



# Education for Ministry Phase 2 GUIDELINES 2020

## Contents

1 EM2 within Education for Ministry	2
2 Education for Ministry Transition	3
3 Education for Ministry People	5
4 Education for Ministry Learning and Reporting	9
Appendix 1: Learning Journal Contents and Templates	11
Appendix 2: Report Contents	15
Appendix 3: EM2 Development Plan	16
Appendix 4: EM2 Benchmarks	18

## 1 EM2 within Education for Ministry

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1.1 Education for ministry (EM) occurs within the context of the learning of the whole people of God and is quite specifically, education to enable people to engage in the ministry of Word and Sacraments and Church Related Community Work in the United Reformed Church. It is divided into three phases:

Education for Ministry Phase 1 (EM1): the initial phase of training after a candidate has been accepted for training and before ordination or commissioning.

Education for Ministry Phase 2 (EM2): the post ordination or commissioning period lasting until all requirements have been met, normally three years.

Education for Ministry Phase 3 (EM3): the remaining time of a person's active ministry. This naming reflects the understanding that education for ministry is an ongoing process, with different phases requiring different learning, but not neatly separated from what has gone before.

1.2 In practical terms, the EM2 phase normally begins at ordination to the ministry of Word and Sacrament or commissioning to Church Related Community Work and ends with a certificate of completion of EM2, issued by the Synod in which training has been completed. More fundamentally, the EM2 period is focussed on moving from content focussed learning to context focussed learning where responsibility for learning moves away from the Resource Centre for Learning towards the minister or CRCW. EM2 is about context and development, putting theology and faith in real places with the minister holding real responsibility. Experience shows that the first public period of ministry can be a time of isolation, where there is little line management, few colleagues and few, if any, staff for whom the EM2 minister is responsible. For many, this is a significant change from a prior employment experience. The EM2 period is a time to learn how to work in new circumstances, to share that learning with others in the same situation and to reflect in dedicated learning events.

1.3 The URC EM2 period sits alongside similar periods in other denominations yet is quite distinct. URC EM2 ministers are people in recognised posts of responsibility, with no further recognitions necessary. Though the URC EM2 period is a requirement, it is not a probationary period. In growing ecumenical training relationships, however, it may be that some training is shared, yet the expectations of the URC EM2 period remain unique.

The following guidance explains more about the EM transitions, the people responsible for EM2 and the processes supporting the EM2 period of learning.

## 2 Education for Ministry Transitions

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### 2.1 EM1

Once a candidate has been selected for ministry, they become a student for ministry, entering EM1 through a URC Resource Centre for Learning (RCL). The student normally remains related to their sending Synod, which holds an anchor role of pastoral care, whilst the RCL delivers care more immediately. The prescribed learning and development outcomes in EM1, and the assessment of the extent to which the student has met these lies with the appropriate RCL. At the successful completion of this phase, a student may earn a qualification, receives a Leaving Certificate from the RCL, is judged ready for recognised ministry by the Assembly Assessment Board and, after receiving a call, is either ordained or commissioned to a post of ministry and so enters EM2.

### 2.2 EM2

2.2.1 The responsibility for managing learning shifts in EM2 with learning focussing on consolidating and grounding theory in practice. EM2 is characterised by:

- Residential learning events arranged by the Assembly EM2 Officer: attendance at two designated events are required in year one, with at least one residential event in each of years two and three of EM2
- EM2-only events in each Synod, and the expectation that in the EM2 phase, each EM2er will attend their annual Synod Spring or Summer School
- A budget for each EM2er to take up other kinds of learning, related to their context of ministry
- A Pastoral Adviser, situated alongside the EM2er, and appointed at the beginning of EM2
- A specific programme for each EM2er which is bespoke, robust and flexible, supporting EM2ers to fully engage in planned continuing professional development
- An online network of EM2ers in which information and ideas may be shared

2.2.2 It is expected that by the end of EM2, a minister's learning is predominantly self-managed, in creative dialogue with relevant Synod Officers and people in their places of ministry.

2.2.3 There are times when there is a gap between the end of EM1 and the beginning of EM2. When a person is in this situation, there will be liaison between the EM1 leaver, the sending Synod and the Assembly Education and Learning Office to monitor any training needs in relation to how and when the minister or CRCW may enter EM2.

2.2.4 There are occasions when EM2 is extended, for example because a minister may have changed pastorate or project. The period of extension and any change of EM2 Pastoral Adviser is agreed between the minister, the Synod EM2 officer and the Assembly EM2/3 Officer.

2.2.5 It is the Synod which authorises the completion of EM2 and issues a Certificate of Completion of EM2 to the EM2er. This enables their entry to EM3.

## **2.3 EM3**

2.3.1 The purpose of EM3 is to deepen knowledge and develop professional practice and continues throughout the whole of a person's active ministry. This can extend beyond retirement where the minister meets the URC's definition of being in active ministry. The emphasis in EM3 is lifelong learning and may include taking up new learning with each change of ministry and context (Transition Training). EM3 does not include appointed Pastoral Advisers, although people completing EM2 are encouraged to put in place a pastoral support system which is appropriate to them. It is in EM3 that the Ministerial Accompanied Self Appraisal (MASA) process begins and this process will indicate learning needs and aspirations. Relevant Synod Officers act as advisers and people in EM3 are expected to be in active dialogue with them about their ongoing learning and development.

2.3.2 Though EM2 moves toward self-directed learning and EM3 is much more self-directed, there will always be elements of mandatory training required by the United Reformed Church. Where there is new legislation requiring ministers to be aware of health and safety or child protection, for instance, there will be learning events which ministers or CRCWs must attend and some which may be required. One existing requirement is mandatory updates in Safer Sacred Space and Safeguarding.

### 3 Education for Ministry People

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3.1 As described in Section 2 above, there are different people with differing levels of responsibility for learning in each EM phase. The table below gives details, followed by brief descriptions of the roles of the people in EM2.

EM1	EM2	EM3
<ul style="list-style-type: none"> <li>▪ EM1 Learner</li> <li>▪ Synod Training Officer (or other relevant officer)</li> <li>▪ Synod Training Committee (or equivalent)</li> <li>▪ Assembly Education and Learning Committee</li> <li>▪ Resource Centre for Learning</li> <li>▪ Assembly Ministries Committee</li> <li>▪ Assessment Board</li> </ul>	<ul style="list-style-type: none"> <li>▪ EM2 minister</li> <li>▪ Pastoral Adviser</li> <li>▪ Place of ministry</li> <li>▪ Synod Training Officer (or equivalent Synod EM2 Officer)</li> <li>▪ Relevant Synod Committee</li> <li>▪ Assembly EM2/3 Officer</li> <li>▪ Resource Centres for Learning</li> </ul>	<ul style="list-style-type: none"> <li>▪ EM3 minister</li> <li>▪ Place of ministry</li> <li>▪ Synod Training Officer (or other relevant officer)</li> <li>▪ Synod Appraisal Co-ordinator and Appraisal Partner</li> <li>▪ Resource Centres for Learning</li> </ul>

#### 3.2 EM2 minister

It is anticipated that a minister inducted to a place of ministry will have a commitment to reflection and learning in their new context, and that all learning in the first years of recognised ministry, whether organised by the URC or not, is part of EM2. A person enters EM2 at the point of ordination or commissioning and formally progresses to EM3 when agreed by their relevant Synod Committee and Officer.

#### 3.3 EM2 Pastoral Adviser

3.3.1 EM2 Pastoral Advisers are appointed by the Synod. This is normally arranged through the Synod Training Officer (or other relevant officer), from whom the Pastoral Adviser will receive training and oversight. The Pastoral Adviser is usually, though not always, an experienced URC minister or CRCW. They will meet regularly and reflect with the EM2 minister on their experience of ministry. They act as mentors and guides who are:

- able to make time
- open to new learning
- non-judgemental
- able to allow for other perspectives than their own
- able to challenge assumptions without creating conflict
- see the value of continuing professional development
- able to reflect theologically and apply this to the practice of ministry
- able to listen and mirror back what is said

- self-aware
- experienced in the church and thoughtful in their own faith

3.3.2 The purpose of the Pastoral Adviser is to:

- Provide pastoral support and practical advice in the first years of ministry
- Establish a process of reflection with the EM2 minister, helping them to consider all the aspects of their work, including relationships, roles, responsibilities, spirituality and personal development
- Encourage the use of the Learning Journal to help EM2 minister incorporate personal reflection in a structured way and to use such reflection to indicate future learning needs
- Encourage good working practices with the EM2 minister, including time and priority management, developing appropriate systems of support, continuing to read and keep theologically informed
- Encourage good ministerial professional practice with the EM2 minister, including adherence to any URC codes of conduct and maintaining safe and appropriate boundaries
- Help the EM2 minister take full advantage of EM2, encouraging them to find training appropriate to personal needs and ministerial context

3.3.3 There is no set number of meetings, although at least every six weeks is recommended, and it is expected that support will be provided by a range of communication methods, including telephone and email. The EM2 Pastoral Adviser task is expected not to be too onerous for the Adviser, yet not too slight for the minister or CRCW.

3.3.4 The relationship and tasks carried out between each Pastoral Adviser and each EM2 minister will be different in each situation. The relationship needs to be built on trust and mutual respect, with a healthy mix of companionship and distance. Some key issues are:

- While a Pastoral Adviser may give advice at times, the role is to guide the EM2 minister to create their own solutions
- Each side of the relationship needs to be aware of personal prejudices and agendas
- Each meeting or contact needs to have enough time to be most effective
- The relationship between the EM2 minister and Pastoral Adviser may be quite critical for a range of reasons; it will be important to set early boundaries to ensure good practice and necessary space
- An agreement needs to be made about the confidential nature of discussions, with negotiation of appropriate permission on the sharing of any information to a third party
- While the work in the place of ministry may well be discussed, the focus is on the role of the person in post and their experience of ministry
- It may be that the Pastoral Adviser will be proactive, setting goals and introducing case studies to help understand recurring issues

3.3.5 Pastoral Advisers are key in EM2, supporting the successful completion of the EM2 process and guiding the EM2er towards good ministry and completion of a learning phase. It may be however, that in rare circumstances such a key relationship does not always work. In order to prevent such a situation developing Synod Training Officers (or their equivalent) are asked to contact the EM2 minister six months

after the appointment of their Pastoral Adviser in order to check with both parties if the relationship is working and, if necessary, seek a new appointment.

3.3.6 Though Pastoral Advisers may be asked for an overview of their experience of the EM2 minister, they are not required to write formal reports.

### **3.4 Place of ministry as learning environment**

3.4.1 Ministers of Word and Sacraments and CRCWs are deployed in a range of places of ministry, from single churches to community centres, to multi pastorates to chaplaincies, to missional communities alongside secular employment and more. There is no single model of ministry in the URC. In preparation for ordination or commissioning, the place of ministry will be made aware by the Synod that not only is the EM2 minister required to undertake further training, but also that people in the place of ministry will have a role to play in that training. It is expected that they will encourage such training.

3.4.2 In each place of ministry, there are people to whom the recognised minister relates. In the EM2 period, there is a group from the pastorate who join the minister in relating their work to their call and mission. Sometimes it is an Eldership, sometimes it is a recognised reflection group, or a project team, other times it may be a ministerial or Chaplaincy team. In each situation, there is the potential for this group of people to support the learning of the EM2 minister and this is encouraged. There are points in the Learning Journal where this interaction is prompted and where reflections can be recorded. The intentionality of this learning relationship is that it should become second nature for a minister or CRCW to reflect with the people in their place of ministry beyond the EM2 period.

### **3.5 Synod EM2 Officer**

3.5.1 Each Synod has its own Synod EM2 Officer (who may variously be a Training Officer, Development Officer or other recognised person) who has (or shares) overall responsibility for the management of all continuing ministerial education, including an EM2 programme for EM2 ministers. Their designated role in EM2 is to

- plan and conduct learning events for EM2 ministers as a peer group
- support individuals to make learning decisions based on need arising from the context of their place of ministry
- arrange whatever funding for learning is agreed at Synod and Assembly
- support ministerial development using a formal plan as at Appendix 3

3.5.2 The Synod EM2 Officer arranges study days each year for EM2 ministers, and where the numbers may not warrant such a programme, the Synod EM2 Officer may have arrangements with adjacent Synods or with ecumenical partnerships to combine cohorts for training events.

3.5.2 It is the Synod EM2 Officer's responsibility to provide evidence for the relevant Synod Committee so that it can decide when a person transfers from EM2 to EM3. They are responsible for helping the EM2 minister and their Pastoral Adviser to prepare any incremental reports to the Synod Training

Committee and they may share reports with the Assembly EM2 Officer. (Further reference to these reports are contained in the notes about the learning journal which are below).

### **3.6 Relevant Synod Committee**

In each Synod, there is normally a group of people responsible both for the Synod's role in selection of candidates for EM1 Training and for the oversight of all training in that Synod, from ordained to commissioned to Lay. In some Synods, they are called Training Committees, but their titles will vary. They have ultimate responsibility, with the Synod Training Officer, for the movement from one phase of Education for Ministry to another and they receive incremental reports. The relevant Synod Committee agrees when a Completion Certificate is issued for EM2.

### **3.7 Assembly EM2/3 Officer**

The Assembly EM2/3 Officer (a role within the Education & Learning Programme Officer's remit) is accountable to the Secretary for Education & Learning and to the Education & Learning Committee. The officer holds overall responsibility for the EM2 programme, with particular responsibility to arrange and manage the Assembly residential courses. The Assembly EM2/3 Officer may be in active liaison with EM2 ministers and Synod Training Officers, guiding individuals in EM2 to choose courses to support ministry in their context, and to establish appropriate EM2 arrangements. This officer has an overview of the whole EM2 programme and by liaising with and reporting to the Education & Learning Committee and Synod Training Officers, helps each understand the wider view of the whole programme. Ensuring the quality of the residential Assembly programme, the EM2 Officer also offers some element of pastoral care to EM2ers. .

## 4 Education for Ministry Learning and Reporting

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### 4.1 Learning Journal

The Learning Journal is introduced at the beginning of EM2 and may well be a continuation of one begun in EM1. It is a document created in the EM2 minister's own style and media. Though it is a private repository for the use of the EM2 minister, it will allow the creation of information for reports or other external media. It is expected that the Learning Journal will be an on-going exercise of reflection, not merely a compilation of information. It will produce information for use in personal profiles, pastorate profiles, meetings with Synod Training Officers, meetings with Pastoral Advisers and place of ministry learning reflections.

### Learning Reflection Templates

Often, it is easier to reflect with the use of prompt questions. The two sets of questions below may be used for any formal or informal learning activity.

#### FORMAL Learning Event

Name and Date of Learning:	
Before the Learning activity, I made my learning decision by	
Description of Learning event [detailed description of the course, meeting, etc]	
God was to be seen in [reflection on where you perceived the movement or presence of God]	
I am now feeling/thinking/being:	
I may change the way I do/think by:	
I now believe that:	
I now need to do/need:	

**INFORMAL learning event** (any unscheduled or unplanned situation from which learning has unexpectedly emerged)

The Learning activity:	
Description of event [meeting, encounter, etc]	
God was to be seen in [reflection on where you perceived the movement or presence of God]	
I am now feeling/thinking/being:	
I may change the way I do/think by:	
I now believe that:	
I now need to do/need:	

## 4.2 Reports and Certificates

### Incremental Reports

A report is often created at the end of EM2 Year Two and always at the end of EM2 Year Three with the help of the EM2 Pastoral Adviser and in dialogue with the Synod EM2 Officer. Appendix 1, Learning Journal Contents and Templates, contains the prompt templates for reports which will include a list of training undertaken, a reflection on at least two events, and a self-assessment form for the EM2 minister, measured against the agreed outcomes of EM2 learning. Reports need only be a few pages, including written reflections. Their purpose is to ensure that there has been some consideration of continuing professional development and a demonstration of commitment to on-going learning. The EM2 reports are presented to the relevant Synod Committee and become part of the on-going portfolio of the EM2 minister. Suggested contents for these reports is at Appendix 2.

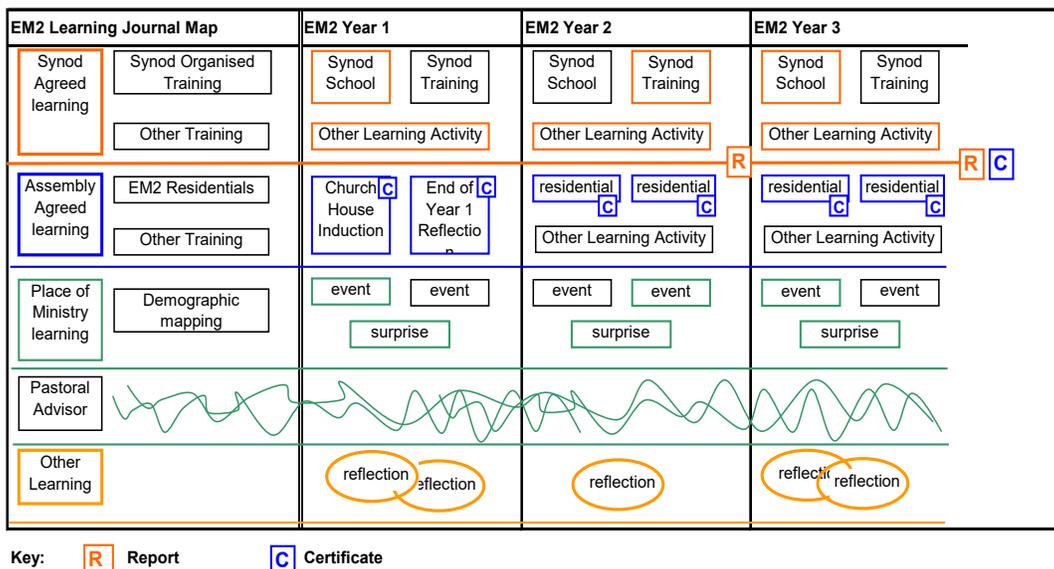
### Certificates

To confirm the importance of EM2, certificates are awarded for the Assembly residential learning events and completion of EM2 itself.

- *Certificates of Attendance and Participation* on the EM2 residential programme will be awarded when the event facilitators are satisfied that not only did an EM2 minister attend the learning event, but also that they participated by attending and contributing to sessions within the event. It is anticipated that each minister will keep these reports in some personal journal.
- *Education for Ministry Phase 2 Completion Certificates* are awarded by the relevant Synod committee, based on evidence provided by the EM2 minister and Synod Training Officer which indicates that an EM2 minister fully engaged with the EM2 programme.

### Reflection and Reporting Map

For those who find visual information helpful, this graphic maps out sections 2, 3, 4, 5 and 6 of the EM2 Learning Journal (see Appendices). It highlights which learning generates certificates and when reports are expected. *The green wiggly line at the Pastoral Adviser row is an indication that relationships with Pastoral Advisers are individual relationships. They produce no reports, though the Pastoral Adviser may well help with decisions about what to put into a report.*



**Appendix 1: Learning Journal Contents and Templates**

No matter how the EM2 Learning Journal is kept, and what media is used, it is suggested that it is formed in sections which reflect the different kinds of learning which are undertaken. Six sections are suggested, with each one explained following.

**Section 1**

➤ ***This is the only section of the Journal which will need to be kept in words and which may be reproduced exactly for entry in certain reports.***

**Headline information, including Benchmarks Self-Assessment**

Though the Learning Journal is personal, it will collect information which could be used for a variety of purposes (minister’s letters, church reports, assessment). Section 1, however, is designed to be shared and will be needed for EM2 Reports.

**List of EM2 Learning**

The *list of EM2 Learning* is just that – a list of all learning activity. Some may be formal courses, others may be learning prompted in other sections of the journal, others may be retreats. Any activity which is considered learning – even learning to appreciate space and peace - is called a Learning Event and is entered in this list. The list will become an overview of learning, used to spot gaps, available to be transferred to lists of achievements, and more. The information about funding is important to the URC to capture all learning and development information, not just that which the URC pays for. It may be that a relevant Assembly or Synod Officer will ask for this information from time to time. A suggested table format is below.

Use this format to list what learning is undertaken. The last column is to tick if there has been some kind of reflection on the learning.

Type of Learning (course, retreat, school, etc)	Title	Date	Learning Provider	Funding source	Reflection created on this learning? [y/n]

*And as many rows as necessary for all learning*

## Benchmarks for Self-Assessment

Self-assessment is an important element of a resilient ministry. It enables personal reflection, prompting deep insight into personal work and practice. In EM1, you worked towards 'marks of ministry' agreed by Mission Council. EM2 uses those same marks as benchmarks, listed below.

It is anticipated that a self-assessment using the URC's Marks of Ministry will be conducted twice in each year of EM2, once at mid-year, then once at year end. Appendix 4 is a table so that you can work through each benchmark and self-score from 1 to 6; 1 being least able or developed and 6 being most able or developed. [The example below uses the "Marks" for Ministers of Word and Sacraments, agreed in 2019. CRCWs use the equivalent marks for community work ministry, with which they will be familiar from EM1]

(A separate Word document is available to fill in)

It may be helpful to go through the assessment document, then share it with your EM2 Pastoral Adviser for a wider kind of reflection.

*I believe I am developing as...*

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**A faithful disciple of Jesus Christ:** caught up in the joy and wonder of God's will and work; seeking always to live a holy life in public and in private; sustained by their own rhythm of prayer, Bible reading and worship so that they might model and encourage such life-long patterns in others with integrity; open to learning discipleship from others.

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**A person of integrity and resilience:** self-aware and committed to their own lifelong learning (especially through the URC's provision for ministers); aware of their own limitations and thus willing to seek support; ready to deal with situations of conflict; balancing ministry's joys and pains with the fostering of right relationships with family and friends.

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**A contextual theologian:** delighting in Scripture, rooted in the Reformed tradition, able to communicate their own faith and its implications within and beyond congregations; encouraging others to discover how these rich resources inspire and sustain faithfulness.

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**A worship leader and preacher:** able to craft and lead worship that shows appreciation for the Sacraments and the resources of many traditions and styles yet unafraid to create and advocate new forms as appropriate; passionate and effective in breaking open God's Word in preaching; ready and able to foster skills, techniques and experience in others so that they might lead worship and preach well.

**A pastor:** sharing with others, especially Elders, in sustaining care; making time to walk in love alongside people; rejoicing and grieving with others through listening deeply and offering prayerful support; wise in knowing their limits and boundaries when more specialised help is needed; reliably dealing with issues of safeguarding and confidentiality.

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**A leader and collaborator:** identifying, developing, and enabling leadership in others, particularly Elders; capable of working in, and leading, teams through collaborative and shared leadership; aware of their own leadership style and open to learning with and from others, when necessary acknowledging their own mistakes and seeking restoration; committed and equipped to building up others in faith and witness so that the gifts and callings of all might flourish; demonstrating love for God's people.

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**A missionary and evangelist:** passionate about and active in sharing the love of God for the world; alive to the significance of contexts and cultures in shaping mission and creative in discovering missional opportunities; empowering and equipping God's people in mission to share the Gospel and live God's Kingdom of justice and peace to the full.

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**A public figure:** reliable and effective in representing the Church in ecumenical, community and wider settings; committed to and equipped in speaking truth to power and challenging injustice and marginalisation wherever they may be found.

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**A communicator:** who uses written, spoken and other modes with clarity and grace to share faith and build up relationships and communities; helping others to find their voice.

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**A committed participant in the councils of the Church:** responsive to God's call as gift and blessing to be lived out within the discipline and accountability of the denomination which trains, ordains and inducts them and the pastorates and ministries within which they serve.

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**A reformer:** wise in the dynamics and challenges of change; bold yet humble in helping individuals and congregations to discern and respond to the leading of the Holy Spirit as new chapters open in the life of the Church and others close.

## Section 2

### **Synod agreed Learning**

Each Synod will run some EM2 learning events directly, or will have events arranged in partnership with other Synods or learning providers. It may also be that there are other learning events which a minister attends and which are not organised by Synod or needing to be negotiated with the relevant Synod Officer. This section will include reflections from:

- At least one Synod organised/negotiated learning event each year
- At least one other learning event each year

Reflection templates can be found in section 4.1 of these Guidelines.

## Section 3

### **Assembly agreed Learning**

Assembly learning events are those planned directly by the Assembly EM2 Officer, usually weekend residential events, or those in place of residential weekends, agreed as substitutions. There may also be national learning events (conferences, network gatherings) not organised or needing to be negotiated with the Assembly EM2 Officer, but which you attend. This section will include reflections from:

At least one Assembly organised/negotiated learning event each year

At least one other learning event each year

Reflection templates are in these Guidelines Section 4.1.

## Section 4

### **Place of Ministry: reflections & demographic mapping**

It could be said that the place of ministry is always a place of learning – at least it has defined learning curves! This section is to capture some of that learning at particular times. Learning could occur in fixed events such as church meetings, Elders meetings, Community Meetings, public meetings and more. Any event which has arisen from a fixed time in a calendar could be considered a learning event. Additionally, there will be surprise encounters, surprise outcomes, surprise spiritual experiences – all those things which are not fixed in the calendar. This section will include reflections from:

At least one scheduled event in your ministerial/community work calendar each year

At least one surprise each year

Reflection templates are in these Guidelines Section 4.1.

This section is also for reflecting on the physical place of mission and the people with whom ministry is exercised. It could become the repository of all kinds of information about the people in a community of ministry (statistics, characteristics, trends, opportunities). The reflection activity is to gather the information into a single place for personal reflection on the place and the people where new ministers are called to work.

## Section 5

### **Pastoral Adviser: Reflections**

No template is needed for this section. This is a place to keep whatever reflections are made about the experience and encounter with the Pastoral Adviser. Reflections from the other sections in the journal may be used as discussion points for meetings with Pastoral Advisers; this section is to reflect on that key relationship of the first three years in recognised public ministry. It may be useful later on when considering finding a spiritual director, or a mentor, or any other kind of peer or supervisory relationship for continuing development.

## Section 6

### **Other Learning reflections**

There may be events or experiences falling completely out of any category. Something may have happened in a family, or community, or in another country. Something has caused a stop, with thinking, praying and reflecting as a result. This section is for all of those odd bits of reflection of any description.

## Appendix 2 : Report Contents

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It is anticipated that the incremental EM2 reports will have contents as indicated in these lists.

### Report 1 - End of EM2 year 2

- A copy of the list of Learning from the Learning Journal
- A copy of the Benchmarks Self-Assessment from the Learning Journal
- A copy of at least one reflection, or summary of at least one reflection (of the two required)
- A copy of the Development plan, created between the EM2er and the Training and Development Officer
- A record of certificates received

### Report 2 - End of EM2 year 3

- A copy of the list of Learning from the Learning Journal
- A copy of the Benchmarks Self-Assessment from the Learning Journal
- A copy of at least one reflection, or summary of at least one reflection (of the two required)
- A copy of the Development plan, created between the EM2er and the Training and Development Officer
- A record of certificates received
- A statement about the overall learning and development in EM2 and the anticipations and expectations for learning and development in EM3, created either by the EM2er alone, or in partnership with the Training and Development Officer

### Appendix 3: EM2 Development Plan

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#### EM2 Development Plan

<b>Action by EM2er</b>	<b>Target Date or period</b>
<b>Action by EM2 Officer</b>	<b>Target Date or period</b>

**Appendix 4: EM2 Benchmarks Self-Assessment (MWS version)**

<i>I believe I am developing as...</i>	Y1 <i>a</i>	Y1 <i>b</i>	Y2 <i>a</i>	Y2 <i>b</i>	Y3 <i>a</i>	Y3 <i>b</i>
<p><b>A faithful disciple of Jesus Christ:</b> caught up in the joy and wonder of God’s will and work; seeking always to live a holy life in public and in private; sustained by their own rhythm of prayer, Bible reading and worship so that they might model and encourage such life-long patterns in others with integrity; open to learning discipleship from others.</p>						
<p>Comment</p>						
<p><b>A person of integrity and resilience:</b> self-aware and committed to their own lifelong learning (especially through the URC’s provision for ministers); aware of their own limitations and thus willing to seek support; ready to deal with situations of conflict; balancing ministry’s joys and pains with the fostering of right relationships with family and friends.</p>						
<p>Comment</p>						
<p><b>A contextual theologian:</b> delighting in Scripture, rooted in the Reformed tradition, able to communicate their own faith and its implications within and beyond congregations; encouraging others to discover how these rich resources inspire and sustain faithfulness.</p>						
<p>Comment</p>						
<p><b>A worship leader and preacher:</b> able to craft and lead worship that shows appreciation for the Sacraments and the resources of many traditions and styles yet unafraid to create and advocate new forms as appropriate; passionate and effective in breaking open God’s Word in preaching; ready and able to foster skills, techniques and experience in others so that they might lead worship and preach well.</p>						
<p>Comment</p>						
<p><b>A pastor:</b> sharing with others, especially Elders, in sustaining care; making time to walk in love alongside people; rejoicing and grieving with others through listening deeply and offering prayerful support;</p>						

<p>wise in knowing their limits and boundaries when more specialised help is needed; reliably dealing with issues of safeguarding and confidentiality.</p>						
<p>Comment</p>						
<p><b>A leader and collaborator:</b> identifying, developing, and enabling leadership in others, particularly Elders; capable of working in, and leading, teams through collaborative and shared leadership; aware of their own leadership style and open to learning with and from others, when necessary acknowledging their own mistakes and seeking restoration; committed and equipped to building up others in faith and witness so that the gifts and callings of all might flourish; demonstrating love for God’s people.</p>						
<p>Comment</p>						
<p><b>A missionary and evangelist:</b> passionate about and active in sharing the love of God for the world; alive to the significance of contexts and cultures in shaping mission and creative in discovering missional opportunities; empowering and equipping God’s people in mission to share the Gospel and live God’s Kingdom of justice and peace to the full.</p>						
<p>Comment</p>						
<p><b>A public figure:</b> reliable and effective in representing the Church in ecumenical, community and wider settings; committed to and equipped in speaking truth to power and challenging injustice and marginalisation wherever they may be found.</p>						
<p>Comment</p>						
<p><b>A communicator:</b> who uses written, spoken and other modes with clarity and grace to share faith and build up relationships and communities; helping others to find their voice.</p>						
<p>Comment</p>						

<p><b>A committed participant in the councils of the Church:</b> responsive to God’s call as gift and blessing to be lived out within the discipline and accountability of the denomination which trains, ordains and inducts them and the pastorates and ministries within which they serve.</p>						
<p>Comment</p>						
<p><b>A reformer:</b> wise in the dynamics and challenges of change; bold yet humble in helping individuals and congregations to discern and respond to the leading of the Holy Spirit as new chapters open in the life of the Church and others close.</p>						
<p>Comment</p>						