- How do you understand your ministry?
- What are the main areas of work?
- What are you most interested in?
- What do you think you handle best?
- Do you have particular areas of interest/expertise?
- Which areas are most difficult?
- What would you most like to improve?
- Can you work with others and can others work with you?
- What might a student learn from your ability to manage time and paper?
- What might a student learn from your patterns of prayer and worship, of study and reading and of time off?
- What do you particularly want to offer a student?

Content of a Session

Sessions with a Training Minister will focus on the activities recently completed and those coming up. Sessions with a Supervisor will concentrate on the issue that the student has brought for discussion which should ideally be emailed to the supervisor ahead of the meeting. If the minister holds both roles then the different meetings should be carefully delineated so that everyone is clear about which type of meeting this is.

During any session, please encourage feedback and theological reflection. The following questions, along with prayerful listening, may be of help:

Opening	Tell me about ...
Follow-up	Could you tell me more about that? How do you feel about? What do you think about? Were you there when it happened? Have you attended ...?
Reflecting	...and so, you felt under pressure then?
Summarising	Where is God in this? What does the Christian tradition have to say about this? Are there insights from other disciplines? Do I understand you to be saying ...?
Reviewing	To what extent has this learning outcome been achieved? What could be improved?

Check-list for Training Ministers and Supervisors, or: 'How to be the perfect supervisor'!

General

- Establish regular meetings. Training Ministers for planning, supervision, coaching and feedback. Theological Reflection Supervisors for theological reflection on issues raised by the student. (If you are also the student's Incumbent, make sure this is in addition to the 'business' of the benefice, church or circuit.)
- Be prepared to reflect on your own practice as well as what the student is doing.
- Ask the student for a copy of their timetable and Module handbooks for some discussion issues to reflect on in supervision that will help the student make connections between academic study and the mission and ministry of the church.
- Training Ministers: Provide opportunities for student to keep the wider church aware of how training is going e.g. through Church magazines, in Church interviews, talks to the PCC, AGM etc.
- Ensure you (or others) regularly see the student 'up front' in leading worship/preaching.
- Encourage more than criticise!
- Keep a watching brief as to student's work/family/church/study/life balance!

Key tasks at key times

Term 1

- Attend meeting with staff mentor and student and any other training ministers/supervisors. As a result of this, agree a Training Agreement and remind the student to submit, complete with all signatures, by the end of October.
- Establish regular meetings.
- Attend a training day (generally in September/October – you will be advised about the details of this day).
- Discuss with the student any issues they have about study skills.
- Training Minister: Get dates in the diary for services and sermons for the year

Term 2

- Attend the training day (generally late January – again you will be advised).
- Training Ministers: Discuss with the student how their studies so far are affecting their devotional lives and their work in the church. Some preaching and leading worship should have been scheduled and feedback needed.
- Supervisors: Together with the student, identify an issue that is to do with decisionmaking or leadership within the church for discussion alongside issues brought by the student.

Term 3

- Submit report when prompted (due in June).
- Training Ministers: Review ministerial opportunities to ensure training agreement is met and student's portfolios will be complete by the end of the year.
- Revisit Year 1 Training Agreement and begin to think about Year 2 Training Agreement to be submitted by end of October of the second year.
- Attend three-way meeting with staff mentor and student.

You may also find questions that relate to the modules that the student is studying helpful – see the module summaries which will have been supplied separately to you. (Do please ask the ERMCA Administrator for any that you would find helpful.)

*For students on reduced training courses (one or two years) and/or following the MA programme, there may be slight variations to the above check-list.

But what about - some frequently asked questions

1) **Whom can I contact at ERMCA?**

In the first instance please make contact with Anne Simms, the ERMCA Administrator, who will be happy to answer your questions or refer on if necessary. She can be reached on 01223 760444 or admin@ermc.cam.ac.uk

2) **What if my concern is not directly connected with my relationship as supervisor?**

If you have any concerns about the student's academic progress, personal circumstances or any other matter, please contact his or her staff mentor. You will be given their contact details at the start of training.

As with all matters of confidentiality, we would urge you to discuss the matter with the student first and gain their agreement. However, if you feel the matter is particularly serious or delicate, do not hesitate to be in touch directly.

3) What happens if there is an interregnum or if I know I am about to move?

Please let the ERM Administrator know as early as possible. It would obviously also be helpful if you were able to recommend a replacement from your knowledge of the local context but, otherwise, we shall be in touch with the DDO or superintendent minister.

4) How much can students do, in terms of practical ministerial involvement, at different stages?

You will appreciate that students are all different! There is a need to take into account their skills, their existing experience, work/life responsibilities ... and their fears!

This is where the annual Training Agreement can be so helpful; see below.

Theological Reflection

Why all this emphasis on theological reflection?

The course places great emphasis on theological reflection as being at the heart of the process of the journey towards ministry. It seeks to enable this in every possible way in order to lead to an integrated way of looking at the world in the light of the conviction of faith. Whatever the situation, the student is encouraged to ask the basic question, 'Where is God in all this?'

This is not so much about acquiring a certain skill that one learns and then puts aside. It is about developing a habitus, a way of thinking about the God and the world that brings together our knowledge, experience, faith and skills. In other words, it is about growing in practical wisdom.

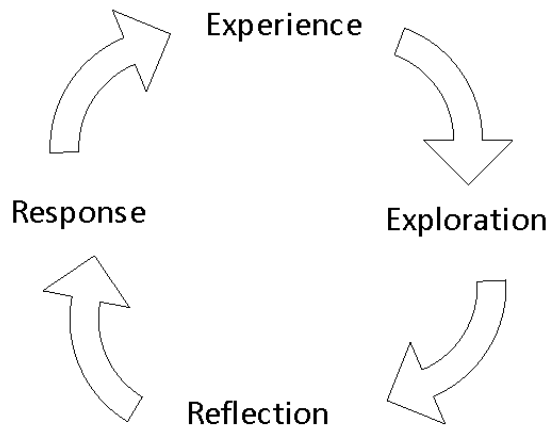
The regular sessions students have with their theological reflection supervisor are seen primarily as opportunities to reflect, although there may also be a good deal of learning about being a minister as well as about self-awareness. This is the starting-point for reflection on such issues as the students' experience of corporate life within their churches, the relationship between a student's full-time work or service and other aspects of life, and the continuing teasing out of what their vocation is. Making the connections between work, occupation, their ministerial calling and God – all this is central to the learning and process of ministerial formation; not only in IME 1 but throughout our training and life-long learning. IME 2 officers in dioceses describe theological reflection as the 'bread and butter' of IME 2.

Which models of theological reflection does ERM teach?

All models of theological reflection in context are, to some extent, variations on a single theme. Starting from some known experience or encounter, theological reflection models provide opportunities, routines or patterns to enable people to pause before embarking on a course of action. In pausing, they are encouraged to consider how other aspects of thought, received knowledge or other experiences might shed light on the original encounter and what might be a response honouring to God.

At their first Summer School, students are introduced to the Pastoral Cycle and they have a case study to explore using that model. This is the model with which most people are possibly familiar. A diagram of that model is given below.

The Pastoral Cycle



You might like to use the case study that follows it as an example for using the Pastoral Cycle and, during the first year in particular, it would be good if monthly supervisions regularly included further practice in using this model by taking examples from the life of your ministry or the issues raised by the students.

Verbatim method

In their second year students undertake a church placement and are introduced to the verbatim method of theological reflection and part of their assessment requires them to use that method with other students.

There are many other models of theological reflection that can be used, for example you may be familiar with the *SEE – JUDGE – ACT* model. Please feel free to use any model with your student – the key thing is that students become instinctively reflective.

Pastoral theology as attention

However, one model which you might like to consider, and with which you may not yet be familiar, has been devised by Jane Leach and is termed 'Pastoral Theology as Attention'. Students will be introduced to this in their penultimate year and it would be good to use this as one model during that year. Some people have found its five steps to be particularly suited to reflection on institutional matters, for example decision-making within a church or questions of leadership style.

Pastoral theology as attention – a five step model

Leach's *Pastoral Theology as Attention* offers five sets of questions.

1. Who are the characters/whose voices can you hear?

- What are they saying?
- How are they feeling?

- Whose voices are silent/silenced?

2. What are the wider issues? What are the deeper issues?

(ie not just in the wider church – (ie for the characters)

consider the fabric of society today) in political terms.

personal histories. in economic terms.

interpersonal dynamics. trends in society.

3. What are you saying to yourself?

- How are you feeling?
- Who has your sympathy?
- What previous experience of yours informs your attitude to the issues raised here?

4. What does the Christian Tradition have to say?

(The Bible, Church History, Theology, Hymnody, etc)

- What kind of God is revealed implicitly by people's actions?
- What explicit theological resources/references are used?
- What theological perspectives do you bring?
- Are there other theological resources that might illuminate the issues here?

5. In the light of this situation/incident, how do you understand the task of the Church?

in the political arena.

in its scattered life in the

community.

in its gathered life.

Case Study for use early in Supervision

Clare has been incumbent of St Francis' Parish for two years now. The parish is one of the poorest in an already poor Diocese. The population is for the most part white and working-class, but with a significant number of single mothers, long-term-unemployed men, and those on disability benefit. A few middle-class people worship in the parish either for historic reasons or because they wish to support ministry in a difficult place.

Since Clare has been incumbent, she has developed exceptionally good relationships between the church and the school, has started a successful Carer and Toddler group, and has fifteen people in an adult confirmation class. The church has also been vandalised regularly, and the vicarage has been burgled on innumerable occasions.

One of the Carer and Toddler group, Anne, talks with Clare about the possibility of turning the chancel into a carpeted area where there can be worship more appropriate to children and where, perhaps, experimental worship, meditation for example, might take place. Some of the established congregation are not happy with this. Although the chancel is seldom used, it is considered beautiful by some. It dates from the late 19th century. Although the DAC is likely to be reasonably sympathetic to changes that are not necessarily permanent, some of the congregation and at least one of the Wardens would be opposed.

Use the Pastoral Cycle model above to explore this case study. If the student has got to grips with this model you could try the Leach model instead. Some final questions to consider:

- What are the leadership issues raised by this case study?
- How would pastoral theology as Attention help you explore this?
- What do the theological issues of Church as Body of Christ, of Kingdom, of Eucharist have to say to the leadership issues in **your** church context?

Guidance on students' participation in church life

We are frequently asked how often a student should be involved in leading worship and/or preaching at different stages in their training. What is equally important is the question, 'What will the student GIVE UP doing in the church?' This can sometimes take some careful planning.

Clearly, a lot will depend on the individual student. Some have a great deal of experience already before they start training (e.g. as a Reader or local preacher); others have none. Some are in fulltime employment; others have more time for study and preparation. **The following should only be seen as a base-line minimum, not a mandatory programme.** However, if the level of church involvement is likely to vary widely from this, please discuss the matter with the student and the Staff Mentor in the first instance. Dates for leading worship and preaching need to be agreed well in advance so that the student can take these into account in planning other aspects of their studies.

Year 1

a) Leading Worship

Students with no previous experience should be leading parts of services (e.g. reading Scripture, leading intercessions, acting as liturgical deacon, etc.) once a term. They should plan and lead at least one service in the year with written feedback.

b) Preaching

Students with no previous experience should have the opportunity to speak in a small gathering/service in autumn as a gentle introduction. Students should preach 3 times in their first year, one at least of which should have written feedback.

c) Other Ministerial Preparation

Again, this is dependent on prior knowledge/experience but, for a student with little previous experience of leading worship or preaching, other areas of ministry should take a back seat for the first year.

Penultimate and Final Year

a) Leading Worship

Students should be leading whole (or major parts of) services once a term. **b)**

Preaching

Students should be preaching once a term.

c) Other Ministerial Preparation

Students should arrange with the help of their Training Incumbent to visit a funeral director and crematorium at some point in their penultimate or final year. As time allows, students *may* embark on other aspects of ministry that may be helpful in their future ministry (e.g. pastoral visiting, leading a bible study, bereavement visiting, funeral services and visits 'behind the scenes', work with children/young people). However this must not be detrimental to the other study with ERMC and meeting assignment deadlines.

NB: The student will normally be undertaking an ecclesial setting placement of 40-60 hours during their penultimate year (often in Lent) and a social context placement of 40 hours (often in January/February). During the placements and for at least a month afterwards while writing up, the student should not have any duties in their training church.

Offering constructive feedback to your student on their preaching or worship leading is an important part of supervision. Please note that you will find the proformas for worship and preaching feedback on the ERMC website, under 'Information for Supervisors': www.ermc.cam.ac.uk/about-us/supervisor-information/

Training Agreements

The work in the training church is particularly linked to the modules undertaken at residentials, although clearly other modules might also be informed by the local context. The Training Agreement firstly sets out the assessed requirements of the relevant residential module that might be undertaken in the training church or through supervision. There is then space to set out some further agreements and goals for the year.

Training for ordination must be holistic and the training agreement is the place to set out all areas of vocational growth that are not covered by the formal assessed parts of the course but are nevertheless vital to ministerial formation. Therefore, the training agreement does not just cover practical ministerial tasks but will outline personal, spiritual, vocational and formational aims and activities as well.

You and your student will find the proformas for the training agreement in the ERM website, under 'Information for Supervisors': <https://www.ermc.cam.ac.uk/about-us/supervisorinformation/>.

Identifying areas for vocational growth

There are four key areas we have identified for vocational growth:

- A) Growth as a practical theologian;
- B) Growth in personal and spiritual development; C) Growth in personal and professional relationships;
- D) Growth in pastoral and ministerial skills.

Below you will find some suitable outlines of learning outcomes for each area, but they are only as 'prompts' to start a discussion and not a box-ticking exercise! DO NOT assume you should select one learning outcome from each of A), B), C) and D) each year! Conversely do not just stick to D) in your training agreement but also address A) - C).

A) Growth as a practical theologian i.e. how well do you:

- recognise your own assumptions, values, attitudes, beliefs and agendas;
- recognise your own theological method;
- understand, and theologically analyse the local context: patch/ people/ structure/ issues (e.g. unemployment, law and order, poverty, leisure);
- draw on scripture, the Christian tradition and other disciplines (e.g. behavioural sciences) to make connections with everyday life and issues (e.g. kingdom, justice, community, health, shalom, family);
- relate issues which emerge to what is being studied elsewhere; • discern God's presence and action in situations;
- discern and make appropriate responses?

B) Growth in Personal and Spiritual Development i.e. How well are you able to:

- change and adapt to new contexts;
- show commitment to people and tasks;

- set priorities in prayer and worship: Daily Office, quiet time, spiritual director, retreat etc.;
- recognise growth in holiness of your lifestyle and character;
- articulate beliefs and accept the beliefs of others;
- express love appropriately; be vulnerable;
- give loving and costly service to God and God's world: show stamina, patience, perseverance, courage;
- relate new insights gained to previous experience and develop creative thinking;
- respond to pressure;
- recognise your own strengths and weaknesses;
- take time off and develop hobbies?

C) Growth in Personal and Professional Relationships i.e. How well are you able to:

- initiate and sustain appropriate levels of relationship with loyalty and integrity both formally and socially; understand confidentiality;
- exercise leadership without abusing power or position;
- facilitate growth in others;
- maintain proper emotional and physical boundaries and recognise sexual dynamics in relationships;
- handle conflict;
- cope with large and small groups;
- work with non-church networks, agencies and groups;
- relate well with colleagues, children, teenagers, elderly, people with disabilities;
- work collaboratively and understand the role of ordained ministry within a team;
- accept and delegate responsibility;
- seek and maintain own support networks?

D) Growth in Pastoral and Ministerial Skills

This is a huge area. Do not try to do everything, every year! Your curacy is the main place for developing ministerial skills so only chose things that are areas of weakness that need to be addressed prior to ordination or are stipulated by your modules. In the first year you will complete a minister skills checklist which should help identify those areas.

Denominational identity

- Understanding and owning your Anglican tradition, polity and ecclesiology.

Worship

- Leading different types of worship (preparedness, manner, voice, prayerfulness, dressing appropriately/robing, use of lectionary).
- Being involved in lesson reading, intercessions, serving and administering the chalice/assisting at Communion, Home Communions.
- Considering a theology of worship in the workplace and wider community.

Preaching and Use of the Bible

- Preaching at a variety of services (content, structure, relevance, style, voice).

- Learning to interpret and use God's word in the workplace and wider community and become an interpreter of events and encounters in such places.

Mission and Evangelism

- Discerning local culture(s) and social groupings.
- Recognising the signs of the Kingdom of God in the workplace and wider community, affirming and encouraging them and helping others relate to them, eg where anything exists which reflects the character of Christ, justice, generosity, Godly love, forgiveness, beauty, redemption.
- Presenting the Gospel to different cultures – church and unchurched.
- Dialoguing with those of other faiths.
- Participating in community development and social action.

Educational programmes

- Understanding schools (and/or colleges of Further and Higher Education): their working structures; role in the community; school assemblies; religious and moral education, in church and non-church foundations.
- Being involved in the planning and leadership of baptism preparation, confirmation groups; Alpha/Emmaus/Credo groups; home groups; children's and youth work; marriage preparation; parenting classes.

Occasional offices

- How theology, policies, preparation, practice and follow-up connect.

Pastoral work

- Visiting at home and in hospital/hospice, prison, etc.
- Participating in healing services.
- Ministering to the dying and bereaved.
- Exploring how the Church's tradition of 'healing, consoling, guiding, reconciling and nurturing' is explored and lived out in the workplace and wider community.

Church government

- Awareness of local, regional, national and international structures.

Administration

- Exercising the management of time.
- Dealing with paper and money.
- Preparing for and chairing meetings.

And other areas relevant to you or your context not covered by the above.

Creating the Training Agreement

Planning:

For the first year, there needs to be a substantial meeting between student, supervisor, training minister and ERMC staff mentor. Thereafter, the student, training minister and

supervisor are encouraged to create the annual training agreement during the summer, ready for the new academic year.

Please note that students on the full-time contextual pathway have a different training agreement. Please contact the director of pastoral studies or the student's staff mentor for details. (It may also be helpful to remind your staff mentor that you are on this pathway before the visit.)

Before the meeting the student should compile a list outlining such things as:

- a) The time required for secular work commitments.
- b) Time planned over the year for personal and family relaxation (at least six weeks clear of church 'duties' per year including family holidays).
- c) The requirements of the training course, including evening sessions, deadlines and residentials (the ERMIC timetable is usually sufficient for this).
- d) Current commitments in the local community (part of a choir or sports club, acting as school governor, etc.). Decisions will need to be made as to which of these can be maintained alongside study. Try to keep those that provide training opportunities, relaxation or personal development because such links are also vital for the mission of the Church.
- e) Planned patterns of individual and corporate prayer, study and daily life. ERMIC expects that a student will average 15 hours per week of training (although some periods of time will be busier than others.) This includes time for the elements specified in the Training Agreement as well as evening classes and work on assignments.
- f) Complete or review the Ministerial Skills Checklist from the start of training.

During the meeting

- a) **Review the lists** compiled by the student and note any significant dates when the student will be unavailable. (Students should NOT be required to be involved in any church activity on a Sunday after returning from a residential.)
- b) **Agree the dates** when the theological reflection supervisor and student will meet for supervision to review progress in ministerial formation (every 4-8 weeks).
- c) **Agree the dates** for preaching and leading worship during the year and meet with the training minister for feedback and supervision. NB: These should be in addition to scheduled meetings for prayer and business.
- d) **Consider the four areas for vocational growth.** Each will need thinking about on its own terms but there is a limit to what can be covered in a single year. 3-4 items will need to be prioritised for work on this year.

Learning Outcomes. Using the prompts above, outline three - four formational learning outcomes for the coming year. The **Learning Outcome** needs to be relatively specific to be attainable. You also need to consider how this outcome will be achieved (i.e. the **Method**), what resources (human and otherwise) will be needed and how you might discern that it has been achieved (**Assessment**). For example 'Become more holy' is most commendable as a Learning Outcome, but how will the student know when they have arrived at such an exalted state?!

Reporting

Supervisors and training ministers are invited to give a written report once a year and may be invited to provide more informal reports as needed on the progress of the student. Requests for reports will indicate the areas on which comment is helpful. Those in the local church are in a much better position than Tutors or Core Staff to assess progress in preaching and leading of worship. They also see how students relate to their local Church, and will be able to comment on any pastoral work the student is able to do locally. Supervisors, on the other hand, can see how well a student is making connections and forming as a reflective practitioner. ERM C asks all reporters to discuss their reports with their students before the reports are submitted. More details of the reporting process can be found in the January training day for supervisors (this year, the date of the training day is January 19th 2023).

This is a rough guide to the annual pattern of Report writing, but you will be contacted with specific dates and a guide to what is required for each report.

First-year reports:	to be submitted to ERM C around June.
Interim reports:	to be submitted to ERM C around March.
Final reports:	to be submitted to ERM C around February.

In the penultimate and final years of training, ERM C is required to report on the progress of Anglican Ordinands to the sponsoring Bishops. This process is an open one and draws on reports from the Training Minister/ Supervisor and any Placement Supervisors for the year. Each student completes a personal assessment which reviews the year in terms of what has been learnt and experienced. The Staff Mentor meets the student to reflect on these reports before s/he drafts the ERM C report. That report is reviewed by the staff team and eventually signed by the Principal. It is then shared with the student before it is sent to the Bishop. This process tends to start around January for final year students. For three year students the first year reporting process is more informal but still involves a report from Supervisor and Training Minister, and a self assessment.

However, it is helpful in this Handbook to have some indication of the questions which we ask those who report on you to answer. As you may know, the Church of England has reviewed and updated its selection process. We would ask you to bear the following questions in mind as you supervise your student and write about them.

Priest	Christ	Church	World	Self
Love for God The candidate...	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible

Call to Ministry The candidate...	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
Love for People The candidate...	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
Wisdom The candidate...	Is inquisitive, curious and open to new learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
Fruitfulness The candidate...	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
Potential The candidate has potential to...	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile

You can read a longer document about the new selection process here: [Microsoft Word - CRITERIA web.doc \(d3hgriq6yacptf.cloudfront.net\)](https://d3hgriq6yacptf.cloudfront.net/Microsoft Word - CRITERIA web.doc)