THE CHURCH OF ENGLAND

Diocese of Norwich



LLM Supervisor's Handbook 2026-2027

Introduction

Thank you for being willing to be an Incumbent/Supervisor* for a student who is training to be an LLM/Reader. As a Supervisor, you will already be experienced in ministry and familiar with the local Church and community setting. Now, through the LLM Training Course, the Church is asking you to play a role in sharing your experience, wisdom and knowledge with a person preparing for ministry. This is a crucial role of support, encouragement and challenge, and we are deeply grateful for the central contribution that Supervisors make to ministerial formation.

Our overall aim is that, during the course of their training, a person will grow from *being a student…to being an apprentice ….to being a colleague*!

This Handbook is designed to cover two things.
Firstly, to give you some background information about the training experience, academic, practical and formational, that your student will be undertaking and secondly, to give you some support as you take on this role.

If you find this Handbook to be helpful – please let us know.

If you fail to find what you need in these pages – please also let us know and we will make changes to the next edition.

Rev'd Charles Read

*****Most of those who will be supervising students in training will be the local training incumbent. There are instances, however, where this may be inappropriate: the incumbent may be very new, very pressured or soon to leave; the student may be too close to the minister (married to them, even!) or the benefice may be in vacancy.

In a very few cases, the role of the Supervisor may be split. The local Incumbent or another minister may be able to monitor 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 it is clear that both Incumbent and external Supervisor will need to be involved, for example, in the setting up of the Training Agreement and the reporting processes.

To avoid confusion, the terminology 'Supervisor' is understood to refer to both training incumbent (or local minister supervising and giving feedback) and/or any external supervisor.

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Key terms and Abbreviations used in these Guidelines

CA Common Awards (validated by Durham University)
CME Continuing Ministerial Education
CTF Cambridge Theological Federation
DoPS Director of Pastoral Studies
DoS Director of Studies
ERMC Eastern Region Ministry Course
IME Initial Ministerial Education
Moodle The website where module information is
RTP Regional Training Partnership
TEI Theological Education Institution (ours is ERMC)

A) Introducing the Norwich Theology Centre & the Norwich Diocesan LLM Training Course

LLM Training in Norwich Diocese

Much of this training is shared with ordinands; LLMs and ordinands take slightly different pathways and meet together in separate groups to aid their distinctive formations as well as studying together.

We are committed to:

- Supporting the mission and ministry of the Church of England in the diocese of Norwich.
- Creating a welcoming, learning, supportive community of students and staff as a model of church.
- Working in partnership with, and being a resource for, the students' local churches as an integral part of training for ministry.
- Enabling students training for licenced ministries to achieve their potential in all areas – formationally, theologically and with excellent practical ministerial skills and an instinctive critical reflective practice.
- Appreciating the breadth of the tradition of the Church of England in equipping women and men to engage in ministry and mission in the church of the future.
- Encouraging students to have a vision for ministry that is local, diocesan-wide, ecumenical, national and global.
- Journeying with students '*from student…to apprentice…to colleague'* as their sense of vocation develops and encouraging them to explore the richness of spirituality and prayer.
- Producing men and women who are committed to life-long learning and collaborative ministry and who are able to make connections between faith and life, especially affirming the workplace as a ministerial context.

Norwich Theology Centre

This is an umbrella term for the ministry training work undertaken by the Diocesan LLM Training Course and the Eastern Region Ministry Course in Norwich, especially when its activities include co-operation with others in the Region and/or Norwich Cathedral (for example the Tuesday Evening Teaching sessions). It trains ordinands for Stipendiary or Non-Stipendiary ministry from ERMC, LLMs for the Norwich LLM Training Course and other independent students. Some ordinands and LLM students from other dioceses also attend classes here. Its resources are accessible to those beyond the students on the Ministry Course.

Diocesan LLM Course Staff

Deputy Warden & LLM Training Co-ordinator	Rev'd Charles Read charles.read@dioceseofnorwich.org 01603 882331
Staff Mentors	Margaret Gray Helen Grogutt Rev'd Coryn Stanforth John Ash Gus Woodcock

Associate Lecturers	Rev'd Canon Dr Nick Garrard Jamie Worthington The Ven Dr Justine Allain Chapman
PA to the Deputy Warden & Administrative Secretary (part time)	Marleen Madinda marleen.madinda@dioceseofnorwich.org 01603 882338

Please note that none of the staff are full-time and are therefore not available every day. The Diocesan office is usually closed during the week following Christmas.

Staff Roles

Staff work collaboratively and, in an emergency, please feel free to contact any of the staff. However here is an overview of their responsibilities:

Training Co-ordinator

The Training Co-ordinator is overall responsible for the work of the LLM training course, its staff and students. Permission to be absent for any part of the training programme should be sought from the Training Co-ordinator. Academic matters are also deal with by the Director of Studies of ERMC – see later.

Subject Specialists

Many of the staff are involved in delivering more than one of the academic modules e.g. Charles Read (worship, liturgy, doctrine, Old Testament), but across the region one of the Regional Staff has overall responsibility for overseeing the syllabus and resources specific to each module. They may also contribute to courses taught in Cambridge.

Staff Mentor

Each student is assigned a Staff Mentor. LLM candidates have a licensed LLM or a priest with substantial experience as a LLM as their Staff mentor. The mentor is the first line of pastoral support and works with each student and Supervisor to review the Training Agreement each year. The Staff Mentors lead the Formation Group (FG) evenings throughout the year and contributes to the annual reporting processes.

Regional Chaplain

There are two Chaplains working with ERMC (Cathy Michell and Rev'd Dr. Stephen Burge). They are available for confidential conversations during residentials/Study Days at High Leigh but play no part in the assessment of, or reporting on, students. They are available to LLM students.

PA to the Deputy Warden/Training Co-ordinator & Administrator

The Deputy Warden's PA will often be the 'voice at the end of the phone'. If you are uncertain who is the right person to deal with your query, it is a good idea to contact her in the first instance.

Partnerships and Oversight

The Academic component of LLM training is provided by the Eastern Region Ministry Course (ERMC) but the Tuesday evening classes are run by ERMC in collaboration with the diocesan LLM training course and the Cathedral (hence the designation Norwich Theology Centre).

The LLM Training Course is a part of the Diocese of Norwich, and its finances are overseen by the Diocesan Board of Finance. There is a LLM Training management group chaired by the Bishop's Advisor for LLMs which includes representatives of students and LLMs. The diocesan LLM Committee receives regular reports from the training course.

ERMC is an associate member of the Cambridge Theological Federation (CTF). The CTF comprises full and associate members drawn from a wide spectrum of ecumenical partners. All ERMC students have full rights as CTF students to the resources of all the Federation libraries and, time and distance permitting are invited to attend and participate in the student forum, fortnightly Federation worship, regular and occasional lectures, and a variety of social events (https://www.theofed.cam.ac.uk/).

ERMC offers courses accredited by Durham University and is moderated and inspected by the Ministry Division of the Church of England.

The LLM training Course is governed by policies and procedures produced by all of these bodies, including:

- Health and Safety
- Complaints and Grievance Procedures
- A 5-year Strategy Plan for the CTF
- Data Protection
- Child Protection
- Equal Opportunities

For further details see the respective websites.

LLMs in the Diocese

There are as many, if not more, LLMs in the Diocese than clergy. They are an important part of the leadership of the People of God in this Diocese. As such, they have their own ethos and structure. The Bishop's Advisor has overall responsibility for all the LLMs and is assisted by the Deputy Warden and a number of Sub-Wardens. The Sub-Wardens exercise a pastoral ministry over all the LLMs in their area.

Bishop's Advisor for LLMs	Helen Grogutt helen.grogutt@dioceseofnorwich.org
Deputy Warden	Rev'd Charles Read Diocesan House 109 Dereham Road Easton NR9 5ES Norwich 01603 882331 charles.read@dioceseofnorwich.org
PA to the Bishop's Advisor of LLMs	Lesley Lofts Bishop's House Norwich NR3 1SB lesley.lofts@dioceseofnorwich.org

Health and Safety

We teach in Diocesan House, the Cathedral and at a conference centre. All these venues have health and safety policies and procedures.

GDPR

We will not share information about supervisors or students with third parties except:

- Contact details that you have made publicly available
- Information about a student's progress and formation (only shared with those who genuinely need to know, e.g. the Bishop's Advisor for LLMs)

Inclusivity

NTC and ERMC are committed to a shared life that is generously inclusive. Our community includes men and women from a wide age range and previous academic experience. Some are married, others are single. Most are preparing for some form of local Anglican ministry lay or ordained, but we also welcome independent students from Anglican and other traditions. Thus, there is a wide range of experience of worship and students come from a wide spectrum of ecclesial tradition. We adopt the guidelines developed by the Cambridge Theological Federation to promote a visible community of women and men, and seeks to adopt inclusive language in teaching, worship and other contexts.

Similar considerations of respect and sensitivity are in place as regards to race, age, and sexuality. Diocesan House and the Cathedral Library have level access to the main meeting rooms, a disabled toilet, and (in Diocesan House) a room that can be used for interviews. Our aim is that those accepted for training should not suffer discrimination or disadvantage on account of a disability.

Students recommended to train for accredited ministries have all necessary fees paid for them and all receive some level of support for travel, the purchase of books and other resources. However, we are conscious that students have different financial constraints, and we work actively to ensure that no student is disadvantaged because of lack of funds.

Learning Support

At an initial Summer School, at the very start of training, all new students follow a programme of study which includes some work on study skills. It is aimed at giving confidence to the diffident and to help those who left school some years ago and have little or no experience of Higher Education. We also try to be alert to the needs of people who may have dyslexia or a similar difficulty that affects reading and writing and do our utmost to provide the necessary support. In addition, Gudrun Warren at the Cathedral Library is often willing to give further help and advice.

Preparation for Ministry & Formation Groups

Much in this Handbook is necessarily taken up with details of the academic training. However, the context for this is preparation for ministry as a LLM in the Church. We are concerned that the training helps form people *spiritually,* to be accountable ministers in the Church of England. This means that there is much more to the Course than the accredited modules and that we are concerned with the personal lives of the students and their relationship with their local churches. Much of this is addressed during **Formation Groups (FG)**. Here LLMs meet separately 6 or 7 times a year to reflect on their learning in the light of their future ministries and to tease out connections between 'life', work, study, prayer and church involvement.

Balance of life

Training cannot be simply added on to what students are already doing. The way they plan their everyday life needs to be reviewed so there is sufficient time for themselves, their families, and their friends. We ask each student at the beginning of each year to meet with the incumbent (and in the first year also their Staff Mentor) and draw up a *Training Agreement* (Appendix B). This should be agreed by all involved, signed and submitted to Marleen Madinda by October 31st at the very latest for new students and by the first FG for continuing students. Staff Mentors reserve the right to recommend to incumbents alterations to those training agreements if there are life/study constraints or other practical considerations that do not seem to have been taken into account.

Instructions for this and forms to be completed by LLMs are found at the end of this booklet. Many students are already very active in their local churches. However, students need to have a life, and **training must take priority over church ministry.** Incumbents and students are asked to read and reflect on the *Bishop's Statement on Training for Ministry* which is printed before the *Training Agreement.* It is helpful to keep congregations aware of the progress of a student's training experience and the different demands that are now on them. Students will often need to give up things they currently do in Church in order to make space for the training but will, as part of training, take up new areas of ministry. Time spent in and commitment to the local church will probably stay much the same, but the pattern of the student's involvement will change.

Reporting

Towards the end of each year the Training Coordinator will organize the writing of reports on the students. He will send final year reports to the Bishop's Advisor for LLMs. First year reports are for internal monitoring of student progress. These reports will be based on observation, students' self–assessments, academic assessments, and input from Staff Mentors (of FG groups) and Incumbents/Supervisors. The students see these reports and may raise with their Staff Mentor/Training Coordinator anything they consider inaccurate. Final year reports are confidential to the Bishop's Advisor for LLMs who may share them with the Training Incumbent and those concerned with CMD. A detailed procedure for reporting is available on the diocesan website.

The adequacy of the Course itself is tested by the Ministry Division of the Archbishops' Council, which arranges periodic Inspection.

The course may make recommendations about Licensing and Admission. The final decision to admit and license is made by the Warden in consultation with the bishop.

Spiritual Direction

It is national policy that each student is encouraged to have someone outside the parish and the training scheme to meet every few months to review spiritual and personal progress.
The course does not need to know the identity of a student's spiritual director and will never contact him/her to ask for a report on the student.

Prayer Support

As well as support from their own church/benefice, students often find that the FG and year groups are very supportive of each other and often form informal prayer groupings. An annual Prayer Calendar is produced for the region.

Confidentiality

Ministry involves learning to keep confidences. The course maintains a policy of collective confidentiality. Anything shared with a staff member may be passed onto the Deputy Warden, who will decide whether the knowledge should be made available to other staff members. If it was thought that the information was pertinent to the decision whether to license the student, the student would be told that the Bishop's Advisor for LLMs must be informed. Otherwise, confidential matters shared with any of the Team will NOT be shared beyond the Staff Team without the student's permission. The only exception to this would be if the Staff Team member had reason to believe that the student was a danger to themselves or to others.

When working in groups (e.g. Formation Groups, buzz groups etc) it is a basic ground rule that nothing shared in confidence should go beyond the group. The group may, of course, wish to encourage the person to share an issue with a member of staff but the final decision rests with the individual concerned.

Chaplain

Cathy Michell and Stephen Burge are the ERMC chaplains. They are not part of the reporting process and are happy to see students (including LLM students) at residential/study days on a totally confidential basis.

B) Links across the Region

The Cambridge Theological Federation

Please see the student handbook for details about the CTF. Its website is worth exploring: https://www.theofed.cam.ac.uk/.

Every student is entitled to access the theological libraries of the different Federation Institutions (See section F - Resources). The CTF Principals collectively have issued a 'Statement on the aims of Learning' as a united expression of the vision for the training of all CTF students (see Appendix D).

ERMC

The Eastern Region Ministry Course serves the churches of a Region that includes the Anglican dioceses of Ely, Europe, Norwich, St Edmundsbury and Ipswich, Peterborough and St Albans. Some students from other dioceses also study / train with ERMC. Some of their students learn through weekly attendance at a centre in St Albans, Cambridge or at the Norwich Theology Centre. Some learn in dispersed mode, via an online facility called the Big Blue Button.

ERMC delivers most of the academic components of LLM training for the dioceses of Norwich, St. Albans and Ely.

For some time the partners in the region have worked together in close co-operation. The whole ordinand community meets together for 6 weekends a year and an annual Summer School. New Norwich LLM students just attend the initial summer school and occasional Saturdays of those weekends where material directly related to their academic programmes is delivered. Some LLMs attend other summer schools later in their training, but this is optional. The last residential weekend of the academic year is for ALL students, ordinands and LLMs as it is a joint ERMC weekend and Norwich LLM weekend.

For details about ERMC, including contact details, please see the ERMC website: http://www.ermc.cam.ac.uk/.

Basic information 1a The Bounds
Westminster College
Lady Margaret Road
CAMBRIDGE
CB3 0BJ
01223 760444

Principal The Rev'd Canon Dr Alex Jensen

C) Introducing the Training Programme

At every point the training programme is designed to connect with the experience of ministry. In tutorials, assignments and placements, in weekly seminars, study days and the residential programme links between theological study and the practice of ministry will be explored. Each module therefore should not be seen as a discrete piece of learning but rather as contributing to the overall goal of ministerial formation. *Students are therefore positively encouraged to identify connections between their different areas of training*.

Training begins in August with Summer School and teaching evenings towards the end of September. The student will have received details of the organised courses usually by May or June of the previous academic year.

We endeavour to put timetables etc. onto the diocesan website so that supervisors can see them. We also encourage students to share such information with their supervisors.

Please see the student handbook for more details. There are two pathways through LLLM training, including a Pioneer pathway.

Each module may have a one page guide for supervisors on 'How Can I help my Student with this Module?'. They will come as loose-leaf documents sent to you so you can file them at the end of this handbook. They will also be posted on the diocesan website.

The Pattern of Tuesday Evening Teaching Nights

The standard pattern is:
6.00 pm: Hot meal in Diocesan House or near cathedral
6.40 pm: Short act of worship led by a student
7.00 pm: Time to use Cathedral/ Diocesan House libraries or to see individual tutors.
7.20 – 9.30 pm: Teaching sessions, including a short coffee break.

Some students, understandably, are not always able to join us for the meal. If you, as a supervisor, would like to come and sample an evening with us, you would be very welcome. Please contact the Administrator, Mrs Marleen Madinda to arrange a date/time.

Summer School and LLM Weekend

These are planned and held jointly with ERMC.

Study Days

While some of these will be held jointly with ordinands and LLMs from other dioceses, others will follow an independent programme which is not part of the Durham accredited modules. The aim is to enable LLMs to deepen their knowledge in some areas, and to compensate for the shortness of initial training by introducing topics which students may take further in CMD.

Formation Groups

At the start of the programme students are placed in Formation Groups (FG) which meet several times each term with their appointed Staff Mentor. FGs are planned to help students get the most out of the courses, relate them to their own situation, and integrate their studies into their personal faith and future ministry. Students remain in the same group throughout the programme,

and much is gained from getting to know and helping each other. Details of what will be covered in each session are contained in a separate document.

The ethos of the groups is often quite informal, but students should be aware that attendance is not optional, as the group exists to learn together and from each other to promote formation. Some information will be given in this context and some skills acquired that are not easily gained in other ways.

They are strongly encouraged to note the dates straight away to avoid clashes with family holidays etc.

Particular provision for LLMs

LLMs attend their initial Summer School and the June residential weekend, which acts as a finale to the academic year for all the students of the region. There is also time during the weekend to consider the developing distinctiveness of LLM ministry and some practical workshops. Attendance is compulsory.

Placements

Students undertake a placement during their time in the second year. The placement is in a benefice that is in some way different from their 'home' parish. This might be a different context (urban/rural), a different benefice model (multi-parish/single church), different demography of congregation (mostly elderly/lots of families with children), leadership (male/female), or ecclesial tradition ('high'/low etc). It is not necessary to choose a benefice where EVERYTHING is different! Please note that the Training Co-ordinator sets up placements and students and supervisors should not do this, but suggestions are very welcome, and supervisors are encouraged to be part of the process that discerns where a student goes on placement.

D) Reporting

Reporting processes

Each year, we are asked as training institutions to write reports on those who are being prepared for licensing or ordination in the Anglican Church.

In order to write effectively about each student, we need to gather evidence (sub-reports) from:

- Those who teach the student academically in an evening class.
- Those who act as Training Incumbent to the student.
- The Staff Member who oversees their formation in the context of the Formation for Ministry Group.
- Those who have supervised placements for the student.
- The student's own personal reflections.

We will write to you at the appropriate time each year to ask for your sub-report (guidelines for this are given in Section H - forms). All reporting is open, and a draft of the actual report is discussed with the student prior to finalising the report, which they sign, before it is sent to the Bishop's Advisor for Licensed Lay Ministers.

E) Working in the Parish/Benefice

The Role of the Incumbent/Supervisor

During initial training the supervisor is the most significant person for the student LLM. They provide a model for ministry and the first point of care for the student and their family. They help the student learn practical aspects of ministry and develops a relationship from student to ministerial colleague. The supervisor assesses the student's progress and liaises with diocesan authorities (Warden and Sub-Bishop's Advisor for LLMs) and the staff of the Course. Although it is generally the incumbent who acts as supervisor, in some cases (e.g during an interregnum) it is necessary to appoint an alternative person – hence the terminology 'supervisor' which is used in many places in this and other documents.

Model for ministry

Each student has their particular gifts and experience and should not become a clone of their supervisor, but the supervisor should be a model for Christian life and ministry. This is firstly a matter of lifestyle and character, the balance of work and leisure, the place of prayer and continuing learning. Secondly it is a matter of professionalism in ministry, standards of leading worship, preaching and teaching, of management and pastoral care. Thirdly it is about collaboration in ministry, working with others and developing the gifts of other.

Care for the student

Care for the student and family includes the management of time. The annual *Training Agreement* is designed to help with this and the *Bishop's Statement on Training and Ministry* should be taken to heart. These documents are in Appendices B) and C). It is important that supervisor and student should meet regularly - perhaps once a month for an hour - when the sole business is to review the progress of training and check the welfare of the student and family. Sometimes encouragement and help to get time out of the parish is important. Any concerns about the student should be communicated to the Deputy Warden.

Practical Training

Here the supervisor has the key role. Some modules of the course have specific requirements for ministry in the parish or on placement. Other ministry will be planned with the student to enable them gain necessary experience. The needs of the student must take priority over the needs of the parish and sufficient time must be allowed for the student's employment, leisure and study. Supervisors must let themselves be observed and talk through with the student the business of preparation, performance and subsequent reflection and the feelings all this generates. They must allow students sufficient time for their own preparation and reflection, observe them in action and provide feedback. In some parishes there may be other experienced clergy or LLMs who can give help with some training. Sometimes retired clergy may be able to cover for the incumbent of a multi parish benefice so that they can more easily observe the student in action.

Supervisor - student relationship

It is vital that once a student is licensed or ordained, they have a positive working relationship with the supervisor where they can trust and respect each other and be open about their different strengths and weaknesses. To reach this goal time and work must be put into the student - supervisor relationship from the beginning. Student and supervisor need to be praying together and learning together. If there are difficulties, they need to be talked through. The diocesan counsellors may be one resource for this.

Assessment

Few people with any sensitivity find giving feedback and making assessments easy but it is an essential part of the learning process. As far as accredited modules are concerned it is vital that, when the supervisor is required to provide assessment, that the necessary forms are completed accurately and returned in time. It is important to note when the deadlines are and to plan ahead so that you are not caught out.

Checklist for Supervisors or "How to be the perfect supervisor"!

General

- Establish regular (monthly) meetings for Reflection, Supervision, Coaching and Feedback in addition to the 'busyness' of the benefice.
- Be prepared to reflect on your own practice as well as what the student is doing.
- Regularly ask to see student's 'log' of activity and monthly theological reflection on practice.
- Provide opportunities for student to keep wider church aware of how training is going
  Magazine
  Interviews
  Ministry Team
  AGM
- 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 for Key Times – a checklist for the first year of training

Term 1

- Set up Training Agreement (Appendix B) with the staff mentor and submit by the date specified.
- Establish regular monthly meetings
- Arrange for the student to begin preaching and leading worship, if they are not doing so already, so that assessed sermons and acts of worship fit into this pattern.
- Encourage the student in their use of the *Pastoral Cycle* or another method of theological reflection which they will have been introduced to at summer school.

Term 2

- Encourage the student to explore a second model of theological reflection such as that of *Pastoral Theology as Attention* (also known as the Jane Leach model). Details of this model are outlined in Appendix C.
- Provide Preaching opportunities, commensurate with previous experience, ready for Preaching Skills assessed sermon (See Forms section)
- Provide written feedback on leading worship

Term 3

- Submit Supervisor's Report (See Forms section).
- Revisit Yr 1 Training Agreement and establish Yr 2 Training Agreement to be submitted by late September.

Sunday Visits

Two or three times in the year, LLMs with their spouses / partners, friends and children (if any) will visit the church of one of their members when it is expected that member will be preaching and leading part of the worship. Full details of these visits are in the student handbook. We would hope that the supervisor / incumbent would play a full part in the visit if you are the host church. If the visit has been to another church, it may be helpful for your student to talk the visit through with you afterwards and maybe report back briefly to the PCC on what they have learned.

Home Life

Because training and ministry have a major effect on home life, family and friendships there is a need to spend time facing and discussing issues raised by the impact of training on home life and sharing strategies for protecting close relationships. Through the training spouses as well as students can get to know each other through social events and Sunday visits and are encouraged to share their experiences. This can provide increasing mutual support which can continue after Admission as LLM when many year groups establish a pattern of regular meeting as well as keeping in touch by phone and email.

F) Resources

Libraries (advice given to students)

There are several theological libraries available for students in Norwich.

1. **The Ministry Course Book Store** is at Diocesan House.
2. **The Norwich Cathedral Library** is housed in the Cathedral extension and is administered by the Cathedral. Please contact the librarian Mrs Gudrun Warren for further details, email: library@cathedral.org.uk, telephone 01603 218443. There is also a website at where you can search for particular titles in advance (www.cathedral.org.uk). Current opening hours are Tuesdays, Wednesdays and Thursdays, 9.30am to 4.30pm plus one Saturday per month from September to March, noon-1pm. It will also be accessible on Tuesday evening when we meet for Teaching sessions at the Cathedral.
3. **Cambridge Federation Libraries** are housed in each of the member institutions (Westminster College, Ridley Hall, Westcott House, Wesley House, Margaret Beaufort Institute). As a student on the Norwich Course you are an associate member of the Federation and thereby entitled to have access to these libraries, although borrowing rights may vary from library to library. If you think you are likely to have regular access to Cambridge contact the Federation Librarian. Books can be sent to you by post from these libraries. You pay only postage to return the books.

G) Miscellaneous Information

Grants

LLMs may receive an annual book grant at the discretion of the bishop, but at present there is no central grant for purchasing robes etc. If students are experiencing financial difficulties, they should approach their supervisor in the first instance. Travel is reimbursed by the LLM Training Course in receipt of a monthly claim form. At the end of training, the LLM Committee buys the new LLMs their blue scarves.

Continuing Ministerial Development and IME 2

Once LLMs have completed initial training (known as IME 1) and are licensed they continue learning under the auspices of IME 2 for two years. This programme is much less demanding than IME 1 and consists of three study days a year, and a termly meeting in a reflection group. No written work is required.

Other training opportunities will be made available in addition to the two annual LLM Days. Incumbents are encouraged to help new LLMs to develop their skills in ministry. In the first year they are not permitted to preach more than twice a month, and the incumbent is encouraged to be present on four occasions to listen to the new LLM preaching.

They also can access LLM CMD events (and grants). Helen Grogutt is the LLM CMD officer.

Further study

It may be possible for LLMs who have successfully completed the Certificate (level 4) to take further modules for credit at level 5 in order to attain the Diploma in Theology for Ministry and Mission from Durham University or a Durham 180 credit Certificate. We cannot guarantee availability of suitable modules, however. The diocese underwrites fees for LLM study up to level 5.

Students' Travel Expenses

LLM students are asked to submit their travel costs to Marleen Madinda each month. They will then be reimbursed at the rate of 30p per mile for travel to training sessions outside the parish. This rate is intended to cover the costs of additional mileage, not the costs of maintaining a car. Benefices are responsible for costs incurred by the student in ministering within the benefice where these are additional to the costs incurred in being a member of the congregation. Students should always claim expenses, as the church should reimburse people. Students who do not need the money can always donate it to the PCC using a gift aid form.

H) Forms

The following pages contain examples of some of the forms you will need during training. Copies of all these forms, and others, will be available electronically.

If you find they are not accessible or missing, please let us know.

Further information about what these forms are for and what to do with them will be made available throughout the year.

Assessment of Sermon on Biblical Passage

This can also be used for self-assessment. Where a group are assessing each person might concentrate on 2 or 3 aspects. Depending on the topic a sermon may not necessarily score highly in every section.

Church and Type of Congregation _____

Time, Date, Church Season _____

Bible Reading(s) _____

Aim of Sermon _____

Theme of Sermon _____

Circle the relevant numbers below. Add any extra comments that you wish.

	Relation to Bible 1 2 3 4 5	
Misinterpretation or unrelated to Bible passage		Presents valuable truth from Bible passage
	Appropriate level 1 3 5 3 1 N.B. these numbers are intentional	
Too elementary for congregation		Too hard for congregation to understand
	Structure 1 2 3 4 5	
Confused no sense getting anywhere		Clear structure and sense of progression
	Language 1 2 3 4 5	
Boring, technical words, involved sentences		Vivid everyday words, simple sentences
	Relevance 1 2 3 4 5	
Not related to peoples' situations and concerns		Relating to people's situations and concerns
	Interest 1 2 3 4 5	
Difficult to concentrate, mind wanders		Grabs and holds attention
	Making a difference 1 2 3 4 5	
Nothing to change or develop people		Gives people a challenge, encouragement, or insight

Does not provide any practical help	*Practical application* 1 2 3 4 5	Helps people change attitude, behaviour or understanding
No, or inappropriate illustrations	*Use of illustrations* 1 2 3 4 5	Clear and pertinent illustrations
Difficult to hear	*Audibility* 1 2 3 4 5	Easy to hear words
Monotonous	*Variety in delivery* 1 2 3 4 5	Changes of pace, pitch, volume
Doesn't appear to feel what is said	*Expression and conviction* 1 2 3 4 5	Manner of speaking brings out meaning of words and expresses preacher's commitment
Just focussed on script	*Rapport* 1 2 3 4 5	Aware of congregation and responding to them
Should have stopped sooner	*Time* 1 2 3 4 5	Would have liked to hear more

What would you be likely to remember/want to take from the sermon?

What would you particularly like to commend about the sermon?

In what ways might the preacher improve his message and/or delivery?

Any further comments

Signature of Tutor/Assessor: _____

(N.B. Signature needed only for the 2 sermons submitted for module assessment)

Annual Report Form

Advice to those asked to report on Students training with Norwich Diocese LLM Training Course

Each year, we are asked as a training institution to write reports on those who are being prepared for licensing or ordination in the Anglican Church.

For LLMs

on-going LLM reports are sent to the Bishop's Advisor for LLMs at the end of the second year. They are compiled by the Staff Mentor and countersigned by the Training Coordinator. A first-year report is also written for internal monitoring of progress.

Sub–reports

In order to write effectively about each student, we need to gather evidence (sub-reports) from:

- Those who teach the student academically in an evening class.
- Those who act as Training Incumbent/Supervisor to the student.
- The Staff Member who oversees their formation in the context of the Formation for Ministry Group.
- Those who have supervised placements for the student.
- The student's own personal reflections.

All reporting is open, and a draft of the actual report is discussed with the student prior to finalising the report, which they sign, before it is sent to the BAFLLM.

Below, you will see the full list of questions that we are asking. National criteria/headings are set, and we report on you to the BAFLLM and bishops using these. You will find it helpful to refer to these periodically during training, not least to help you monitor your personal growth and progress. The document with these on it will be sent to you separately but the headings are:

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

You only need to answer those that apply to your role i.e. SECTION B) but you are free to comment on any area where you feel that you have something to say. It is vital that you give as much evidence as you can to back up what you say. As all reporting is open, please discuss what you write with the student before submission.

A) Questions primarily to Evening-Class Teachers

1) Our students are asked to be people who can critically engage with their studies in a way that handles complexity, difference and sensitivity to context. What evidence of this has your student shown over the past year?

2) To what extent does he/she show a capacity to engage with traditions of thought and practice different from their own?

3) How open are they to new insights as well as to faithful obedience to that handed down to us?
4) What evidence is there that the student is integrating what they learn into their own life and practice, that is to become a reflective practitioner?
5) To what extent do you discern that the student's personal commitment to Christ and to discipleship has changed during this period of formation?
6) What patterns of study and reflection are emerging for use in on-going ministry?
7) What qualities would you discern in your student with regard to an ability to *communicate* that which has been learnt?
8) What further training needs can you identify?

B) Questions primarily to Training Incumbents

1) What would you regard as the student's strengths and weaknesses and how aware do you think that they are of these?
2) What evidence have you seen of an openness, maturity, integrity and stability within the student in the face of change, pressure and the public expectations of the role of ordained clergy or Lay LLMs?
3) How would you describe the manner in which the student forms relationships to others?
4) What kind of leadership style does the student exhibit? Please comment here on issues such as the willingness to be supervised, loyalty, professional boundaries, collaboration and accountability.
5) What skills have you seen that demonstrate proficiency in exercising public ministry? This can include pastoral care, worship leading, preaching.
6) What connections has the student made between the church and the society in which it is located?
7) What experience has the student had of the mission and evangelism of the church?
8) What further training needs can you identify?

C) Questions primarily to Staff Mentor responsible for Formation for Ministry Group

1) What evidence is there of the student being a person of prayer whose spirituality has grown and deepened during their training?
2) How has their account of their vocation grown and/or changed during their training?
3) How has he/she functioned as a member of the group in terms of listening, contributing, facilitating discussion and empathy?
4) What further training needs can you identify?

Each student will also now have an individual interview, conducted by their Staff Mentor. This is designed to enable the student to begin to articulate a response to the various sub-reports that have been produced and is a place where personal encouragement and recognition of success can be shared, as well as identification of areas for development.

Final year students will have a 45-50 min interview in May
First year students – 15-20 minutes (in July)

Appendices

Appendix A

Norwich Diocese LLM Training Course

Practical Church Ministry During Training

Statement Agreed with Bishop

It's not always easy to determine how much ministry a student training for LLM or Ordained Ministry should undertake in their home benefice. These guidelines are intended to be helpful both to students themselves and to their incumbents. The general principle is that the requirements of a student's training take precedence over the needs of the benefice. The LLM Training Course staff, in consultation with the incumbent, determine the nature and frequency of the ministries in which the student is engaged. That needs to be determined in the light of the student's previous experience, employment, ongoing personal commitments and the time required for study.

Incumbents need to remember that for those at the beginning of ministry more preparation time is required for any public ministry and that it is more exhausting.

Annual Planning
Each year the Staff Mentor will discuss with the student and incumbent what liturgical and pastoral ministry might be undertaken. This will be written up as part of the annual Working Agreement which the student and incumbent then submit to the Co-ordinator of LLM Training for approval. The Staff Mentor or Co-ordinator may request that changes are made. If the incumbent considers the request too restrictive an appeal may be made to the Bishop's Advisor for LLMs.

What is Permitted
Students who are in training are permitted to lead worship and to preach if the incumbent is present. The incumbent has responsibility for what a student does and a vital role in making assessments and providing critically constructive feedback in the context of general encouragement. It is recognised that particularly in multi-parish benefices the requirement that the incumbent be present may be hard to meet in every instance. On occasion another clergyperson may be asked to fulfil the incumbent role by providing feedback to the student and passing a written assessment to the incumbent.

Year 1
In the first year students do a Worship course. Students should at least be reading lessons in church by the start of training, leading intercessions in the middle of the first year and assisting with non-presidential parts of the Eucharist and leading a non-eucharistic act of worship by the end of the first year.

Incumbents must be prepared to give guidance, provide resources and speak about their own preparatory work. Incumbents need to talk through what a student will be doing, preferably in the church, before they do anything for the first time.

During the first year students undertake a preaching course. It will be helpful if students can, with help from their incumbent, preach one sermon before this course as well as a couple afterwards. So that they can give time and energy to this they may be asked to do less leading of worship. Following the course those who have not preached regularly before should be given a number of opportunities to preach before one of their sermons is assessed.

Additional Note

Educating People in the Benefice

People should be helped to appreciate the demands of training on students and that they must not be expected to give as much time as before to church life and ministry. Before training starts explanation may be given at PCCs and Group Councils, to congregations and through parish magazines. During training students may be given opportunity to give oral or written reports on their studies. Where there are Ministry Teams the members need to keep well informed and share the task of speaking about the students' training to others.

The student's annual Training Agreement should be signed by a representative of the Ministry Team or other support group. This is an opportunity to involve others in thinking about the demands of training.

Ideas for a Magazine Article

Anything written should be personal and suit the particularities of the situation so this is not something to be simply copied.

> In September N starts training with the Diocesan LLM Course to become a LLM. S/he will be travelling most weeks to an evening course and/or formation group, will have some training events at weekends and visits to other churches. There will be reading to do and assignments to write which will lead to a Certificate from Durham University. There will also be practical training done in the parish under the Vicar/Rector's supervision - leading worship, preaching, leading groups, visiting, helping with baptisms and funerals, school assemblies etc. Study of your own faith and relating it to different viewpoints, engaging in public ministry and being assessed are daunting and personally challenging. Added to this is the major time demand – fitting training into a life already full with family, social, work and church commitments. It is vital that those in training not only have time for relaxation but also time for prayer and reflection. Training presents new ideas, experiences and possibilities which need to be thought through for the student's own growth as a Christian in relation to his or her local church and situation.
>
> To make space for training and learning some things have to be cut out or cut down – not least some of the student's activities and responsibilities in the church.
>
> Each year the student and Vicar/Rector have to sit down and draw up a Training Agreement which looks at the best management of precious time and identifies priorities.
>
> Please support N and his/her family with your understanding and prayer during the period of training. We look forward to hearing about some of the things

he/she is doing and I hope our own Christian vision can be enlarged – but don't be surprised or hurt if s/he is missing from customary church activities. S/he may be hard at work training or taking an essential break. We neglect the fourth commandment at our peril.

Appendix B

Annual Training Agreement: Year 1

This agreement is linked to the modules on Preaching and Worship and is available separately.

Annual Training Agreement: Year 2

A copy of this will be found later in the handbook.

Rationale for Training agreements

At the heart of the Christian faith is God's covenantal relationship with His people, a covenant originally made with Abraham, Moses and David and which came to fulfilment in Christ in the New Covenant (Hebrews 9:15). In a covenant promises are made and commitments undertaken. This training agreement reflects that underling principle. ***In signing this you, your incumbent (or other supervisor(s)), your Staff Mentor and we at the LLM training course each commit to the partnership that is needed to enable your training and formation to take place.***

In one sense a covenant is made once for all time, but (as in the Methodist Annual Covenant Service) there is a lot to be said for returning regularly to what has been undertaken, especially as life circumstances change for us all. Therefore, we ask that, at the start of each academic year, in the context of an extended conversation that takes into account the opportunities and constraints of a student's total situation, this training agreement is re-examined. Once specific Learning Outcomes have been agreed on for the year, it should be signed and sent to Charles Read for final signing. Copies will then be provided for all concerned.

Student

Pattern of Life

I will:

- Endeavour to develop a pattern of life that creates a good balance between home, employment (as appropriate), study involvement with the local church and times for relaxation and recreation (NB: for students in their first year this must form the first Learning Outcome for the year – see later).
- Endeavour to develop a life of prayer and reflection on Scripture – including use of Old and New Testament materials. (N.B. As Anglicans you are encouraged to develop familiarity with the Daily Office).
- Make arrangements to see a Spiritual Director (We do not need to know the name of your Spiritual Director and will never contact them about you).
- Make sure that I have a support group (e.g. Ministry Team or other group).

Courtesy and Respect

I will:

- Give due respect to other members of the Diocesan Course and ERMC communities (staff and students) both by action and speech, even when I profoundly disagree with them (e.g. in styles of worship or theological views).
- Preserve confidentiality within my Formation group.
- Have due regard for issues of copyright (e.g. in the creation of acts of worship and in obeying the conditions attached to the use of copyright materials in module books or from Moodle or the Norwich or ERMC websites).

- Attend all teaching and FG sessions, monthly supervisions with my incumbent/supervisor, Residentials and Study Days, and participate fully in these. Should illness prevent my attendance I will endeavour to alert the key person (i.e. Staff member(s) teaching the current module, Staff Mentor, incumbent/supervisor, Co-ordinator of Training respectively). In exceptional circumstances I will seek the permission of the Co-ordinator to be absent for all or part of an activity.
- Take appropriate care of materials borrowed (e.g. library books) and return them when required.

Other

I will:

- Read all relevant course materials, letter and emails and undertake to respond promptly and accurately to requests for completed forms and other information.
- Alert the LLM training course of any changes in my circumstances (e.g. telephone, email address) or any physical or learning needs I may have or may develop during training.

The LLM Training Course/ERMC Staff

They will:

- Provide you with module guides, teachers, materials and resources needed to support your training, although you will need to purchase some books yourself.
- Give you dates and other information in good time and alert you to any unavoidable changes in arrangements as soon as possible.
- Respond to emails and telephone messages promptly.
- Provide you with a Staff Mentor (who will also oversee your pastoral care during your time in training), module teachers and arrange for your incumbent (or in times of interregnum etc, another minister) to supervise you in the local context.
- Pray for you regularly.
- Preserve confidentiality.
- Provide constructive feedback for your written assignments, as soon as possible within the constraints of the university procedures
- Provide constructive feedback for any acts of worship in which you are involved on Tuesday evenings or residentials.
- Take seriously any special physical or learning needs you may have and will seek to provide resources to ensure that your training experience is suitably supported.
- Operate an 'open-reporting' policy to end-of-year reports compiled for the church authorities.
- Give you due respect both by action and speech, even when in disagreement.

Supervisor (generally the local incumbent)

I will:

- Provide regular (monthly preferred) meetings with the student.
- Provide opportunities for theological reflection to take place, especially regarding the integration of theory and ministerial practice.
- Consult with the student in the drawing up of rotas and other arrangements to try to ensure a good balance of life between their responsibilities to their family, their work, their studies and their church life.
- Provide opportunities to develop skills in leading worship in a variety of different contexts and in preaching.
- Monitor (or arrange to monitor) their developing competencies in such skills.

- Attend the annual training day (invitation send to Supervisor).
- Write reports when requested, using the guidelines provided.
- Inform the training course (through the student's Staff Mentor in the first instance) if I have any concerns about the student's ability or commitment.

The Training Course will

- Provide such information and materials needed to support your work as supervisor.
- Provide one or more training opportunities annually.
- Reimburse you for any travel expenses incurred in connection with your work as supervisor.
- Arrange for someone to visit you once a year. Generally, the Staff Mentor will visit all incumbents of LLM students at some point during the academic year.

GUIDANCE - for both students and supervisors
(See also the Bishop's Statement above regarding the extent to which students should be involved in their parishes during training)

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 parish?" and 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 LLM); others have none. Some are in full-time 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 Principal for 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. Others with some existing experience should be starting to explore different contexts for leading worship etc.

b) Preaching

Students with no previous experience should have the opportunity to speak in a small gathering/service to begin with and then top preach once or twice before May, when the preaching assessment happens.

c) Other Ministerial preparation

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

Year 2
a) Leading Worship
Students should be leading whole (or parts of) services twice a term
b) Preaching
Students should be preaching once a term
c) Other Ministerial Preparation
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 Home Group/Lent Group)

N.B. The student will normally be undertaking a placement in the spring of their final year, in another ecclesial setting. During that placement the student should not have any duties in their 'home' church.

Identifying areas for vocational growth

Please read this first!

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.

Each of these key areas can be broken down into a series of learning outcomes but they are only 'prompts' not as a checklist to be pursued relentlessly!

DO NOT just select one learning outcome from each of A), B), C) and D) each year!

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 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;
- 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 and do not try to do something from each section every year! Some things you will already feel confident about, others may not apply in your particular context or future context for ministry. At the end of this section is a checklist we ask you to complete at the start of training to help identify what might be priorities in this area. You will discuss it with your Staff Mentor and Incumbent/Supervisor and work out what needs doing and when at your initial meeting. You should then review it once a year with your Incumbent/Supervisor.

Denominational Identity

- Understanding and owning your Anglican tradition, policy 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 administrating the chalice/assisting at Communion, Home Communions.
- Considering a theology of worship in the workplace and wider community.

Preaching

- 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, e.g. where anything exists which reflects the character of Christ, justice, generosity, Godly love, forgiveness, beauty, redemption.
- Presenting the Gospel to different cultures – churched 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 / Pastoral 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 and Staff Mentor. Thereafter, the student and Supervisor are encouraged to create the annual Training Agreement during the summer, ready for the new academic year. It is often a good idea to complete the next 'year's' Training Agreement at the point when the student and supervisor meet to discuss the previous annual report. i.e. The period of a Training Agreement does not need to coincide with an academic year.

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

i. The time required for secular work commitments.
ii. Time planned over the year for personal and family relaxation (at least six weeks clear of Church 'duties' per year, including family holidays).
iii. The requirements of the training course, including tutorials and residentials (the timetable is usually sufficient for this).

iv. Current commitments in the local community (part of a choir or sports club, acting as school governor, etc). Where these provide training opportunities, relaxation or personal development these should be maintained because such links are vital for the mission of the Church
v. Planned patterns of individual and corporate prayer.
vi. Complete or review the Ministerial Checklist.

During the meeting

i. **Review the list** compiled as above 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 when they have been to a residential or Study Day.)
ii. **Agree the dates (monthly)** when the Incumbent/Supervisor and student will meet for supervision to review progress in ministerial formation. NB: These should be in addition to scheduled meetings for prayer and business.
iii. **Consider the four areas for vocational growth** (see earlier pages). Each will need thinking about on its own but may necessitate you looking back at the last reports or other records. For example, under area D, 'Growth in Pastoral and Ministerial Skills', you should look at the Practical Ministerial Tasks checklist (completed at the start of training. That list is not intended to be exhaustive nor determinative. Ideally, a student should be competent in most areas by the end of training, but some will have long been competent in several areas while others will only be able to attempt a few in the course of training. There is a limit to what can be covered in a single year and ministerial skills must not overbalance the other areas A-C.
iv. **Learning Outcomes**. Using the prompts provided by all you have read and considered, outline a maximum of four for the coming year. The Learning Outcome needs to be relatively specific for it to be attainable. You also need to consider how you will achieve this outcome (i.e. the Method), what resources (human and otherwise) you will need and how you might discern that you have achieved it (Assessment). For example: 'Become more holy' is most commendable as a Learning Outcome but how will you know when you have arrived at such an exalted state?!

An example of a completed Learning Outcome:

Learning Outcome: Achieve an appropriate work-life balance Method: - Ensure that at least one day a month is ring-fenced as a family/ significant other's day - Handover leadership of house group by Christmas - Have a weekly sport/hobby slot Assessment: Accountable at monthly supervisor's meeting to review the balance.

v. Finally, **complete the Training Agreement form** (see next pages). The student should then collect signatures and submit as hard copy).

Submit this Summary of the Training Agreement, to the Diocesan Office marked 'for the attention of the LLM Training Course'. All continuing students should submit the Agreement by their FIRST FG at the latest. New students should submit this by the end of October at the latest. You do not submit the Ministerial Skills checklist.

Electronic copies of all you need to submit are available on the Diocesan website. But it is not possible to submit this electronically because of the need to have signatures, you must get it signed by your Supervisor(s) and Staff Mentor and THEN submit as hard copy. Do keep a draft copy!

Once it has been approved by the Training Co-ordinator, you, your Supervisor(s), and the Staff Mentor will each receive final version copies. *NB: We reserve the right to enter into conversations with your Incumbent/ Supervisor if we feel you are being asked to do too much (or too little), though the latter is rarely the case!*

Norwich Diocese LLM Training Course

Year 2 Training Agreement

An electronic version of this form may be found on the Diocesan website.
In *the electronic version, the sections will expand as you type.*

Student Name *(Please print or type)* ……

Year (eg 2022/2023) ……

See earlier pages for advice on completing this Training Agreement and suggested areas for Learning Outcomes. You should try to identify three Learning Outcomes (absolute maximum four). Do not forget that this is the place to include aspects of personal and spiritual formation as well as the development of ministerial skills.

Example:

Learning Outcome: *To develop confidence in preaching.*

Method: *To preach three times this year.*

Assessment: *Discussion with Incumbent after the service, using (e.g.) preaching feedback form as in the NDMC Handbook as a basis for constructive criticism.*

The following Learning Outcomes are proposed for the coming year:
NB: First-Years must include a Learning Outcome about balance of life.

l. Learning Outcome:

Method:

Assessment:

2. Learning Outcome:

Method:

Assessment:

3. **Learning Outcome:**

   Method:

   Assessment:

4. **Learning Outcome:**

   Method:

   Assessment:

Are there any other factors (for student, Incumbent/Supervisor, Tutor) that may impact on this coming academic year (e.g. impending move or interregnum, change in employment, possible health intervention, etc)? Please let the Staff Mentor and the Training Co-ordinator (as the person responsible for arranging Supervisors) know as soon as possible of any factors that subsequently change during the year.

……..

……..

Are there any additional areas for attention as regards academic matters – areas where you feel you may need extra help, e.g. with Study Skills, planning assignments, etc. or objectives that you are going to set yourself in terms of your study patterns?

……..

……..

I have read the previous pages in this Appendix and commit myself to this training partnership.

Signed:		**(Please print or type names)**
……	**(Student)**	**Name: ……**
……	**(Supervisor)**	**Name: ……**
……	**(Additional Supervisor if applicable)**	**Name: ……**
……	**(Staff Mentor)**	**Name: ……**
……	**(Training Co-ordinator)**	**Rev'd Charles Read**

A checklist of practical ministerial tasks

Please tick the appropriate box showing the amount of experience you feel you have in this area and whether you feel it needs to be a priority for your training with NDMC. If you feel something of which you have little experience is not relevant to your future ministry or can be left to learn later in ministry once ordained/licensed please give reasons.

This form should be brought to your first Summer School (all new students) or first FfM of the academic year (continuing students) for discussion with your staff mentor and to the first meeting with your supervisor and mentor. You should then review/adapt it (e.g. by adding √ to a 'more experienced' box) once a year with your supervisor. You do not need to send it in nor fill it in from scratch each year.

Leading Worship

	A lot of Experience	**Some Experience**	**No Experience**	**Training Priority**
Use of voice in Church				
Public Reading in different church settings				
Preparing and leading intercessions				
Leading Morning & Evening Prayer (Common Worship)				
Leading Morning & Evening Prayer (BCP)				
Assisting at Communion (CW)				
Assisting at Communion (BCP)				
Preparing Communion vessels/linen & setting altar				
Preparing and Leading a Service of the Word				
Preparing an All-Age Service				
Home Communion with reserved sacrament (where this is the tradition).				
Healing Services				

General comments on experiences and priorities for leading worship

Pastoral Care

	A lot of Experience	Some Experience	No Experience	Training Priority
Visiting infirm at home				
Hospital visiting				
Praying with people who are troubled				
Assisting at Funeral and with bereavement visiting				
Visit to 'back' of funeral parlour and crematorium				
Assisting at Baptism, plus preparation and follow-up				
Listening Skills or other pastoral skills training				
Marriage preparation				

General comments on experiences and priorities for pastoral care:

Leadership and Ministry

	A lot of Experience	Some Experience	No Experience	Training Priority
Working with Children in church contexts				
School Assemblies and school visits				
Working with youth in church contexts				
Leading house or nurture group session				
Leading Alpha/Emmaus or evangelistic course session				
Working collaboratively and in Teams				
Training in Teamwork – exploration of your own team working and leadership styles				
Preparing for and chairing meetings				

General comments on experiences and priorities for leadership and ministry:

Preaching

	A lot of Experience	Some Experience	No Experience	Training Priority
Preaching to Adults				
All Age Talks				
Children's Talks				
Preaching at Special Services (Remembrance, Easter, Christmas, Civic Service, Baptisms etc.)				

General comments on experiences and priorities for preaching:

Appendix C

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?**

    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?**

    - 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.

You might like to use the Case Study (overleaf) initially as an example for using the Leach model of theological reflection, but during the first year in particular it would be good if monthly supervisions regularly included further practice in using this model by taking examples for the life of your benefice.

Case Study

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 15 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 Carers and Toddlers 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 Leach model (above) to explore this case study. What are the leadership issues raised by this case study? How would Pastoral Theology as Attention help you explore this? How 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?

Appendix D

CTF Principals' Statement on Aims of Learning

All students who leave the Federation and our programmes of study should demonstrate:

a. Commitment to the mission of God in the world

to be passionate about the mission of God and confident in the gospel, yet humble and sensitive to discern God's presence and ways with and through other people. They should be able to engage in and reflect on the mission of God in the changing global context of Church and society. They will practise faith, hope and love, share the Christian good news by word and example, and nurture the life and growth of the Church. They will speak and act for justice and wholeness and be sensitive to hurt and suffering. They will make a difference, for good and for God.

b. Confessional and ecumenical formation

a distinctive gift our ecumenical Federation may offer the wider church is cohorts of leavers who are formed both confessionally and ecumenically. They will be securely grounded within the heritage, ethos and hopes of their own tradition, and will have learned to draw from its wealth, both for the nurture of their personal lives and for the service they offer to others. Beyond their separate traditions, they will be ready and able to build bridges with Christians of other kinds. They will show an instinctive attitude of ecumenical respect, will know how to learn more of other traditions through personal contact, and will have learned an ecclesial self-awareness - a knowledge of how the profile of one's own tradition looks to a Christian neighbour.

c. Orientation in Christian tradition and wisdom

to have an excellent and worthwhile foundation in scripture and Christian tradition and insight. They should have an insight into the ways Christian beliefs and practices have developed in varying contexts and into the intellectual coherence and profound mystery and depth of the gospel. They should have a secure yet enquiring faith that neither fears new questions nor ignores ancient wisdom in addressing them. In short, they should be pastoral theologians, who can connect theology and experience in thought and life and communicate something of their understanding to others.

d. Broad human insight and sympathy to have a shrewd and sympathetic acquaintance with a broad range of human experience and be able to relate with integrity, empathy and respect with those who are like-minded and those who differ. They will be able to gain insight into the forces and aspirations that have shaped the communities where they live and serve and settle in new places and among new people without undue strain. They will listen acutely, speak accessibly, clearly and wisely, and be alert to the presence and work of Christ.

e. Personal and spiritual maturity and integrity

to take responsibility for their growth in relationship with God, for their social duties and friendships, and for their personal wholeness and Christian character. They should be spiritually and personally mature. Prime marks of that maturity are a disciplined and steady commitment to growth in their prayerful knowledge of God and the ability to reflect with insight on their own strengths and weaknesses. They will exhibit human qualities of stability, vitality and integrity, which will enable other people to trust them and to form appropriate, secure and enriching relationships with them.

f. Capacity and desire for lifelong learning

our leavers should therefore have the capacity and desire to go on learning right through their lives - as they change, the Church changes, and the world changes. Through reflection on experience, through hearing the wisdom of colleagues and congregations, through reading, and through structured opportunities for continuing education, they can and should engage in lifelong learning. We have a responsibility to sharpen their appetite for this, and to give them some initial grasp of techniques and habits that will help.

g. Due competence to enter a new ministerial post

to have a clear understanding of their vocation and be ready to engage in new ministry with a reasonable level of competence, so that they can do an effective job from the outset and thus find the confidence to grow through service. They should recognise the expectations that attach to a new role, honour the formal structures of accountability within which it is set, accept responsibility for tasks that rightly fall to them alone, and also work collaboratively, welcoming the insight and contribution of others.