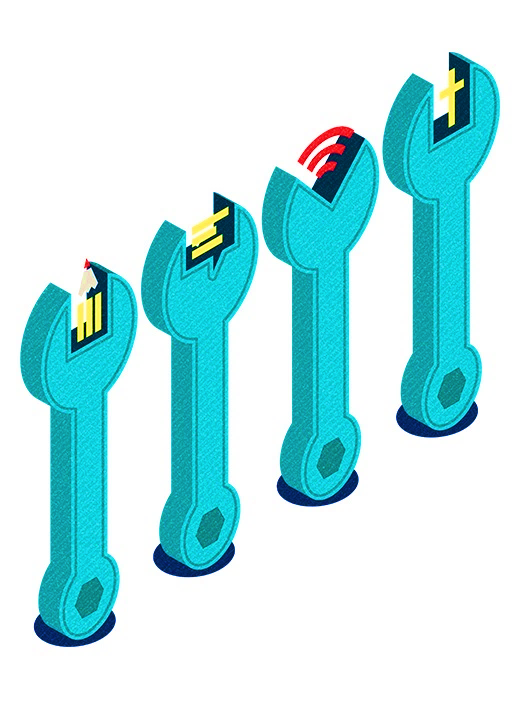


**Handbook for Curates and Training Incumbents**

**(Pt 3 APPENDICES)**



**Training Officer (responsible for IME Phase 2)**

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**Handbook for Curates and Training Incumbents Part 3**

**Introduction**

This section of the Curacy Handbook includes information and forms which will be useful during the curacy. They are designed to support curates as they progress through their curacy and to help them develop their skills as reflective ministers.

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**APPENDIX 1**

**FORMATIONAL CRITERIA for ORDAINED MINISTRY: IME Phase** **2**

Structure of the formation criteria

The Formation Criteria are organised under seven headings:



1. Christian faith, tradition and life
2. Mission, evangelism and discipleship
3. Spirituality and worship
4. Relationships
5. Personality and character
6. Leadership, collaboration and community
7. Vocation and ministry within the Church of England

Within each of these headings, the Formation Criteria are organised in clusters that are disposition-led [in **bold**] and emphasise the primacy and inseparability of character from understanding and skills:

**Dispositions**:

These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer.

**Understanding**:

These are related in subject matter to the dispositions, but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning.

**Skills**:

Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

**NOTE:** Criteria for incumbency / post of responsibility are in **purple**.

Ordained Pioneer Ministry

Formation Criteria for Ordained Pioneer Ministry are described on page 56.

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern a minister’s readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry. It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.

Ordained pioneer ministers will work towards the formation criteria with continual reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that they bring to their training, formation and ministry, will differentiate them.

Using the formation criteria

The Formation Criteria are fundamentally aspirational: they are goals to work and develop towards rather than criteria that can be ‘fully met’. This means that they should be used as a vocational tool:

1. **by curates** – to provide a framework for reflection on their development in ministry against the Church’s expectations through the curacy training process.
2. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
3. **by bishops** – as a framework to enable them to confirm candidates’ readiness to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN TRADITION, FAITH AND LIFE

**Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They …**

* understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.
* are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.
* are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.

**Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They …**

* are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.
* are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.

**Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They …**

* are able to exercise theological leadership for the church in mission.

B. MISSION, EVANGELISM AND DISCIPLESHIP

**Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ’s love for the worldandlived out in acts of mercy, service, justice and reconciliation. They …**

* are able to discern God’s mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.
* are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.
* are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and outside the church.
* are able to lead and inspire others in mission and evangelism in the local church.

**Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They …**

* are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.
* understand the importance of the Church of England’s engagement with schools for the common good and for the mission and ministry of the church.

**Incumbents …**

* lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.
* enable others to articulate the gospel and participate in its proclamation.
* are able to foster and lead mission-shaped churches.

C. SPIRITUALITY AND WORSHIP

**Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They …**

* are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.

**Ordained ministers …**

* are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.

**Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They …**

* are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.

**Ordained ministers’ spirituality permeates their perceptions of and interactions with others inside and outside the church. They …**

* are able to help others discern God’s presence and activity in their relationships and in the wider world.

**Incumbents are sustained in the strains and joys of leadership by a life of prayer.**

D. PERSONALITY AND CHARACTER

**Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They …**

* are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.

**Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They …**

* are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.
* are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerabilityin response to a new context of public ministry.

**Incumbents …**

* encourage and enable colleagues to balance appropriate care of self with care of others.

**Incumbents personify an integration and integrity of authority and obedience, leadership and service. They …**

* engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.

E. RELATIONSHIPS

**Ordained ministers …**

* are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.
* are able to handle and help resolve conflicts and disagreements, enabling growth through them.
* understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.
* demonstrate good reflective practice in a wide range of pastoral and professional relationships.

**Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They …**

* are able to live within the House of Bishops’ Guidelines: *Issues in Human Sexuality* and engage positively with those with whom they differ.
* are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.
* understand policies and best practice in safeguarding and their application in a variety of contexts.

**Incumbents …**

* show skill and sensitivity in resolving issues of conflict within the church community.
* are able to supervise others in the conduct of pastoral relationships.

F. LEADERSHIP, COLLABORATION AND COMMUNITY

**Ordained ministers seek to model their servant leadership on the person of Christ. They …**

* are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.
* are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.

**Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They …**

* are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfil their calling to mission and ministry from within a Christian community.
* are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.

**Incumbents …**

* show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.
* are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.
* are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.
* are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

**Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They …**

* are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.
* understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

**Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They …**

* are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.

**Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They …**

* understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.
* show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

**Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They …**

* take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.

**Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They …**

* know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.
* show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.

ORDAINED PIONEER MINISTRY

**Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They …**

* are able to plant, lead and mature a fresh expression of church.
* are able to inspire and nurture the risk-taking of others
* enable others to develop the capacity to learn from failure and success.
* are proficient in contextualising the Church of England’s tradition and practices for a variety of models of fresh expressions of church.
* are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.
* are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.
* are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.

**Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They …**

* understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops’ Mission Orders*.*
* are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.

**Appendix 2: Curate Information & Contact Details 2022 – 23**

Information given on this form will be used by the IME 2 Officer during your participation in the IME 2 Programme and for the purpose of creating a database of current curates. All information will be used in accordance with the Diocese of Manchester’s privacy notice which can be found at:

<https://www.manchester.anglican.org/support-for-parishes/gdpr/privacy>

Name ………………………………………………………………… Category OLM/ SSM/ SM/ MSE/ OPM

Parish/Benefice/Team/Other …………………………………………………………………………………..

Home Address …………………………………………………………………………………………………………………………

………………………………………………………………………………………………………………………………………………

Phone number: home……………………………………… mobile………………………………………………….

Email: …………………………………………………………………………………………..

Usual day(s) off …………………………………………………………………………………….

Any dietary requirments?........................................................................................

Any other requirements or information you would like the IME 2 Officer to know? E.g. mobility, dyslexia

…………………………………...............................................................................................

Sending parish (Church you attended when sponsored for IME 1)

…………………………………………………………………………………..…………………………………………………………….

Placement parish during IME 1 (if applicable) ……..…………………………………………………………….

**Safeguarding**

Please record the date of your most recent safeguarding training, the modules included and the training provider and location.

|  |  |  |  |
| --- | --- | --- | --- |
| Date of training | Modules | Training Provider | Location |

**Theological Training**

|  |  |  |
| --- | --- | --- |
| Name of College or Course attended in IME 1 | Dates attended | Qualification awarded or still to be completed |
|  |  |  |
| Other relevant theological training e.g. Bible College, Mission Organisation, university | Dates attended | Qualification awarded or still to be completed |
|  |  |  |

Please complete this permission if you agree that your email and phone number can be used for IME 2 purposes:

I agree / do not agree that my email address and phone number can be shared with members of the IME 4 – 6 cohorts, my ILG Tutor and Diocesan Staff who may need to contact me for IME or other purposes connected with my appointment as a curate.

Please return the form as an email attachment to:

Rev’d Tim Evans

IME 2 Officer

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

Mob 0755 337 1165

**Appendix 3: Ministry Development Journal – Capturing Learning from a Ministry Event**

The form below is designed to help you reflect systematically on your experience of ministry in order to help integrate learning and practice. It can be used when planning a presentation to your ILG and adapted to your own needs. You can find it at:<https://www.manchester.anglican.org/curates> *.*

Not all the questions will be relevant for every situation. This template is based on the model of ‘Progressive Theological Reflection’ outlined in Judith Thompson, *SCM Guide to Theological Reflection.* (London: SCM 2008, p 55-56).

**Ministry Development Journal *pro forma***

|  |  |  |  |
| --- | --- | --- | --- |
| **Date & time:** |  |  |  |
| **Experience: what was the event which you are working with?** | | | |
| Date / time: Location:  Nature of event:  Describe briefly what happened:  Describe your own role:  How did you feel about the event / your role within it? | | | |
| **Explore: what were the main issues / questions which this event raised?** | | | |
|  | | | |

|  |
| --- |
| **Reflect: building a theological understanding** |
| What insights from the faith tradition (e.g. from Scripture, theological writing, historic tradition) help to build a theological understanding of what happened? |
| **Now return to the original situation** |
| How do these perspectives change your initial understanding of the situation? |
| **Respond: how might you change your response to this experience?** |
| What are the implications for future practice? What specifically might you do differently in a similar situation, and why? Is there anything you need to do now? |

|  |
| --- |
| **Any other questions to note or follow up?** |
|  |
| **Books / resources to note** |
|  |
| **This relates to the following Learning Outcomes:** |
|  |

**APPENDIX 4: Intentional Learning Group Case Study Feedback**

|  |  |  |  |
| --- | --- | --- | --- |
| **Curate** |  | **Tutor** |  |
| **Cohort** |  | **Category of ministry** | **OLM/SSM/SM/ Pioneer** |
| **Case Study Topic** |  | | |
| **Date of Presentation** |  | **Date of Feedback** |  |

|  |
| --- |
| Summary of Feedback |
|  |

|  |
| --- |
| Learning Towards (Outcomes) |
|  |

|  |
| --- |
| Experience – how well was the experience described, including their own reaction to it? |
|  |

|  |
| --- |
| Exploration – how well did they understand and explore the issues raised by the presentation topic? |
|  |

|  |
| --- |
| Reflection – how well did they bring theological insights to bear on the case study? |
|  |

|  |
| --- |
| Response – what new insights did they gain from the case study, reflection and group discussion? |
|  |

|  |
| --- |
| Presentation skills - how well did they present the case study?  How well did they engage with the group, respond to questions and handle differences? |
|  |

|  |
| --- |
| Areas for further development for their next ILG presentation |
|  |

For the curate’s use following the ILG meeting

|  |
| --- |
| What new insights into the situation or action points did I gain from the group?  How can I develop my skills when I prepare for my next ILG presentation? |
|  |

**APPENDIX 5: Intentional Learning Group End of Year Report**

**Name of Curate Name of Tutor**

**Date Category of ministry: SSM/OLM/SM/OPM**

|  |
| --- |
| **Summary** |
|  |

|  |
| --- |
| **How well did the curate engaged with the process of peer learning and theological reflection in the group?** |
|  |

|  |
| --- |
| **Please comment on the curate’s development as a reflective practitioner and how well they integrated theological insights into their own practice** |
|  |

|  |
| --- |
| **Please comment on the curate’s self-awareness and their ability to relate to others in the group, including those with whom they disagreed** |
|  |

|  |
| --- |
| **Please highlight any areas for further development** |
|  |

**Appendix 6: Record of supervision**

This form is designed to enable the training incumbent to make a brief record of regular supervision meetings. The completed record should be copied to the curate promptly for her/him to add their own comments and will become part of their Ministry File and, if they wish, include it in their Curacy File.

Please feel free to adapt and customise the form to suit your particular needs and preferences. Using the template will help the supervision become more focused and purposeful.

|  |  |  |  |
| --- | --- | --- | --- |
| **Curate** |  | **Supervising incumbent** |  |
| **Date of supervision:** |  | | |
| **Review of significant learning experiences from the previous supervision** | | | |
|  | | | |
| **General review of curate’s ministry** | | | |
|  | | | |
| **Main topic covered during this session** | | | |
|  | | | |
| **Record of decisions taken, who will implement them and by when** | | | |
|  | | | |
| **Actions / agenda for next supervision meeting** | | | |
|  | | | |

|  |
| --- |
| **Curate’s notes / reflection** |
|  |

**APPENDIX 7: Sermon Feedback and Review Sheet**

Thank you for taking time to fill in this form. It is always helpful for preachers to know how their sermons are received and it will be most useful if you can fill in this form as soon after hearing the sermon as possible. We know you will fill it in with the best interest of the curate in mind. It would also be helpful if you include ways in which you think that they could develop their preaching.

**Name of curate**

**Date of sermon Bible readings**

**Type of service** (e.g. Holy Communion/Service of the Word/All Age/Parade service)

**A Theme and content**

1. How well did the sermon fit in with the service as a whole?
2. How did the sermon relate to the Bible readings?
3. In one sentence, please write down the main theme of the sermon.

How clear was the theme?

1. How appropriate was the sermon to the context and congregation?
2. Did the preacher use any parables or other stories?

If so, were they appropriate to the context and the theme of the sermon?

1. If the preacher used humour how appropriate and effective was it?

**B Structure**

1. How did the sermon begin?

Was it appropriate for the content of the sermon? Too short? Too long?

1. Was the sermon coherent and keep to its theme or did it wander off the theme?
2. How did the sermon end?

Was it effective as a conclusion to the sermon?

**C Engagement**

1. How did they engage you intellectually and emotionally in what they were saying?
2. How far did you feel they were personally involved in what they were saying?
3. In what ways did the sermon inform, challenge or surprise you?

**D Communication and body language**

1. Was the sermon a) too long b) too short c) about right

If it was too long or too short why was this the case?

1. What sort of language did the preacher use:

Was it easy to understand?

Did they use short, clear sentences?

Were academic/jargon words used?

Was it abstract/theoretical or down to earth?

Was it inclusive?

Was it difficult to understand at any point? e.g. obscure, long sentences

1. How did the preacher use her or his voice:

Could you hear easily or were they too quiet?

Did they shout?

Did they sound enthusiastic or bored?

Did they vary their volume and tone of voice?

1. Did they speak a) too quickly b) about right c) too slowly

How far did they vary their speed of delivery?

1. How did the preacher use their body? (e.g. did they remain still, walk around or use any distracting movements?)
2. How well did the preacher make eye contact? (e.g. did they look at their notes all the time/did they look at the people from time to time?)
3. In what ways do you think that the preacher could develop their skills in preaching?

**Appendix 8: Ministry and Training Agreement** July 2022 – June 2023  
for Training Incumbents and Curates

**Curate** ……………………………………………………. **Category of ministry** …………………

**Training Incumbent** ……………………………… **Parish/Mission Community**…….…………………

The form should be kept available and referred back to regularly. It may need to be amended by mutual agreement. Please expand the boxes as necessary. Please send a copy of the Agreementto the IME 2 Officer, Tim Evans, ([timevans@manchester.anglican.org](mailto:timevans@manchester.anglican.org)) by **September 30th 2022**.

|  |  |  |
| --- | --- | --- |
| **Worship and Preaching Framework** | **Curate** | **Incumbent** |
| Pattern of Sunday worship |  |  |
| Leading Sunday worship (frequency) |  |  |
| Preaching (frequency) |  |  |
| Attendance when without specific role |  |  |
| Attendance at midweek worship |  |  |
| Other regular worship duties e.g. schools |  |  |
| **Prayer together** | **Curate** | **Incumbent** |
| Usual pattern of prayer together |  |  |
| **Attendance at Meetings** | **Curate** | **Incumbent** |
| PCC/DCC/Mission Community Meetings |  |  |
| Church Committees/Groups |  |  |
| Chapter and Deanery Synod |  |  |
| Churches Together, Interfaith groups or equivalent |  |  |
| **Other commitments** |  |  |
| Quiet days, retreat, spiritual director |  |  |
| Time for personal study |  |  |
| IME Phase 2 programme (including ILG) |  |  |
| Day(s) off (free from parish, IME or other ministry commitments) |  |  |
| Annual leave  1  2  3  4 |  |  |

**Curate’s main areas of work and/or responsibility**

**Main areas of responsibility in Church e.g. pastoral visiting team, Mission Action Plan, Messy Church** (It is not expected that these will all be decided at the start of the curacy.)

|  |
| --- |
|  |

**Specific commitments within the community. E.g. schools, community groups, residential homes** (It is not expected that these will all be decided at the start of the curacy.)

|  |
| --- |
|  |

**Staff / Ministry Team Meetings**

|  |
| --- |
| Frequency:  Venue: |

**Office space**

What office space will the Curate have?

|  |
| --- |
|  |

**Clerical dress**

What liturgical dress is normally expected?

What other expectations are there regarding dress code?

|  |
| --- |
|  |

**Expenses**

Reference should be made to *Parochial Expenses of the Clergy 2017* which gives guidance on expenses. Available online at: [**https://tinyurl.com/y9sn587j**](https://tinyurl.com/y9sn587j)

|  |  |
| --- | --- |
| How will the Curate claim expenses, how frequently and from whom? |  |
| What can the Curate claim for? |  |

**Communication**

What agreed expectations are there regarding the use of email, phone or social media? What clergy contact details will be publicly available?

|  |
| --- |
|  |

**Social Media**

Whilst the use of social media can have huge benefits in ministry there are also potential drawbacks and some significant hazards to avoid. Please read the national guidance on the use of social media available here: <https://www.churchofengland.org/terms-and-conditions/our-social-media-community-guidelines>

How will parish social media accounts be used and what rules will apply to personal (but never private) accounts?

|  |
| --- |
|  |

**Supervisions (not less than 9x a year for full-time curates; not less than 6x a year for others)**

|  |  |  |  |
| --- | --- | --- | --- |
| *Date* | *Time* | *Venue* | *Specific themes / areas of work* |
| 1 … | … | … | … |
| 2 … | … | … | … |
| 3 … | … | … | … |
| 4 … | … | … | … |
| 5 … | … | … | … |
| 6 … | … | … | … |
| 7 … | … | … | … |
| 8 … | … | … | … |
| 9 … | … | … | … |
| 10 … | … | … | … |

**Safeguarding**

Please record the date of your most recent safeguarding training, the modules included and the training provider and location.

|  |  |  |  |
| --- | --- | --- | --- |
| Date of training | Modules | Training Provider | Location |

**Notes**

1. Under their training incumbent’s supervision curates need to come to an agreement with them regarding their ministry, learning and development during curacy. This document is designed to enable open and productive conversations between clergy colleagues and to encourage mutual accountability. It is not a contract but is intended to support a working relationship, manage expectations, check assumptions and anticipate areas of tension or role conflict. Please use it flexibly to suit your context, the requirements of the parish and the training needs of the curate. It should be a key reference point throughout the curacy and should be reviewed every six months.

2. The Ministry and Training Agreement complements the more generic *Statement of Particulars of Office* curates receive from the Diocese.

3. All curates should agree holidays, working hours and time off with their Incumbent. Stipendiary clergy have an annual holiday leave entitlement of thirty-six days including five Sundays and should have a rest period of at least 24 hours each week. In addition 8 days may be taken as Bank Holidays or in lieu of Bank Holidays. The holiday year begins on 1st February. The situation for self-supporting clergy is more varied and should be mutually agreed with their Training Incumbent and discussed with the IME 2 Officer if necessary. There is no standard pattern for SSM/OLM clergy.

4. The Bishop advises that curates who live alone should be given an additional day off each month adjacent to their normal day off to give them the opportunity to visit family or friends who may live at a distance. This is to enable them to maintain the close and supportive relationships which those who share their home with family enjoy, and which are important to help them maintain a flourishing and balanced lifestyle. This additional day should be agreed with the training incumbent and may need to be varied according to the requirements of parish ministry, e.g. during Holy Week, at Christmas or to fit in with other priorities.

Privacy Statement:

Information gathered on this form will be used in strict accordance with the Diocesan Privacy Policy.  Full details of the policy can be found at: <https://tinyurl.com/y33sx6s5>

**Appendix 9:** Curate Reference Form

This form is designed to enable you to receive brief references from a range of people (lay or ordained) who have experience of your ministry and/or of working with you. They will provides evidence of your gifts as a minister, encouragement and insights into how you may continue to develop in ministry. Please let those you ask know that you will include the form in your Curacy File to be submitted to the IME 2 Officer as a part of your final assessment to the Bishop.

**Name of Curate**

Area(s) to be commented on (to be identified by curate)

Name of referee Organisation

Role/Position/ Job Title How long have you known me?

Brief description of the context in which we have known each other

What do you see as my strengths and gifts and how have you seen them develop during my curacy?

Which of my skills do you think are transferrable to other areas of ministry?

How do you think my skills might be further developed?

Any other comments that would be helpful for my development as a minister?

Signed ……………………………………………………………… Date ……………………………..

**Appendix 10: Guidance for Training Incumbents**

**Introduction**

Training incumbents are called, under the authority of the Bishop, to be responsible for preparing the newly ordained for fruitful and resilient ministry in God’s Church. The work and ministry of a training incumbent is recognised as being highly significant for the mission of the church and the proclamation of the Gospel. They will, therefore, be clergy with the necessary experience, gifts and character and who are committed to collaborative ministry, continuing ministerial development and participation in the Deanery and Diocese. They will understand the importance of giving time to the supervision and training of a curate, of praying with them regularly and of reflecting theologically with them throughout their curacy. **This is a demanding responsibility and requires a significant amount of time.** Having a curate should never be seen as acquiring ‘an extra pair of hands’ but as an opportunity to work with a colleague in the service of the Church and the Kingdom of God which is a privilege and a joy. The relationship between training incumbent and curate is one between adults who each have specific but different responsibilities, and a variety of gifts.

**The context**

Ordained ministry is continuing to change in its outward activities, priorities and demands. In Manchester the advent of new, larger Deaneries and Mission Communities means that to some extent clergy will need to understand their vocation differently from in the past. Training incumbents will need to be flexible and able to show resilience at a time of change and work carefully with curates as they navigate both the changes which accompany beginning ordained ministry and the challenges and opportunities which Diocesan reorganisation will bring. Having said which, the heart of ordained ministry remains unchanged – the prayerful and faithful ministry of word and sacrament, pastoral care of Christ’s flock and leadership in mission in all its many dimensions. For the great majority of curates in our Diocese this will be in the context of parish churches within a mission community but may also be in other forms of ministry such as chaplaincy and church plants. This will usually be for a three-year period, beginning at Petertide in the year of ordination as deacon.

The effective training of curates depends on a four-way partnership between

|  |  |
| --- | --- |
| the bishop and Director of Vocations  the training incumbent  the curate `  the IME 2 Officer |  |

It is vital that there is good communication between all four to enable training to be as rich and formative as possible.

**The Role of the Training Incumbent**

Training incumbents will commit to working fully within the Diocesan guidelines and provision for Initial Ministerial Education Phase 2 and the Church of England’s national framework for IME 2

The training incumbent’s role includes:

* taking into account the curate’s prior experience (ministerial, professional and personal)
* ensuring a pattern of regular prayer together in accordance with the Bishop’s guidance
* ensuring that the curate gains a broad range of ministerial experience that will prepare them for future ministry, whether stipendiary or self-supporting. This should include experience across the mission community
* working collaboratively including in planning and decision-making
* regular times of supervision and theological reflection with the curate which are given priority in the diary
* completing a Ministry and Training Agreement each year and sending it to the IME 2 Officer
* ensuring that the curate gives priority to the requirements of the IME 2 programme, working in partnership with the cohort Bishop and the Bishop’s officers. The national recommendation is for 15% of ministry time to be devoted to further study and the IME 2 programme
* providing good, timely feedback on ministry, including both encouragement and challenge, and, if necessary, raising any concerns with the curate in an appropriate and timely way
* providing thorough appraisals at IME 4, IME 5 and the end of curacy
* keeping a good balance between active ministry and the need for reflection and refreshment
* demonstrating a high level of engagement with Diocesan and Deanery activities and expectations, especially in the formation and leadership of mission communities
* working with the curate to ensure their wellbeing
* providing, negotiating and ensuring appropriate boundaries, ministerial practices and frameworks for confidentiality, safeguarding and resilience with the curate
* communicating to Churchwardens and PCC, and more generally in the congregation and parish, that a curacy is a time-limited training post
* undertaking further study and on-going training specific to their role including the Diocesan provision for the training and support of training

incumbents. New training incumbents will be mentored by an experienced colleague in their curate’s first year in post.

**Personal Qualities and Gifts**

Training incumbents will:

* be people of prayer, mature faith, humility and wise self-awareness
* have a deep awareness of the call and grace of God in their own lives, and recognise the privilege of serving the Church and Christ in the world
* understand the significance of their role and personality on the curate’s formation for ministry, including being aware of the power imbalance inherent in the training incumbent-curate relationship
* be committed to empower and enable colleagues to grow and flourish as priests and to allow them to develop in ways different from their own
* model strategic and reflective, theological leadership
* be willing to devote the time, energy and expertise necessary to offer effective and fruitful training, with the flexibility to take into account the curate’s experience and specific circumstances
* have the ability to help the curate in the process of integrating their theological studies with ministerial experience
* be able to interpret the social dynamics of the parish and mission community and to develop a strategy for mission
* be open and collaborative in discussion, planning and decisions in the parish whilst also exercising due authority as incumbent with humility
* communicate expectations and guidance clearly and in good time
* have a passion for developing lay and ordained ministers of the gospel, and for the mission of Christ’s Church in the world
* be willing and able to let go of responsibility to others, whilst offering training, support and supervision
* share of themselves with colleagues, including difficulties and disappointments, and be willing to learn from and with them
* be self-aware, secure but not defended, vulnerable but not fragile
* engage regularly in continuing ministerial development and take time for reading and study
* model good practice in personal wellbeing and ministry practice, including time off, holidays and, where appropriate, family boundaries
* know their limitations and be able to rejoice in and rely on others’ gifts
* be committed to remaining in post for a minimum of eighteen months from the start of the curacy

**The Parish / Mission Community Commitment**

The parish / mission community will:

* be committed to the Diocesan strategy to be a Church for a Different World through being a growing, nurturing and serving Church and demonstrate a high level of engagement with Diocesan and Deanery activities and expectations
* have a current and working Mission Action Plan
* endeavour to pay parish share in full
* be seeking to promote and develop lay and ordained vocations, and will be a community where whole life Discipleship is taken seriously
* be committed to the full inclusion in ministry of those of UKME heritage and those with disabilities
* recognise that the curate is primarily appointed to a training post under the supervision of the training incumbent
* pay the curate’s expenses of office in full

May 2022