

The Diocese of Manchester

# IME 4-7 Handbook (Pt 1): Framework and general guidelines



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**CME Officer (responsible for IME 4-7)**

*Revd David Foster*

0161 828 1448

[dfoster@manchester.anglican.org](mailto:dfoster@manchester.anglican.org)

**Director of Discipleship and Ministry Training**

*Revd Canon Peter Reiss*

0161 828 1455

[preiss@manchester.anglican.org](mailto:preiss@manchester.anglican.org)

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# **Guidelines for new curates and training incumbents**

## ***Part 1: Framework and general guidelines***

### **Contents**

#### **Ministry in the Diocese of Manchester**

- |  |   |
|--|---|
| 1. Categories of ordained ministry                     | 2 |
| 2. Deployment of curates – policy and practice         | 4 |
| 3. Diocesan personnel: responsibilities and procedures | 5 |

#### **Partners in the gospel**

- |  |   |
|--|---|
| 4. When a new colleague moves in                         | 6 |
| 5. Working together: the curate – incumbent relationship | 7 |
| 6. Resolving difficulties                                | 9 |

#### **Life patterns and working arrangements**

- |                           |    |
|---------------------------|----|
| 7. Surviving and thriving | 11 |
| 8. Money matters          | 12 |

#### **Formation and learning**

- |   |    |
|---|----|
| 9. Continuing formation for ministry    | 14 |
| 10. Reviewing and evaluating the curacy | 15 |

# Ministry in the Diocese of Manchester

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## 1. Categories of Ordained Ministry

The Diocese of Manchester wholeheartedly embraces the whole spectrum of ordained ministry – stipendiary, non-stipendiary, ordained local, chaplaincy and ministry in secular employment. Experience shows that the different contexts and training routes strengthen the overall ministry of the church, and give a cutting edge in the contemporary world. We are committed to the values of collaborative ministry, in which – although there may be different roles and contexts – there is no hierarchy across the categories as such, and much to be learned from others.

The **Ecclesiastical Offices (Terms of Service) Measure** and Regulation 29 provides a framework for how most clergy hold their office. The majority of clergy will now hold office under what is called Common Tenure. Details are contained in the Diocese of Manchester’s document *The Handbook for Ecclesiastical Office Holders*, which is distributed to all clergy and can also be found on the diocesan website at <http://tinyurl.com/68raa2v>. Further details can also be found at [www.common tenure.org](http://www.common tenure.org).

### 1.1 ‘Deployable’ curates - stipendiary

The proportion of stipendiary curates in the Diocese of Manchester has grown to around 50%. Most of these have trained at a residential college.

The experience of ordination for deployable stipendiary curates usually involves far greater visible change than for other categories, as well as the deeper, less perceptible changes of identity and role that are common to all. Deployable stipendiaries start out as newcomers and outsiders in the parishes where they serve. For many, ordination entails moving to a new house in what may be an unfamiliar location – possibly a second move in the space of two or three years, with a further move expected only three years away.

Stipendiary ministry is becoming more and more strategic in its nature. They will increasingly be called upon not just to exercise their own ministry, but to resource the varied ministries of others in collaborative teams, and to offer a clear vision for mission and growth.

### 1.2 ‘Deployable’ curates – non-stipendiary

There is no essential difference between stipendiary and non-stipendiary deployable curates, except that the latter are self-supporting. They are more likely to have trained part-time than at a residential college, and to be ordained within their own locality, if not to their home parish. However, their training has prepared them to be deployable in exactly the same way as stipendiaries, and many will move on to full-time, possibly stipendiary posts.

Non-stipendiaries are therefore highly-trained and highly-committed volunteers, whose work should be valued and planned as carefully as that of stipendiaries. Increasingly, and properly, non-stipendiaries work to an agreed ministry plan which will recognise their particular gifts and skills, and seek to make the most of them within the time available. There is a wide spectrum of non-stipendiary ministry, from those who see their role primarily in their workplace (see ‘Minister in Secular Employment’ below) to those who see it almost exclusively within their parish and local community.

### **1.3 Ordained Local Ministry**

Ordained Local Ministry is a distinctive feature of the Diocese of Manchester. Manchester has one of the oldest OLM schemes in the country – now continued through the Southern North-West Regional Training Partnership – and OLM remains a significant part of our forward thinking for ministry and mission.

Although OLM's 'return' to their home parish, a great deal will have changed since their nomination. Theological training and formation changes us, often in quite profound ways. Newly-ordained OLM's often discover that the perceptions and expectations of the people whom they will serve - and who have usually known them for many years - will change in a subtle but very real way. From the outset, the OLM's ministry is built round a locally-agreed Ministry Profile, and great care is taken neither to relegate OLM to second-class status nor entertain unreal expectations.

### **1.4 Ministers in Secular Employment**

Ministry in Secular Employment is probably the least well-known category of ministry – rarely more than one of those ordained in any year is designated primarily as MSE – but like OLM, it brings a distinctive perspective which should be allowed to enrich the whole spectrum of ministry. Although many OLMs or NSMs work out their ministry in and alongside their regular occupation, MSE's see their secular workplace as the main sphere of their ministry: 'Work and working relationships are the raw material of MSE. The ministry is full-time when expressed in full-time work' (from [www.chrism.org.uk](http://www.chrism.org.uk), the website of the MSE network). MSE affirms that God's concern for every aspect of creation, including the workplace, is an essential part of the ministry, mission and life of the church.

Most MSE's also offer a valuable ministry within their local church, but it is vital that there is a clear and accepted shared understanding of their role with the incumbent and among the PCC, and that expectations are clearly worked out.

Manchester has a long history of engagement with MSE. Rev Rob Fox (Ashton Team) and Revd Catherine Binns (All Saints, Stand) are involved with CHRISM at a national level and are very willing to discuss the particular issues that arise from the practice of MSE.

### **1.5 Chaplaincy**

The norm that deacons serve their curacy in a parish remains, but opportunities for chaplaincy are many and diverse – in prisons, hospitals, hospices, FE / HE and other institutions. Some curates have been employed as lay chaplains even before ordination, and this may play a significant part in the ministry profile.

We encourage curates to explore chaplaincy ministry during their curacy - both as a valuable element of their training and, for some, as an opportunity to test any call they have to this work. An appropriate commitment would be a day or half-day a week, which must be planned as part of the Training Agreement with the incumbent and the CME Officer.

Paid or voluntary chaplaincy posts are often offered by hospitals, hospices, schools, colleges, prisons etc. OLM and NSM curates are free to apply for these, but should consult both their training incumbent and the Bishop first. In nearly all cases the application will be warmly supported; in some cases the Bishop may suggest that further ministry experience in the parish would be advisable first; in a few exceptional cases the Bishop may rule that a particular chaplaincy post conflicts with your role as an ordained minister, representing the Church of England.

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## **2 Deployment of curates – policy and practice**

### **2.1 Background**

Traditionally, curates were placed where the need was perceived to be greatest, to offer ‘an extra pair of hands’. Large parishes with lots of funerals and weddings were identified as fertile ground for the new deacon. The new deacon may have had one or more other curates as colleagues, who would help steer him (it always was a ‘him’) through the mysteries of ordained ministry. These could usually be relied upon for support and advice whilst the Vicar remained a slightly distant figure. Training – as a systematic and intentional process, with the opportunity to reflect on and learn from experience gained – could be a hit and miss affair. However, at least two curacies were the norm, so even if one was a disaster, the situation could to some extent be redeemed.

Today the picture is very different. Ordinands tend to be older so deacons have often had considerable and varied experience of life and work and church. As ministry has become more diverse and collaborative, many deacons do not come as outsiders to the parish where they serve as curates – many OLM’s have much longer experience of a parish community than the incumbent. Their ministry, both present and future, will call for a more profound understanding of the context in which they serve, and a profound personal rooting of faith.

Furthermore, a single three-year curacy has become the norm, so the quality of this experience, and of the working relationship between curate and training incumbent, is more critical than ever for the curate’s future ministry.

### **2.2 The purpose of a curacy**

The primary purpose of curacy is therefore the continuing training and formation of the curate. Whether stipendiary or otherwise, around **15%** of the curate’s ministry work should be devoted to continuing training, reflection and learning. The overruling consideration in placing deacons is always this need for training, rather than the parish’s need for assistance. The guiding criteria for placement are therefore the range of experience which a parish or team can offer, and an incumbent willing and able to act as training supervisor. The situation is different for OLM’s, in that they have been called out by a local parish to exercise ministry there. The parish will have been ‘accredited’ in advance to sponsor and receive an OLM curate.

### **2.3 How curates are allocated**

Each year, the Diocesan Bishop, in consultation with his colleagues, identifies those training incumbents and parishes whom he recommends to receive a deacon the following year – in addition to those known to be receiving an OLM curate. Inevitably, there are more names on the list than the number of our allocation of deacons but this provides a diversity of training incumbents and parishes, thus maximising the chances of meeting the training needs of each curate.

### **2.4 Length of curacy**

As the second phase of IME, your curacy is a training post to prepare you to become an Office Holder under Common Tenure. Under normal circumstances, stipendiary curates have three years to complete the post-ordination phase of IME. The process of discerning the next phase of ministry may begin from the start of the third year, and the move to a new post will generally take place at the end of that year. In certain circumstances the bishop may allow a curacy to be extended into a fourth year.

The Guidelines for Formation and Assessment of Curacy will also have a bearing on the length of curacy. A curate will not be able to move to an incumbent-level post without being able to demonstrate that he or she has fulfilled the training requirements of the curacy.

OLMs and other self-supporting clergy have up to five years to show they have completed the training requirements. By agreement, the end of curacy for an OLM may be marked by change of title to 'Associate Minister' or similar. While they remain as 'assistant clergy' in the context of a ministry team, the change of name reflects the end of the initial training period.

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### **3 Diocesan personnel: responsibilities and procedures**

The Diocesan Bishop oversees the processes which lead to a candidate's nomination for a Bishops' Selection Conference and to their sponsoring for training thereafter. He continues to have oversight and pastoral responsibility for the ordinand during training.

Whilst an ordinand is in training, the College/Course staffs have a direct input with regard to training, formation and assessment. The DDO, Canon David Sharples, acts on behalf of the bishop and diocese in facilitating this work of training and formation and is the key liaison person between the diocese and the training institution. He may also be a key person in setting up curacies.

After ordination, Suffragan Bishops assume practical oversight of a year-group of curates, in partnership with the diocesan Bishop. The Suffragan who will oversee the 2011 deacon cohort is Rt Revd Mark Davies, Bishop of Middleton.

The CMD Officer (Training Officer for Continuing Ministerial Development), Revd David Foster, is responsible for managing IME 4-7, the framework for continuing learning, formation and development for the first three years of ordained ministry. The DDO also continues to be involved with the newly ordained up to and including their ordination to priesthood. The Director of Discipleship and Ministry Training, Revd Canon Peter Reiss, has overall responsibility for training.

However, it is the new deacon's training supervisor (priest-in-charge, vicar, etc.) who has the closest involvement and most enduring effect in this stage of ministry.

# Partners in the Gospel

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## 4 When a new colleague moves in \*

### 4.1 Effect upon the parish / team

The arrival of a new ordained curate is both a disturbance and an opportunity for the whole church community. It is important for the incumbent to prepare the parish for the arrival of the new staff member, and manage expectations appropriately. Parishes should plan how to welcome their new curate (and family, where applicable) while respecting their preferences and their privacy.

The parish should understand the nature of the curate's role, and that not even a full-time stipendiary curate is endlessly available to the parish. Particular care should be taken for part-time curates, especially MSE's whose main ministry may be largely invisible to the parish. OLM's and some other non-stipendiary curates will not be 'new' to the parish, but return from ordination with a new role and identity, which it will take time to work out; neither they nor the parish may be prepared for the subtle change of relationships that comes with public ministry.

### 4.2 Effect upon other colleagues, or an existing staff / ministry team

The arrival of any new member of staff will necessarily change the balance of an existing team, and some may have ambivalent feelings about a newcomer and how their own role may be affected. Hopes, aspirations and feelings about these changes should be shared in advance.

### 4.3 Effect upon the newly-ordained deacon

At the start of ordained ministry and/or the arrival in a parish, excitement and exhilaration can live side by side with extra-ordinary anxiety. Even the most apparently confident may be (in the words of the poem by Stevie Smith) 'not waving but drowning', and it is vital for training incumbents to recognise the difference. Curates need ample time to process and talk through their feelings in a safe and non-competitive environment.

Incumbents should remind themselves of the differences between the pre-ordination training environment, whether college or course, and a parish situation. The curate is leaving behind the patterns and relationships built up over the previous 2-3 years, and the intense solidarity these may have provided; new markers, new patterns and relationships have yet to be established. OLM curates 'returning' to their own parish may feel isolated or disoriented by the subtle changes brought about by their new role.

The time when a deacon arrives in a parish is therefore critical; great care and sensitivity should be exercised especially at this crucial early stage in a new and developing relationship between deacon and incumbent.

### 4.4 Induction

All newly deployable staff members should be given help in becoming quickly associated with the key lay people in the parish. It is often a good idea for PCC members to be visited in their homes, and especially in the first few weeks for there to be a clearly worked-out programme which will enable the deacon to get a 'feel' for the parish and for their 'new' ministry there.

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\* Especially, but not exclusively, for stipendiaries

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## 5 Working together: curate and incumbent

### 5.1 The team of two

Even where incumbent and curate form a team of only two staff, familiar tools and models of team development can give guidance and insight.

John Adair's three interlocking circles of *task*, *group*, and *individuals* (from *Action Centred Leadership*, 1973) help to keep the balance between three key aspects: the task to be achieved, the working dynamic of the team, and the situations and (often hidden) needs of the team members. (For more on Adair, see <http://tinyurl.com/llqo7e>)

Tuckman's stages of team development – forming, storming, norming, performing – offer a reminder that teams do not happen overnight. Some teams (particularly in a Christian context?) may never develop beyond the superficial, because they avoid the conflicts that mark the 'storming' stage. Where a new member joins an established team may need to go back to an earlier stage; similarly, ordination as OLM can change a well-established relationship with an incumbent in subtle but significant ways. (For more on Tuckman, see <http://tinyurl.com/3jci3>).

The Belbin Team Roles can give considerable insight into how teams – and individuals within them – perform most fruitfully. There will be opportunities in November / December 2011 for incumbents, curates and wider teams to explore this further.

### 5.2 The wider team

Most full-time curates will meet with their incumbents (and other lay / ordained colleagues where appropriate) each week for long- and short-term planning and shared reflection on the work. Equivalent opportunities should be created for those in part-time ministry.

Even in a routine diary session, opportunities can always be found for establishing good practice, engaging with the rationale behind the way things are done, or allowing the insights of a new colleague to open up new possibilities. Occasional meetings of the 'wider leadership', at which wardens and other key leaders can be involved, should also be part of the curate's experience.

### 5.3 Friendship, availability and privacy

The relationship between incumbent and curate is probably the single most important factor in the curacy. Both should invest heavily in the relationship (for example, by seeking opportunities for shared learning).

However, it is at the same time an extra-ordinarily complex relationship: both personal and professional, with power balanced heavily towards the incumbent as both manager and supervisor. Mutual friendship may well develop between two colleagues, but this must not be assumed, nor is it actually essential to a good working relationship, in the ways that trust and respect are. Difficulties can arise when the professional relationship is used to fulfil social needs of either party, and the expectation of friendship can be oppressive and inappropriate.

Neither party can require the other to be available constantly, but curates are entitled to regular occasions when they may claim the undivided attention of their incumbent, for the purpose of planning, supervision and support.

The curate's personal relationships and use of free time are normally their own private affair – provided that they are consistent with the representative position of an ordained minister. Only very occasionally may these become matters of public concern when the supervisor should intervene.

#### **5.4 Expectations of other family members**

Where either party has other family members living with them, these relationships add to the potential complexity of being 'in role'. Clergy family members – including any children - should be protected from the unrealistic expectations and projections of congregations.

Neither the incumbent's nor the curate's family is part of the supervision relationship between incumbent and curate. It is important that confidentiality and boundaries are clearly maintained.

Members of a curate's family should be free from any expectation of 'role', but be welcomed and encouraged into the life of the parish community at whatever level they feel comfortable. For various reasons, family members may choose not to attend church with the curate, if at all; they do not have to account for their choice to the incumbent or congregation.

Curates living alone should not be subject to any greater or different expectations (eg of availability in the parish) than curates with family responsibilities, in an equivalent role.

#### **5.5 Learners together**

Some management models assume a vertical and hierarchical change of command and accountability. In the staff / ministry team, accountability should also operate horizontally as far as possible, between colleagues: the hierarchical model is replaced by one of mutual accountability and shared learning, in which the coach is also a disciple.

How this is expressed will be worked out in each local situation – and will depend to a large extent on how far the incumbent is prepared to model vulnerability and continuing formation. The incumbent will expect to give feedback on a curate's preaching; to what extent is she prepared to receive constructive feedback on her own? How far will an incumbent welcome critique of her own practice, or encourage the curate's strengths in areas where she herself feels less competent?

As far as possible and appropriate, accountability, evaluation, and reporting should be openly shared and part of a mutual learning process. The supervisor should expect to learn from his/her curate, and discussion and feedback should be mutual. In enabling this, the supervisor will also be modelling both the learning task and the basic skills of supervision. The incumbent needs to model the kind of attitudes and practice she would want to see in her curate.

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## 6 Resolving difficulties

### 6.1 Areas of Special Difficulty

The working dynamic between incumbents and curates can give rise to particular problems, some of which arise from the inherent complexity of the relationship. For example:

- The supervising incumbent and curate both care deeply about their work and quite small difficulties can be magnified. There is continuous contact, and private life and work intermingle. There is an absence of clear structures unlike in most salaried jobs, for finishing work and going home.
- Accountability is difficult to define. The curate is accountable to God, to the incumbent, and has a duty to the parish. What happens when there are conflicting claims of loyalty?
- Particular friendships with members of the congregation can be a cause of friction between the incumbent and the curate. There can be “difficult” people who try to play-off the incumbent against the curate and vice-versa. Loyalty and integrity is fundamental in the supervisor-curate relationship.
- The ordained ministry is particularly subject to stereotypes and we very easily collude with projections that other people put on us and on our work.
- Some newly ordained curates find that parish ministry is an anti-dimax after the intensity of college life with its strong sense of community (in some institutions) and / or its spiritual and mental stimuli.
- Whilst great care is taken when deacons are placed in a curacy, and one would expect a fundamental rapport between a supervisor and his/her curate (particularly with regard to the nature of the ministry), differences of age, outlook and style will often provide areas of conflict.
- This relationship will certainly bring out personal vulnerabilities, not least in the supervisor himself/herself, and he/she should be able to face up to this beforehand.
- If the relationship is to be one of mutual growth and understanding there will be a place for “constructive conflict” - which may well create intense emotional responses. It is essential to maintain lines of communication so as to be able to talk to one another, with praise and criticism in both directions.

### 6.2 Attitude and conduct

At times of difficulty or tension between incumbent and curate, it is particularly important to guard the relationship with courtesy, respect, and good communication. People working as a team need to be aware of how their own manner or style may irritate or frustrate others – for example, lack of punctuality or failure to meet agreed deadlines.

However, there is a danger that courtesy will be considered incompatible with conflict. All relationships involve difference and conflict, and if handled openly and mutual commitment to a good outcome, these can be life-giving.

Even in times of difficulty in the relationship, both incumbent and curate have a right to loyalty and support from the other.

### 6.3 Help when difficulties cannot be resolved

Sometimes incumbent and curate may encounter difficulties in the relationship which they themselves are not able to resolve. It may be that an impartial third-party can help to unlock the situation, whether through short-term consultancy or mediation, or longer-term mentoring of the relationship. The CME Officer should always be the first port of call in any such situation, and will keep bishops or archdeacons informed.

Professional pride may add to resentment, hurt, anger or disappointment as factors which can make it difficult to involve outside help. Alternatively, it could be that only one of the parties involved is willing. Both curates and incumbents are welcome to consult the CME Officer in confidence; however, if the training relationship is in any way part of the issue, it will usually lead back to a direct (possibly mediated) conversation with the other party.

Where it seems that relational difficulties cannot be resolved, or where allegations of incompetence may be involved, diocesan procedures will be followed. The underlying principle at all times is to seek resolution and/or reconciliation as far as possible without unnecessary and damaging escalation. Details of grievance and capability procedures can be found through the Dioceses of Manchester document *The Handbook for Ecclesiastical Office Holders* which is available at <http://tinyurl.com/68raa2v>.

# Life patterns and working arrangements

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## 7 Surviving and thriving

### 7.1 Patterns for Prayer

The Bishop requires that all stipendiary clergy should meet with their colleagues for the Daily Office, or some equivalent worship, except on their respective days off. This is to ensure that shared daily prayer may become an anchor point in a communal devotional life, rather than points where private devotional lives intersect. If praying together does become monotonous or meaningless, then this ought to be regarded as a challenge to work together to find a more creative way of using these times of shared prayer.

Incumbents must be willing to explore and develop regular, realistic and appropriate times and opportunities for shared prayer with NSM and OLM colleagues.

Within the broad pattern of shared corporate prayer, patterns of personal prayer must be encouraged and helped to develop. It is important not to underestimate the differences between praying and studying within the fixed routine of a college, for example, and praying and studying within a parish. Habits of prayer and study developed within college will need to withstand the erosive pressures of parish life, and a firm foundation of more personal discipline must be laid down within the months of the diaconate. Those who have trained on non-residential courses will hopefully have already begun to integrate such a pattern into their lives, and will have insights to share.

Appropriate patterns for regular prayer will vary with individual clergy; it is vital that a rule of life is freely chosen, owned and developed. This is, after all, not simply for the brief years of curacy, but as a lifetime foundation for ordained ministry. The importance of this cannot be overstated.

### 7.2 The work-life balance

Healthy and sustainable patterns must be developed from the earliest stage of ministry for both stipendiary and self-supporting curates. Incumbents must be able to model this themselves, or they will be part of the problem. Activism is often linked to a myth of indispensability, with which clergy are often willing to collude.

The Diocese is committed to all office holders attaining a good and appropriate work life balance. This can be discussed with your training incumbent at an early stage and reviewed regularly.

Details of annual leave and working patterns are contained in the Diocese's *Handbook for Ecclesiastical Office Holders*, which is available at <http://tinyurl.com/68raa2v>. Details relating to your specific role will also be in your Statement of Particulars which is issued to all on Common Tenure. Further questions around entitlement can be addressed to the Diocesan HR Adviser.

## 8 Money matters

### 8.1 Expenses

All curates, whether OLM, NSM or stipendiary should have their parish expenses of work covered by the parish. This should include the costs of attending required diocesan events and weekends such as IME 4-7 and Formation Days.

The Incumbent should ensure that the curate is aware of how expenses are handled in that parish, and should check periodically that expenses are being submitted and reimbursed properly, and that proper records are being kept.

Expenses should be clearly submitted with details of the expenditure (when, why, what) and proper receipts. Not all expenditure can be legitimately claimed, and the PCC may wish to limit expenditure in certain areas. For example, theological or liturgical books for personal use may not normally be claimed (although a tax allowance can sometimes be claimed for them); but the parish may agree to a 'book allowance' up to a fixed amount in the year. If in doubt, curates should check before incurring and submitting the expense.

Curates are encouraged to claim **all** legitimate expenses. It is more effective stewardship to make an equivalent donation to the parish, with gift aid, than not to claim. The true cost of training and of having additional staff can then be properly accounted for, which will make it easier for any curates who follow you.

Stipendiary curates who live outside the parish have a double process for travel. Expense claims for travel from home to the parish boundary should be sent to Lesley Whittaker at Diocesan Church House (0161 828 1403, [lew@manchester.anglican.org](mailto:lew@manchester.anglican.org)). Mileage within the parish is a parish expense and claims should be submitted to the parish treasurer.

Guidance on parish expenses is contained in the Diocese's *Handbook for Ecclesiastical Office Holders*, which is available at <http://tinyurl.com/68raa2v>. National policies and guidelines can be downloaded from the Church of England website at <http://tinyurl.com/mkod6s>.

### 8.2 Benefits

Subject to usual conditions, stipendiary curates (paid through the Church Commissioners) are generally eligible for a car purchase loan and tax-free childcare vouchers, deducted from stipend at source.

The Diocese of Manchester's *Handbook for Ecclesiastical Office Holders*, (<http://tinyurl.com/68raa2v>) contains more information.

### 8.3 Fees

Fees for occasional offices, register searches etc technically 'belong' to the incumbent as part of his or her stipend. In nearly all cases, the incumbent will assign such fees to the diocese to ensure a regular stipend. Parish fees are therefore an important component of diocesan income for clergy stipends.

Fees for weddings or funerals - including funerals taken at a crematorium - should therefore be handed over promptly to the incumbent or deposited in the church safe, with a proper record of date, service, amount etc. Curates should not keep money belonging to church or diocese in their home. The same applies to miscellaneous fees which the curate may receive (eg for weddings, register searches etc. Incumbents should ensure that curates know how these should be recorded and stored.

In some cases funeral fees will include a payment to cover travel costs. This is not part of the incumbent's fee, and may be retained by the person conducting the funeral. Naturally, such expenses should not be claimed from the parish as well. Accurate records need to be kept for tax purposes.

#### **8.4 CME Allocation**

Curates, like all clergy in the diocese have an annual CME allocation (currently £150) which can be used for their own further training and formation (for example, courses, Christian festivals, quiet days or retreats, and the travel to and from such). It cannot be used for buying books. A receipt or invoice for an event should be sent to Helen Fallone (0161 8281411 – hfallone@manchester.anglican.org) and generally this can be processed within a month.

The grant can be “banked” and allowed to accumulate for up to three years – so if no claim was made in a particular year, there would be two years worth of grant the following year.

There is no cost to the parish or curate for IME 4-7 training except that of travel to and from events. The costs of the training required and the residential weekends are met from the IME 4-7 budget.

# Formation and Learning

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## 9 Continuing formation for ministry

### 9.1 The diocesan programme for IME 4-7

A curacy is a time-limited post for the purpose of continuing training in ministry. The curacy is an integral part of IME (initial ministerial education) and every curate is assessed according to the Ministry Division guidelines.

The diocese invests heavily in curates' continuing formation for ministry through the IME Years 4-7 programme. It is expected therefore that continuing study, active learning, and preparation of a learning Portfolio, are seen as an essential and integral part of the curate's work. Curates should not be prevented by parish duties from participating fully in the IME 4-7 programme, unless an exception has been agreed with the Training Officer. Incumbents and curates are asked to complete a Training Agreement to ensure that IME dates are noted by both.

Over the three years, the IME 4-7 programme includes four residential weekends, and a number of formation and training sessions which are generally held in the evening or occasionally on a Saturday. Some events, aimed particularly at stipendiary curates but to which all are welcome, are held on weekdays. In the diaconal year, stipendiary curates, OLMs and other categories meet as a single group for the most part. In subsequent years, there will occasionally be extra arrangements particularly for stipendiaries (although OLMs and others are always welcome), reflecting the extra MinDiv requirements for those undertaking incumbent level ministry.

All curates will also work with a Portfolio Mentor whose role is help and advise curates in developing a ministry Portfolio, which is part of their assessment of learning and training at the end of IME. Portfolio mentors meet with their curates as a group once per term and are available for consultation at other times.

For details of the IME 4-7 programme, please refer to the **IME 4-7 Handbook (Pt 2)**, which is also available in the curates pages of the diocesan website (<http://tinyurl.com/lvfzxs>).

### 9.2 Supervision

Full-time curates should have at least eight ninety-minute supervision meetings with their incumbent during their diaconal year. These should be quality time in which undivided attention is given to the curate's work and development. The Training Agreement requires that dates for all sessions are agreed at the start of the year. It should be distinct from diary planning or a wider staff meeting.

An essential part of supervision is a facilitated reflection on the curate's experience of ministry, and the issues raised by it. This might include **theological reflection** on experience of ministry (eg 'where was God in all that? how does this experience affect my understanding of baptism?'); **personal reflection** on inner processes triggered by a ministry experience (eg 'how do I deal with people's subtly different reaction to me, now I'm ordained?' or 'how was I affected in myself by the grief of this family?'); or **pastoral reflection**, where a particular event or encounter is reviewed to explore what was going on for the various parties concerned, and what other options were available to the minister.

Supervision is therefore a vital link in the cycle of learning. The continuing barrage of new insight and experience needs to be weighed in the light of inherited assumptions and experience, to become part of the learning the curate carries into the future. The supervisor's role is essentially to facilitate the curate's own reflection, especially by attentive listening, feeding back what has been heard, and the careful use of questions. The aim is always that the supervisee owns for himself or herself any new learning or insight gained, and any actions agreed as a result.

However, supervision differs from coaching in that it also involves an element of accountability and authority. The incumbent and curate work together to watch over the curate's development as a public minister of the Church of England, with an understanding of the role and its responsibilities. The incumbent's aim as supervisor is for the curate increasingly to 'inhabit' that role, and for the identity of deacon (and later priest) to become internalised.

Training incumbents themselves form a learning group, following training in supervision skills and other aspects of their role. As the expectations upon training incumbents are changing rapidly incumbents are only exempt if they have taken part in this training within the previous two years.

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## 10 Reviewing and evaluating the curacy

At two points in the curacy – in the spring of the first and third years - both the supervisor and curate are required to report on their progress and experience. As part of the commitment to mutual learning and growth, what each party has written should be shared, discussed, signed and counter-signed before being returned; if there is any disagreement about either report it should be fairly noted. All ordinands will be familiar with this process through their initial training. (Ordained Local Ministers have different review arrangements already built into the OLM Scheme.)

### 10.1 The diaconal year

During the third quarter of the diaconal year, the incumbent and curate are invited by the DDO to complete separate reports, copies of which will be sent to the Diocesan and appropriate Area Bishop. These reports must be discussed, signed and counter-signed before being returned to the DDO. These reports will form the basis of an interview to be arranged by the Area Bishop with the deacon.

The deacon will be required to submit two sermons (full written text and/or/video/audio tapes) to be sent to one of the Bishop's Examining Chaplains. The Examining Chaplain then interviews the deacon and reports briefly to the DDO, who will copy this report to the appropriate Area Bishop. The interview with the Examining Chaplain is of a more informal and wide-ranging nature, giving the deacon an opportunity to talk to a senior clergy person who has no direct responsibility for him/her.

All these reports, including those of the Examining Chaplain, form part of the Ministry Portfolio.

## 10.2 The third year

During the third year the curate will be invited by the DDO to complete a report on her/his experiences of the curacy to date. This report will explore such factors as: the parish as an appropriate setting in which to train, and the curate's experiences of the incumbent as a trainer and supervisor. This report should be shared between the two parties and signed before submission to the DDO. The DDO will maintain a record of these reports, to be available when the Senior Staff are considering future deployment of curates.

## 10.3 Assessment of the curacy as training for continuing ministry

Every curate is required to show that he or she has fulfilled the Ministry Division 'Learning Outcomes' for the end of IME, whether at the general level or the additional level required for those moving to incumbent ministry.

Assessment is carried out by means of a Ministry Portfolio, consisting of evidence of learning gathered by the curate over the three years. For those ordained deacon in 2011, the final dates for submission of the portfolio are April 2014 (stipendiaries and other deployable ministers) and April 2016 (OLMs and other non-deployable ministers).

For full details please refer to the **IME 4-7 Handbook (Pt 3)**, which is also available in the curates pages of the diocesan website (<http://tinyurl.com/lvfzxs>). Full induction and briefing will be given at training days in July 2011.