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**HANDBOOK FOR TRAINING INCUMBENTS**

**AND ASSISTANT CURATES**

**(Years 2 and 3)**

**2021-22**

**July 2021**

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# 1. The Aim of the Curacy

After completion of the first stage of Initial Ministerial Education phase 1 (IME 1) Ordinands are ordained to a ‘Title’ post or curacy to serve in the three-fold ministry of the Church, first as deacon then, one year later, also as priest. The curacy lasts for a minimum of three years and is normally completed within 3½ years for stipendiary curates and six years for self-supporting curates. It is a time for continuing formation, learning, reflection and growth and each year will have distinctive elements and new skills to focus on. During this period of IME 2 the curate learns to become the minister they have been called to be and this involves ‘knowing’, ‘being’ and ‘doing’.

They will be building on their previous experience as Christian disciples and ministers before they were ordained. They will be taking further the spiritual exploration and theological learning gained during phase 1. After ordination they will be learning their new roles with their duties, skills and responsibilities in the practical ministry environment of a particular parish in its context as part of the wider Church of God. This may also involve a secular setting for self-supporting curates.

Curates who are self-supporting ministers and their Training Incumbents need to note that there is no such thing as a part-time deacon or priest. The ministry context may vary but all deacons and priests are fully ordained and are called to exercise ‘whole’ ministries. This means that arrangements for the content and frequency of supervisions for example need to take into account the varied shapes that ordained ministries can take.

Upon completion of IME2[[1]](#footnote-1) it is expected that curates will be developing in the following areas:

**a).** **Prayer**

Curates will have cultivated a working spirituality which sustains them in their ministry, and which contributes to their holistic well-being. They will have found practical ways to be held accountable for their Christian discipleship, and will be increasingly able to share with others the spiritual treasures that they have uncovered.

**b).** **Mission**

Curates will be growing into their vocation to a visibly representative role, and into a readiness to exercise the authority that the role confers. As deacons and priests of the Church of England, they will be aware of their responsibilities, both to the worshipping community and to the wider community in which they are set. They will be learning to articulate the demands of their faith appropriately in their own context, and to proclaim the Gospel accordingly. They will have demonstrated a potential for releasing people, buildings, and resources in God’s service. They will be developing imaginative partnerships for mission wherever there are opportunities.

**c). Worship**

Curates will have experienced a range of worship styles and practices. They will be able to create and lead liturgy to suit a variety of moods, contexts and occasions, and those ordained priest will be confident liturgical presidents. Their sense of worship’s deep rhythms means that they will be comfortable inhabiting unfamiliar and challenging settings.

**d). Relationships**

Curates will be able to sustain a varied pattern of creative working relationships and appropriate pastoral relationships, conscious of the Church’s duty to safeguard the vulnerable. They will be growing in effectiveness in facilitating groups and chairing meetings, and in discernment as team-builders. They will be accruing experience of supervising and mentoring colleagues. They will understand the value of pooling vision, energy, and resource to collaborate with others in the service of the Kingdom of God and in the care of God’s people.

**e). Learning**

Curates will remain inquisitive seekers after God's truth who continually study Scripture and the Christian tradition. They will unafraid to learn from their mistakes and from their successes, and they will have adopted patterns of learning and theological reflection that will refresh and energize their ministerial practice and equip them for their service of God's mission to the world.

# 2. The Curacy and IME Phase 2

## 2.1 Curacy Training and Formation

The joint venture between the Dioceses of Rochester and Canterbury, for some two decades now, has proved to be the field leader in curacy training and formation, combining ministerial formation with a university-validated programme which has the added benefit of a more advanced degree or diploma. Under Common Awards this partnership also now includes the Diocese of Chichester. We work closely with St Augustine’s College of Theology to deliver the Durham University Common Awards BA or Postgraduate Diploma/MA in Theology, Ministry and Mission.

The rationale for such a programme’s existence is not primarily to provide an academic qualification. Rather, it is a way to develop and monitor growth in ministry engagement during the first years following ordination, using academic assessments as one of the measurement guides. Observable vocational development leads to the earning of the qualification.

The programme is delivered through taught sessions, but learning is primarily student-centred. The individual modules use the experiences of the course members as the focus for learning. As fully engaged ministers you will be self-directed learners, working independently, with tutorial support, to your own study plans. Reflective practice lies at the heart of the programme.

The pattern of delivery of the programme requires a mix of venues. Residential weekends will meet in locations which provide the necessary residential and teaching facilities, such as the Holiday Inn, Wrotham. Day Schools will be held at the International Study Centre, Canterbury Cathedral and St George the Martyr, Southwark. Formation Groups may meet in appropriate locations in the dioceses of Canterbury and Rochester which are geographically convenient to members of the groups or may meet on Zoom.

Full participation in IME2 is mandatory for all curates. Incumbents and curates will need to ensure in their planning of parish events and schedules, and holiday dates, that the curate is available to attend all IME2 sessions. Occasional offices, school assemblies, regular communion services, etc. should be the responsibility of other parish or deanery staff on IME2 days. **Please avoid any duties for Sunday evenings of an IME2 residential.**

There are reasons that might cause a curate to miss or be late for IME2; for example sickness or family emergency. In these cases the curate should telephone or email one of the Programme Directors as soon as the situation arises.

## 2.2 Outline of the Programme

The Programme is delivered principally by a Diocesan team, but the course is overseen for academic purposes by St Augustine’s College of Theology. In each Diocese, the curacy process is facilitated by the respective programme directors. Academic responsibility for each module varies and details for each are found below:

***Module Leaders:***

Module 1 – Reflective Practice: Inhabiting Public Ministry (Anthony Hammill)

Module 2 – Reflective Practice: Spirituality and Ministry (Anthony Hammill)

Module 3 – Reflective Practice: Mission and Evangelism (Tim Naish)

Module 4 – Reflective Practice: Law and the Public Minister (Stephen Taylor)

Module 5 – Research / Independent Learning Project (Lorraine Turner/Nick Cornell)

Module 6 – Reflective Practice: Leadership and Collaboration (Andy Wooding Jones)

***Formation Group facilitators***

For 2021/21, Anthony Hammill will be the facilitator for all Rochester formation groups.

The Academic Registrar at St Augustine’s, Alison Minton, has responsibility for student records, including information about assignments and marks. In various contexts we engage with other staff at St Augustine’s. There is generally a student representative from Rochester or Canterbury on the Board of Studies which is responsible for internal oversight of the college programme. It is currently chaired by The Revd Rebecca Swyer.

A wide range of other people are involved in the delivery of the course, from external teaching staff to placement supervisors and local ministers.

## 2.3 Dates and Communication

2.3.1 INFORMATION AND COMMUNICATION

Curates need to contact the IME2 Coordinator or Formation & Ministry Team Administrator regarding any matters pertaining to their curacy. Matters regarding modules should be directed towards the appropriate individuals with academic responsibility.

* Matters related to a particular module – the module tutor, or if they are not available, the programme director;
* Matters related to registration and assignment submission – the Academic Registrar, Alison Minton.

Much general communication about the IME2 programme will be found on the St Augustine’s Moodle site for each particular module.

2.3.2 RESIDENTIAL EVENTS & STUDY DAYS

***Modules 3, 5***

*Training Incumbents*

Tuesday 7 September 2021 10am-12.30am Briefing for modules will be held using Zoom.

*Years 2 & 3*

Day School 1 – Saturday 9 October 2021: International Study Centre, Canterbury Cathedral

Residential Weekend – Friday 19 to Sunday 21 November 2021: Holiday Inn, Wrotham

*Formation Groups*

w/c 11 October 2021

w/c 8 November 2021

w/c 10 January 2022

Assignment deadlines: Tuesday 18 January 2022 and Tuesday 1 February 2022

***Modules 4 & 6***

*Training Incumbents*

Morning – Tuesday 11 January 2022 9.30am-12.30pm: St Benedict’s Centre, West Malling

Years 1,2,3 Day School – Saturday 29 January 2022: St George the Martyr, Southwark

Years 1,2 Residential weekend – 4-6 March 2022: Holiday Inn, Wrotham

Year 3 Residential weekend – 18-20 March 2022: St Columba’s House, Woking

Formation Groups

w/c 21 February 2022

w/c 21 March 2022

w/c 2 May 2022

Assignment deadlines: 7 June 2022 and 21 June 2022

## 2.4 Library

All students registered with St Augustine’s have access to their libraries in West Malling and Southwark. Both have online catalogues. Students registered with Durham University also have access to electronic resources available through Common Awards. More details can be found on Moodle.

## 2.5 Feedback

Tutors welcome constructive feedback on their teaching and how you are learning. Help us to help you learn. We are obliged to give you constructively critical feedback as part of our professional responsibilities, but also to learn from the feedback you give to us. One formal way in which you give us feedback is through online Module Evaluation Forms that you are asked to complete at the end of each module. Your help in completing these forms honestly and fairly is much appreciated. However, these evaluation forms only give a snapshot. It is more helpful for tutors if you give feedback on classes, both positive and constructively critical immediately after a class or at intervals through the term. If you think something is going wrong – don’t suffer silently!

# 3. The Training Partnership

The training partnership involves the following participants, each of whom enters willingly and deliberately upon a specifically training-based ministry with the newly ordained minister.

* The training incumbent and the newly ordained assistant curate
* The training parish
* The diocese

**The Training Incumbent and Assistant Curate**

This training ministry is based in the parish or cluster where the curate serves and this is where the calling that has been growing, possibly over many years, begins to be worked out in practice. Incumbent and curate will therefore need to be committed to careful planning of what work is to be done at different stages of the curacy and to regular structured theological and pastoral reflection upon the experience gained.

There will need to be a sense of progression and development as the curacy proceeds. During the first year attention to introducing new experiences in ministry in a measured way is likely to be a major theme. Increasing responsibility for particular areas of the church’s ministry will be a main feature of the middle phase. Greater attention will need to be given to legal, management and incumbent-type responsibilities during the final 12-18 months of the curacy period. The IME2 Programme is designed to support and supplement this sense of progression.

The standard recommended length of the curacy is three and a half years, though in practice stipendiary curates may be free to look for their next ministry appointment after the Bishop has released them as 'fit to practice'. Curates should expect to serve a minimum of three years in the title post parish and will not be free to move to a new post without the consent and recommendation of the Bishop. This means in principle that the curacy should have changed gear by the end of the third year from a primarily training position to a primarily colleagueship position. The best practice, of course, is that mutuality and colleagueship will have been principal features of the incumbent/curate partnership from the beginning.

At the end of the curacy stipendiary clergy will move to ministry in a new setting. Self-supporting clergy may move to ministry in a new setting or they may remain serving in the curacy parish. In this case their designation should change from ‘Curate’ to ‘Associate Minister’ or another suitable title that designates colleagueship in ministry and will be re-licensed by the Bishop.

**The Training Parish**

Most curacies will be served in parishes where there is already a ‘ministry team’ of incumbent and licensed and accredited lay ministers, as well as church members who are committed to sharing in the ministry and mission of the local church. While the incumbent carries the responsibility in the parish for the curate’s support, supervision and training, lay people and other ordained staff members in the church may also have much to contribute. For instance, they might (a) offer a lay-perspective on public ministry such as evaluating preaching, leadership of worship, etc; (b) enable the curate to understand areas of work in which lay members have special skills and involvement, such as the parish treasurer of children’s and young people’s leaders; and (c) offer particular skills that can help the curate to grow. The incumbent and lay colleagues will have to work out how best to welcome and make space for the curate to begin sharing in the worship, mission and pastoral ministry of the church. It can be valuable to set up a local panel of lay members to support curates and enable them to reflect on their ministry.

*In any event it is important that curates are clear about who they are responsible to for their ministry and training and that this person will normally be the incumbent.*

**The Diocese**

The role of the diocese in the training partnership takes the following main forms:

* ***The Bishop and his Staff*** share the mission and ministry of the church with the clergy and lay people. They are available to be called upon for advice, help and support. The Bishop of Rochester with the Director of Formation and Ministry have particular responsibility for overseeing the deployment and development of curates in this diocese.
* ***The IME2 Programme*** is delivered at weekends and mid-week evenings to ensure that it is accessible to all title post curates whether they are full-time parish-based ministers, part-time parish-based ministers or ministers in secular employment.

Full participation in the IME2 Programme is mandatory for all curates. Incumbents and curates will need to ensure in their planning of parish events and schedules, and holiday dates, that the curate is available to attend all IME2 sessions. Except in very rare circumstances, attendance at IME2 takes priority over the Occasional Offices.

In some exceptional cases, following careful consultation with the IME course leaders and the Bishop, arrangements can be made for a curate to take a different but equivalent form of IME2. Where it is anticipated that this may be necessary the earliest possible consultation with the IME course leaders must take place and the outcome must not be presumed in advance.

Within this context several important activities take place:

* Supervision
* The Curacy Agreement
* Annual Review
* Assessment Reports to the Bishop

## 3.1 The Supervision Process

The relationship between incumbent and curate is the most central element in a curate’s training. It is from this relationship that the new deacon or priest will learn most, and will be most influenced in the conduct of his or her ministerial life. It is also a mutual relationship: one with in which both curate and incumbent can help and support each other in their pilgrimage and ministry. When the relationship works well it is a great blessing to both. Within this, meeting together for Supervision and Reflection is an absolutely vital building block. It is important that time is made for regular, rather than haphazard reflection. Such sessions should not be confused with staff meetings and diary planning, from which they need to be quite separate.

Sessions should be fixed in the diary on a regular basis. For stipendiary curates, or those who give the major part of the week to the parish, a weekly session will be good with the broad expectation of two hours every two weeks. For those who are part time it may be fortnightly, or in some cases even monthly.

A session may centre on a piece of work (for example a sermon) but should also involve

opportunity for wider exchange and reflection, when the curate and incumbent can share

perceptions about progress being made, both in general terms and in terms of the Annual Training Plan. The process of this meeting needs to be right. The Training Incumbent may find the following checklist helpful:

* listen more than you speak
* recognise your personal feelings and their possible influence on your judgements and actions
* be sensitive to the experience and needs of your colleague
* stay with the issues, and avoid being too anecdotal
* ask open questions and be genuinely interested
* build on your colleague’s strengths by offering constructive feedback
* encourage your colleague to learn from failures as well as successes
* set realistic goals
* be patient
* don’t let disagreements fester

Sadly we are not all as good at this as we like to think, and even clergy who may be excellent

listeners in the pastoral parochial context can forget all their skills in the complexity of a conversation with a colleague which takes place in the midst of many duties and pressures. A check list is provided on the next page as a reference and reminder. How do you rate yourself? Highlight any ‘ouch’ points as you read through these aspects of good practice.

It is not difficult to see how sensitive use of these skills will facilitate all aspects of the relationship, not only in the work of supervision, but in the simple day to day making of arrangements and giving feedback.

If the incumbent and curate are unhappy about anything then they should speak to one another first and attempt to resolve the difficulty. Honesty in a working relationship is vital and has to be developed over time. If difficulties cannot be resolved by them, the difficulty should first be discussed with the Formation and Ministry Team; and then, if necessary, with the Bishop.

|  |  |
| --- | --- |
| **Examples of poor skills** | **Examples of better skills** |
| Not listening to various cues, signals | Listening carefully, taking up cues |
| Butting in, interrupting | Allowing space, and some pauses |
| Making assumptions, ‘knowing’ or assuming answers | Seeking the individual’s answers; extending the scope of the interview by offering possible links |
| Trying to influence, or providing own solution, manipulative | Shaping the interview, but encouraging the person to come to their own solution |
| Asking leading or closed questions, and asking two questions at one time | Asking open questions, questions which draw out more information, avoiding yes/no questions |
| Being threatening, heavy-handed, devaluing and defensive; officious, pressurising, sarcastic, sexist | Being friendly, gentle, sincere, encouraging, genuinely interested |
| Showing lack of empathy, unable to acknowledge true feelings | Showing strong empathy and compassion |
| Offering unrealistic promises/choices | Offering realistic and rational assessment of genuine choices |
| Speaking too much, too hurriedly, not allowing time for answers | Slowing the pace down, especially when there are signs of panic; making space for each person to think |
| Wandering away from painful material; changing the subject | Helping painful material to be expressed and picking up difficult issues |
| Being critical and shocked | Being positive even if surprised |
| Being patronising, talking down | Not pretending to know when in fact you don’t |
| Being eager to get the information or outcome which the interviewer wants | Clarifying issues, and alternative actions but ensuring choice is with the other |
| Putting words into the others mouth | Using person’s own words to reflect back, repeat, recap, and sum up |
| Making the person out to be peculiar | Showing how others might feel the same way |
| Incongruous sharing of experience (‘I get fed up too…’) | Using own experience without revealing it, to reach other’s experience |
| Inviting disloyalty to other people; running down (or defending too quickly) a third party | Allowing different feelings to be expressed even if not agreeing; assuring confidentiality and discretion (where appropriate) |
| Not offering time to consider issues | Offering further time to follow up, as well as time for reflection in the interview |
| Getting angry when don’t get own way | Offering ongoing support, defusing a crisis and leaving door open |

Good practice in supervision is essential in the incumbent/curate relationship. Difficulties in this area can lead to expectations not being met, frustration and resentment setting in and a gradual deterioration of both the working and the learning relationship.

Common areas of difficulty are:

* the erosion of time allocated because of other pressures
* a sense that after a year or so supervision is less important
* changing of time and place so often that good practice is undermined
* finding time for supervision when curate has a part time role in the parish
* not really knowing how to use the time effectively
* a tendency to mix supervision with other agendas

If the incumbent or curate feel that these or other difficulties are affecting the quality of

supervision it can be difficult to raise the issues openly because of feelings that time is precious, or concern about possibly creating conflict by pointing out that expectations are not being met. To avoid such tensions, it is important to have and to maintain a clear agreed understanding about what is involved in supervision and when it will take place. The way in which the meeting is to be prepared for and the process it will follow also needs to be clear.

‘Supervision’ can have somewhat different meanings in different working contexts. In the

relationship between incumbent and curate, the incumbent has a supervisory role with regard to learning, and provides a context for self-awareness and reflection for the curate. However, the incumbent is not an objective participant in the conversation but is also responsible for managing the day to day work of the curate and there is a structure of accountability and responsibility. This can be a complex relationship, in which there needs to be space for the curate to explore their own perceptions, but in which they will also need to hear feedback from a colleague at times.

A model for supervision is provided here. It need not be followed slavishly but demonstrates the essential components of a supervision session. Please note that this outline can be used for:

* the curate to prepare for a supervision time in advance (which is in itself good practice)
* an outline for the incumbent to follow as a reminder to raise particular issues and cover the essential questions
* a guide for both to ensure that there is appropriate open conversation, agreed action and satisfactory closure
* a place in which to note particular things which are agreed at the end of the conversation and can be referred back to.

**A Model for Supervision in the Training Relationship**

***Focus***

What is the specific incident or issue or training occasion in view?

***Facts***

What happened? When was this? Who was there? What was said? What was the context? What details may be important or significant?

***Facts include Feelings***

What feelings were you are aware of at the time? In others? In yourself?

What evidence was there for feelings present? Were they stated? Physical reactions or bodily sensations?

What feelings are you aware of now as you tell the story?

***Thinking***

What were you thinking? Were you aware of taking particular decisions to speak in a particular way or follow a course of action? (Do not pursue or evaluate possible reasons or outcomes at this stage, simply note what thought processes were involved)

***Assessing***

What was positive in the experience? What was not?

***Understanding***

What sense do you make of the situation? How do you understand or interpret what was

happening?

***Reviewing***

What might you have done or said differently? What were your reasons? What implications or outcomes might or might not have resulted?

***Connections***

What images, similar experiences, memories, encounters or ideas are evoked for you? What

reminders emerge? In what ways might these have influenced you? (they will have done consciously or otherwise!)

***Learning review***

What would you do differently in a similar situation? Have you learnt things which could be applied to other situations? What have you learnt about yourself?

***Responsibilities***

Is any follow up action in the situation appropriate? What will this be, who will do it and when?

***Future Learning***

What learning needs have been highlighted? How could they be addressed? Is there someone it would be worth talking with?

***And finally (take care not to gloss over this stage by assuming all is well!)***

How do you feel now? Is there anything else you want to say? Do we need to talk about this again?

## 3.2 The Curacy Agreement

It is essential for time to be set aside during the first few weeks of working together for the training incumbent and curate or stipendiary lay minister to work out a written working agreement referred to as the curacy agreement.

A curacy agreement is exactly what its name implies - an agreement about what work it is intended to do and the means of doing it. *A curacy agreement is not a contract of employment and does not carry the force of law****.*** But nor is a curacy agreement a statement of what seemed a good idea one afternoon, but having been drawn up can safely be ignored. It is expected that the training incumbent and curate will talk together and develop a curacy agreement.

The curacy agreement will need to be agreed, signed by both training incumbent and curate, and a copy sent to the IME Course Director at the Rochester Diocesan Office **by the end of November** in the first year of curacy. After this year, the curacy agreement will be annually updated as part of the annual review in September. A template is at Appendix 2.

The curacy agreement seeks to lay down shared expectations about the following areas (and potentially others):

**Praying Together**

The church is energised and sustained through commitment to daily prayer, and the incumbent and curate need to share in corporate prayer, not only with the congregation but also with each other and with the ministry team. There needs to be agreement about the times and occasions for this daily/weekly prayer time together.

**Public Worship**

The curate should have regular opportunity to share in the design, preparation and leading of worship, both liturgical and informal, and in preaching. Agreement should be reached about how often it is expected the curate will be

* present
* robed
* in leadership role
* preaching and how good quality feedback from congregation, colleagues and incumbent will be managed

**Staff Meetings**

It is good when Christian ministers, working together, can be friends as well as working colleagues, but it is important to maintain clarity of purpose and task between staff, supervision and social meetings. It is important to distinguish between

* Staff meetings, which are for information - sharing and planning (which might include weekly/monthly meetings, away-days and residential meetings)
* Supervision sessions where a specific task is to enable the curate to reflect on ministerial experience. (As a requirement of IME2 two hours per fortnight must be allocated to supervision.)
* Social/friendship meetings.

**Professional Behaviour**

The *Guidelines for the Professional Conduct of the Clergy* should be discussed and there should be specific agreement about confidentiality and about the role of the curate to support and be loyal to the leadership of the incumbent in the parish. It will be useful to agree a process for reviewing this if at any time there seems to be pressure on the agreement reached. In particular there needs to be agreement as to what is confidential to the individual and what needs to be shared between the curate and incumbent.

**Balance of work and of possible areas of special responsibility**

It is important that from the beginning the curate has a balance of experience and is not expected to concentrate on one area of work to the exclusion of all others. The checklist may provide a useful balance. At the same time full recognition should be given to special gifts that the curate will bring to the parish.

By the end of three years there should have been at least one project that the curate has been responsible for leading from the planning stage to review.

Although final authority in the parish rests with the incumbent there is a degree to which authority is shared with the curate. In relation to any given task the extent of this delegation needs to be made clear.

**Role in the wider community and church**

It is important that curates have an opportunity both to use their gifts and to learn in the community, the diocese and the wider church. This may be in the form of chaplaincy, membership of a national association, involvement in the diocesan structure, preaching engagements, youth camps, etc. Agreement should be reached about how much time should be allowed for this extra - parochial experience and responsibility.

**Communication in the parish**

It is important that both training incumbent and curate are clear about how information is shared in both written and spoken form. There will need to be a negotiation so that the communication system and practice between training incumbent and curate and with the parish as a whole is effective and does not lead to misunderstandings and communication breakdown. Especially in times of pressure it is important to note that talking and praying things through together is far to be preferred to e-mailing, particularly when there is disagreement in the air.

**Time for Study**

As well as time allocated for preparation of worship, preaching and teaching, it is necessary for maintaining the quality of our ministry that time is also taken for study that may not be immediately and directly related to the work in hand. Training incumbents need to be aware that in the early months following ordination the curate is likely to need more time for preparation than when they become more experienced.

Study in connection with IME 2 is to be regarded as fully part and parcel of the obligations of ministry in the parish and not as something in addition to or separate from the parish ministry. This means that time must be allowed for the curate to carry this study forward. For this and other study purposes it is reasonable that both curate and incumbent aim **to take a day for study every week** in addition to a day off. This study day can be taken as one day or parts of several days over a week, depending on how the curate prefers to study and in agreement with the training incumbent and may involve the daily offices.

The Diocese of Rochester actively encourages the clergy to engage in further study and research for the building up and enriching of their own and the Church’s ministry. Before formal agreement is made by the curate and/or incumbent with Higher or Further Education Institutions to undertake a course of study, the matter must be discussed with the Diocesan Director for Formation and Ministry.

**Time off**

Training incumbents have a responsibility to help curates find the right pattern for time off as indicated in the Statement of Particulars.

However, the pattern of the working day/week and time off should be negotiable, taking into consideration the responsibilities of a curate to his/her household, and the fact that many single curates have family and friends who live some distance away. Days off should be arranged to ensure that the curate remains able to be fully committed to the IME2 Programme.

There are a number of ways of sorting out time off, but on the expectation that both training incumbent and curate may have a tendency to overwork, the following guidelines are offered for organising the balance of working and leisure time. It will be important for the well-being of the minister to take time out during the working day where possible rather than simply always ploughing through from early morning until late evening without stopping. The following patterns are offered as guidelines.

i In any one day in which morning, afternoon and evening are all worked it is advisable to take two or three hours as time off during the day. It should be recognised that it is generally unwise consistently to work for more than eight hours without taking a reasonable break of a couple of hours.

ii Each day could be divided up into five sessions of around two hours each: two in the morning, two in the afternoon and one in the evening. In each day worked one of these sessions could be taken as time off.

iii On an expectation of working 40 hours and also giving the same as committed lay people might give to the church-related activity (say 8-10 hours per week), around 48-50 hours would normally be worked in a week. Following particularly pressurised periods of working, it could be a good idea for two days to be taken off at a time, especially if a normally scheduled day off has been missed. As ever, good communication between incumbent and curate is essential to avoid misunderstanding.

iv Have an agreed day off each week, whenever possible to include the previous evening.

Working pressures in a parish have peaks and troughs and it will contribute much to the working relationships between staff if these guidelines can be interpreted with some flexibility. Thus, during a time of increased pressure it may be necessary to work on for longer than normal, but then this should be followed by additional time off. Finding the right ‘work – life balance’ is as much a matter of living a healthy spirituality as it is of having a healthy working pattern.

**Expenses and Fees**

All working expenses of the curate will be met by the parish, including telephone, postage and travel at the recommended diocesan rate. Misunderstandings in this area can undermine trust in the relationship between incumbent and curate. It is important therefore that the recommended procedures are followed with regard to what counts as expenses. This is to be found in *Parochial Expenses of the Clergy* available from https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/clergy-pay-and-expenses. The diocesan regulations about parochial fees must be strictly observed, and must be clearly understood by both incumbent and curate from the beginning. A claim form should be used, signed by the incumbent and given to the PCC Treasurer.

**Personal and Spiritual Development**

In addition to participating in the corporate life and worship of the parish, both training incumbent and curate will be committed to developing their own Christian discipleship and life of prayer. It is expected that both training incumbent and curate will have regular access to a spiritual director/soul friend. It is normally not advisable for the training incumbent and curate to have the same spiritual director/soul friend. The training incumbent and curate should discuss an appropriate pattern of quiet days or retreats.

**Diocesan Training**

The Diocese of Rochester is committed to providing resources for training and development of clergy and lay people. This work is co-ordinated by the Director of Formation and Ministry who works from the Diocesan Office. Two aspects of the diocesan training provision are central to the development of the curacy. These are the IME2 Programme which is required to be undertaken by all deacons and priests in the first three years, and Training and Support for Training Incumbents. Agreement to be a training incumbent or to serve a first curacy in the Diocese of Rochester involves the formal commitment to take a full part in the relevant training programmes. Curates may also attend appropriate Continuing Ministerial Development courses in the diocese.

**Commitment to the Wider Church**

Collaborative ministry is an essential feature of the life and mission of the Church of England. This finds its expression in sharing of ministry between clergy and lay people within the parish, in the fellowship of the Deanery and in ecumenical activities with other Christian churches.

It is expected that both training incumbents and assistant curates will maintain a high level of commitment to regular attendance at Deanery Chapters, Deanery Synods and Churches Together local groups.

Assistant clergy as well as incumbents are likely to receive invitations to minister outside of the parish where they serve. It is expected that before such invitations are accepted, they should be discussed with the training incumbent. Similarly, training incumbents should discuss their own pattern of engagements outside of the parish, with their colleagues.

## 3.3 Annual Review

In the next section there is information about the regularly yearly process of reports to the Bishop. But this needs to be grounded in ongoing discussion and assessment of progress between curate and TI within the parish.

An Annual Review should take place in September of the second and third years of curacy, with regular conversations flowing into and out of this as required. It also provides an opportunity to ask if the Curacy Agreement needs revision in the light of changing circumstances.

Two forms are provided in Appendix 3 and Appendix 4. The first is a structure for discussion and should be completed by curate and TI for their own reference. The second, much shorter, form is to be completed and returned to the IME2 Coordinator along with a revised curacy agreement if that is appropriate.

## 3.4 Assessment Reports to the Bishop

Changes in Church of England legislation, including *The Clergy Terms of Service Measure* and *The Clergy Discipline Measure* have brought the need for enhanced attention to assessment at the end of the curacy. This has two purposes: first to ensure that by the end of the IME 1-7 period the curate can be recommended with full confidence by the Bishop to move on to their next stage of ministry in the Church of England; second to make a proper evaluation of how the curacy has developed over time and what further resources if any may be needed to ensure the best quality of experience for future curates. Assessment of this sort is, of course, standard practice at the end of initial training in most other areas of professional life.

‘Assessment at the End of the Curacy’ falls within the context of Common Tenure: “The capability of the curate needs to be assessed so that bishops can with reasonable confidence place clergy in appropriate **permanent** common tenure posts.” Under Common Tenure a curacy becomes a **time limited post for the purpose of training**. Curates will receive a Statement of Particulars. There will also need to be a **Curacy Agreement** as part of ‘Assessment at the End of the Curacy’, and this will include some elements not found in the standard title post Statement of Particulars.

In order to ensure that assessment is an on-going process allowing the curate to make changes in order to be ‘fit to practise’ at the end of curacy, a number of crucial assessment points in the form of Bishop Reports are indicative to the process. These assessment points ensure for the curate:

* openness and transparency throughout the process
* on-going training and development feedback towards desired learning outcomes
* assessment from a number of sources so as to avoid any kind of prejudice
* ownership on the curate for their own learning
* evidence towards being ‘fit to practise’

**REPORTS TO THE BISHOP**

There will be 3 reports during the curacy process to assess, support and further prepare the curate towards the ‘end of curacy assessment’. These reports will draw on the ordinal for deacons and priests, the Beginning Public Ministry (1998) ‘checklist’ and the Formation Criteria for Ordained Ministry (2014).

**FIRST YEAR BISHOP REPORT**

The First Year Bishop Report, normally due around May in the year following ordination as a deacon, will be compiled and sent to the Bishop by the Formation and Ministry Team including the following:

* A letter from the training incumbent explaining why the curate is ready (or not ready) to be ordained as a priest (drawing of the ordinal for deacons and priests);
* A reflection from the curate on their time as a deacon;
* Observational assessment from the Curacy Programme Director and from the curate’s Formation Group Facilitator, explaining why the curate is ready (or not ready) to be ordained as a priest;
* The Curacy Agreement;
* Supervision Logs for the past 9 months (see Appendix 5).

The Bishop responds with a letter of response to the F&M Team and meets with all deacons the following month (early June) in preparation to be ordained as a priest.

**SECOND YEAR BISHOP REPORT**

The Second Year Report, usually due around April, is initiated by the F&M Team for the Bishop and consists of the following aspects:

* Assessment from the curate and training incumbent reflected in the Annual Review ‘checklist’ (Appendix 4);
* Observational assessment from the Curacy Programme Director and from the curate’s Formation Assessment Group Facilitator, commenting on the formation of the curate;
* The Supervision Logs for the past 10 months (Appendix 5);
* Placement Report;
* Lay Assessment of the curate (see Appendix 6).

This report goes to the Bishop. If there is concern, the curate will be asked to see the Bishop individually, although they are also free to request such a meeting as well.

**THIRD YEAR BISHOP REPORT**

Initiated by the Formation & Ministry Team, around 40 days prior to the final curate residential weekend, evidence towards the Third Year Report will be gathered from the following:

* Assessment from the curate and training incumbent reflected in the Annual Review ‘checklist’ (Appendix 4);
* The final TI report based on the Formation Criteria as to whether the curate is ‘fit to practice’;
* Observational assessment from the Curacy Programme Director and from the curate’s Formation Assessment Group Facilitator, commenting on whether the curate meets the formational criteria;
* The Supervision Logs for the past 11 months (Appendix 5);
* Lay Assessment of the curate (as per second year report) (Appendix 6);
* A reflection by the curate on their curacy including thoughts about their future ministry.

The Bishop will meet with each curate the following month(s) and provide a letter to each curate as to whether they are ‘fit to practice’ (cc F&M team).

Comments by an independent assessor appointed by the diocese to moderate a compiled report for the Bishop will also be gathered from a random selection of curates.

# 4. Training and Support for Training Incumbents

Training incumbents will need to have a clear understanding of how their own role fits in with, and complements, the other parts of training provision for curates and stipendiary lay ministers.

The role of a training incumbent isboth rewarding and stretching as both curate and incumbent share in ministry and learn and reflect together. In particular, regular pastoral supervision is a key feature of the curate’s training and a main feature of the IME2 Programme. It is expected that each stipendiary curate will receive *at least two hours per fortnight equivalent* of pastoral supervision in addition to staff meetings and administrative discussions. These supervisions may take place at different intervals, but they are an integral part of the whole curacy process and, as indicated in the Handbook, are required to be prepared for, structured and logged.

In arranging the pattern of supervisions to take place account will need to be taken of the different working patterns of different kinds of curacy, but the supervision programme will always be carefully structured and programmed to maximise its potential effectiveness.

Sometimes, although the training incumbent is a fine practitioner and good role-model and instructor for a curate, they are not as confident in supervision of theological reflection as they might wish to be. In such cases, with the agreement of the incumbent and the curate, the IME Course Director may appoint another person to act as the pastoral theology supervisor of the Curate.

Training incumbents are likely to face issues for the development of their own ministry as they engage in the training partnership with their curate or stipendiary lay colleague, and with the Bishop and diocesan staff. They are encouraged to discuss these with members of the Formation and Ministry Team and other ministerial colleagues to ensure that resources can be made available wherever possible to enable identified ministry development needs to be met.

Each year there will be a support and training programme for training incumbents. This programme will recognise that training incumbents, like other clergy, are already busy people. The aim will be to provide support and training that will help build up skills and qualities that will enhance the training partnership at the same time as contributing to the incumbent’s own ministerial growth. Details of the current programme will be made available to training incumbents as soon as possible before the beginning of each curacy year.

* ***Diocesan Staff***also have a role to play. They are available to offer advice, consultancy and training, to share in local church ministry in practical ways by speaking at and leading events, and to help with identifying resources. Please do not hesitate to use these important resources – they are there to support and help you to grow your ministry.
* ***CMD Grants*** are not normally available to title post curates in Rochester Diocese. Where opportunities for particular specialised ministerial training arise in addition to those offered via IME2, and where taking these up may depend on diocesan funds being made available, curates must consult with the IME course leaders **before** any commitment is made to attend the event or programme.

# 5. Practical Matters

**1. Duration and Tenure of a First Curacy**

A first curacy is expected to be for 3½ years for stipendiary curates and normally not more than 6 years for self-supporting curates. A Statement of Particulars will be issued on the ordination with details of when the curacy must be completed.

**2. Curacy Under Pressure or Breaking Down**

**Pressure**

If difficulties arise between training incumbent and curate which cannot be resolved by them, the difficulty should be discussed by the curate with the Coordinator of IME, and by the training incumbent with the Bishop of Rochester, each having agreed that these consultations shall take place.

It is very important that additional consultation with other people about difficulties in the relationship of incumbent and curate do not take place without the advice and consent of the Bishop.

At all times the Bishop, the IME Coordinator and the Director of Formation and Ministry will maintain confidentiality between them, and will not share information, except with each other, without the permission of those involved.

This procedure does not in any way deny the right all clergy have of access to their Bishop.

**Breakdown**

Sometimes, unfortunately curacies come under strain and it may become necessary to bring the arrangement to an end. In such cases the primary concerns are for the care and well-being of the people concerned and for the Church.

In most cases it is simply necessary to provide opportunity for support and mediation to enable incumbent and curate to work their way through the difficulty. Where this proves not to be possible it may be necessary to re-establish and re-schedule the curacy elsewhere whilst causing as little disruption as possible to the parish and to the curate’s domestic arrangements.

Where a curate wishes to resign before the normally scheduled end of the curacy they will normally be required to give three months’ notice of their intention to do so in writing to the incumbent and the Bishop.

Where the incumbent wishes to terminate the curacy this can only be done with the consent of the Bishop having full regard for the requirements of the law.

All curates whether stipendiary or non-stipendiary are subject to the requirements to live lives worthy of the Gospel of Christ. Legally sustainable complaints made against clergy are subject to the provisions and procedures of the *Clergy Discipline Measure.*

In all cases where a curacy is in difficulties or where an ordained person is subject to ecclesiastical discipline the Bishop will ensure that arrangements are made to offer the best possible quality of pastoral care and practical support to the clergy concerned and to their families.

**2. Vacancies in Benefices**

It is the normal practice of Rochester Diocese to require training incumbents to commit themselves to staying in the benefice for at least the first two years of the assistant curate’s ministry. It is also recommended practice for the training incumbent to have been in post for at least a year before a curate comes to them. Grants for study leave (sabbaticals) will not normally be awarded to incumbents during the curate’s diaconal year.

If a training incumbent does plan to move or have extended leave of absence during the first two years, it is the incumbent’s duty to seek the advice and consent of the Bishop of Rochester. The Bishop will be concerned to ensure that suitable support, supervision and training arrangements are put in place for the curate during the incumbent’s absence.

**3. Extended Absence of Incumbent**

The incumbent could be absent from parish duties for an extended period for a variety of reasons, including sickness, study leave, compassionate leave. During this time the curate remains in training and does not either in law or in fact become the ‘acting incumbent.’

When this situation arises in a planned way the IME Coordinator must be informed and the *Diocesan Policy for the Support and Supervision of Curates during the Extended Absence of the Incumbent* will be put into action. *Copies of this are available from the Director of Formation and Ministry.*

When this situation arises as an emergency or in other unplanned way, the Archdeacon must be informed and the IME Coordinator will work with the Archdeacon to make the necessary arrangements as above.

**4. Housing Provision**

It is the responsibility of the training incumbent to ensure that the curate’s house is kept in good repair by the parish or diocese and that it is ready and in good order for the curate to move into in good time for the beginning of the curacy.

It is the responsibility of the occupant to ensure that the internal decoration is kept in good repair and the PCC should make available a decorating allowance equivalent to what the diocese provides in respect of its houses.

6. Guidance Notes for the Appointment of Ordained Assistant Staff(issued from the Diocesan Office to all candidates beginning appointment as Stipendiary Curates)

In Rochester Diocese the Bishop of Rochester in consultation with the Director of Formation and Ministry and the Bishop’s Leadership Team has the responsibility for the placement of curates, and he may approach parishes concerning such placements.

Any parish wishing to be considered for a curate should notify the Bishop of Rochester or the Director of Formation and Ministry in writing. If the Bishop wishes to so place a curate he will approach the parish at the appropriate time. However, parishes should be aware that the number of requests for curates is likely to exceed those available for placement.

The following notes are for the guidance of curates and incumbents with regard to the appointment of ordained assistant staff.

**1.** **NATURE OF THE APPOINTMENT**

An ordained assistant member of staff is an office holder, licensed by the Bishop to assist a beneficed incumbent, Team Rector, or Priest-in-Charge with the Cure of Souls in his parish. Ordained assistant staff are not employees.

Unless dismissed or suspended from office under the terms of *The Clergy Discipline* Measure by the Bishop, an assistant member of staff is entitled to receive six months’ notice of termination of Licence by the incumbent or determine it personally on giving three months’ notice.

**2.** **APPOINTMENT PROCESS**

i. An appointment is agreed through consultation between the Bishop of Rochester, the incumbent and the assistant member of staff.

ii. If the appointment is made, before ordination details concerning ordination and ordination retreat will be sent to the appointee from Bishopscourt.

iii. The Bishop of Rochester notifies the Diocesan Office of the appointment and date of its commencement and the appointee is contacted in writing by The Clergy Movements Administrator approximately two months before that date, requesting various personal details, including bank account number. At the same time the appointee will also be provided with information on First Appointment Grants, Resettlement Grants and Removal Grants (see below).

**3.** **FINANCE**

i. **Stipend**

Under the Rochester Diocesan Stipends Policy the financing of the stipend of the curate is the responsibility of the diocese in accordance with the Rochester Scale of Stipends for Assistant Staff pertaining at the time.

The stipend is paid monthly via the Church Commissioners who provide a central payroll service.

ii. **National Insurance**

The Employer’s proportion of National Insurance is paid initially by the Church Commissioners and the cost is recovered from the PCC via the Diocesan Office.

iii. **Removal Grants**

The diocese has a contract with a removals company and the Clergy Movements Administrator will make arrangements with incoming curates for this company to carry out the move.

iv. **Resettlement Grants**

The diocese will make a grant of approximately 10% of the Diocesan Minimum Stipend pertaining at the time towards the cost of any necessary alterations to or purchase of furnishings and other expenses incidental to the removal (i.e. towards the cost of purchasing or adapting existing carpets, curtains, etc.)

Provided that:

a. Such a grant can be justified by reference to the expenditure actually incurred

b. Invoices or estimates are submitted to the Diocesan Office with the claim form provided.

v. **First Appointment Grants**

The diocese will make a grant of 10% of the Diocesan Minimum Stipend pertaining at the time to a stipendiary curate taking up a first appointment after ordination or to a post of similar status.

vi. **Parochial Expenses**

Reimbursement of all expenses, as approved by the incumbent, in carrying out parochial duties is the responsibility of the PCC. Car expenses should be reimbursed according to the diocesan mileage scale.

vii. **Fees**

Fees for weddings, funerals, etc. are part of the incumbent’s stipend and must not be retained by the curate. Any teaching income or (net) chaplaincy pay received by assistant staff forms part of stipend and must not be additional to it.

There is no entitlement to a Whitsun offering.

viii. **Sickness Benefit**

Although an assistant member of staff is self-employed he/she is entitled to receive state benefit when ill (because they pay Class 1 National Insurance contributions). Under the statutory sick pay scheme the Church Commissioners arrange to pay the first 28 weeks of sick pay. If a member of staff becomes ill and cannot carry out their duties, sick pay can be claimed provided that the illness lasts for at least 4 consecutive days (including Saturdays, Sundays and public holidays).

It is important to make a formal claim, and to do so the member of staff must complete and return the appropriate form. If the member of staff is unable to work for more than seven days, a doctor’s statement must be obtained. During the period of illness the Church Commissioners will continue to pay stipend in the usual way, but if it should continue for longer than 28 weeks, or if for any reason the person concerned is not entitled to sick pay, the Church Commissioners will give advice.

ix. **Maternity, Paternity and Parental leave**

The arrangements are set out the Statement of Particulars. Details are available from the Diocesan Office.

x. **Pension**

An assistant member of staff is entitled to a non-contributory pension from the Church of England Pensions Board. An explanatory leaflet is available from the Pensions Board.

**4.** **HOUSING**

Accommodation is provided free of rent, Council Tax, water rates, buildings insurance, repairs and exterior redecoration. This does not include heat, light, cleaning and garden expenses. An annual return of these expenses is required to enable the appropriate part of the stipend to be paid tax free provided that the house is supplied by the PCC or other charity (e.g. Diocesan Board of Finance). The assistant member of staff must complete a return of expenditure under the above categories each year. If no return is received by 1 August any existing tax free payments have to cease. If no return is made by the following March, any relief for the year is lost entirely. Responsibility for payment of Council Tax rests with the PCC. The assistant member of staff is responsible for the contents insurance and interior decoration as and when necessary, although sometimes PCCs are able to help with such redecoration.

**Licence to Occupy**

It is strongly recommended that the PCC enters into a Licence to Occupy with the assistant member of staff. Further advice is available from the Diocesan Office. Where the property is owned by the DBF, a Licence to Occupy is mandatory. When the curate’s Licence to the parish is terminated either by the Bishop, the incumbent or the person concerned, the assistant member of staff will be required to vacate the premises.

**5.** **TIME OFF AND HOLIDAYS**

The incumbent will normally discuss with the assistant member of staff the time to be given to annual leave and other time off details will be included in the Statement of Particulars.

Clergy are entitled to an uninterrupted **rest period** of 24 hours in each period of 7 days and should take sensible amounts of rest during the rest of the week. The Bishop recommends that clergy consider taking at least 36 hours off, uninterrupted, in order to enable travel to family and friends who are further away.

Your weekly rest period may not be taken on:

● A Sunday

● Any of the Principal Feasts in the Church of England as set out in the Canons and Common Worship

● Ash Wednesday

● Good Friday

● The Parish's Patronal Festival

When your weekly rest period coincides with one of the above, you are entitled to take a day’s rest at some other point during the week. Indeed, it may suit the natural pattern of some clergy, rather than taking one clear day off a week, to take their rest in accrued days. This should not be counted as leave.

The **annual holiday allocation** is usually that recommended in the Bishop’s Guidelines, i.e. the equivalent of 6 weeks leave, pro-rata in part-time posts, in each leave year and bank holidays (or time off in lieu).

Your days of annual leave may not be taken on:

● More than 6 Sundays per year

● Any of the Principal Feasts of the Church of England and set out in Canon B 6, paragraph 2.

● Ash Wednesday

● Good Friday

● The Parish's Patronal Festival

**6.** **CAR LOAN**

The Churches Mutual Credit Union (CMCU) is now offering car loans. If you wish to consider CMCU, details of their products can be found at www.cmcu.org.uk

Many providers offer loans, details of which can be found online. We are unable to offer investment advice or recommend a particular provider or product.

# 7. Useful Publications

**Bishop’s Guidelines** on Diocese of Rochester website (http://www.rochester.anglican.org/content/pages/documents/1499073835.pdf)

**From: Church Commissioners** Church House, Great Smith Street, London SW1P 2NZ - www.churchcommissioners.org

‘The Parochial Expenses of the Clergy - A Guide to their Reimbursement’

‘Your Stipend - What You Need to Know’

**From: Churches Main Committee** Fielden House, Little College Street, Westminster, London SW1P 3JZ

‘The Taxation of Ministers of Religion’

**From: Church of England Pensions Board** 7 Little College Street, London SW1P 3SF - see Church of England Website (www.cofe.anglican.org)

‘Your Pensions Questions Answered.’

# Appendix 1: Ministry Division Guidance

In July 2005 the House of Bishops agreed a series of outcome statements that would be applicable to those training for ordained ministry within the C of E. Those outcome statements shaped the curricula of the RTPs and the training institutions. Those have now been recently reviewed in 2014.

**Why assess the end of curacy?**

The Church of England has seen a change in the terms and conditions of clergy, with the introduction of common tenure. This includes the designation of some posts specifically as training posts. (Usually these will be ‘title posts’ but could on occasion be posts occupied by someone trained for a permanent assistant ministry who is hoping to move to an Incumbent status ministry.) The duration of these posts can be limited because they are for the purposes of training. It is important that it can be determined that training has been successfully completed.

The report ‘Formation for Ministry in a Learning Church’ reconfigured training for ordained ministry as a continuous period IME 1-7, beginning with entry into the training institution (phase 1) and concluding with the end of the training curacy (phase 2) and will continue afterwards in Continuing Ministerial Development (CMD – phase 3). Formerly assessments were made at the end of pre-ordination training, by the training institutions which then informed the decision of the Bishop to ordain (or not). Assessment at the end of the training curacy will determine whether a curate is ‘fit to practice’. In the past, a failing curate may find difficulty getting a second post within the Diocese where they trained, but will often simply move to another Diocese. The assessment set out below aims to give an assurance of a standard of training and suitability for occupying a future post that will be acceptable across all the Dioceses. It will enable Bishops to be sure, in the event of later competency proceedings that they delivered appropriate training to clergy and that at the end of curacy they were considered suitable to move to a post of greater responsibility. It will enable Bishops to be sure that a curate from another Diocese has reached an agreed standard to take the responsibility of a post beyond a training post. It enables Church representatives and Patrons to be sure that anyone they are interviewing is likely to be able to fulfil the responsibilities of a new post.

**Relationship to ministerial review**

One of the changes brought about with common tenure has been regular ministerial review of all clergy. Review of clergy in training posts should be compatible with their need to work to the ministerial outcomes and with the final assessment to be made at the end of curacy.

**Principles of the assessment**

In a rapidly changing society and a changing church it is important that the church is able to assess whether people have the tools to exercise their particular area of ministry. The old model of theological education, still around when many of today’s clergy were trained was of a group of men (mainly) clustered around a wise priest(s). Formation in preparation for ordination took place in the development of discipleship in ways appropriate to the new role. There are perhaps new approaches to this, but essentially this task remains the same, enabling growth into God’s calling within the context of community. Theory, theological and practical, was taught which the ordained ministers then went out to practise, initially under supervision, in curacy.  The model, in relation to ministerial practice, was essentially static and controlling.  Ordinands and curates learnt what to do and how to do it.  We are now in a very different world.  Whilst some of this remains appropriate, the emphasis is much more on mission, on finding new ways of enabling people to respond to God, ways that are changing and will keep changing.  We cannot teach people how to do this with a model that will last for the whole of their ministry, or even the whole of their time in one place.  We can give people the tools to work out an appropriate response for themselves in each situation, tools primarily associated with reflection and discernment.  Even the word tools are too static, though.  A trowel and spade are made in a particular way for a particular job, which does not change.  (There are new weeds and new plants, but the task is essentially unchanged).  The tools we need our new ministers to have must themselves be flexible and able to change as the task changes.  The essential framework remains the same - enabling people to come into and grow in relationship to God, in community, in worship and God-given ministry. The means of doing this is changing quickly and dramatically.  We not only have to deal with changes in society and church going but in the very way in which we think and the values associated with this. Our ministers need to develop as reflective practitioners, able to discern God’s working in the world around them and to co-operate with that and to enable the Christian communities of which they are a part to do the same.

All of this means that assessment cannot be built simply around, 'can s/he do this task'. Fair and just assessments of fitness to move on to the next 'stage' in public ministry need to be made.  The assessment below looks at each area of ministry and discipleship and asks whether it has been demonstrated that the curate has the appropriate tools, formation, gifts and abilities to be effective in ministry in a new area and with more responsibility.

In *Formation for Ministry within a Learning Church*, the report distinguished Being, Knowing and understanding and Doing as the three interlocking dimensions of ministerial education. In doing so, it delivered the church from an overdependence upon a skills based model that sought to apply theory to ministerial practice. Underlying this change was the recognition that in the rapidly changing landscape in which the church’s mission is to be engaged, the acquisition of skills and learning is insufficient. Ministerial education has to emphasise the being, or character of the person who exercises leadership in the church. This includes, as the report emphasised, personal holiness but also a disposition to grow into the changing patterns and contexts of ministry that will be required during a lifetime of ministerial service. It is first and foremost Being and character that is required to be assessed. Experience of ministry suggests that where questions of a curate’s suitability to proceed to permanent employment arise, it is an inadequacy of character rather than primarily of understanding or skills. Moreover, the implication is that where ministerial character is not evident during IME, there must be doubt that it can be developed merely by extending the length of the curacy. The assessment of character as well as of understanding and skills is compelling, however demanding. Of course, as the learning statements show, the dimensions of Being, Knowing and Doing are interlocking. It is clearly easier to demonstrate knowledge and skills than to assess character. Inadequacy in understanding or ministerial performance may but need not point to questions of character and for this reason assessment cannot be based around ‘Doing the task’. Inadequacies in understanding and doing can more easily be addressed when they are included in a rigorous assessment process. Assessment of character may result in a more conclusive assessment; however difficult it is in practice to demonstrate a level of detachment in the process.

**Pioneer Ministers**

Where ordained pioneer ministers are in a training post it is important that the assessment reflects this particular calling. No specific outcome statements for Ordained Pioneer Ministers have yet been written but at selection particular stress is put on criterion H, Mission and Evangelism. This is further developed in the guidelines for Ordained Pioneer Ministers made available jointly by The Archbishops’ Council of the Church of England, Ministry Division, Mission and Public Affairs Division and Fresh Expressions. These guidelines will influence the ways in which the outcome statements are met for this particular group of ministers, for example developing the spirituality appropriate to future ministry will be developed in a way appropriate to the particular calling and stresses of Ordained Pioneer Ministry. Overall, the outcome statements continue to be appropriate as those beginning ministry as Ordained Pioneer Ministers need to be able to move into more conventional posts of responsibility should this be appropriate later in their ministry.

# Appendix 2: Curacy Agreement

**CURACY AGREEMENT**

**Praying Together**

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**Public Worship**

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**Staff Meetings**

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**Professional Behaviour**

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**Balance of work and of possible areas of special responsibility**

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**Role in the wider community and church**

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**Communication in the parish**

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**Time for Study**

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**Time off**

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**Expenses and Fees**

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**Personal and Spiritual Development**

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**Diocesan Training**

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**Commitment to the Wider Church**

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# Appendix 3: Annual Review 1

**Curate Minister and Training Incumbent: Annual Review Form: Years 1-3, Part One**

**1. Personal:** During the first three-year period Assistant Ministers should:

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| i. Be growing toward a realistic awareness and acceptance of their own identity as an ordained Christian minister. |

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| ii. Be confident of their calling as deacons and as priests in the Church of England |

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| iii. As those who are called to handle a frequently isolated role, developing a realistic pattern of life appropriate to their personal and family circumstances. This will include the ability to seek out appropriate support resources and networks |

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| --- |
| iv. As those who are called to exercise authority, by learning to accept authority in a mature way without either resentment or servility. |

|  |
| --- |
| v. Be taking responsibility for their gifts, enthusiasms, strengths and weaknesses |

|  |
| --- |
| vi. Be developing in prayer, spiritual life and theological reflection |

|  |
| --- |
| vii. As those who are called to be Anglican priests, be reflecting on the history and culture of the Anglican Communion and integrating an Anglican spirituality in their life and work |

|  |
| --- |
| viii. Be willing to appreciate the contribution of and able to work with Christians of other traditions and people with different views |

**2. Professional:** By the end of the first three-year period assistant ministers should have gained the following skills:

|  |
| --- |
| i. **Teamwork**  Assistant Ministers should have learned to contribute and work collaboratively with both clergy and lay people as members of a team, both in parish and deanery |

|  |
| --- |
| ii. **Leadership**  All clergy need to understand how issues of power and authority affect ordained ministry and parish life. Leadership includes showing vision, establishing priorities, defining realisable aims and objectives, maintaining impetus and oversight, reviewing progress and inspiring others to own the vision and to work with them |

|  |
| --- |
| iii. **Theological reflection and interpretation**  All clergy need to be able to relate theology to experience in the context of ministry, either in the parish or in the workplace |

|  |
| --- |
| iv. **Practical competence**  Not everyone will be equally good at everything. As well as developing special skills, every assistant minister should be expected to become competent at carrying out basic parish tasks, e.g.   * Leading worship and prayers (informal, e.g. Family Services) as well as formal * Preparation for Baptism * Preparation for Marriage * Preparation for, Conduct and Follow-up of Funerals * Preparation for Confirmation * Celebrating the Eucharist * Preaching (to adults, young people and children) * Pastoral Visiting * Ministry with Sick People * Ministry of the Reconciliation of Penitents * Basic Pastoral Care * Leading Groups * Effective Administration |

**3. Management:** Being Incumbent of a parish or group of parishes requires a willingness to take responsibility for the management of staff, as well as a large number of voluntary workers. By the end of the third-year assistant ministers should:

|  |
| --- |
| i. Have had experience of being in charge of a piece of work and show evidence of having managed it effectively. |

|  |
| --- |
| ii. Have had relevant training in management principles in the following areas:   * time management * office management * chairing meetings * budgeting * managing teams * good setting * review and appraisal * staff support, management and development * conflict management * change management |

**4. The Training Incumbent**

Training incumbents will not be good at everything, but will be expected to be competent in the following:

|  |
| --- |
| * Administrative skills * Communication skills * Collaborative Ministry * Delegation of tasks, and where appropriate, responsibility * Time management * Training skills * Supervision |

The training incumbent will demonstrate:

|  |
| --- |
| * An appropriate management style * Readiness to receive feedback * A willingness to work towards a relationship of trust * Fellowship in the service of the gospel * A commitment to the adequate resourcing of assistant ministers for the tasks delegated to them |

**5. Curacy Agreement**

|  |
| --- |
| Are you satisfied with the working agreement? If not, what changes would you like? |

|  |
| --- |
| Is there any specific feedback you would like to give to your assistant minister/training incumbent? |

|  |
| --- |
| What training in the parish will be priorities in the coming year for the assistant minister? |

|  |
| --- |
| What training should be a priority for the Diocese to provide in the coming year for the assistant minister? |

|  |
| --- |
| Are there training needs that the Training Incumbent has? |

# Appendix 4: Annual Review 2 and Checklist

**ANNUAL REVIEW (PART 2) & CHECKLIST**

|  |
| --- |
| **We are satisfied with our curacy agreement. Yes/No (please circle)**  **(If No) We have made the following changes** |
| We have identified the following training priorities for the year ahead in the parish |
| **We have identified the following training needs which we think should be provided by the Diocese** |

**Name of Training Incumbent**

**………………………………………………………...**

**Name of Curate**

**…………………………………………………………...**

**Date …………………………………………………..**

Please return to: -

The IME Co-ordinator, Formation and Ministry Team, Diocesan Office, Boley Hill, Rochester ME1 1SL

**CHECKLIST (May 2021)**

This checklist outlines the specific skills and areas of expertise which might be addressed in the first 30 months of ordained ministry (may be extended for part-time SSM curates), not all of which will be relevant to the particular context in which curates find themselves. This list should be used as a discussion document of areas that might be covered, and a personalised version drawn up between the curate and the training incumbent to reflect the local context and previous relevant experience. It is required that this list is used at the time of the annual review process, and a copy of it sent along with the review outcomes to the IME 2 Coordinator

*Instructions:*

|  |  |
| --- | --- |
| *1* | *Indicate the level of experience that has been gained in relation to the listed skills by marking the relevant point on the scale (low to high).* |
| *2* | *Give a priority rating to the further development of those skills marked low in the scale. (10 is high priority, 0 is low priority)* |
| *3* | *Give a priority rating for further development to those skills in which you may be acquiring particular expertise and where you may want to highlight continued training.* |

|  | Level of competence  gained to date | Priority Rating  for future development |
| --- | --- | --- |
|  | Low High |  |
| **Personal Development**  Spirituality and prayer life:  Daily Office, Quiet Time, prayer styles, spiritual director | |….|….|….|…..|….| | …………. |
| Biblical studies | |….|….|….|…..|….| | …………. |
| Reflection on role(s) and work | |….|….|….|…..|….| | …………. |
| Reflection on life journey | |….|….|….|…..|….| | …………. |
| Awareness of own learning style | |….|….|….|…..|….| | …………. |
| Continuing theological reflection/making connections | |….|….|….|…..|….| | …………. |
| Development of appropriate working rhythm, including time off, retreats etc. | |….|….|….|…..|….| | …………. |
| Awareness of gender dynamics in working relationships | |….|….|….|…..|….| | …………. |
| Development of understanding of partnership in ministry | |….|….|….|…..|….| | …………. |
| Development of creative support networks | |….|….|….|…..|….| | …………. |
|  |  |  |
| Understanding of confidentiality | |….|….|….|…..|….| | …………. |
| Exercising a leadership role/awareness of own leadership style | |….|….|….|…..|….| | …………. |
| **Conduct of Worship** |  |  |
| Requirements of Canon Law regarding worship | |….|….|….|…..|….| | …………. |
| 1662 Holy Communion | |….|….|….|…..|….| | …………. |
| 1662 Morning or Evening Prayer (sung) | |….|….|….|…..|….| | …………. |
| *Common Worship Services*  Morning and Evening Prayer  Holy Communion | |….|….|….|…..|….|  |….|….|….|…..|….| | ………….  …………. |
| Baptisms | |….|….|….|…..|….| | …………. |
| Weddings - *CW* | |….|….|….|…..|….| | …………. |
| Blessing after civil marriage | |….|….|….|…..|….| | …………. |
| Funerals | |….|….|….|…..|….| | …………. |
| Holy Week in more than one context | |….|….|….|…..|….| | …………. |
| Worship not following a prescribed form | |….|….|….|…..|….| | …………. |
| All-age worship | |….|….|….|…..|….| | …………. |
| Familiarity with newly authorised forms of worship e.g. fresh expressions | |….|….|….|…..|….| | …………. |
| Writing and planning special services | |….|….|….|…..|….| | …………. |
| Choosing music & liaison with musicians | |….|….|….|…..|….| | …………. |
| Reading, speaking & singing in church | |….|….|….|…..|….| | …………. |
| Leading intercessions | |….|….|….|…..|….| | …………. |
| Preparing the church & books for worship | |….|….|….|…..|….| | …………. |
| Preparing the communion vessels | |….|….|….|…..|….| | …………. |
| Practical awareness of traditions other than own | |….|….|….|…..|….| | …………. |
| Choreography of worship  Practical and Legal requirements for online worship | |….|….|….|…..|….|  |….|….|….|…..|….| | ………….  …………. |
| **Preaching** |  |  |
| Parish Eucharist | |….|….|….|…..|….| | …………. |
| All-age worship | |….|….|….|…..|….| | …………. |
| Preparation of audio/visual aids | |….|….|….|…..|….| | …………. |
| Weddings | |….|….|….|…..|….| | …………. |
| Funerals | |….|….|….|…..|….| | …………. |
| To non-regular churchgoers (e.g. civic occasions) | |….|….|….|…..|….| | …………. |
| Public speaking - not preaching | |….|….|….|…..|….| | …………. |
| **Mission and Evangelism** |  |  |
| Awareness of local context, in particular the social profile | |….|….|….|…..|….| | …………. |
| Developed theology, understanding and practice of mission | |….|….|….|…..|….| | …………. |
| Ability to present the Gospel message to those with little or no church background | |….|….|….|…..|….| | …………. |
| Experience of using one of the evangelism resources, e.g. Alpha, Emmaus, etc. | |….|….|….|…..|….| | …………. |
| **Pastoral and Educational** |  |  |
| Knowledge of how adults learn | |….|….|….|…..|….| | …………. |
| Awareness of current issues in society and unconscious bias, e.g. racial, gender, sexuality, etc. | |….|….|….|…..|….| | …………. |
| Baptism preparation:  as an individual | |….|….|….|…..|….| | …………. |
| in a team | |….|….|….|…..|….| | …………. |
| Sunday School | |….|….|….|…..|….| | …………. |
| School Assemblies:  church school | |….|….|….|…..|….| | …………. |
| non-church school | |….|….|….|…..|….| | …………. |
| Confirmation - children and young people | |….|….|….|…..|….| | …………. |
| Confirmation instruction - adults | |….|….|….|…..|….| | …………. |
| Involvement in a church youth group | |….|….|….|…..|….| | …………. |
| Marriage requests, including complex circumstances | |….|….|….|…..|….| | …………. |
| Marriage preparation | |….|….|….|…..|….| | …………. |
| Banns | |….|….|….|…..|….| | …………. |
| Special licences/Archbishop’s Licence | |….|….|….|…..|….| | …………. |
| Funeral visiting | |….|….|….|…..|….| | …………. |
| Teaching about prayer | |….|….|….|…..|….| | …………. |
| Home Group leadership | |….|….|….|…..|….| | …………. |
| Bible study leadership | |….|….|….|…..|….| | …………. |
| Pastoral visiting | |….|….|….|…..|….| | …………. |
| Visiting the sick at home | |….|….|….|…..|….| | …………. |
| Visiting the sick in hospital | |….|….|….|…..|….| | …………. |
| Ministry to the sick and dying:  in hospital | |….|….|….|…..|….| | …………. |
| at home | |….|….|….|…..|….| | …………. |
| Healing services | |….|….|….|…..|….| | …………. |
| Ministry in an institutional setting e.g. prison, old people’s home | |….|….|….|…..|….| | …………. |
| Working with volunteers & pastoral management | |….|….|….|…..|….| | …………. |
| Pastoral/listening skills and awareness of own limitations | |….|….|….|…..|….| | …………. |
| **Parish Organisation Skills** |  |  |
| Preparation for & chairing of meetings | |….|….|….|…..|….| | …………. |
| Legalities of lay officers, PCC & APCM  Competence in using e-mail and Internet | |….|….|….|…..|….|  |….|….|….|…..|….| | ………….  …………. |
| Paper management | |….|….|….|…..|….| | …………. |
| Time management | |….|….|….|…..|….| | …………. |
| Presentation skills & parish publicity | |….|….|….|…..|….| | …………. |
| Managing parish finances, fees & expenses | |….|….|….|…..|….| | …………. |
| Church registers | |….|….|….|…..|….| | …………. |
| Churchyards, DAC & Faculties | |….|….|….|…..|….| | ………….` |
| Legalities of worship, including interfaith & ecumenical worship  Safeguarding policies and processes | |….|….|….|…..|….|  |….|….|….|…..|….| | ………….  …………. |
| The keeping of records | |….|….|….|…..|….| | …………. |
| Simple accounting & budgeting | |….|….|….|…..|….| | …………. |
| Long term planning & development | |….|….|….|…..|….| | …………. |
| Goal/objective setting & evaluation | |….|….|….|…..|….| | …………. |
| Writing magazine articles | |….|….|….|…..|….| | …………. |
| Working with the media | |….|….|….|…..|….| | …………. |
| Legal requirements for youth / children workers | |….|….|….|…..|….| | …………. |
| Personal safety awareness  Recruitment of volunteers  Recruitment of employed staff | |….|….|….|…..|….|  |….|….|….|…..|….|  |….|….|….|…..|….| | ………….  ………….  …………. |
| **Additional Skills** |  |  |
| Emergency baptism in hospital | |….|….|….|…..|….| | …………. |
| Local incident emergency plans | |….|….|….|…..|….| | …………. |
| Blessing of objects, homes & people | |….|….|….|…..|….| | …………. |
| Encountering the mentally ill | |….|….|….|…..|….| | …………. |
| Anointing the sick | |….|….|….|…..|….| | ………….` |
| Thanksgiving for birth of a child | |….|….|….|…..|….| | …………. |
| Death of babies - including stillbirths, abortion, miscarriage | |….|….|….|…..|….| | …………. |
| Sudden death e.g. accident, suicide, major incident | |….|….|….|…..|….| | …………. |
| Dealing with conflict | |….|….|….|…..|….| | …………. |
| Confession and absolution in formal & informal settings | |….|….|….|…..|….| | ………….` |
|  |  |  |
| **Areas of expertise**  Schools - primary and secondary e.g. school governor | |….|….|….|…..|….| | …………. |
| People with mental illness | |….|….|….|…..|….| | …………. |
| People with disabilities of various kinds | |….|….|….|…..|….| | …………. |
| Work amongst deaf people | |….|….|….|…..|….| | …………. |
| Supporting laity in church life | |….|….|….|…..|….| | …………. |
| Supporting laity in secular life - work and community involvement | |….|….|….|…..|….| | …………. |
| Community development | |….|….|….|…..|….| | …………. |
| Interfaith dialogue | |….|….|….|…..|….| | …………. |
| Effective teaching of the Christian faith within a changing culture | |….|….|….|…..|….| | …………. |
| Equal opportunities | |….|….|….|…..|….| | …………. |
| Media skills | |….|….|….|…..|….| | …………. |
| Chaplaincy work - industrial, hospital, school, prison, community groups | |….|….|….|…..|….| | …………. |
| Tourism and use of church buildings | |….|….|….|…..|….| | …………. |
| Rural ministry | |….|….|….|…..|….| | …………. |
| Urban and inner-city ministry | |….|….|….|…..|….| | …………. |
| Suburban ministry | |….|….|….|…..|….| | …………. |
| Spiritual direction/counselling | |….|….|….|…..|….| | …………. |
| **Links with the wider Church** |  |  |
| Awareness of diocesan resources and strategy for mission | |….|….|….|…..|….| | …………. |
| Involvement in local deanery chapter | |….|….|….|…..|….| | …………. |
| Awareness of national church structures | |….|….|….|…..|….| | …………. |
| Awareness of world-wide Church | |….|….|….|…..|….| | …………. |

# Appendix 5: Supervision Log

**SUPERVISION LOG**

It is the curate’s responsibility to ensure the supervision log is completed.

|  |  |  |
| --- | --- | --- |
| Date: |  | |
| Topic Discussed: |  | |
| Action Agreed: |  | |
| Signed: | Training Incumbent | Curate |

|  |  |  |
| --- | --- | --- |
| Date: |  | |
| Topic Discussed: |  | |
| Action Agreed: |  | |
| Signed: | Training Incumbent | Curate |

|  |  |  |
| --- | --- | --- |
| Date: |  | |
| Topic Discussed: |  | |
| Action Agreed: |  | |
| Signed: | Training Incumbent | Curate |

# Appendix 6: Lay Assessment

**Lay Assessment – Second / Third Year Bishop Report** (delete as appropriate)

*Instructions:*

1. *Training Incumbent and Curate choose 4-6 lay assessors (include at least one Churchwarden and, if applicable, at least one Licensed Lay Minister (or Reader, Pastoral Assistant or Evangelist). Please ensure amongst the assessors that there is a representative mix including age, gender, any other helpful factor and length of time as a member of your congregation.*
2. *All assessors to complete report alone.*
3. *Assessors and Training Incumbent meet to review their reports.*
4. *Assessors and Training Incumbent meet with Curate and together agree Part One and Part Two*
5. *Training Incumbent sends agreed report to IME2 Co-ordinator.*

**Name of Curate …………………………………………………………...**

**Date …………………………………………………..**

**Part I:** This checklist outlines the specific skills and areas of expertise which might be addressed in the first four years of ordained ministry, not all of which will be relevant to the particular context in which curates find themselves. *Indicate the level of competence that has been gained by marking the relevant point on the scale (low to high).*

|  |  |  |
| --- | --- | --- |
|  |  | Level of competence gained to date  Low High |
| 1 | The curate demonstrates a good practice in liturgy and worship | |….|….|….|…..|….| |
| 2 | The curate demonstrates maturity, integrity and stability in pressure and change | |….|….|….|…..|….| |
| 3 | The curate demonstrates a care for self developing sustainable patterns of life and work | |….|….|….|…..|….| |
| 4 | The curate demonstrates the ability to form and sustain relationships | |….|….|….|…..|….| |
| 5 | The curate demonstrates good practice in pastoral and professional relationships | |….|….|….|…..|….| |
| 6 | The curate demonstrates a participation in the mission of God in acts of mercy, service and justice | |….|….|….|…..|….| |
| 7 | The curate demonstrates creativity in their nurture of all ages towards faith development | |….|….|….|…..|….| |
| 8 | The curate demonstrates the effective communication of the gospel in public and personal contexts | |….|….|….|…..|….| |
| 9 | The curate demonstrates the confidence of a skilled practitioner of the Word in it’s study, interpretation and in it’s communication | |….|….|….|…..|….| |
| 10 | Any Comments: | |
| **Part 2** | | |
| |  | | --- | | **To be discussed by the curate and the lay assessor(s):** | | The priestly vocation requires reliance upon God, awareness of oneself and a trust of other people. Using personal examples discuss how well these aspects of ministry have been realised by the curate. | | | |
| Lay Assessment Comments:   |  | | --- | |  | | | |

1. *It is understood that curates train for different roles – as incumbents, as assistant ministers, and as ordained pioneers – and it therefore follows that the interpretation of these outcomes will be affected by those designations.* [↑](#footnote-ref-1)