



DIOCESE OF BRISTOL

TRANSFORMING. TOGETHER.



Curacy Handbook

2025

1. Welcome

We rejoice in the gifts that our curates bring to the Diocese of Bristol through their experience, skills and prayerful and joyful faith in Christ. You are a sign of hope for the church that God has not finished with us yet!

We are grateful to all those who will support you through IME 2 from the Mission and Ministry Support Team and in the parishes. There is much for each and all of us to draw on from the wells of scripture, tradition, custom and discipline as we seek to proclaim the gospel afresh in our generations. Do treasure these years as you continue to learn and grow into maturity in Christ, and may you know that it is the risen Christ who goes ahead of you.

+ *V. v*



Rt Revd Vivienne Faull
Bishop of Bristol

+ *Neil Swindon*



Rt Revd Neil Warwick
Bishop of Swindon

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2. Introduction

A first appointment, or training Curacy, is an important stage in the life and ministry of an individual Deacon and Priest. It is a time for adjusting to a new role, for trying out ideas, making mistakes and learning. Above all else it is a training post; shaping, preparing and forming ordained ministers for the future landscape of God's mission and ministry. Priority in all aspects of the Curacy therefore should be given to the Curate's training and development.

The training that occurs in a Curacy is focussed on the parish setting and context, working alongside the Training Incumbent (TI). This is where most learning will take place. Other aspects of training, e.g. the Initial Ministerial Education (IME) Phase 2 programme, will offer ideas that can be tried out and used within the parish setting. When Curacies include other settings, e.g. chaplaincy or pioneering areas, the training will also integrate the learning that occurs there.

The relationship between Curate and TI is vitally important to the success of a Curacy. This is not primarily a relationship of friendship (although friendships may develop and are to be welcomed), but a working relationship that enables learning, development and mutual flourishing. One vitally important element of this is Supervision. A Curacy works to the nationally agreed Formation Qualities for the end of Curacy, link to this document is included in this Handbook. It is very helpful if both Curate and TI be familiar with the Formation Framework and keep them in mind throughout the Curacy and particular in the formal Supervision sessions. NB. The Qualities apply to all those completing Curacy, with additional ones for those recommended for future Incumbent Level Responsibility.

Before the Curacy was agreed and formally announced, a Learning Agreement will have been discussed and agreed, this is one of the key supports and tools to encourage a life-giving Curacy. Given the situation facing the Church of England, and the Diocese of Bristol, it is impossible to make predictions about the church in which Curates may be ministering in years to come. It is therefore vitally important that we form ministers who are in the habit of reflecting on their practice and learning from it and who will be flexible and resilient enough for a life-long ordained ministry.

This handbook aims to outline the major elements of a Curacy, for both Curate and TI. It will be updated annually to take account of renewed programmes and other local or national policy changes which happen from time to time. As it is regularly updated, all suggestions and comments are most welcome. Do please let me know of anything that should have been included, or anything that is inaccurate or unclear.



My continued prayers for both Curate and Training Incumbent throughout the Curacy,

(Revd.) Lee Barnes
Adviser for Curacy

3. A Prayer for Curacy

God of all wisdom,
whose Son, Jesus Christ, calls us to be his disciples;
form and teach us through the places and people to whom you call us,
help us to learn from one other and from you,
that we may grow in discipleship,
serve your Church,
and ever be renewed as ministers of your Kingdom;
we ask this in the name of Jesus Christ,
our Teacher, Shepherd and Lord.
Amen.

4. A Prayer for Transforming Church. Together

God of the Way,
you call us to leave familiar places
and to set out on new paths.
Enlarge our vision of your work in the communities we serve,
speak to us through the people we encounter,
and open our hearts to your love.
Give us courage and boldness to engage together
in this time of prayer and discernment;
and by your Holy, life-giving and creative Spirit,
renew your church in prayer and service,
and in sharing the Good News of Jesus Christ,
in whose name we pray.
Amen.

5. 'Transforming Church. Together' and Curacy in the Diocese of Bristol

Focus:

The shaping, developing and resourcing of ministers for the future mission and ministry of God's people.

The journey of Transforming Church. Together (TCT) began in January 2021 when Bishop Viv invited everyone in the Diocese to join a conversation about our priorities, under God, for the future. After a further period of discussion, listening and discernment in 2022, we now have a Synod-approved strategy until 2027.

Our vision:

Humanity reconciled; creation restored.

Our purpose:

To follow Jesus. To serve others. To transform communities.

Our values:

- **Openness:** we are loving and open to all
- **Generosity:** we receive and give sincerely
- **Creativity:** we cooperate with the work of the Spirit
- **Bravery:** we are courageous with our voices and our actions

The 'Transforming Church. Together' strategy invests in the way we work together; reimagining the way we form collaborative relationships which bring more people to Christ and more sustainable social change.

We will do this by:

- Cultivating belonging in our communities by nurturing open, generous, creative, and brave partnerships with all our neighbours, and being more inclusive.
- Introducing people to the powerful message of Jesus by releasing, empowering and equipping our leaders and parishes to reach out and spread the Good News.
- Being recognised as a force for Gospel change by working within our communities to relieve hardship and amplify unheard voices.
- Building an environmentally sustainable diocese, encouraging worshippers to hear the cry of the Earth and work with us towards net-zero carbon emissions by 2030.
- Securing the future of the Church by working with partners to generate funding, which maximises the impact of our transformation.

These four key outcomes express where we believe God is calling us in our mission in the coming years:

1. To have a form of church in every community, and one church to which all can belong; developing a mixed-ecology approach encouraging New Christian Communities and Fresh Expressions of Church

2. To have people who worship God in every aspect of their lives, and throughout their whole lives
3. For the diocese to be recognised as a powerful force for gospel change
4. For the diocese to have sustainable finances

The vision, purpose, values and outcomes that have been discerned so far have influenced curacy in the Diocese of Bristol. Some of the ways that this can be seen are:

- Curates placed in Mission Areas, to enable them to see how we are looking to support a form of church in every community
- Training on unconscious bias, creation care, the five marks of mission, mixed ecology of church, and making peace with conflict. This embodies our vision and values.
- A new approach to assessment that is more open and offers more opportunities for creativity.

Curates have already been an important part of the Transforming Church. Together process, taking part in and leading discernment, helping to craft the prayer resources, and sitting on working groups to enable the four outcomes to be delivered. Curates continue to have an important role to play in this process. Do look for opportunities to get involved.

Do please visit our diocesan website for more details [Our strategy for culture change - Diocese of Bristol \(anglican.org\)](#) and on our website you can also find contact details, the Clergy handbook, information about clergy wellbeing and details of the Diocesan Privacy Policy under which your personal data is held.

Curacy in the Diocese of Bristol

We are committed to implementing the good practice and standards outlined in the formation frameworks – please follow this link for more details on these:

[After ordination | The Church of England](#)

The following provides a link for more details on the formation qualities during IME 2 (Curacy):

[Formation Qualities IME2\) The Church of England](#)

Please also be aware of the resources available on the Church of England website & can we draw your attention in particular to the Guidelines for the Professional Conduct of the Clergy – please follow this link for more details:

[Guidelines for the Professional Conduct of the Clergy | The Church of England](#)

The Church of England is committed to diversity as one of its major goals. The Archbishops' Council includes disability as one of the key areas in which it wants to improve so that people of all abilities can be full members of the Church – please

follow this link for more details: [Barrier-Free Belonging | The Church of England](#)
Please also be aware of Access to Work funding: [Access to Work: get support if you have a disability or health condition: What Access to Work is - GOV.UK \(www.gov.uk\)](#)

Jillian Downing is the Diocesan Racial Justice Officer. Jillian leads the Diocese's efforts to advance racial justice within our Transforming Church. Together strategy, fostering inclusivity and cultivating partnerships that create a more welcoming and diverse community. Jillian can be contacted at jillian.downing@bristoldiocese.org

There is also the United Kingdom Minority Ethnic Ordinands and Curates Network (UKMEOC) which was launched in 2021 to encourage and support the vocations of ordinands and curates of UKME/Global majority heritage in the Church of England: ukmeordinands@gmail.com

5.1 Values for Learning Well Together

Living and learning together as the people of God can bring incredible joy and richness but can also be challenging and uncomfortable at times. We do not all think or act or speak or lead or serve in the same ways with the same understanding and motivation. As a result, it is important to create a culture that both honours God and each other in the light of the love of God for all people. So we commit to the shared values, based on the 'Pastoral principles for living well together' as commended by the House of Bishops in 2019:

1. To seek to learn together as people who have different perspectives
2. To welcome people as they are loving them unconditionally and seeking to see Christ in them
3. To learn from one another about the challenge to holy living and the wideness of God's mercy as the Spirit moves within, among and between us
4. To model openness and vulnerability as each of us wrestles prayerfully with the costliness of Christian discipleship
5. To practise deep listening, without a hidden agenda, remembering that we are the Body of Christ
6. To be alert to attempts to control others, remembering that God's Spirit alone can bring transformation into our lives and the lives of others

6. Curacy Support Team

Both Curates and TIs will need support during the Curacy. It might be for themselves as individuals or for the training relationship itself. Support can come from a number of sources, and we hope the following people helps you to know who to contact.

Please note all our Curacy documents can be found on the diocesan website:

[Resources for Curacy - Diocese of Bristol](#) /
www.bristol.anglican.org/churchlife/resources-for-curacy/

1. The Adviser for Curacy

The Adviser for Curacy is the first port of call for all concerns about curacy and is available to support all curates and TIs.

Contact: Lee Barnes
lee.barnes@bristoldiocese.org | [07458073271](tel:07458073271) | [0117 906 0100](tel:01179060100)

1a. Admin Support for The Adviser for Curacy

Ruth Day provides administrative support for the IME 2 programme and Curacy process.

Contact: Ruth Day
ruth.day@bristoldiocese.org | [0117 906 0100](tel:01179060100)

2. Director of Mission and Ministry Support

Leads the Mission and Ministry Support Team.

Contact: Revd Canon Dr Simon Taylor
simon.taylor@bristoldiocese.org | [0117 454 3965](tel:01174543965)

3. Diocesan HR Manager

If you need HR advice or have questions relating to Common Tenure, your Statement of Particulars or something related, then please contact the HR Manager who is based at Hillside House.

Contact: Denise Channing
denise.channing@bristoldiocese.org ; [0117 906 0100](tel:01179060100)

4. The Sponsoring Bishop

The Bishop of Swindon is responsible for signing off Curacies at the point of assessment, and for questions relating to applications for posts prior to end of curacy.

Contact: Rt Revd Neil Warwick
Bishop.Swindon@bristoldiocese.org ; [01793 538654](tel:01793538654)

5. The Archdeacons

Whilst not part of the formal supervisory arrangements for Curates, the Archdeacons remain an important part of the support offered to Clergy. They are always available for advice, or as a listening ear.

Contact:

The Ven Christopher Bryan
Archdeacon of Malmesbury
christopher.bryan@bristoldioocese.org
[0117 906 0100](tel:01179060100)

The Ven Becky Waring
Archdeacon of Bristol
becky.waring@bristoldioocese.org
[0117 906 0100](tel:01179060100)

6. Spiritual Direction

All Clergy are advised to have a Spiritual Director (by whatever name they are known). If you need help to find a Spiritual Director (or equivalent).

Contact: TBC

7. The Adviser for Self-Supporting Ordained Ministry

Available to support SSOM Clergy of all kinds.

Contact: Role currently vacant

8. Racial Justice Officer

Jillian leads the Diocese's efforts to advance racial justice within our Transforming Church. Together strategy.

Contact: Jillian Downing
jillian.downing@bristoldioocese.org | [0117 906 0100](tel:01179060100)

9. The Disability Adviser

Alice supports parishes to consider their accessibility to all and conducts accessibility audits for parishes on request. Alice is also a Mental Health First Aider.

Contact: The Revd Canon Alice Kemp
alice.kemp@bristoldioocese.org | [0117 906 0100](tel:01179060100)

10. The Adviser for Clergy Wellbeing

Jordan leads on measures to enhance clergy wellbeing throughout the Diocese and on encouraging & developing good practice. Professional support and counselling for clergy is available. If you think you could benefit, you can access this confidentially.

Contact: The Revd Jordan Ling
jordan.ling@bristoldioocese.org | [0117 906 0100](tel:01179060100) | [07929 771386](tel:07929771386)

11. The Adviser for Ministerial Development

Jeremy takes responsibility for supporting ministers in their professional and vocational development. He is leading on introducing a coaching programme for licensed ministers of the Diocese of Bristol.

Contact: The Revd Jeremy Andrew
jeremy.andrew@bristoldiocese.org | [0117 906 0100](tel:01179060100)

12. Clergy Housing

For Curates living in Diocesan housing: [Housing - Diocese of Bristol \(anglican.org\)](http://Housing-DioceseofBristol(anglican.org))

Contact: Lindsey McCullam
lindsey.mccullam@bristoldiocese.org | [0117 906 0100](tel:01179060100)

13. The Dean of Women's Ministry

Alice seeks to promote the full inclusion of women at every level of church life and to be a strategic advocate for women clergy in the Diocese.

Contact: The Revd Canon Alice Kemp
alice.kemp@bristoldiocese.org | [0117 906 0100](tel:01179060100)

14. Mental Health Adviser

Anne-Marie advises the Diocese in developing training and support for staff and volunteers in our churches; to improve the welcome and support we give to people living with mental health challenges and their families and carers.

Contact: Anne-Marie Holland
Anne-Marie.Holland@bristoldiocese.org | [0117 906 0100](tel:01179060100)

15. Unite the Union

There can be times in ministry when Union support is helpful. The Bishop, the Bishop's Staff and the Mission & Ministry Development Team are all supportive of Clergy joining a Union. The Faith Workers Branch of Unite the Union is open to all who work for faith-based organisations. As a member you are also entitled to free legal advice, when needed. Further information: www.unitetheunion.org/faithworkers

7. Schedule for Curacy Visits and Reviews – Pastoral Framework

Year 1: Check-In

During November to December, the Adviser for Curacy will arrange a 1:1 with the Curate to provide a safe space to check the Curacy has got off to a good start.

Year 1: Progress Review

During March to May, the Adviser for Curacy will visit the Curate and Training Incumbent together; this may be in-person or online. The purpose of the visit is to support and encourage good working practice in the Training Incumbent-Curate relationship, ensure training is being appropriately provide and whether the Curate is ready for Ordination to The Priesthood.

Year 2: Mid-Curacy Review

During February to April, the Adviser for Curacy will visit the Curate and Training Incumbent together; this may be in-person or online. The purpose of the visit is a structured review looking at whether the Curacy is on track to enable the Curate to be signed off in an appropriate timescale or whether additional specific actions such as extra experience, more time for formation or extra training/coaching in an area is needed.

Year 3: End of Curacy Review

During January to February of the third year of Curacy, the Adviser for Curacy will email both Curate and Training Incumbent to check progress on the Learning Portfolio and ensure the Curate can complete their Curacy requirements within the timeframe.

8. Life-Giving Curacy for All

The experience gained as a Curate in your training parish and relationship with your Training Incumbent (TI) are of primary importance over the next few years. Therefore, it is imperative to develop a healthy environment for formation, learning and ministerial experience for the three significant parties: Training Incumbent, Curate and Parish. We do this through **six** main areas, 1) **Learning Agreement**, 2) **The Role of the TI**, 3) **Supervision**, 4) **Formation Groups**, 5) **Assessment during Curacy** and 5) the **IME 2 programme**. We will look at each of these areas in more detail:

8.1. Learning Agreement

It is understandable that in any working relationship there may be different expectations and assumptions made about each other. The dynamics between a Training Incumbent and Curate are no different and so it is important we try to cultivate and nurture a healthy collegiate relationship. One of the ways this can be shaped is through the Learning Agreement (see appendix 1 in *Curacy Handbook Appendices*). You will have already completed this prior to the announcement of the Curacy but this is to be reviewed in January of the first year and, if necessary updated, in the light of how the Curacy is working in practice. Following this, it is to be reviewed at the start of the second and third year of training or if there have been any significant changes affecting the Curacy. If you have any questions or need assistance with this, please contact, and send updated Agreements, to the Adviser for Curacy.

8.2. The Role of the Training Incumbent

The gift of being a Training Incumbent is seeing a Curate grow, deepen in their leadership, ministerial experience and identity as a Minister of the Gospel. The challenge of being a Training Incumbent is how best to enable this transformative process for the Curate whilst holding the wellbeing of self and the care of the parish. You will already have a significant understanding and awareness of who you are, how you lead and serve, how you communicate, etc. The following help you reflect on how you will be a 'Training' Incumbent and how you will be received as a Training 'Incumbent'. TI's Code of Practice, see appendix 13 in *Curacy Handbook Appendices*.

The following explores Learning Styles and Ministry, then four different approaches to supporting your Curate.

Learning Styles and Ministry

One of the criteria for selecting a Training Incumbent is related to his/her ability to promote learning for the curate and each of us has a preferred style of learning. It has been suggested by Honey & Mumford in *The Manual of Learning Styles* (1992) and by Yvonne Craig in *Learning for Life* (1994, Mowbray), there are four basic learning styles:

- the **Activist** who jumps in and gets involved straight away
- the **Reflector** who likes to sit on the edge and watch what is going on
- the **Theorist** who likes to know exactly what they are doing and why they are doing it and how it fits into the scheme of things before they do anything
- the **Pragmatist** who will only try anything if they can see the point of it

Using the conducting of a funeral as an example:

- an **Activist** might say, "I will only know what I need when I've done a couple"
- a **Reflector** might say, "I would really like to watch you do a couple more"
- a **Theorist** might say, "I need to think more about the theology of it all"
- a **Pragmatist** might say, "I want to visit a crematorium to see how it works"

We are, of course, able to learn in all four styles, but we have a preference. Yvonne Craig lays out how each style learns best, and least well.

THEORISTS learn **best** when...

they can listen to or read ideas which are well thought out and logical. They like being offered a pattern of ideas which they can follow step by step, question, explore and consider. Checking a paper for inconsistencies would be regarded as an enjoyable task. So too would be being asked to understand a complicated problem. They like to be intellectually stretched. They enjoy the freedom to play with ideas even when these are not strictly speaking to do with the matter in hand. On the other hand, they will not rest easy until things are neat and tidy, all the details tucked into a scheme.

THEORISTS learn **least well** when...

policies, principles and ideas are not explained, or when they are not given the evidence to support an argument, for example, figures or facts which can be questioned. So, statements based on feelings or intuition may not be given much weight. They are uncomfortable too if they find the subject is dealt with in a shallow way, ignoring questions, or if contradictory ideas or methods are presented. They may also find themselves out of tune with other people in the group, especially activists.

PRAGMATISTS learn **best** when...

they are working on something which will give them ideas and skills they can try out in practice. The subject must be linked clearly with the job or the problem they have in hand, otherwise it may not be taken seriously. They are good at picking up new ideas and giving them the benefit of the doubt while they try them out in real life. They are the sort of people who return after being on a course, brimming with enthusiasm and dying to try out all the new ideas.

PRAGMATISTS learn **least well** when...

they cannot see how what they are asked to learn is going to be of any practical help to them. It may be that they cannot see how it fits in with their situation, or, if it does, it seems not to bring any reward. They like to get on with things and get impatient with long-winded arguments, discussion going round in circles and complicated theories. Clear guidelines are welcomed. If the session is teaching them something which clearly does work, they will lose interest if they think that, for whatever reason, they are not allowed to try things out.

ACTIVISTS learn **best** when...

there is challenge. Their motto is 'I'll try anything once'. They enjoy being thrown in at the deep end. They like variety so that they can switch from one activity to another before they get too bored. They feel confident about being in the limelight, so they are happy to be asked to chair a discussion or give a talk. They also enjoy being part of a team, bouncing ideas around with other people. They are better at coming up with ideas if they are allowed for the time being to forget whether it is practical or not: the shortage of money, the fact that 'people will not like it', the routine work necessary to carry it out. They are enthusiastic and open-minded.

ACTIVISTS learn **least well** when...

they are asked to stand back and not be involved. They are not keen on listening or being shown how things should be done. They would rather have a go themselves. Nor do they like working alone. And whereas being given precise instructions and a lot of detail gives some people a feeling of security, activists feel swamped and cramped, with little room for manoeuvre. They prefer not to be given too much theory, neither are they keen on quietly assessing beforehand what they will learn nor on reflecting afterwards to consolidate what they have learned.

REFLECTORS learn **best** when...

they are given time and space to stand back and reflect on what is going on, whether it is watching a video, listening to a discussion or a talk. They need to be allowed to think before acting, to consider a number of angles on a subject and to have all the information possible about it before giving an answer. Their motto is 'look before you leap'. They like time to prepare, to read things beforehand, a chance to do a bit of research even if it means some painstaking and unexciting work. They have the energy to get to the bottom of things, to 'do things properly'.

REFLECTORS learn **least well** when...

they are forced into the limelight or asked to do things without any warning. They find it difficult when asked to give instant reactions. They become uneasy if time is short, and a session is rushed through using short cuts or dealing with a subject just on the surface. They may dislike variety, being moved from one activity or speaker to another before they have had a chance to consider the matter in depth.

Four Models of Supporting Curates

Adapted from Keith Lamdin and David Tilley, *Supporting New Ministers in the Local Church* (SPCK, 2007). Quotations from Bishop Alan Wilson (in Lamdin and Tilley)

Manager (Steward)

"In the New Testament, apostolic ministry is described as the ordering or stewardship of a household"

- Discuss, agree and review work and goals
- Plan time
- Set boundaries/areas of responsibility
- Monitor progress
- Handle issues of difference and conflict
- Discuss and agree reports

Educator (Teacher)

"The giving and receiving of instruction is a central responsibility of those who oversee the people of God"

- Help the Curate with new knowledge, attitudes and behaviour
- Explain how and why things are done
- Enable the Curate's gifts to develop
- Reflect on practice (both curate's and TI's)
- Theological Reflection – integrating faith and learning
- Offer feedback, praise and criticism

Mediator (Intercessor)

"Those with supervisory responsibility ... have a special responsibility to establish and sustain relationships in God's name"

- Pray for your Curate
- Connect the Curate to people, in church community and beyond
- Ensure the Curate is well treated (housing, expenses, IME etc.)
- Protect the Curate from parish conflicts
- Public support for your Curate
- Ensure the Curate has time off

Supporter (Pastor)

"The prime task of the shepherd is to keep the flock together, to provide for its nurture and safely"

- Help the Curate face difficult issues
- Point to blind spots
- Help the Curate to analyse what is going on for them
- Affirm the Curate's work
- Enable the Curate to express distress
- Help the Curate discern future priorities and possibilities in ministry

8.3. Supervision

Supervision is a very particular discipline within a Curacy. It is vitally important and forms the key place where the Curate and TI reflect together on the Curate's ministry. Supervision is not an optional extra – it should form the core of a Curacy. As in any working relationship tensions sometimes arise between a Curate and TI. Our expectation is that both parties do their best to maintain a healthy and supportive collegial relationship. You are encouraged to check with each other about how the relationship is developing and discuss issues openly together in the first instance.

Supervision is different to a Staff Meeting. It is an intentional and formal setting aside of time to support the Curate's learning. Staff Meeting issues, such as scheduling events or matters that involve other people, should be kept out of Supervision.

Supervision in practice

a) Time

- Supervision should be regular, particularly in the first years of a Curacy.
 - In year one, best practice suggests that Supervision should be, if possible, weekly or at a minimum fortnightly.
 - In year two, Supervision should take place at least fortnightly or at a minimum monthly.
 - After year two, the pattern may change by consent. Monthly Supervision remains the recommendation.
- Supervision should be boundaried. Between one to one and a half hours is probably the best length of time for a Supervision meeting, but Curates and TIs will between them work out what is best for them. Do not go over the agreed time without agreeing together to do so.
- Supervision should be planned and diarised, preferably well in advance, so that it can be prepared for and regarded as a priority over other matters.
- Supervision should not take place at times when either or both parties are tired, hungry, concerned about their next appointment, worried by family commitments or suchlike.

b) Venue

- Supervision should happen in a place which is a secure and safe space for both, and where it will not be overheard or interrupted.
- It should happen in a place which is normally used for work conversations.
- Seating should be comfortable and feel roughly 'equal'.
- Curates and TI may want to agree whether Supervision should take place across a table or not.
- Supervision should not take place in the pub or cafe, nor in the Curate's house.

c) Content

- An agenda / focus for Supervision should be agreed at the start of the meeting.

- The **focus of the Supervision** should be on the Curate and their needs.
- The TI should feel free to add an item (which may be significant) to the agenda if they consider it important.

It may be helpful for the Curate to complete a preparation sheet. A sample is included as Appendix 2 in *Curacy Handbook Appendices*.

Confidentiality around Supervision is very important. This includes confidentiality of the Supervision meeting itself and of any pastoral issues discussed. It is important to consider how confidentiality relates, if relevant, to the spouses / partners of Curate and TIs. A conversation about this at the first Supervision meeting is very important.

A regular pattern of content and style may well emerge. However, occasional Supervision meetings to concentrate on one particular area of work may prove helpful, for example reviewing the Learning Agreement or 360-Degree Review.

Feedback is also an important element of Supervision. How curates and TIs give and receive feedback is very important to the success of Supervision. Again, agreeing how best to do this in advance can be very helpful. The following may be helpful when considering giving feedback to ensure it is helpful and encouraging:

d) Giving Feedback

CLEAR: Try to be clear about what the feedback is that you want to give. Being vague and faltering will increase the anxiety in the receiver and will not be understood.

OWNED: The feedback you give is your own perspective and not an ultimate truth. It therefore says as much about you as it does about the person who receives it.

REGULAR: If the feedback is given regularly, it is more likely to be useful. If this does not happen there is a danger that grievances are saved until they are delivered in one large package. Try to give the feedback as close to the event as possible.

BALANCE: It is good to balance developmental and positive feedback and, if you find that the feedback you give to any individual is always either positive or negative, this probably means that your view is distorted in some way. This does not mean that each piece of critical feedback must always be accompanied by something positive, but rather that a balance should be created over time.

HUMBLE: We know the experience of receiving feedback from someone who has already demonstrated a willingness and openness to continue to learn and grow by asking and receiving for feedback from others. Check the motivation of your heart as to why you feel a particular piece of feedback would be helpful for the Curate.

Another approach, is to use the acronym **T.H.I.N.K.** before giving any feedback: 'Is it *True*? Is it *Helpful*? Is it *Inspiring*? Is it *Necessary*? Is it *Kind*?'.

It may prove helpful to take notes of the Supervision meeting. TIs can find that this helps with writing reports, and for Curates it can provide a record of their learning.

d) Things not appropriate for Supervision include:

- Staff meeting issues
- Matters involving other people
- Too much personal stuff – Supervision is not counselling or spiritual direction.

e) Supervising the Supervisor

- It is good practice for those who are Supervisors to receive supervision themselves.
- TIs are asked to contact the Adviser for Curacy if they would like help to find a suitable supervisor.

A potential structure for Supervision in Appendix 3 in *Curacy Handbook Appendices*.

8.4 Formation Groups

All curates in the Diocese of Bristol are part of a Formation Group for the first three years of curacy.

Formation Groups **are**:

- A safe, supportive and caring space
- Part of the IME 2 provision in the Diocese of Bristol and attendance is expected
- A place to discuss theology and practice arising from ministry
- A place to learn and reflect on boundaries in ministry
- A place to encourage one another and build relationships in ministry
- Rooted in prayer and developing spirituality in ministry

Formation Groups are **not**:

- A space for ongoing pastoral care
- A place for gossip
- A place to amplify complaints
- Part of the reporting process

A note on confidentiality in Formation Groups

Formation Groups normally work on the rule that what is said in Formation Group stays in the Formation Group. If a Formation Group Leader is concerned about something regarding a Curate, then they may, with the knowledge of the Curate concerned, raise that concern with the Adviser for Curacy.

The leaders of the Formation Groups are experienced Clergy from across the Diocese.

For 2025 – 2026, the leaders are:

Year 1: The Revd **Jordan Ling**, Adviser for Clergy Wellbeing

Year 2: The Revd Canon **Debbie Dewes**, Priest-in-Charge of the Upper Thames Group of Churches

Year 3: The Revd **Andre Hart**, Vicar of Holy Trinity church, Westbury-on-Trym

8.5 Assessment during Curacy

Shaping a Curacy

The nationally agreed Formation Frameworks (Formation Qualities) are the key tool used in assessment of a Curacy. However, they do not provide the content of a Curacy in a year-to-year way.

Curates and Training Incumbents are encouraged to work together to establish a shape for each Curacy, enabling Curates to cover a wide range of ministerial opportunities over their curacy. Curates who are SSOMs will require particular care in finding the right way of using the time that is available to cover the range of ministerial experience.

Informal Assessment

During a Curacy, it can be very helpful to have informal assessments of a Curate's performance or progress, these include Supervisor's reports from any placements. Such feedback can provide useful evidence for the Curate's signing-off process.

The following are provided in the *Curacy Handbook Appendices* for copying and using as the Curate and Training Incumbent see fit:

- A Feedback form for Leading Worship (Appendix 4)
- A Feedback form for Preaching (Appendix 5)
- A Self-evaluation form for Leading Worship (Appendix 6)
- A Self-evaluation form for Preaching (Appendix 7)
- A General Feedback Sheet (Appendix 8)
- A Feedback form for use by Church Wardens and Clergy other than the Training Incumbent (Appendix 9 & 10)

Formal Assessment

At the end of the Curacy, evidence must be produced to demonstrate that a Curate has met the Church of England's Formation Framework. These are nationally agreed Qualities and allow different dioceses to have confidence that Curacies served anywhere in the Church of England are of an agreed standard. In meeting the national Formation Framework, the Diocese of Bristol aims to make the assessment process itself part of the formation. It is an ongoing process, and always aims at deepening engagement and reflection on mission and ministry.

Assessment is not meant to be a burden. However, it is important that it is robust so that confidence in ministerial formation is maintained. It may be helpful to see assessment in Curacy as offering evidence of "fitness to practice".

The Diocese of Bristol has adopted the following pattern of assessment during Curacy:

Timing	Curate	Training Incumbent	Diocese
End of Year 1	Theological reflection 1 Info Received: January Deadline: July	Pre-Priesting report Info Received: March – April Deadline: May	Meeting with Sponsoring Bishop When: May – June
End of Year 2	Theological reflection 2 Info Received: January Deadline: July	End of Year 2 Report Info Received: February – April Deadline: June	360° review (See Appendix 11 in <i>Curacy Handbook Appendices</i>) Info Received: January Deadline: May
End of Year 3	Theological Reflection 3 Info Received: December Deadline: March	End of Curacy Report Info Received: January Deadline: March	Learning Portfolio Deadline: March
Ongoing through Curacy	Ministry Log & Learning Portfolio	Supervision meetings & Formation Groups	IME 2 programme Oversight by Adviser for Curacy
End of Curacy	Learning Portfolio (see below)	Training Incumbent Report	Meeting with Sponsoring Bishop When: April – June

More information on the Learning Portfolio, Theological Reflections and the Ministry Log can be found in the subsequent pages of this Handbook.

All Training Incumbent Reports are based on a pro-forma that will be sent to the TI by either the Adviser for Curacy or by the Sponsoring Bishop's Office.

8.5.1. Learning Portfolio

The Learning Portfolio will only consist of:

- **Three Theological Reflections** (TR) (one from each year of the Curacy) – see the separate section on theological reflections for assessment in Curacy
- **A Ministry Log** (ML) completed over the course of the Curacy
- **The 360° review** and the Curate's reflection/action plan based on that review
- **The TIs End of Curacy Report** written by the TI (and any placement Supervisors reports are kept for information)

The Learning Portfolio will be read by an external reviewer, who will submit a report.

As you progress through your Curacy it may be helpful to build and keep evidence of your experience and learning, as an aid to your formation. This is not to simply list what has been done along with feedback received, but also to show how your theological reflection and ministerial development have progressed through your Curacy.

Gathering evidence of experiences and ministry exercised in your training parish is a relatively easy task. However, the Learning Portfolio is chiefly a tool to assist you to reflect and learn. The Learning Portfolio gives you the opportunity to demonstrate your development in terms of character, understanding & skills.

It is important to record such theological reflection taking time to consider your experiences of ministry, exploration of these from different perspectives (how you felt as well as interdisciplinary analysis), theological perspectives (what is God saying here?) and then possible changes in ministerial practice. We trust it will reinforce and develop your ability to engage in theological reflection both now and in the future.

8.5.2. Theological Reflections

A key part of the assessment of Curates in the Diocese of Bristol are three written theological reflections. One is required to be submitted at the end of year 1; one at the end of year 2; and one at the end of the Curacy. All three are included in the Learning Portfolio submitted for assessment at the end of the Curacy.

These theological reflections should be based on ministry that has happened over an extended period of time during the Curacy. Thus, for example, it would not be appropriate to write a theological reflection on an individual funeral, but a reflection on funeral ministry in a parish over a period of time would be helpful.

The three reflections need to cover a variety of different areas of church life in order that they can demonstrate that you have met the requirements of the Formation Qualities.

Time	Area of Reflection	Qualities to consider
Year 1	Pastoral Ministry	Love for People Trustworthiness
Year 2	Mission and Leadership	Wisdom Fruitfulness Potential
Year 3	Worship and Discipleship	Love for God Call to Ministry

Within the relevant area the reflection should offer the following:

- An analysis of what has happened, or what the current situation is;
- How you have worked, with others, in this area and the effect of this;
- What leadership you brought to the situation;
- What theological issues are at stake in this situation, and how your actions are seeking to engage with them.

A theological reflection should be mindful of the Formation Qualities, especially those set out in the table above as being particularly relevant to the area being considered.

What is being assessed is the depth of your ability to reflect theologically, not your abilities with spelling and grammar.

A theological reflection should be between 2000 and 3000 words.

8.5.3. Ministry Log

This Ministry Log is intended to capture competence and understanding in a range of different areas that will not otherwise be captured by elements of the Curacy Learning Portfolio.

Each element should be signed and dated once the Curate and the person supervising that piece of work are satisfied that the Curate **is competent** in the particular area and understands what is involved and why that work is necessary,

The supervisor for a particular piece of work may, or may not, be the Training Incumbent. It may be a church officer, a neighbouring Incumbent, or another person suitable to supervise the work. It should not be anyone related to the Curate or anyone otherwise conflicted.

If you are struggling to complete a particular line, then please contact the Adviser for Curacy for help.

For section D ('Legal, canonical and administrative responsibilities'), you may find James Behrens, *Practical Church Management: A Guide for Every Parish* (Gracewing, 4th Edition 2020) to be helpful.

A. Education

Qualities: Fruitfulness, World, 2: "Shows how they have nurtured others in their everyday faith, in the school, workplace or family"

Nature of engagement with schools	Referred to in Theological Reflections?	Supervisor name, position, and signature	Curate signature	Date

B. Human Sexuality

Qualities: Trustworthiness, Self, 4: "Able to live within the House of Bishops guidelines on human sexuality"

I am able to live within the House of Bishop's Guidelines: Issues in Human Sexuality

Signed _____ (Curate)

Date: _____

Nature of engagement with those differing from you	Supervisor name, position, and signature	Curate signature	Date

C. Safeguarding

Qualities: Love for People, Church, 3: "Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults".

Training Attended	Date of Training
Safeguarding Foundation	
Safeguarding for Leadership	
Raising Awareness of Domestic Abuse and Violence	
<i>For Potential Incumbents only:</i> Safer Recruitment	

D. Legal, canonical and administrative responsibilities

Qualities: Trustworthiness, Church, 6: "Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by [assistant and] incumbent level responsibility"

Ministry Responsibility	Supervisor name, position, and signature	Curate signature	Date
Completing service registers			
Baptism registers, certificates and other materials			
Confirmation Registers, certificates and other materials			
Marriage legalities and paperwork			
Funeral and burial registers, legalities and paperwork			
Banns and other marriage preliminaries			
Other church registers (e.g. Admission of children to confirmation, thanksgiving for a child)			
Risk Assessments			
Rotas			
PCC meetings and being a charitable trustee			
Accounts, fees, and the parish share			
Diversity and Unconscious bias			
Expenses claims			
Churchwardens and their role			
Admission of Children to Communion (including provision for those admitted elsewhere)			

E. For Potential Incumbents only:

Qualities: Trustworthiness, Church, 6: "Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility"

Ministry Responsibility	Supervisor name, position, and signature	Curate signature	Date
Statistics for Mission			
Churchyards			
Faculty jurisdiction, including Lists A and B			
Other Church Property			
Health and Safety Policies			
Insurance			
Copyright and Performing Rights			
Recruiting, employing and managing staff and volunteers			
Chairing the PCC and other meetings			
APCMs			
Money Handling Procedures			
Budgeting and finances			
Charitable trusts			
Data Management			
Accessibility Policies			

8.5.4. Assessment at the End of Curacy

Assessment at the end of curacy is a requirement and must be completed satisfactorily before a Curate can take a new role or be re-licensed to their existing benefice.

The Sponsoring Bishop is responsible for deciding whether this assessment has been completed.

Assessment at the End of Curacy consists in the following:

- The Curate submits their Learning Portfolio to the Adviser for Curacy (for the contents of this see 8.5.1)
- The Training Incumbent completes a final Report on a proforma and returns this to the Adviser for Curacy
- The Learning Portfolio is sent to an external reviewer, who submits a report to the Adviser for Curacy
- The Adviser for Curacy gathers all these elements, and sends them to the Sponsoring Bishop together with the Adviser for Curacy's report on the Curate
- The Sponsoring Bishop meets with the Curate to discuss the curacy
- After their meeting, the Sponsoring Bishop will write to the Curate giving the formal record that the requirements of Curacy have been met, or further work is required.

Timescale:

- The Curate submits their Learning Portfolio in March of their third year
- The TI End of Curacy Report submitted in March of Curates' third year
- The whole End of Curacy Assessment process should be complete by the end of June of that year.

The timing of these submissions can be adjusted for Curates for the following reasons:

- They are offering ministry as an SSOM on a part-time basis
- They have had periods of time away from ministry during their Curacy for any reason
- They need longer for any reason to complete the requirements of Curacy.

Those wanting to delay Assessment at the End of Curacy should speak with the Adviser for Curacy as soon as possible.

The Sponsoring Bishop's letter, together with TI's Report, external reviewer's Learning Portfolio Report and the Adviser for Curacy's Report will be held on the Curates' personnel file (the 'Blue File').

8.5.5. Problems Identified by Assessment

We hope that any issues in a Curacy will be identified as early as possible and dealt with through the normal mechanisms of supervision, the Pastoral Framework and the involvement of the Adviser for Curacy.

The Diocese of Bristol is committed to a 'no surprises' approach to Curacy, and so encourages Training Incumbents, Curates and all involved in Curacy to identify and address any issues as soon as possible.

Nevertheless, there are rare occasions when assessment is the first point at which a problem is identified. This will be brought to the attention of the Sponsoring Bishop and the Adviser for Curacy will work with the Sponsoring Bishop, the Curate and the Training Incumbent to make provision for those issues / areas of formational development to be addressed, and evidence collected that will give confidence that no further problem will arise. There are a variety of ways that this can be done, and it may involve extending a Curacy for up to an additional year.

In the extremely rare event of a Curate being unable to meet the requirements of Curacy within a reasonable timeframe, then support will be offered as the Curacy is brought to an end.

Any appeals can be made to the Bishop of Bristol.

8.5.6. End of Curacy & Next Post

The normal length of a curacy in the Diocese of Bristol is a minimum of three years and a maximum of four years. Any alteration to this length must be agreed by the Sponsoring Bishop.

There may be good reason for a Curacy to be ended earlier or extended. These should be discussed with the Adviser for Curacy as soon as they become apparent.

A Curacy **only** comes to an end when the Sponsoring Bishop is satisfied that the requirements of Curacy have been met. No Curate can be licensed to a new post or re-licensed to the same place until that has been met. The timescale for Assessment at the End of Curacy is set out above (8.5.4).

The move to a Post of First Responsibility is the most demanding transition in ministry. This is well documented in research into clergy wellbeing. This is why it is important that the normal minimum length of Curacy is respected.

All Curates will need to have conversations about posts for after their Curacy. These conversations should normally only begin once the Sponsoring Bishop has written to the Curate saying that the requirements of Curacy have been met.

Any Curate who wishes to apply for a post prior to receiving that letter from the Sponsoring Bishop must do the following:

- Speak to the Adviser for Curacy informing them of the post and the reasons for applying before the Curacy is ended.
- If the Adviser for Curacy is supportive of the application, then contact the Sponsoring Bishop to seek their permission to apply.

This will allow the Bishop and Adviser to support the Curate in the application and in their wider discernment of their vocation.

It is unlikely that curates will be supported in making an application prior to **the IME 2 'Moving On' session, facilitated by the Archdeacons, normally held in January** of their third year of Curacy.

If the Curate intends to make an internal application for a post within the Diocese

1. The Curate should speak to the Adviser for Curacy informing them of this intention as soon as possible.
2. The Curate needs to let the Bishop of Swindon know, in their role as Sponsoring Bishops overseeing Curates.
3. The Curate needs to update the Bishop of Bristol and Adviser for Curacy with the outcome of the application process.

If the Curate intends to make an application for a post outside the Diocese

1. The Curate should speak to the Adviser for Curacy informing them of this intention as soon as possible.
2. The Curate needs to let the Bishop of Bristol know because if shortlisted, the Bishop will be approached by the other Diocese for a 'Clergy Current Status Letter' (CCSL reference).
3. The Curate needs to send a copy of their Application Form and the Profile of the post to the Bishop of Bristol.
4. The Curate needs to update the Bishop of Bristol and Adviser for Curacy with the outcome of the application process.

When completing an application form, it is important that it reflects accurately at what stage (if a letter has not been received from the Sponsoring Bishop) in the signing-off process the Curate is, giving expected timescales in terms of next steps.

If the Curate, offering a SSOM ministry, wishes to be relicensed to their existing training parish

- Inform the Adviser for Curacy as soon as possible
- The Adviser for Curacy will arrange a meeting with the Curate and Training Incumbent
- If there is agreement, this proposal will be brought to the Bishops' Staff for a decision
- If there is agreement from the Bishops' Staff, a suitable date will be agreed for the licensing of the SSOM within the parish.

8.5.7. Process for Curates – New Post & Announcement

Once a Curate has been offered and accepted a post **within the Diocese of Bristol, follow this process:**

1. The recruiting Archdeacon will be the main point of contact and will inform the Bishops of the proposed appointment
2. If the Curate has not been signed off by the Sponsoring Bishop, no announcement can be made or licensing date confirmed until the sign off letter is received
3. Once the curacy is signed-off, a licensing date can be agreed with the Bishop's Chaplain and Archdeacon
4. Once the curacy is signed-off, the Bishop's Chaplain will ask the Curate to complete a Resignation Form which should be signed and returned once the licensing date is confirmed
5. The Bishop will write to the Curate to accept their resignation, and will forward this form (Deed of Resignation - DOR) to the HR team at Hillside House
6. It is HR's responsibility to inform Clergy Payroll of the leaving date
7. At this point an announcement can be made in the parishes, drafted by the Archdeacon

Once a Curate has been offered and accepted a post **outside the Diocese of Bristol, follow this process:**

1. The Curate needs to inform the Bishop of Bristol's office (via the Chaplain) and the Bishop of Swindon
2. If the Curate has not been signed off by the Sponsoring Bishop, no announcement can be made or licensing date confirmed until letter is received
3. Archdeacons (in each diocese) agree dates for moving, notice period and licensing date
4. Once the curacy is signed-off, and the timeline in point 3 is agreed, the Bishop's Chaplain will ask the Curate to complete a Resignation Form
5. The Bishop will write to the Curate to accept their resignation, and will forward this form (Deed of Resignation - DOR) to the HR team at Hillside House.

6. It is HR's responsibility to inform Clergy Payroll of the licensing date, at which point the new Diocese takes responsibility for stipend/housing allowance, if applicable.

7. At this point an announcement can be made in the parishes, drafted by the Archdeacon

If the Curate is an SSOM, the Bishop of Bristol and HR team at Hillside House still need to be informed so that they can update their records and the National Register of Clergy.

It is very helpful if a Curate is living in a Diocesan or PCC property to please inform the Property Team, at Hillside House, as soon as they know when they may be moving out of the property. An email to property@bristoldiocese.org notifying them of this will help immensely with practicalities related to the property. In addition, please ensure removal all of belongings from the property and the garden, following a deep clean and tidy of the garden. If any internal walls have been decorated with any bright or strong colours, they should be neutralised before moving out (reimbursement of materials is available).

9. IME 2 Programme

You will find a list of dates and venues for the training days for your particular year group in the following pages of the Handbook.

Please put the dates in your diary now as they are a requirement of your Curacy.

The IME 2 programme is a priority for all Curates. It is a firm expectation of the Bishops that Curates attend all IME 2 events and that these should take priority over other possible commitments.

In the eventuality of Curates experiencing difficulties or problems in attending an IME 2 event they must inform both the Adviser for Curacy and Admin Support.

We acknowledge the need for flexibility and negotiation with Self Supporting Ordained Ministers (SSOMs) and Pioneer Ministers (OPMs) in meeting some of the requirements of the IME 2 Programme. The Adviser for Curacy is committed to ensuring that the programme serves all Curates and if you have any questions about attending training sessions, please make contact.

The IME 2 Programme has been shaped in a way that tries to reflect the different types of ministries that Curates are exercising. The primary day when training is held will be a Wednesday, but we have introduced training on other days, also evening and, occasional, Saturday sessions, as well as some training taking place on Zoom.

Each Curate year group will receive a Feedback form three times a year (prior to Christmas, prior to Easter, prior to the end of the year) where we ask Curates for feedback on the training they have received and how it is preparing them for ministry.

10. IME 2 Programme & Actions 2025-2026

Year 1 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
July 2025				
Tuesday 8th 10am-4pm	Introduction to the Diocese of Bristol	Lunch Provided	Hillside House	Year 1
Wednesday 16th 10am – 2pm	Safeguarding Induction and Training (Helen Styles & Adam Bond)	Bring Packed Lunch	Hillside House	Year 1
Friday 18th 9.30am – 4pm	Starting Well (Claudia Smith - Thrive)	Including TI Lunch Provided	Hillside House	Year 1 + TI
Tuesday 22nd 10am – 4pm	Working Well – insights using Gilmore-Fraleigh (Stephanie, Chris, Jordan & Lee)	Including TI Lunch Provided	Hillside House	Year 1 + TI
Sept 2025				
Thursday 11th 7.30pm–9.30pm	'Thinking Differently About Church: Understanding Autism and Neurodiversity' (Alice Kemp)	Including TI	Zoom	All Year Groups + TIs
Tuesday 16th 9.30am – 3.30pm	Self Care (Jordan Ling)	Lunch Provided	Hillside House	Year 1
Oct 2025				
Wednesday 1st 10am – 2.30pm	Spiritual Abuse /Healthy Culture (Simon Plant - Replenished Life)		Zoom	All Year Groups
Thursday 9th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
Wednesday 15th 11am – 2pm	Being a Deacon to include Eucharist (Dean Mandy Ford)	Bring Packed Lunch	Bristol Cathedral	Year 1
Tuesday 21st 10am – 2pm	Intergenerational & Under-18s (Sarah Wattlely, Julia Watts & Rachel Newton)	Bring Packed Lunch	Hillside House	Year 1
Nov 2025				
Wednesday 5th 7pm – 9pm	Ministry as an SSOM (Convenor of SSOMs)		Hillside House	All Year Groups
Wednesday 26th 7pm – 9pm	Developing a Sustainable Spirituality (Debbie Dewes & Simon Taylor)		Zoom	Year 1
November – December: Check-In 1:1 meeting with Adviser for Curacy & Curate				
Dec 2025				
Wednesday 3rd 7pm - 9.30pm	Deliverance Ministry (Adam Beaumont, Simon Taylor & Helen Styles)		Hillside House	Year 1 + LLMs

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
Dec 2025				
Tuesday 9th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
Wednesday 10th 7pm – 8.30pm	Carbon Awareness (Kit Connell)	Optional Session	Zoom	All Year Groups
January 2026				
Saturday 10th 10am – 4pm	Preaching Day Matthew Gospel (TBC)	Optional Session	St. Peter's Chippenham	All Year Groups
Tuesday 27th 9.30am – 1pm	Boundaries in Ministry (Jordan Ling & Simon Taylor)	Bring Packed Lunch		Year 1
January: Theological Reflection on 'Pastoral Ministry' - information sent (July Deadline)				
February 2026				
Thursday 5th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
Tuesday 17th 10am – 4pm	Safeguarding: Domestic Abuse (am) and Personal Safety (pm) (Helen Styles & Adam Bond)	Lunch Provided	Hillside House	Year 1
March 2026				
Wednesday 11th 9.30am-12.30pm	Ministry to the Dying (Debbie Dewes)		Hillside House	Year 1 + LLMs
Tuesday 24th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
March – April: Progress Review Adviser for Curacy meets with Curate & TI Pre-Priesting Reports sent to TI & Curate (May Deadline)				
April 2026				
Wednesday 29th 10am – 1.30pm	Eucharistic Presidency (TBC)	With 'Discoursed Eucharist'	Bristol Cathedral	Year 1
May 2026				
Tuesday 5th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
Wednesday 13th 2.30pm–4.30pm	Meet with Bishop Neil		TBC	Year 1
Tuesday 19th 7pm – 9.30pm	Unconscious Bias (Becca Stevens)			Year 1
June 2026				
Thursday 25th 12pm – 2pm	Formation Group (Jordan Ling)	Bring Packed Lunch	Hillside House	Year 1
July 2026				
Wednesday 1st – Sunday 5th	Ordination Rehearsal & Pre-Ordination Retreat		Cathedral & Ammerdown	Year 1
Saturday 4th	Ordination of Priests		Cathedral	Year 1
Sunday 5th	Ordination of Deacons		Cathedral	Year 1

Year 2 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
Sept 2025				
Wednesday 3rd 10am – 2pm	Intercultural Worship / Engagement (Anjali Kanagaratnam)	Bring Packed Lunch	Hillside House	Year 2
Thursday 11th 7.30pm–9.30pm	'Thinking Differently About Church: Understanding Autism and Neurodiversity' (Alice Kemp)	Including TI	Zoom	All Year Groups + TIs
Wednesday 17th 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
Tuesday 30th 1pm – 4pm	Five Marks of Mission (TBC)	Bring Packed Lunch	Hillside House	Year 2
Oct 2025				
Wednesday 1st 10am – 2.30pm	Spiritual Abuse /Healthy Culture (Simon Plant - Replenished Life)		Zoom	All Year Groups
Wednesday 15th 10am – 2pm	Leading Meetings Well (Simon Taylor)	Lunch Provided, shared with Yr 3 Curates	Hillside House	Year 2
Nov 2025				
Wednesday 5th 7pm – 9pm	Ministry as an SSOM (Convenor of SSOMs)		Hillside House	All Year Groups
Wednesday 12th 9.30am – 1pm	Developing, and living out, a Faith-Sharing & Pioneering Culture (Lee Barnes & Jonnie Parkin)	Including TI Bring Packed Lunch	St Michael's Centre, Stoke Gifford	Year 2 + TIs
Wednesday 26th 10am – 2.30pm	Community Organising as a Missional Practice (Alison Webster)	Bring Packed Lunch Open to All Year Groups	Hillside House	Year 2 + LLMs
Dec 2025				
Wednesday 10th 10am – 1pm	Inter-Faith Presence & Engagement (Guy Wilkinson)	Bring Packed Lunch	Hillside House	Year 2 + LLMs
Wednesday 10th 7pm – 8.30pm	Carbon Awareness (Kit Connell)	Optional Session	Zoom	All Year Groups + LLMs
Tuesday 16th 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
January 2026				
Saturday 10th 10am – 4pm	Preaching Day Gospel of Matthew (TBC)	Optional Session	St. Peter's Chippenham	All Year Groups

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
January 2026				
Wednesday 21st 9am – 3pm	Partnership with Schools (Education Team)	Bring Packed Lunch	Venue TBC	Year 2 + LLMs
Thursday 29th 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
January: Theological Reflection on 'Mission and Leadership' - information sent (July Deadline) 360-Degree Review – information sent (May Deadline)				
February 2026				
Tuesday 3rd 9am – 4pm	Making Peace with Conflict – Day One (Stephanie Hayton, Jordan Ling & Chris Dobson)	Lunch Provided	Hillside House	Year 2 + LLMs
Feb – April: Mid-Curacy Review Adviser for Curacy meets with Curate & TI End of Year 2 Report sent to TIs (June Deadline)				
March 2026				
Tuesday 3rd 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
Wednesday 18th 2.30pm – 5pm	The Fifth Mark of Mission (John White & Matt Stone)	Bring Packed Lunch	Hazelnut Community Farm	Year 2 + LLMs
Wednesday 25th 10am – 4pm	Disability & Ministry (Alice Kemp & Leanne Parkes)	Lunch Provided	Hillside House	Year 2 + LLMs
April 2026				
Tuesday 28th 9am – 4pm	Making Peace with Conflict – Day Two (G/F) (Stephanie Hayton, Jordan Ling & Chris Dobson)	Lunch Provided	Hillside House	Year 2 + LLMs
May 2026				
Tuesday 12th 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
July 2026				
Tuesday 14th 12pm – 2pm	Formation Group (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2

Year 3 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
Sept 2025				
Thursday 11th 7.30pm–9.30pm	'Thinking Differently About Church: Understanding Autism and Neurodiversity' (Alice Kemp)	Including TI	Zoom	All Year Groups + TIs
Wednesday 17th 12pm – 2pm	Formation Group (Andre Hart)		Hillside House	Year 3
Wednesday 24th 7pm – 9.30pm	Collaborative Leadership (Stephanie H & Simon T)		Hillside House	Year 3 + LLMs
Oct 2025				
Wednesday 1st 10am – 2.30pm	Spiritual Abuse /Healthy Culture (Simon Plant - Replenished Life)		Zoom	All Year Groups
Tuesday 7th 10am – 2pm	Multi-Parish Mission & Ministry (Steve Wilkinson)	Bring Packed Lunch	Hillside House	Year 3
Wednesday 15th 10am – 2pm	Leading Teams Well (Christopher Bryan)	Lunch Provided, shared with Yr 2 Curates	Hillside House	Year 3
Nov 2025				
Wednesday 5th 7pm – 9pm	Ministry as an SSOM (Convenor of SSOMs)		Hillside House	All Year Groups
Wednesday 12th 7.30pm– 8.40pm	The Work of the DAC (Chris Barnes)		Zoom	Year 3 + LLMs
Wednesday 19th 12pm – 2pm	Formation Group (Andre Hart)		Hillside House	Year 3
Saturday 29th 10am – 2pm	Understanding Canon Law (Lee Coley)	Bring Packed Lunch	Hillside House	Year 3
December: Theological Reflection on 'Worship & Discipleship – information sent (March Deadline)				
Dec 2025				
Wednesday 10th 7pm – 8.30pm	Carbon Awareness (Kit Connell)	Optional Session	Zoom	All Year Groups + LLMs
January 2026				
Saturday 10th 10am – 4pm	Preaching Day Gospel of Matthew (TBC)	Optional Session	St. Peter's Chippenham	All Year Groups
Wednesday 14th 12pm – 2pm	Formation Group (Andre Hart)		Hillside House	Year 3

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
Thursday 22nd 9.30am – 2.30pm	Preparing to Move On (& Stay On) (Archdeacons)	Lunch Provided	Hillside House	Year 3
Wednesday 28th 9.30am – 2pm	Leading a Mixed Ecology of Church (Jonnie Parkin & Lee Barnes)	Including TI Lunch Provided	Hillside House	Year 3
January: End of Curacy Report sent to TI & Curate (March Deadline) End of Curacy Review Adviser for Curacy emails Curate & TI for progress on Portfolio (March Deadline) and (if relevant) Signing-Off Curacy				
February 2026				
Tuesday 3rd 9am – 4pm	Making Peace with Conflict – Day One (Stephanie Hayton, Jordan Ling & Chris Dobson)		Hillside House	Year 3 + LLMs
March 2026				
Wednesday 4th 1pm – 4pm	Comms & Social Media (Hannah Sweetnam)		Hillside House	Year 3
Wednesday 18th 12pm – 2pm	Formation Group (Andre Hart)		Hillside House	Year 3
April 2026				
Tuesday 21st 9am – 4pm	Making Peace with Conflict – Day Two (Colours) (Stephanie Hayton, Jordan Ling & Chris Dobson)	Lunch Provided	Hillside House	Year 3
May 2026				
Wednesday 6th 11am – 1pm	Looking Ahead – What to Take With You (Mission & Ministry Team)	Followed by end of IME 2 celebration Lunch	Hillside House	Year 3
Wednesday 13th 12pm – 2pm	Formation Group (Andre Hart)		Hillside House	Year 3

11. Curates During a Vacancy

Although we ask potential TIs to make a commitment to remain in a parish for the first two years of Curacy, occasionally unforeseen circumstances can mean that a TI leaves the parish before that time, or during the third or fourth year whilst a Curate is still in post.

Should that happen, then the following provisions come into force:

- If the TI leaves during the deacon's year, then normally the Curate will be moved into another parish with another TI.
- If the TI leaves during the Curate's first year as a Priest, then serious consideration will be given to moving the Curate into another parish with another TI.
- If the TI leaves during the third or fourth year of a Curacy, normally the curate will stay in place and another TI will be found to supervise them.
- In all cases:
 - Curates will not be left without a named TI.
 - The Bishop, Archdeacon and Area Dean will be involved in determining the best course of action for the particular Curate.
 - The consent of the Curate involved is vital to decisions relating to a new TI.

Responsibility for the parish during a vacancy rests with the Church Wardens and the Area Dean.

The prime purpose of a Curacy is the training and development of the Curate. The existence of a vacancy does not change this. Curates are not to be used as a "substitute vicar". It may be that a vacancy offers a timely opportunity for development, but this should not be assumed by anyone.

The Learning Agreement sets out the nature and quantity of the Curate's workload and must be respected by all parties.

The new TI should act as a level of protection for the Curate against attempts to make the Curate take on too much. This will include protecting the Curate from him/herself.

Regular meetings between the Curate and the Church Wardens are important.

The Curate should not:

- automatically assume responsibility for all occasional offices during the vacancy.
- chair PCC meetings, APCMs or other meetings during the vacancy.
- automatically take on the former Incumbent's responsibilities in the community during the vacancy.

The Curate should ensure, and the new TI, that he/she takes proper levels of time off during the week and as holiday.

Time for prayer, study, CMD and IME must be retained in the life of a Curate during a vacancy.

The Advisor for Curacy will offer support and guidance to the Curate in this situation.

11.1. Curate in Charge

The opportunity for a Curate-in-Charge (CinC) position may arise for several reasons. The TI (usually the Vicar, Priest-in-Charge, Rector) is no longer going to be present within the training context, either, permanently, due to taking up a new post / for personal, health reasons or, temporary, due to taking up an interim post or maternity leave. In addition, it may be felt beneficial for a Curate to gain further leadership experience and, therefore, enhance their ministerial portfolio.

Whichever the reason, CinC opportunities may provide an increased formational awareness and an experience of leadership with greater responsibilities. This can be both beneficial and fruitful for the Curate and the training context community.

The process to being a CinC is available from the Adviser for Curacy.

12. Problems in Curacy

The first port of call for any problems in a curacy is the Adviser for Curacy. If there is a problem with the Adviser for Curacy, then contact the Director of Mission and Ministry Support.

It is always better to deal with a problem before it gets large. Please be in contact as soon as a problem appears to be developing.

If it is necessary, the Adviser will try, if possible, to meet with both TI and Curate, individually and together, in order to help with the training relationship.

External help, e.g. the support of a mediator, may be available as appropriate.

Additional pastoral support for Curate and TI may also be available, for example from our Adviser for Clergy Wellbeing.

If a Curacy breaks down ...

... the Curate ...

- will debrief with the Adviser for Curacy
- will normally be given a placement whilst arrangements are made for a further Curacy
- will continue to be paid and housed (if Stipendiary) throughout the process
- will work with the Adviser to find a new Curacy training parish
- may be asked to work to a Learning Plan, within their Formation Framework, to allay any possible concerns

... the Training Incumbent ...

- will debrief with the Adviser for Curacy
- will be offered any necessary support through the transition
- may be asked for an Interim Report on the Curate

13. Safeguarding

The Diocese of Bristol takes the safeguarding of children and adults as a priority.

The Church of England has six overarching policy commitments:

- Promoting a safer environment and culture
- Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the Church
- Responding promptly to every safeguarding concern or allegation
- Caring pastorally for victims/survivors of abuse and other affected persons
- Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons
- Responding to those that may pose a present risk to others.

All Clergy in the Diocese are expected to work in such a way as to promote the safety of all people, to abide by all relevant safeguarding policies, and to undertake all training required by the Diocese. These requirements are set out below.

Policies

Under section 5 of the Safeguarding and Clergy Discipline Measure 2016 all authorised Clergy, Bishops, Archdeacons, Licensed Readers and Lay Workers, Churchwardens and PCCs **must have 'due regard'** to safeguarding guidance issued by the House of Bishops (this will include both policy and practice guidance). A duty to have 'due regard' to guidance means that the person under the duty is not free to disregard it but is required to follow it unless there are cogent reasons for not doing so. ('Cogent' for this purpose means clear, logical and convincing.) Failure by clergy to comply with the duty imposed by the 2016 Measure may result in disciplinary action.

- The Church of England Safeguarding Policy, Promoting a Safer Church, is available at: [safer \(churchofengland.org\)](http://safer.churchofengland.org)
- The Church of England's Safer Recruitment Policy is available at: Safer Recruitment and People Management Guidance | The Church of England
- The Diocese of Bristol's Safeguarding Policy and other resources are available at: [Safeguarding - Diocese of Bristol \(anglican.org\)](http://Safeguarding - Diocese of Bristol (anglican.org))

Each Parish, Cathedral or BMO in the Diocese should have their own policy statement and may in addition have local policy or practice guidance. You should make yourself familiar with all policies that apply in your context.

Training

All clergy are required to undergo compulsory safeguarding training. Refusal to do so is a disciplinary offence.

The Church of England's Safeguarding Learning and Development Framework is available at: <https://www.churchofengland.org/sites/default/files/2021-06/SafeguardingLearningAndDevelopmentFramework2021.pdf>

IN AN EMERGENCY call 999

REMEMBER: "Safeguarding is everyone's business" and it is central to our Gospel message of care to the vulnerable within our communities.

14. Some Legalities

a) Common Tenure

All curates (and most clergy) hold office under Common Tenure. This derives from the Ecclesiastical Offices (Terms of Service) Measure 2009 and sets out a range of entitlements and obligations for clergy.

All clergy are entitled to a **Statement of Particulars**, (SOP) detailing the nature of the post they hold. Curates should receive this document shortly after their ordination as Deacon. Common Tenure also sets out the basis of a grievance procedure, arrangements for a stipend (if appropriate) and for leave (including days off, holiday, maternity/paternity leave).

Under Common Tenure, all Clergy are obliged to take part in **Ministerial Development Review** (MDR). For Curates, the MDR process is covered by the processes of Assessment in Curacy. All Clergy are also obliged to take part in **Continuing Ministerial Development** (CMD). For Curates this requirement is covered by the IME Phase 2 programme, although curates are welcomed on wider CMD events. Other obligations under Common Tenure include a capability process and requirements around sickness.

Training appointments are made on a fixed or limited term basis under Regulation 29 (1) (c). As an office holder you are required by the Bishop to undertake Initial Ministerial Education. During the term of your office it is expected that you will have satisfactorily completed the required training by the time the term of the post expires.

As a Stipendiary, or deployable Self-Supporting Minister, you will normally meet with a member of the Senior Staff in June during year three of your training to discuss your preparation for future ministry. You will also be provided with guidance and support to help you identify suitable positions following the completion of your training.

Should you not be successful in finding a suitable position your designated training post will come to an end by the date given in your Statement of Particulars.

b) Appeals

All or any appeals should be made to the Bishop of Bristol.

c) The Conducting of Weddings by Deacons

As ordained ministers of the Church of England, deacons are legally allowed to conduct weddings. However, as a matter of good practice, the Diocese of Bristol does not normally permit a minister to conduct a wedding in the first year of ordained ministry. There is nothing to prevent a deacon preparing to take a wedding, including working with a wedding couple, for a service that will take place after the first full year of Curacy has been completed. In exceptional circumstances, deacons may be allowed to conduct a wedding. This should only be after a conversation with the Adviser for Curacy and by following the Guidelines for the Solemnisation of Marriage by Deacons.

d) Hearing Confessions in Curacy

The Church of England has always maintained the discipline of confession (known more formally as the Ministry of Reconciliation), that is the personal confession of sins to a priest followed by absolution. However, it has never made the discipline compulsory. The Anglican adage is that "none must, all may and some should."

Curates may find themselves asked to hear confessions, but they should not engage in this ministry during their Curacy.

It is acknowledged that informal pastoral encounters often relate closely to the Ministry of Reconciliation. However, formal exercise of this ministry should not be undertaken by Curates.

e) Sickness

If you are ill and unable to perform your duties, you should report this to your Training Incumbent on the first day you are absent. You should also let the Adviser for Curacy (lee.barnes@bristoldiocese.org) and the Diocesan HR team (clergysickness@bristoldiocese.org) know of your illness.

For the first seven days of illness, you will need to provide a self-certification form. On the eighth day of absence a **Medical certificate (statement of fitness)**, must be obtained from a doctor and submitted to the HR Team. The full Clergy Health and Wellbeing (Sickness Absence) Guidelines (including a self-certification form) can be found at: [15887870521322734218.pdf \(d3hgrrlq6yacptf.cloudfront.net\)](https://d3hgrrlq6yacptf.cloudfront.net/15887870521322734218.pdf)

15. Types of Ministry

We generally will have two main types of Curates who join us each year, who will serve in the longer term either as **Assistant Ministers** or **Potential Incumbents**. These form the basis both for discernment by Bishops' Advisory Panels, and for Assessment at the End of Curacy. There are different Formation Criteria / Qualities for different types of ministry, and so it is important to be clear which ministry any individual Curate is offering. These different types of ministry are recognised throughout Curacy, both in the IME Phase 2 programme and in assessment throughout a Curacy.

In addition to these categories on which assessment is based, there are other important differences in the type of ministry that Curates may offer. Some are **Stipendiary Ministers**, some are **Self Supporting Ordained Ministers** (SSOMs). Others are **Ministers in Secular Employment** (MSEs) and others still are **Ordained Pioneer Ministers** (OPMs). Various permutations of the different types of ministry are possible. Curacy needs to enable all varieties of ministry, and each has particular needs. At the same time, all ministers share in a common diaconate and a common priesthood. This too is recognised and included in the design of a Curacy.

i) Assistant Ministers

Assistant Ministers are those preparing to offer a ministry alongside an Incumbent on an Assistant Minister Level pathway. Sometimes they serve their Curacy in the parish which supported them through the discernment of their vocation and on other occasions they move to a new setting. Assistant Ministers are deployable, and so at the end of their Curacy they may be licensed to another parish. There is, however, no requirement for this to happen. There is a nationally agreed Formation Framework for Assistant Ministers. These are used for Assessment at the end of Curacy, and for reporting throughout Curacy. The relevant Framework will have been provided to Curates and their TIs at the beginning of their Curacy.

ii) Potential Incumbents

Potential Incumbents are those preparing to exercise ministry as the Incumbent of a parish on an Incumbent Level Responsibility pathway. They will not normally serve their Curacy in the parish which supported them through the discernment of their vocation. A Potential Incumbent may move from Curacy into an Incumbency or may exercise ministry in other contexts before taking on an Incumbency.

There is a nationally agreed Formation Framework for Potential Incumbents. These are used for Assessment at the end of Curacy, and for reporting throughout Curacy. The relevant Framework will have been provided to curates and their TIs at the beginning of their Curacy.

Other Categories of Ministry

a) Stipendiary Ministers

Stipendiary Ministers are paid a stipend. Normally, Curates who are Stipendiary Ministers are full-time. They are normally provided with a house by the Diocese for 'the better performance of their duties'. If a Stipendiary Minister wishes to live elsewhere than in the house provided by the Diocese, the Bishop's permission is required. On occasions where a suitable house is not available a Housing Allowance will be paid.

b) Self-Supporting Ordained Ministers (SSOMs)

(known in some dioceses as Self-Supporting Ministers (SSMs) or Non-Stipendiary Ministers, (NSMs))

The Diocese of Bristol values the contribution of Curates and all those Clergy who are not paid for their ministry and are not eligible to collect fees for any offices or services they take. This group includes Ministers in Secular Employment (MSEs) see below.

c) Ministers in Secular Employment (MSEs)

Those curates who are also in paid employment are known as MSEs. They have an additional ministry in the workplace, and evidence arising from the workplace is both accepted and encouraged as part of the Curate's portfolio.

d) Ordained Pioneer Ministers (OPMs)

Curates who have a specific brief for ministry as Pioneers are known as OPMs. They may or may not have been selected as OPMs. All OPM Curates must meet the Formation Framework for Potential Incumbents or Assistant Ministers as appropriate. There are also additional parts of the Formation Framework that apply to OPMs.

16. Frequently Asked Questions

How many hours am I expected to work?

The expectation is that stipendiary ministers should work a 40-hour week. If a minister is working regularly more than 50 hours per week, then there's a problem with the structure of the work required and/or the minister's approach to it. Overwork with its consequent loss of humanity and space for others is not good.

The expectation of hours for Self-Supporting Ordained Ministers and part-time Stipendiary Curates will be stipulated in the Learning Agreement.

The way in which work patterns develop will vary according to each individual situation. The 'working two sessions out of three' model only works if four-hour sessions are rigidly adhered to. Another possible pattern is to work four weekdays and evenings and then to have a lighter Saturday. The definition of work can be a 'grey area' and will need exploring in the training relationship. Work includes more than being in church, or writing emails or sermons, e.g., reading and reflection are part of the ministerial calling to be a practical theologian, and daily private devotions are part of normal Christian discipleship but saying the Office and interceding for the parish are ministerial commitments, and therefore to be counted as work.

Common sense and a reasonable and balanced approach are required. Reflecting on use of time after the event can be as important as planning beforehand. If you have any concerns about the amount you are working or any questions about Clergy wellbeing, contact the Adviser for Curacy or Adviser for Clergy Wellbeing.

Am I expected to say Morning and Evening Prayer daily?

Yes. The canonical obligation for Church of England Clergy to say Morning and Evening Prayer daily still stands. It has very important values:

- It's an act of prayer shared with the wider church which helps to unite us in fellowship with it.
- It provides for a regular reading of the Psalms and of almost the whole of the rest of Scripture.
- It provides a balanced devotional diet, drawing on the best of Christian liturgical tradition.
- It helps to train the newly ordained in conducting public worship by familiarising them with the services, collects, lectionary etc.
- Above all, it is our work of worship offered freely to God.

All newly licensed ministers should already have a rule of life or a regular 'quiet time'.

Supervision should be concerned to maintain and adapt this individual pattern in response to changes in life and ministry of the Curate. This needs to be sensitive to the spirituality of the new minister, as well as stretching her or him to encounter other aspects of the spiritual life.

Individual patterns of prayer and rules of life need to be complemented by ways of praying corporately. A Training Incumbent may need to be adaptable in changing corporate patterns of prayer to fit the minister's circumstances. For example, a non-stipendiary minister may be able to make an early morning or evening twice a week, or a Curate may have a new baby and so a weekly or even monthly pattern may be more realistic than a daily one.

Can I take a retreat?

A regular quiet day and an annual retreat of at least 3 days are expected, with a suggested timeframe of 3-5 days. This is a legitimate parish expense which can be claimed from the PCC. If there was a special pastoral need and a financial shortfall then the Clergy Support Trust may be able to help and do speak with the Adviser for Curacy.

How often am I expected to preach?

Once a month initially, increasing frequency with time. If a new minister would find it helpful, it is possible for a draft of the sermon to be discussed with the Training Incumbent by the middle of the preceding week and/or for the sermon to be heard beforehand. It can also be beneficial to discuss the sermon afterwards with sensitive and supportive members of the congregation.

Will I get preparation time for preaching and teaching?

Yes, this should be built into your week in agreement with the Training Incumbent and reflected in your Learning Agreement.

Inexperienced ministers may need longer preparation time for creative work than more experienced ministers, so preparation time is vital.

What are the expectations around occasional offices during curacy?

The new minister, depending on the nature of their work, will normally need to be trained in preparing for funerals, initiation and marriage rites, and this should include sitting in on sessions taken by others. The particular requirements of bereavement visiting and care should also be covered carefully, and further training sought as required.

Good practical instruction needs to be given in the conduct of funerals, baptism, thanksgiving after the birth (or adoption) of a child, marriage services, services of prayer and dedication after civil marriage. There also needs to be instruction about the legalities of marriage registration and returns.

What about my family/friends and a 'work/life balance'?

Family life and friendship is always a primary concern. Careful working through of issues to do with work and time off needs to involve the spouse or partner or close

friends. The amount of involvement that ministers' spouses or partners wish to have in their ministry may vary enormously. They should not feel or be pressurised into participation. Neither should they be discouraged from involvement provided that it is clear that they are participating as lay people in their own right.

Children also may need space to be themselves, especially where a parent's commitment to licensed ministry is a new factor in family life. Part of all of our work is a responsibility to maintain home life and good relationships, whatever our marital/relationship status or ministerial aspirations may be.

New ministers who have other employment need to have this clearly recognised by colleagues, and in their Learning Agreement: their responsibilities to their employer will normally need to take precedence over their ministerial work. Mutual support, friendship and hospitality among ordained and lay colleagues is very valuable.

What about expenses?

All working expenses should be fully remunerated by the parish or benefice. If a car or public transport is required for official duties, then the expenses involved must be remunerated in accordance with Diocesan procedures. For tax reasons, new ministers should acquire the habit of making records of all actual mileage and expenditure and claiming on the basis of this, rather than accepting a monthly or annual sum which, if not justified by such records, will be liable to tax. Please inform the Adviser for Curacy if you are not receiving your expenses.

Is there financial support if needed during my curacy?

Clergy Support Trust offer support for Ordained Ministers. For more information, go to: [Helping Anglican clergy and their families in times of need | Clergy Support Trust](#)

Further places that offer support can be found here: [wellbeing-sources-of-support-for-clergy-and-ordinands.pdf \(churchofengland.org\)](#)

What if the training parish can't offer me what I need?

If the parish cannot offer a particular experience which a Curate seeks or needs then arrangements can be made, in consultation with the Adviser for Curacy.

17. Abbreviations

The Church has a plethora of abbreviations that are not always easy to understand. Here are some of the most common (not all are used in this Handbook):

ABC	Archbishop of Canterbury
ABY	Archbishop of York
ADDO	Assistant Diocesan Director of Ordinands
APCM	Annual Parochial Church Meeting
BAME	Black and Minority Ethnic
BAP	Bishop's Advisory Panel
BCP	Book of Common Prayer
BDBF	Bristol Diocesan Board of Finance
BMO	Bishop's Mission Order
CA	Church Army
CCSL	Clergy Current Status Letter
CCX	The Gregory Centre for Church Multiplication
CDM	Clergy Discipline Measure
CEMES	Church of England Ministry Experience Scheme (now MES)
CEN	Church of England Newspaper
CiC	Curate-in-Charge
CMD	Continuing Ministerial Development
CME	Continuing Ministerial Education
CMEAC	Committee for Minority Ethnic Anglican Concerns
CMH	Churches Ministry of Healing
CMS	Church Mission Society
CNC	Crown Nominations Commission
CofE	Church of England
CPAS	Church Pastoral Aid Society
CRC	Central Readers Council

CRT	Church Revitalisation Trust
CST	Cathedral Schools Trust
CTS	Clergy Transitions Service
CW	Common Worship
DAC	Diocesan Advisory Committee
DBAT	Diocese of Bristol Academies Trust
DBE	Diocesan Board of Education
DBF	Diocesan Board of Finance
DBS	Disclosure and Barring Service
DCC	District Church Council
DDE	Diocesan Director of Education
DDO	Diocesan Director of Ordinands
DL	Deputy Lieutenant
DoBAC	Diocese of Bristol Academies Company
DSA	Diocesan Safeguarding Adviser
DSO	Diocesan Safeguarding Officer
DSS	Diocesan Support Services
DWLC	Diocesan Worship and Liturgy Committee
EIG	Ecclesiastical Insurance Group
EMDL	Extended Ministerial Development Leave
EPMM	Extra Parochial Ministry Measure (1967)
FTE	Full Time Equivalent
FXC	Fresh Expression of Church
GDPR	General Data Protection Regulation
GMH	Global Majority Heritage
HTB	Holy Trinity Brompton
ICS	Intercontinental Church Society
IICSA	Independent Inquiry on Child Sexual Abuse
IME	Initial Ministerial Education

LEP	Local Ecumenical Partnership
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, plus ...
LInC	Low Income Community
LLF	Living in Love and Faith
LLM	Licensed Lay Minister
LTO	License to Officiate
LYCIG	Leading Your Church Into Growth
MAP	Mission Action Plan
MDR	Ministerial Development Review
MES	Ministry Experience Scheme
MHFA	Mental Health First Aid
MPA	Mission and Public Affairs
MSE	Minister in Secular Employment
NCIs	National Church Institutions
NMT	National Ministry Team
NSM	Non-Stipendiary Minister (now normally referred to as SSM)
OLM	Ordained Local Minister
OPM	Ordained Pioneer Minister
PBS	Prayer Book Society
PCC	Parochial Church Council
PCR	Past Case Review (Safeguarding)
PCR2	Second Past Case Review (Safeguarding)
PEV	Provincial Episcopal Visitor
PGS	Parish Giving Scheme
POT	Post-Ordination Training
PTO	Permission to Officiate
RMF	Resourcing Ministerial Formation
RTP	Regional Training Partnership

SACRE	Standing Advisory Council for Religious Education
SCP	Society of Catholic Priests
SDF	Strategic Development Fund
SGPF	Setting God's People Free
SIAMS	Statutory Inspection of Methodist and Anglican Schools
SLDP	Strategic Leadership Development Programme
SLT	Senior Leadership Team (of DSS)
SMF	Strategic Ministry Fund
SMMIB	Strategic Mission and Ministry Investment Board
SOP	Statement of Particulars
SPCK	Society for the Promotion of Christian Knowledge
SSF	Society of St Francis
SSOM	Self Supporting Ordained Minister
STF	Strategic Transformation Fund
TCT	Transforming Church. Together
TEI	Theological Education Institution
TLA	Three Letter Acronym
UBT	Unconscious Bias Training
UKME	United Kingdom Minority Ethnic
UWE	University of the West of England
VA	Voluntary Aided (school)
VC	Voluntary Controlled (school)

18. Helpful Resources

Useful books

(as recommended by the Mission and Ministry Support Team)

- Nicholas Allan, *Jesus' Day Off* (Red Fox, 1998)
- Kenneth Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (SPCK, 2008)
- Church of England, *From Evidence to Action: A Parish Guide to the findings of the Church Growth Research Programme* (Church of England, 2014) – available to download at: <https://www.fromevidencetoaction.org.uk/>
- Jeremy Fletcher, *Rules for Reverends* (Bible Reading Fellowship, 2013)
- Liz Graveling, *How Clergy Thrive: Insights from Growing Ministry* (Church House Publishing, 2020) – available to download at: <https://www.churchofengland.org/sites/default/files/2020-10/How%20Clergy%20Thrive%20Downloadable%20for%20Local%20Non%20Commercial%20Use.pdf>
- Robert Harrison, *Oriel's Diary: An Archangel's Account of the Life of Jesus* (Scripture Union, 2004)
- Rhona Knight, *Mission in a Time of Trauma: How Your Church Can Minister to its Community Through Crisis* (Grove Mission and Evangelism 133, 2021)
- Keith Lamdin and David Tilley, *Supporting New Ministers in the Church: A handbook* (SPCK, 2007)
- Jane Leach and Michael Peterson *Pastoral Supervision: A Handbook* (SCM, 2015 second edition)
- Ben Lindsay, *We Need to Talk about Race: Understanding the Black Experience in White Majority Churches* (SPCK, 2019)
- Dennis Linn, Sheila Fabricant Linn and Matthew Linn, *Sleeping with Bread: Holding What Gives you Life* (Paulist Press, 1995)
- Dennis Linn, Sheila Fabricant Linn and Matthew Linn, *Don't Forgive Too Soon: Extending the Two Hands that Heal* (Paulist Press, 1997)
- Francis Mackenney-Jeffs, *Embraced and Included: A Disability-Sensitive Perspective on Christian Healing* (Grove Pastoral 164, 2020)
- Sally Nash, Jo Pimlott and Paul Nash, *Skills for Collaborative Ministry* (SPCK, 2012)
- Lisa Oakley and Justin Humphreys, *Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures* (SPCK, 2019)
- Emma Percy, *What Clergy Do: Especially When it Looks Like Nothing* (SPCK, 2014)
- Jonathon Ross-McNairn and Sonia Barron (eds), *Being a Curate: Stories of What it's Really Like* (SPCK, 2014)
- Sara Savage and Eolene Boyd-Macmillan, *The Human Face of Church: A social and pastoral theology resource for pioneer and traditional ministry* (Canterbury Press, 2007)

- Rick Simpson, *Supervising a Curate: A Short Guide to a Complex Task* (Grove Pastoral 173, Revised edition 2023)
- Paul Swann, *Sustaining Leadership: You are More Important than your Ministry* (Bible Reading Fellowship, 2018)
- Simon J. Taylor, *'For Just Such a Time as This': Learning from Esther for Ministry in Difficult Times* (Grove Pastoral 165, 2021)
- Katie Tupling, *Being Human, Being Church: Challenging Society's Perception of Disability and Personhood* (Grove Ethics 205, 2022)
- Frances Ward, *Lifelong Learning: Theological Education and Supervision* (SCM, 2005)
- Fraser Watts, Rebecca Nye and Sara Savage, *Psychology for Christian Ministry* (Routledge, 2001)
- John Wiscombe (ed.), *The Curate's Guide: From Calling to First Parish* (Church House Publishing, 2009)
- A.D.A. France-Williams, *Ghost Ship: Institutional Racism and the Church of England* (SCM Press, 2020)
- Lisa Oakley, *Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures* (SPCK, 2019)
- Martin Poole, *Church Beyond Walls* (Canterbury Press, 2023)

Useful websites

Clergy working

- The Guidelines for the Professional Conduct of the Clergy: <https://www.churchofengland.org/resources/clergy-resources/guidelines-professional-conduct-clergy>
- Formation Framework (Qualities): <https://www.churchofengland.org/sites/default/files/2021-11/IME%20%20Priest%20qualities%20and%20evidence%20%28from%20autumn%202022%29.pdf>
- Guide to Clergy Expenses: <https://www.churchofengland.org/sites/default/files/2017-10/Parochial%20Expenses%20Guide%20-%202017.pdf>
- Common Tenure/Terms of service:
 - <https://www.churchofengland.org/Terms of Service>
 - <https://www.churchofengland.org/Common Tenure FAQs>
- The Clergy Discipline Measure: https://www.churchofengland.org/sites/default/files/2017-10/cdm-2003-as-amended-by-scdm-jan-2017-as-published_0.pdf
- The Ministerial Vocations Mentor Directory: <https://www.churchofengland.org/life-events/vocations/mentor-directory>
- Other resources: <https://www.churchofengland.org/more/clergy-resources>

Canon Law

- The Canons of the Church of England are available here: <https://www.churchofengland.org/about/leadership-and-governance/legal-services/canons-church-england/canons-website-edition>
- The Church Representation Rules can be found here: <https://www.churchofengland.org/about/leadership-and-governance/legal-services/church-representation-rules>

Marriage information

- The Faculty Office has regular updates here: <https://www.facultyoffice.org.uk/special-marriage-licences/clergy/regulation-changes/>
- Life Events information for Clergy (including information about fees) is here: <https://www.churchofengland.org/resources/clergy-resources/life-events-parochial-fees-and-guidance>

Safeguarding

- All of the Church of England's safeguarding documentation and templates can be found here: <https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance>
- The Diocese of Bristol's safeguarding resources are here: <https://www.bristol.anglican.org/aboutus/safeguarding/safeguardingresources/>

The Diocese of Bristol

- Diocese of Bristol homepage: <https://www.bristol.anglican.org/>
- Curacy Handbook, IME 2 Programme, documents and resources for Curate & Training Incumbent: [Resources for Curacy - Diocese of Bristol](#)
- Clergy Handbook and resources:
 - <https://www.bristol.anglican.org/churchlife/resourcesforministers/clergyhandbook/>
 - <https://www.bristol.anglican.org/churchlife/resourcesforministers/>
- Health and Wellbeing Guidance (including sickness absence):<https://d3hgriq6yacptf.cloudfront.net/5f3ecfb22c3ee/content/pages/documents/15887870521322734218.pdf>
- Deaneries and Area Deans: <https://www.bristol.anglican.org/deaneries/>

Accessibility

- <https://www.bristol.anglican.org/churchlife/resourcesforparishes/accessibility/>
- How to' Guides: <https://www.bristol.anglican.org/churchlife/resourcesforparishes/howto/>
- The Church of England disability pages include links to a variety of resources. They are currently being re-written and will be more comprehensive so it is possible the link may change: <https://www.churchofengland.org/resources/welcoming-disabled-people>
- Through the Roof are a leading Christian Disability charity who produce resources to support churches to become more accessible: <https://www.throughtheroof.org/>
- The UK Government's Access to Work Scheme may be helpful: <https://www.gov.uk/access-to-work>
- Go Sign aims to create a network of information about the Christian faith, events, churches and training, especially in the UK, to support Deaf people and others who use British Sign Language; to advance the Gospel of Jesus Christ, particularly among Deaf People; and to promote the full participation of Deaf People into Church life and communities: <https://www.gosign.org.uk/vision/>
- The Torch Trust provides Christian resources and activities for blind and partially sighted people worldwide. <http://www.torchtrust.org/>
- Churches for All is a network of UK Christian disability-engaged organisations: <https://churchesforall.org.uk/>

UKME/GMH clergy

- The Bishop of Bristol's Commitments following the Black Lives Matter demonstration and the removal of the Colston statue: <https://www.bristol.anglican.org/news/statement-from-the-rt-revd-vivienne-faull-bishop-of-bristol-.php>
- The Committee for Minority Ethnic Anglican Concerns (CMEAC) is a committee of the Archbishops' Council and is accountable to the General Synod: <https://www.churchofengland.org/about/views/race-and-ethnicity>

- AMEN: Anglican Minority Ethnic Network is an independent group promoting the presence and participation of Minority Ethnic Anglicans in all structures of our church in the service of the Gospel of Jesus Christ:
<https://www.amenanglican.org.uk/>
- The Tea House 茶 provides a place for Chinese-heritage Clergy and Ordinands to meet, cultivate friendships and support one another in their respective journeys in the Church of England: <https://theteahouse.org/>

Other helpful Resources for Ministers

John Truscott

Practical and organisational guidance

- <https://www.john-truscott.co.uk/Resources>
- Sign up to John's mailing list here: <https://www.john-truscott.co.uk/Contact/Contact-John>

Environment

- Eco Church: <https://ecochurch.arocha.org.uk/>
- Bristol is working towards Eco Diocese awards, and encouraging parishes to become Eco Churches through the A Rocha scheme.
- Creationtide: <https://creationtide.wordpress.com/>
- This period from 1 September to 4 October each year is a chance for churches to focus on creation care in their worship and activities.
- The CofE Environment Programme:
<https://www.churchofengland.org/more/policy-and-thinking/our-views/environment-and-climate-change>

This is the National Church's campaign on the environment, supported by a network of Diocesan Environment Advisers.

Everyday Faith

Churches play an important role in supporting individuals to live out their faith. This might be at work, at home, with family and friends - even at the supermarket. Churches have a unique role in encouraging, equipping and praying for congregations.

Discover seven shifts that have been proven to help churches make a big difference in enabling Everyday Faith: <https://www.churchofengland.org/sites/default/files/2019-12/EverydayFaithForChurchesWeb.pdf>

New Christian Communities / Fresh Expressions of Church / Pioneer Ministry

- [Resources for New Christian Communities - Diocese of Bristol](#)
You will find on this page many different resources that will help you get involved in pioneering new forms of church, including Webinars created in

partnership with the Diocese of Exeter, and further information to help you where you are.

- [Home - Fresh Expressions](#)

Fresh Expressions is a growing movement of ordinary people across all denominations who are passionate about connecting with those who don't know Jesus and forming new communities of faith with the people they meet in the places where they meet them. From new housing to rural, urban to suburban, messy church and third age to forests, coffee shops, beaches, pubs, barns, online and even church buildings!

- [Home - GodSend](#)

Godsend is a practical toolkit to help you form new Christian communities with people who were not previously attending church.

- [What is Greenhouse? | The Church of England](#)

The Church of England's approach to establishing and growing new Christian communities, (sometimes called 'fresh expressions'), is a process that anyone can join in with to help them make their mission plans a reality.

- [Pioneering Parishes - Church Mission Society \(CMS\)](#)

Pioneering Parishes provides tools to help parishes become more outward looking, enabling parish priests and their churches to extend the care of souls into all the parish.

- [Pioneer Spectrum - CMS Pioneer Mission Leadership Training \(churchmissionsociety.org\)](#)

A tool to shape constructive conversations around pioneering mission in every place and space.