CHRISM Paper 13

Initial Ministry Education and MSE

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MSEs will have noticed that training for ordained ministry in the Church of England has undergone a number of significant changes in recent years. Indeed some of us are experiencing them at first hand. Other denominations have also experienced changes, often very similar, so what follows here has wide relevance. Even where training is but a distant memory, the evidence of the learning outcomes set out at section 2.4 below is likely to become a feature of ministerial reviews under 'Common Tenure'.

This paper is an examination of what the second part of Intermediate Ministry Education (IME 4-7, 1-3 being the training course)) means for MSEs. IME 4-7 is thus the current expression of what some of us affectionately remember as Post-Ordination (or 'Potty') training. I have delved into it following a number of requests from MSEs in IME 4-7. My credentials for doing so, apart from being an MSE who cares passionately for other MSEs, is that, having 25 years' experience of and an NVQ4 in Learning and Development, Manchester Diocese asked me to be one of the first group of mentors for curates in IME 4-7. The Self-Supporting Ministers and one stipendiary curate for whom I'm mentor are among the guinea pigs for the new framework, and I've drawn on their experiences to help inform this paper.

Much of what follows is drawn closely from the Manchester Diocesan version of the IME Handbook. As this follows the Ministry Division edition with only additional notes on practical arrangements within the diocese, it should not vary from what is used elsewhere. Where commentary is added I have tried to make this clear. While detail in the delivery of IME 4-7 varies between Dioceses the framework is common, and the comments should be relevant across the country.

1. Background

The Hind Report (*Formation for Ministry in a Learning Church,* CHP 2003) defined initial training and learning for ministry as the whole period from starting at the training institution to the end of the curacy. The years following ordination are seen as an integral part of training. Initial training for ministry cannot be considered complete, therefore, until the whole training period including the curacy has been completed. The whole period of 'initial ministry education', spread typically over 7 years, is now referred to as IME 1-7.

Training implies an intention and purpose – that curates are prepared for the challenges of mission and ministry in a rapidly changing world. Traditionally (and still today) much time

and care was invested in the selection of suitable candidates for ministry, and in assessment of their training prior to ordination. Once entrusted to an experienced priest 'in the parish', it was widely assumed that formation, and such extra 'training' as was needed, would happen as naturally and inevitably as the seed growing in the soil (Mark 4:26).

However, if training is for a purpose, it must be possible to define that purpose - however tentatively - and there must be a fair means of assessing whether the purpose has been adequately fulfilled or whether more needs to be done.

The Hind Report identified three dimensions which must be integrated in continuing training and formation for ministry:

- **knowledge and understanding** – continuing engagement with the sources and resources of Christian faith and life, together with other areas and disciplines that can support mission and ministry in the contemporary world (e.g. education, psychology, organisation studies);

- **being** – shaping character and our identity as disciples and as ordained ministers, as we respond to the calling to follow Christ and be rooted in him;

- **doing** – developing competence and confidence in the skills of ministry, for example preparing and preaching an all-age sermon, praying with a dying person, or helping a project team develop its vision and values.

IME 4-7 offers opportunities to engage with all three dimensions, and to develop the habits of continuing learning that can integrate them into a whole. In particular, we aim to develop the skills of **reflective practice**, where we reflect intentionally and systematically on the experience of ministry, in order to grow in insight and develop our competence.

Starting from these proposals, Ministry Division has drawn up Learning Outcomes to specify the aims of Initial Ministerial Education.

The concept of 'learning outcomes' is familiar across all areas of learning and training. The emphasis has moved away from the content of a curriculum as such, to describing what will have changed for the learner as a result of the learning process – e.g. 'understand …', 'be able to …' Learning outcomes also form the basis for assessment, as they give criteria against which learning and development can be measured.

Each Learning Outcome specifies an aspect of ministry, a quality of character, or a level of understanding which the curate must aim for. Learning Outcomes are arranged in nine sections which correspond to the Ministry Division selection criteria for those starting training for ordained ministry:

- Vocation (**V**)

- Ministry within the Church of England (**MN**)

- Spirituality (**S**)

- Relationships (**R**)

- Personality and Character (**P**)

- Faith (**F**)

- Quality of Mind (**QM**)

- Mission and Evangelism (**ME**)

- Leadership and Collaboration (**LC**)

2. Learning Outcomes and their context

2.1 'General' level and 'incumbent post' level

All curates, stipendiary or otherwise, must work towards assessment at the end of IME 4-7 (the 'post-ordination' phase of IME), at the appropriate level – corresponding to Columns 2 and 3 of the Learning Outcomes, below. The appropriate level may be either:

- what is expected of all ministers at the end of their initial training period, or:

- what is expected of a curate moving to an incumbent-level post. The 'enhanced' level reflects the greater leadership responsibility and the ability to supervise others which is typical of an incumbent-level post.

2.2 'Required understanding' and 'range'

The Learning Outcomes are also described (in Columns 4 and 5) in terms of *required knowledge and understanding* and *range*.

- *Required knowledge and understanding* ensures that an apparently 'soft' Learning Outcome is rooted in an appropriately rigorous level of understanding. For example, an outcome relating to planning worship requires you to show not only practical competence, but also a breadth of knowledge and a depth of understanding that shapes your practice.

- *Range* refers more to practical experience, to specify a range of contexts (for example, planning and leading worship in various community settings as well as in church), or the regularity, frequency, or level of responsibility for the task.

NB Columns 4 and 5 (*required knowledge and understanding* and *range*) are offered by Ministry Division for advice and guidance. They are not an integral part of the Outcomes. Column 6 represents an "MSE commentary" on the Learning Outcomes and does not form part of the Ministry Division guidelines for IME 4-7.

2.3 Initial comment

There is a tendency to read the Learning Outcomes in a local church context. Except where the local church is expressly referred to, this is misleading. As noted in Column 6, opportunities for evidencing the Outcomes are readily available in other contexts, including the workplace, and are often more accessible.

2.4 Min Div Learning Outcomes in full

At selection, candidates should:	At the end IME, all curates should:	In addition, future incumbents should:	Essential knowledge and understanding	Range	Examples and notes for MSEs
Vocation Be able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.	**V1** Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God. *cf* **QM1**	Demonstrate capacity to bear a public and representative role in ministry and mission, and a readiness to exercise oversight and leadership in their ordained ministry.	Firm in their personal sense of their calling of God to ordained ministry.	Works out vocation to ordained ministry in church, community and personal settings.	Community and personal settings include the workplace and its community
	V2 Demonstrate proficiency in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church, and the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner. *cf* **F2, QM4**	Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further.	Principles of acting as a reflective practitioner, using of variety of disciplines e.g. theology, psychology.	Reflection in a range of disciplines e.g. theology, psychology, sociology: applying these skills in a variety of church and community settings	The words "and the ability to do this in relatively unsupervised settings" allows for evidence of the "range of skills and abilities needed" to include work and community settings. The wording "leadership of a local church" is unhelpful; most SSMs, and chaplains, will not be required to do so; the sentence should end after "leadership".

Ministry within the Church of England. Be familiar with the tradition and practice of the Church of England and be ready to work within them.	**MN1** Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those in public ministry with supervised responsibilities.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those having oversight and responsibility.	Canon law, Church representation rules, legal responsibilities relating to Church organisation Understands the details of administrative requirements of Church life e.g. church notices, rotas	Marriage regulations, health and safety regulations. In application to worship, statutory meetings and records, occasional offices etc Communications, filing, data protection, rotas, general church maintenance	MSEs are often asked questions about the "legal, canonical and administrative responsibilities" of the Church of England by work colleagues. Examples in a work context are valid evidence for this learning outcome.
	MN2 Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.	Demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.	Understanding of the nature of worship. Understanding of the nature and use of liturgy, in particular that authorised or allowed within the C of E. Understanding of the nature of the sacraments and their importance within the Christian life. Understanding of the nature and importance of the ministry of the word	A variety of acts of worship including, all-age, different church traditions, Eucharistic/ non-Eucharistic, formal and informal, inside and outside of church building including collective worship in schools	The wide range of settings validly includes work and communities, formal and informal.

MN3 Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies and faith communities. *cf* **QM5**	Demonstrate ability to take a leading role in working with other partners, representing the church in public life and other institutions, and working with other faith leaders where possible.	Understanding of the place and role of the Church, and the C of E in particular, within contemporary society. Understanding of the possibilities for partnership with other organisations and with government agencies. Understanding of other faiths and their expression within contemporary society in England.	Where opportunities present for public ministry e.g. assisting with civic services such as Remembrance services organised by civic authorities, working with schools, residential homes, healthcare professionals and local government bodies, the voluntary sector and businesses. Interfaith forums, opportunities for collaborative working where possible projects embrace kingdom values.	This learning outcome is more within the scope of evidence for MSEs than it is for parochial focus clergy. Opportunities for working alongside other faith communities, especially in less structured ways, are more readily available.
MN4 Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.	Demonstrate the ability to work ecumenically and to encourage ecumenical co-operation.	Understanding of the distinctive nature and practices of other denominations. Understanding of the C of E's place within the whole church of God and our duty to express our unity in Christ.	Work in partnership with ecumenical colleagues in local witness and ministry where opportunities are available e.g. participating in ecumenical worship and assisting in joint projects in mission, ministry and/or community development.	This learning outcome is more within the scope of evidence for MSEs than it is for parochial focus clergy. Opportunities for working alongside Christians of different traditions, especially in less structured ways, are more readily available.

Spirituality					
Show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives	**S1** Demonstrate loving service in the Church, expressed in effective and collaborative leadership, discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit. *cf* **LC2**	Demonstrate loving service in the Church, in personal discipleship, in diaconal and priestly ministry, in collaborative leadership and oversight of others, and in faithful response to the leading of the Holy Spirit.	Comprehension of a range of understandings of the nature of collaborative leadership as appropriate to ministry. What personal discipleship is, particularly as deacon and priest and the gospel imperative for servant ministry	Engages in collaborative leadership in a variety of ways under the oversight of others e.g. of a working group within church or community, of acts of worship involving lay leadership Engages in loving service, as part of personal discipleship, as priest or deacon, in a wide variety of settings, in the local church and the community including the mundane and menial.	It is easy to read "in the Church" in a restricted sense. But we are "in the Church" 24/7, serving God in whatever we do. Note that "within church *or community* includes that of our workplace.
	S2 Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.		Understanding of Christian discipleship as dependent upon that grace.	Personal conversation, within group settings, in preaching and in testimony to others.	There is nothing local church focused about this learning outcome. Context is not relevant to evidence.

	S3 Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship and devotion.	Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.	Understanding of ways of prayer and the means of sustaining a life of prayer. Understanding of the Church's expectations of prayer for those in public ministry, including the expectations of public worship	Public and private saying of the offices, attendance at alternative forms of worship, devotional reading, peer support e.g. cell group	This learning outcome underpins the ministry in which we share. It *includes* public worship, but is not limited to it.

Personality and character Candidates should be sufficiently mature and stable to show that they are able to sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.	**PC1** Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.	Be able to facilitate and enable change.	Self-knowledge and theological understanding to provide a model for the community.	Public ministry and ministry to groups and individuals	"Public ministry" is not limited to leading a formal service. MSEs minister under the eye of public scrutiny.
	PC2 Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context of public ministry.	Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.	Understanding of self as leader in the context of public ministry	Engagement in church ministerial review processes and in those initiated by self	MSEs are often used to review processes in their work which are more searching than that introduced in recent years by dioceses.
	PC3 Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry.	Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks and facilitate the appropriate care of colleagues.	Realistic understanding of self, of personal and professional needs, what gives and takes energy. Commitment to establishing appropriate support networks.	Appropriate pattern of days off and holiday; one-to-one and corporate patterns to support self	See the CHRISM guide to the Working Time Regulations in relation to MSEs and Common Tenure.

Relationships					
Candidates should demonstrate self - awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships as ministers. They should respect the will of the Church on matters of sexual morality.	**R1** Form and sustain relationships across a wide range of people, including in situations of conflict and disagreement, marked by integrity, empathy, respect, honesty and insight.	Show skill and sensitivity in resolving issues of conflict within the church community and the formation of a corporate life in the presence of diversity within that community.	Understands that the church is fundamentally relational in nature and that building healthy relationships is foundational to ministry and building a healthy church. Has mature understanding of own predisposed reaction to conflict and typical predispositions in others.	A variety of settings including the church (at parish, deanery and diocesan levels and ecumenically), the community, and schools Conflict and disagreement both inside and outside the church.	MSEs often have wider opportunities to evidence this learning outcome. Healthy relationships are foundational in building a healthy workplace that is built on Kingdom principles.
	R2 Demonstrate good practice in a wide range of pastoral and professional relationships.	Demonstrate the ability to supervise others in the conduct of pastoral relationships.	Understands the nature of professional relationship within the Church context.	Work and relationships within the church and local communities.	"Local communities" includes the workplace.

Leadership and collaboration Candidates should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleships, to collaborate effectively with others, as well as to guide and shape the life of the church community in its mission to the world	**LC1** Demonstrate ability to supervise others in a limited range of roles and responsibilities.	Demonstrate ability to supervise and manage others, both lay and ordained in formal settings of training and practice.	Understanding of principles of supervision within a Church setting. Understanding of adult learning styles and good practice in training.	Supervision of laity in pastoral, educational, liturgical or nurturing roles.	This learning outcome is expressed too narrowly. The workplace generally provides plentiful opportunities to demonstrate the outcome.
	LC2 Exercise effective collaborative leadership, working effectively as a member of team, as an ordained person. *cf* **S1**	Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility;	Knowledge of the principles of collaborative ministry and leadership with regard to lay and ordained roles.	Leadership within collaborative settings that involve the opportunity for development.	Again the workplace is likely to provide plentiful opportunities to evidence this.
	LC3 Demonstrate ability to use understanding of group dynamics to participate in and lead groups and to reflect with insight on the use and abuse of power.	Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.	Understanding of clerical authority and obedience within the C of E. Understanding of leadership and service within a collaborative setting.	Leadership that creates and maintains collaborative working within Church (e.g. leadership generally within the congregations(s), of committees, teams or working groups) or community	Leadership and collaboration is often more highly developed in workplace settings. The MSE may have high skill levels here, with the work-related evidence to demonstrate these.

	LC4 Exercise appropriate accountability and responsibility in a new ministerial context.	Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.	Understanding of roles of those bearing authority within the C of E, including an understanding of ordination vows. Understanding of extent of own authority and a realistic understanding of new context	A range of settings of increasing demand according to the stage of curacy in church and community	It can be difficult for an MSE to play a more subordinate role in a local church than they do in a work or community setting. Learning how to do so effectively is itself a skill.
	LC5 Demonstrate appropriate use of authority in ways which enable and empower others in their mission and ministry, including colleagues.	Show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.	Understands the nature of collaborative working and empowerment of others. Understand the nature of the calling of all God's people to discipleship and ministry	Ministry colleagues, church members, Christians within community.	Workplace examples are valid evidence of the appropriate use of authority.

Mission and evangelism					
Mission and evangelism Demonstrate a passion for mission that is reflected in thought, prayer and action. Understand the strategic issues and opportunities within the contemporary culture. Enable others to develop their vocations as witnesses and advocates of the good news.	**ME1** Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.	Demonstrate understanding of the imperatives of the gospel and the nature of contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.	Knowledge of biblical and theological understanding of the mission of God and the imperative for social justice in the context of ministry	In the local community and in relation to the local church.	The "local community" includes the workplace.
	ME2 Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.	Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.	Knowledge of recent cultural trends in contemporary society and of models of engagement in mission and evangelism.	Pastoral settings, including the pastoral offices and speaking of the Christian hope at time of death and to the bereaved, and communal settings with evidence of sustained relationships with people outside church	"Pastoral settings" are not limited to the formal and church-related. MSEs generally have wider opportunities "with people outside the church" than stipendiary colleagues.
	ME3 Demonstrate an ability to nurture others in their faith development.		Knowledge of adult education styles, personality types, models of spiritual growth and development.	In the context of ministry with different groups in church and community.	"And community" includes that of the workplace.

	ME4 Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.	Enable others to articulate gospel truths and participate in their proclamation.	Knowledge of gospel truth and the biblical imperative of communicating it.	Church settings, including formal worship and teaching to adults, young people and children, and in an all-age context. A range of communal settings as available within the current context of ministry and possible placement opportunity.	MSEs generally have wider opportunities to evidence this learning outcome in "a range of communal settings".
Faith Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.	**F1** Be able to engage confidently with the Bible as text and as holy scripture, as skilled interpreters and communicators in relation to fundamental traditions of Christian thought. *cf* **QM2**	Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self-care.	Firm in their grasp of the Bible and a variety of traditions of Christian thought. A working knowledge of models of hermeneutics and a range of communication skills. Awareness of own strengths and weaknesses in communication skills.	Church settings, community settings, pastoral settings, including those related to the pastoral offices. Study and/or reflection relating to biblical studies and hermeneutics, mission, pastoral issues, worship and in relation to their own journey of faith and discipleship.	Community and pastoral settings include the workplace.

	F2 Form and sustain a life of disciplined study and reflection that sustains in public ministry. *cf* **V2, QM4**	Form and sustain a life of disciplined study and reflection that sustains in leadership.	Self-knowledge of personal aptitude for study and reflection using a variety of means and awareness of its importance in enabling the sustenance of public ministry..	Study and reflection relating to leadership styles and issues.	Note there is no mention of the local church here. Public ministry occurs wherever the minster is.

Quality of mind					
Quality of mind Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry.	**QM1** Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry. *cf* **V1**	Give an account of how personal commitment to Christ is being shaped within the roles and expectations of leadership and oversight of others.	Self-awareness of the interplay between their own personality, discipleship, public ordained ministry and the leadership and oversight of others.	In the leadership and oversight of others within and beyond the church while under supervision, including work in the wider community.	"… and beyond the church". "Under supervision" does not mean with a stipendiary colleague standing alongside us. A training incumbent we can talk with at the week's end is still "supervision".
	QM2 Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore. *cf* **F2**		Knowledge of exegetical and hermeneutical methods and communication skills, including knowledge of their own strengths and weaknesses and continuing development needed in this area.	Preaching, teaching, leading bible study groups; leading enquirers, nurture and discipleship groups. In pastoral encounters in relation to occasional offices, ministry to the sick and dying and in mission.	"In mission" is what MSEs do in the workplace, *par excellence.*

QM3 Demonstrate continued and disciplined engagement with Christian beliefs and practices.		Knowledge of fundamental Christian doctrines and disciplines, and how these may be differently interpreted within contemporary society and within traditions of the contemporary Church.	Personal discipleship, public ministry within and beyond the church. Ecumenical settings. Other traditions within the Church of England.	"... and beyond the church". Ecumenical settings are often more common in the workplace.
QM4 Be skilled reflective practitioners, able to exercise wise and discerning judgment. cf **V2, F2**	As skilled reflective practitioners demonstrate ability to energise and enable creative theologically-informed practice.	Understanding of the pastoral cycle and methods of theological reflection as they apply to communities	In personal discipleship and public ministry under supervision within and beyond the church.	"... and beyond the church".
QM5 Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.	Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.	Knowledge of the titles and leadership structures of other faith communities and local Councils of Faith or equivalents.	Engagement with members of other faith traditions in locality.	The MSE's "locality" includes where they work. Interfaith settings are often more common in the workplace.

3. Concluding comments

The Church of England is faced with rapidly falling numbers of stipendiary clergy. There are a number of reasons for this, the principal two being a fall in the numbers exploring vocations to authorised ministry and a rising age profile in ordinands (meaning a shorter 'licensed life' - more ordinands are needed just to maintain existing numbers). However there is increasing emphasis on using Self-Supporting Ministers to plug gaps in the parishes (in 10 years' time, Manchester will have 2 SSMs for each Stipendiary, reversing the current ratio). As parishes are the main concern of the Dioceses, this tends towards reading IME 4-7 in local church terms, marginalising other arenas of ministry, including MSE and Chaplaincy.

One curate I know of is a long-standing member of a hospital chaplaincy team, but on ordination had to be licensed to a parish church as there is no legal provision for a curate to 'serve their title' other than in a parish. The SSMs I mentor have all – at least initially – struggled to relate their new ordained ministry to roles at work, in the community, in chaplaincy. I'm told that having a mentor who has wrestled with this and is able to prompt thoughts and help make connections is a great help. Indeed the group seem to be less vexed by the continued study and assignments required in IME 4-7 than the other mentor groups.

There is also, I consider, a link to Common Tenure (CT) and the review procedure within it. Ministry Division has clearly set out the skills and knowledge it expects ordained ministers to develop and evidence. We can reasonably expect Dioceses to adopt similar criteria for assessment and review under CT. Indeed I think it will be remiss not too!

The main weakness of the IME 4-7 learning outcomes is the focus, particularly in the way that dioceses tend to read them, on the parish. Ministry Division would do the Church of England a great service by publishing guidelines showing how non-parish examples can demonstrate that the learning outcomes are being met. For example, demonstrating effective leadership need not be solely "within the Church" (LC3), and whilst it is important for curates to learn about official records and requirements (marriage, baptism), they may have many years of experience of data protection through their work (MN1). Self-Supporting Ministers bring a wealth of expertise and experience with them: it should be recognised and used effectively.

For those going through IME 4-7, CHRISM is a resource to help and to support. Do get in touch if you need help, re-assurance, or just a sympathetic ear.