



Diocese of Bristol

† TRANSFORMING CHURCH.  
TOGETHER.



## **Curacy Handbook**

### **Appendices**

**2024**

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# 1. APPENDIX 1. CURACY LEARNING AGREEMENT

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This Learning Agreement is not intended to be a legally binding agreement but it ensures that the Assistant Curate and their Training Incumbent have discussed, understood, and accepted the expectations of the training post.

The agreement is between:

The **Assistant Curate**

The Reverend *NAME*, as Assistant Curate of *PARISH/BENEFICE/CONTEXT*

and the **Supervisors**

the Training Incumbent, the Reverend *NAME* in *PARISH/BENEFICE/CONTEXT*

and the Adviser for Curacy, the Reverend Lee Barnes

## 1 Duration

The agreement shall begin on **[insert date]** and apply for the period of the training post as detailed in the Statement of Particulars of Office. The agreement should be submitted at the beginning of the Assistant Curate's first year and may be revised during the Curacy if necessary.

## 2 Statement of Particulars

A Statement of Particulars is produced for assistant curates by HR and should be appended to this learning agreement.

## 3 Mutual Expectations

A discussion should be had between the Assistant Curate and the Training Incumbent concerning the purpose of ministry in the Training Post and how the Training Incumbent sees the curate's role in relation to the congregation and community. The discussion should cover the following points:

- What the Training Incumbent can expect of the Assistant Curate

- What the Assistant Curate can expect of the Training Incumbent (which should include regular guidance about the nature of work to be carried out and the standards expected)
- Parameters of authority and confidentiality
- Recognition of the Assistant Curate's specific training needs relating to their personal development and IME
- Supervision arrangements, specifying who will be responsible for arranging meetings (of which there should be at least one every month) and how these will be structured
- How will activities and responsibilities be negotiated and reviewed?

It should be noted:

- That the Training Incumbent and Assistant Curate have a shared responsibility for identifying training needs and opportunities for meeting these in the Training Post and, where appropriate, beyond it
- That the Training Incumbent will ensure that the Assistant Curate is advised of appropriate Diocesan policy and procedures and that the Assistant Curate agrees to observe these requirements

Please summarize your discussion in this section.

#### **4 Allocation of Time**

During the curacy it is expected that time will be allocated appropriately to cover learning and formational activities associated with the Learning Outcomes. It is expected that time will be allocated to ensure attendance at Diocesan IME Sessions, the Tutor Group and any other appropriate activities agreed with the Adviser for Curacy.

#### **5 Assessment in Curacy**

It is the joint responsibility of the Assistant Curate and the Training Incumbent to submit Annual Reviews to the Adviser for Curacy and to ensure that the requirements for the Assessment in Curacy are met. Details of submission dates for each year will be provided at the IME assessment session.

Any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn should be brought to the attention of the Adviser for Curacy.

#### **6 Working in Partnership**

The Assistant Curate and Training Incumbent agree to fulfill their responsibilities for the curacy to the Diocese.

## 7 Rest Periods, Annual Leave, Sickness Absence and Additional Time Off

### Rest Periods:

Entitlement to rest periods is detailed in section 8 of the appended Statement of Particulars.

Discuss what rhythms of rest and Sabbath will be necessary and appropriate and clarify expectations.

### Annual Leave:

Entitlement to annual leave is detailed in section 8 of the appended Statement of Particulars.

All annual leave and other time off should be authorized by your Training Incumbent.

### Sickness Absence:

Please see section 9 of the appended Statement of Particulars.

Please note that you should always inform your Training Incumbent if you are unwell and need to take time off from your curacy. Additionally, if you believe your illness has had an effect on your progress, or if you are given a phased return to work, you should also inform the Adviser for Curacy who will work with you to ensure appropriate support is provided.

### Working Time:

All curates who DO NOT work full time should complete the following table to indicate when their normal working sessions will be in addition to Sundays:

	Morning	Afternoon	Evening
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			

## 8. Study, Spiritual Direction and Prayer

### Study:

What will be the patterns and expectations of further study – formal or informal?

We have agreed that [insert number] hours each week will be set aside for studying – this will normally be on a [insert day]

### Prayer and Spiritual Direction:

Discuss your expectations about the rhythms and patterns of prayer and spiritual direction that will sustain the Assistant Curate and how these will be met in curacy.

## 9. Additional Commitments

### Attendance at Deanery Chapter Meetings and Synods:

It is expected that full time Assistant Curates will attend Deanery Chapter Meetings and Synods. Part-time Assistant Curates are expected to attend as regularly as possible.

We confirm that, at our meeting on [insert date], we committed ourselves to strive for a productive, trustful and honest working relationship, aiming for readiness for [a first post of Incumbent status / an Associate Minister post].

We reached agreement on our roles and responsibilities in accordance with the above summary.

Signed: ..... Assistant Curate  
..... Training Minister

Date: .....

Received and agreed by:

..... Adviser for Curacy  
..... Date

*A copy of this document signed by Training Incumbent and Assistant Curate should be kept by both. Please email a signed (either electronic-signature or signed hard copy, then scanned) Word copy of this document by Training Incumbent and Assistant Curate to the Diocesan Adviser for Curacy, Revd Lee Barnes to [lee.barnes@bristoldiocese.org](mailto:lee.barnes@bristoldiocese.org) (One copy will be retained by the Mission and Ministry Support Team and a copy will be sent to be included in your file at the Bishop's Office). If you are at all worried about returning a word copy rather than a PDF please password protect it and send the password in a following email.*

## 2. APPENDIX 2. POSSIBLE SUPERVISION PREPARATION SHEET

Adapted from Lamdin and Tilley, *Supporting New Ministers in the Local Church* (SPCK, 2007)

### **Before the discussion:**

Date

I need help or a decision from you about the following:

I'm having a problem with the following:

I'm planning to:

I've made progress in the following areas:

How happy am I feeling from 1 [very unhappy] to 10 [the happiest I've ever been] :

Please pray for me about the following:

### 3. APPENDIX 3. POSSIBLE SUPERVISION STRUCTURE

One possible model for structuring Supervision is this seven-stage model:

#### Stage 1: Gathering information

- What is the present situation? Who is involved? What are their plans? What resources are currently available? What limitations?
- Skills required: Accurate listening/observing non-verbal signals  
Clarifying understanding/checking-out/encouraging

#### Stage 2: Diagnosis

- What are the important elements? What part is the curate playing? How are they affected?
- Skills required: Analysis - possible causes/ consequences/ what can or cannot be changed?  
Confronting: facing curate with what they are doing  
putting the hard option, not colluding  
Evaluating: weighing up factors, helping curate make necessary judgement

#### Stage 3: Options

- What are all the possible ways forward? Need to see as many angles as possible. (Have you got enough information at this stage?)
- Skills required: Initiate creative thinking technique  
Listen – be non-judgmental  
Hold boundaries

#### Stage 4: Priorities

- What are you going to focus on? Are there things which must be done or issues to be addressed before other things can happen?
- Skills required: Challenge to focus, including summarizing and listing  
Encourage decision making

#### Stage 5: Realistic objectives

- Short term? Medium? Long term? Strategies for reaching objectives need to be agreed. What are the main obstacles likely to be or how might objectives be sabotaged? Who might be affected?
- Skills required: Challenge to close on the objective. (i.e. is it specific and time limited? Can it be monitored? Is it within your value system?)  
Teach and model the framework  
Summarise



## **Stage 6: Action Plan**

- What is the next step? Or steps? Who will do what? Timetable?
- Skills required: Energise (first<sup>t</sup> step must be within 24 hrs therefore some immediate action, however small).  
Encouragement.  
Summarise.

## **Stage 7/ Stage 1: Review the plan at the next session**

## 4. APPENDIX 4. FEEDBACK FORM FOR LEADING WORSHIP

Place: ..... Date of service: .....

Type of service: .....

### Why have I been asked to fill in this form?

In order to improve, it is good practice throughout life to have some critical friends give feedback on how we lead worship. The most useful feedback that you can give will be encouraging and constructive, but also honest and sometimes critical. We realise that this can be hard! You do not have to give your name on the form, although you may wish to.

### Thank you for taking the time to help

*Please circle the appropriate symbol by each question below.*

*Please add any particular comments in the spaces provided.*

#### Section 1 – Leadership skills

1	Were you able to hear the leader clearly?	Yes	?	No	N/A
2	Did the leader use their voice well (variety, tone, pace, etc.)?	Yes	?	No	N/A
3	Did the leader make good eye contact with the congregation?	Yes	?	No	N/A
4	Did the leader seem competent, confident and relaxed?	Yes	?	No	N/A
5	Did the student use body language (gesture, posture) well?	Yes	?	No	N/A
6	Did the leader give clear and appropriate guidance and explanations?	Yes	?	No	N/A

*Please add any particular comments:*

## Section 2 – Practical matters

1	If there was a printed order of service, was it clear and easy to follow?	Yes	?	No	N/A
2	If a projector and screen were used, were they used well?	Yes	?	No	N/A
<i>Please add any particular comments:</i>					

## Section 3 – The content of the service

1	Did the service seem well-planned and organised?	Yes	?	No	N/A
2	Did the service seem to flow well from one item to the next?	Yes	?	No	N/A
3	Was there a good balance of spoken word, silence, singing, etc.?	Yes	?	No	N/A
4	Was there space for flexibility and/or spontaneity?	Yes	?	No	N/A
5	Was the service appropriate for its context, the time of day or year etc.?	Yes	?	No	N/A
6	Was the space/setting for worship used appropriately and creatively?	Yes	?	No	N/A
7	Were symbols and actions used appropriately and creatively?	Yes	?	No	N/A
8	Were any music, songs and hymns appropriate and used well?	Yes	?	No	N/A
9	Did the service take account of the needs of a wide range of people?	Yes	?	No	N/A
10	Was the worship overall outward-looking, and connected with the wider world and with ordinary daily life?	Yes	?	No	N/A
<i>Any particular comments:</i>					

## Section 4 – Summary and ‘headline’

<p>For me, the <b>most positive aspects</b> of the <i>worship were...</i></p>	<p><i>For me, these were more <b>negative aspects</b> of the worship...</i></p>
<p>For me, the <b>leader’s greatest strength</b> was...</p>	<p>For me, the <b>leader’s main area for improvement</b> would be...</p>

*Adapted from material produced by Mark Earey for the Queen’s Foundation for Ecumenical Theological Education, Birmingham*

## 5. APPENDIX 5. FEEDBACK FORM FOR PREACHING

Place: ..... Date of service: .....

Type of service: .....

### Why have I been asked to fill in this form?

In order to improve, it is good practice throughout life to have some critical friends give feedback on our preaching. The most useful feedback that you can give will be encouraging and constructive, but also honest and sometimes critical. We realise that this can be hard! You do not have to give your name on the form, although you may wish to.

### Thank you for taking the time to help

*Please circle the appropriate answer by each question below.*

*Please add any particular comments in the spaces provided.*

**Ignore any questions** which do not seem to apply to this preacher or this sermon..

### Section 1 – Practical matters

1	Were you able to hear the preacher clearly?	Yes	?	No
2	Did the preacher use their voice well (variety, tone, pace, etc.)?	Yes	?	No
3	Did the preacher make good eye contact with the congregation?	Yes	?	No
4	Did the preacher seem competent, confident and relaxed?	Yes	?	No
5	Did the preacher avoid odd mannerisms or other distractions?	Yes	?	No

*Please add any particular comments:*

**Section 2 – Overall**

1. Which of the following describe the sermon for you? (*circle all of the words which apply*)

Lively	Engaging	Thought-provoking	Moving	Complicated	Fun	
Reflective	Understanding	Creative	Superficial	Sincere	Dull	
Inspiring	Irrelevant	Challenging	Powerful	Clear	Practical	Educational

Add any other words that apply: .....

2. Did the sermon feel:    c Too short?      c About right?      c Too long?

3	Did the preacher <i>grab</i> your attention at the start?	Yes	?	No
4	Did the preacher <i>hold</i> your attention throughout?	Yes	?	No
5	Did the preacher <i>end</i> the sermon well?	Yes	?	No
6	Did you sense a structure or direction to the sermon?	Yes	?	No

*Please add any particular comments:*

**Section 3 – The content of the sermon**

1	Was the sermon appropriate to the congregation (for instance, the words used, the way it was presented, the stories or illustrations)?	Yes	?	No
	<i>Comments:</i>			
2	Did the preacher use the Bible reading(s) well in the sermon?	Yes	?	No
	<i>Comments:</i>			
3	Did the preacher use stories, humour, or illustrations well?	Yes	?	No
	<i>Comments:</i>			

#### Section 4 – The impact of the sermon

The sermon made an impact on my... *[tick any which apply]*

- c **Mind** (I learnt something or understand something better)
  
- c **Heart** (I felt moved by the sermon, or it touched my feelings)
  
- c **Will** (I want to do something as a result, or it challenged me about how I live)
  
- c Other: .....

If you can, please say more about the main thing you will take away from this sermon (this will help the preacher):

#### Section 5 – Summary and ‘headline’

For me the <b>preacher’s greatest strength</b> was	<i>For me, the <b>preacher could improve</b> by</i>
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*Adapted from material produced by Mark Earey for the Queen’s Foundation for Ecumenical Theological Education, Birmingham*

## 6. APPENDIX 6. SELF-EVALUATION FOR LEADING WORSHIP

Place: ..... Date of service: .....

Type of service: .....

Your role: [e.g. *presider; deacon; intercessions; etc.*] .....

Any other details about the context:

*First consider your own evaluation of yourself and the service. Only then look at the completed feedback sheets and complete the sections in boxes.*

***Included with this form should be a service outline or full order of service.***

### **Section 1 – Leadership skills**

How did you feel about how you *led* the service (or the part that you played)?

E.g. Did you feel confident and competent? Did the congregation seem able to follow your lead? What went well, and what would you like to improve?

*Were any particular issues raised by the feedback you received?*

### **Section 2 – Practical matters**

Were there any organisational 'hiccups'? Are there any lessons for the future?

*Were any particular issues raised by the feedback you received?*



### **Section 3 – Planning skills (the content of the service)**

**What did you hope for?** Identify one or two key choices you made in planning (e.g. what to include; which order to put things in; how to draw on your tradition; how to use the worship space, words, music and symbols) and your intentions behind those choices.

**How did it work out?** E.g. Did the service 'hold together' and flow effectively? If not, which parts didn't work? Do you think the atmosphere or 'feel' of the service reflected what you had planned? Are there ways in which the *shape of the service* could have been improved?

*Were any particular issues raised by the feedback you received?*

### **Section 4 – Overall**

How did you feel overall about the service or your part in it?

*Was there anything in the feedback you received which was **surprising** or felt **unfair**?*

If you had a chance to lead this service again, is there anything you would do differently?

Adapted from material produced by Mark Earey for the Queen's Foundation for Ecumenical Theological Education, Birmingham

## 7. APPENDIX 7. SELF-EVALUATION FOR PREACHING (OR EQUIVALENT)

Place: ..... Date of service: .....

Type of service: .....

Bible reading(s):

Any other details about the context:

*First consider your own evaluation of yourself and the service. Only then look at any other related feedback sheets and complete the sections in boxes.*

***Included with this form should be a copy of the notes or text of the sermon.***

### **Section 1 – Practical matters**

Indicate any problems you were aware of with your delivery, audibility, manner, etc.

*List any particular issues raised by the feedback you received.*

### **Section 2 – Overall**

1. How did you feel the congregation received your sermon? E.g. Did you get a 'feel' for whether they were 'with you', or a sense of how it had gone from informal feedback after the service?

*How does your instinct compare to the formal feedback you received?*

2. How long was the sermon... a) meant to be: ..... b) actually: .....

*Was there a general sense from the feedback how long it felt for the congregation?*

3. How do you feel about the structure of the sermon – beginning, ending, direction, flow?

*Were any particular issues raised by the feedback you received?*

### **Section 3 – The content of the sermon**

1. What illustrations, stories, jokes, visual aids, multimedia etc. did you include? How effective do you feel they were?

2. What did you most struggle with in preparing the sermon, and why?

3. Reflect on any unplanned aspects of the sermon (e.g. adding or cutting material as you preached; sensing God steer you in particular directions; etc.) and your response.

*Were any particular issues raised by the feedback you received?*

### **Section 4 – The impact of the sermon**

What was your *aim* for the sermon? - i.e. what impact did you hope it might have? (This is *not* the same your sermon's title, though it may include that.)

*In what ways does the feedback suggest that your aim was fulfilled or not? How does God seem to have used the sermon – and what are the surprises?*

### **Section 5 – Summary**

If you had the chance to go back in time and have another go, what would you do differently?

*Was there anything in the feedback you received which was **surprising** or felt **unfair**?*

## 8. APPENDIX 8. GENERAL FEEDBACK SHEET

Place: ..... Activity: .....

Role: .....

### Why have I been asked to fill in this form?

In order to improve, it is good practice throughout life to have some critical friends give feedback on our work. The most useful feedback that you can give will be encouraging and constructive, but also honest and sometimes critical. I realise that this can be hard! You do not have to give your name on the sheet, although you may wish to.

### Thank you for taking the time to help

*Please add any particular comments in the spaces provided.*

1	Did the leader seem competent, confident and relaxed?	<b>Yes</b>	?	No	N/A
2	Were you able to hear the leader clearly?	<b>Yes</b>	?	No	N/A
3	Did the leader use their voice well (variety, tone, pace, etc.)?	<b>Yes</b>	?	No	N/A
4	Did the leader use body language (gesture, posture) well?	<b>Yes</b>	?	No	N/A
5	Did the leader make good eye contact with people?	<b>Yes</b>	?	No	N/A
6	Did the leader avoid odd mannerisms or other distractions?	<b>Yes</b>	?	No	N/A

*Particular comments:*

For you, which of the following words describe the way the role was fulfilled in this setting? *(Circle any of the words which apply)*

Clear      Engaging      Thought-provoking      Moving      Complicated      Fun  
 Distant      Prayerful      Sensitive      Nervous      Cold      Competent      Lively  
 Warm      Distracting      Creative      Superficial      Sincere      Dull      Friendly

Add any other words that apply:

1	Did everything seem well-planned and organised?	Yes	?	No	N/A
2	Did it seem to flow well from one item to the next?	Yes	?	No	N/A
3	Was there an appropriate balance of spoken word, silence, singing, etc.?	Yes	?	No	N/A
4	Was it appropriate to the context (for instance, the words used, the way it was presented, the stories or illustrations)?	Yes	?	No	N/A
5	Do you think attention was <i>grabbed</i> at the start?	Yes	?	No	N/A
6	Do you think attention was <i>held</i> throughout?	Yes	?	No	N/A
7	Did it take account of the needs of a wide range of people?	Yes	?	No	N/A
8	Was it overall outward-looking, and connected with the wider world and with ordinary daily life?	Yes	?	No	N/A

*Any particular comments:*

Overall, did it feel:    c Too short?      c About right?      c Too long?

For me, the **greatest strength** was...

For me, the **main area for improvement** would be...

Please feel free to make any additional comments in the remaining space. Thank you.

## **9. APPENDIX 9. FEEDBACK FORM FOR CHURCH WARDENS, OTHER CLERGY AND TEAM MEMBERS (FORMATION CRITERIA)**

Churchwardens (or other suitable lay persons) and other clergy are requested to comment upon the following in relation to the curate in the training post. The curate upon whom you are reporting will have been engaged in training for a permanent assistant post or for an Incumbent status post. You are encouraged to seek the views of other members of the congregation in writing the report. Your feedback is particularly sought in relation to the Formation Criteria to which the curate is working. The curate should be able to provide you with a copy of these, and to answer any questions you may have in relation to them. At the end of each section you are invited to make any further comments that you wish in relation to the outcomes for that section.

### **A. Christian faith, tradition and life**

- How does the curate use the Bible, preach and study?
- Does the curate work with the breadth of Anglicanism?

### **B. Mission, evangelism and discipleship**

- How does the curate engage in mission and evangelism?
- Has the curate demonstrated acts of service or work for justice and reconciliation?
- How has the curate worked with school groups in church and in school settings?

### **C. Spirituality and Worship**

- Is the curate rooted in any particular disciplines of prayer and how does that support the prayer and spirituality of others?
- How does the curate preach and teach in a way that helps others to grow in their faith and discipleship?

### **D. Personality and Character**

- Does the curate care for themselves in ministry and how?
- How does the curate care for colleagues?

## **E. Relationships**

- How does the curate build and sustain healthy relationships with others in the church?
- How does the curate establish and maintain healthy boundaries?
- How has the curate dealt with conflict in the church?

## **F. Leadership, Collaboration and Community**

- What kind of leadership style does the curate use?
- How does the curate support others in leadership and encourage new leaders?

## **G. Vocation and Ministry within the Church of England**

- How does the curate speak about his/her own vocation?
- Is the curate a good representative of the church in the public square?
- How has the curate worked with legal and administrative matters during their curacy?

### **For Pioneer Curates:**

- How has the curate worked with new forms of church?
- How has the curate inspired and supported others in mission and taking the initiative?
- How does the curate identify, train, support and develop leaders in the church?
- How does the curate relate to those who do not belong to any church?

*Adapted from material provided by the Ministry Division*

## **10. APPENDIX 10. FEEDBACK FORM FOR CHURCH WARDENS, OTHER CLERGY AND TEAM MEMBERS (QUALITIES)**

Churchwardens (or other suitable lay persons) and other clergy are requested to comment upon the following in relation to the curate in the training post. The curate upon whom you are reporting will have been engaged in training for a permanent assistant post or for an Incumbent status post. You are encouraged to seek the views of other members of the congregation in writing the report. Your feedback is particularly sought in relation to the Qualities to which the curate is working. The curate should be able to provide you with a copy of these, and to answer any questions you may have in relation to them. At the end of each section you are invited to make any further comments that you wish in relation to the outcomes for that section.

### **Love for God**

- How does the curate live out an infectious, life transforming faith?
- How does the curate engage generously with God's world?

### **Call to Ministry**

- How does the curate demonstrate their vocation?
- Is the curate a good public representative minister?

### **Love for People**

- How does the curate welcome Christ in others?
- Does the curate build healthy relationships which are collaborative and enabling of others?

### **Wisdom**

- How have you seen the curate learning through curacy?
- Does the curate show appropriate leadership?
- How have you seen the curate engage with conflict and disagreement?

### **Fruitfulness**

- Has the curate's preaching and teaching inspired you?
- Does the curate lead worship well?
- Does the curate share their faith and support others in sharing faith?



**Potential**

- Can the curate see the big picture?
- Is the curate adaptable?

**Trustworthiness**

- Does the curate show self-awareness?
- Are you confident that the curate will be a safe and trustworthy minister in the church?

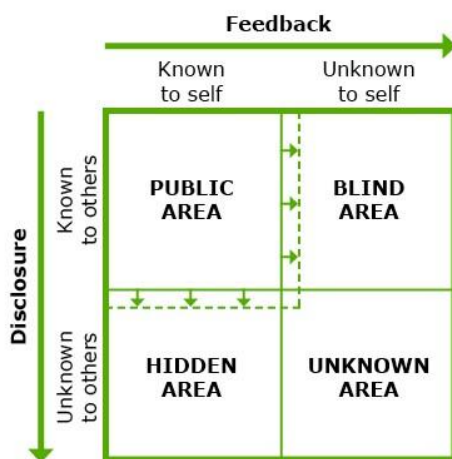
*Adapted from material provided by the Ministry Division*

## 11. APPENDIX 11. 360° REVIEW PROCESS

Dear Curate,

This letter is to explain the process, and the steps involved, for your 360-degree review of ministry to enable significant formational learning and development during your curacy.

This process has been created to enable you to learn from others who have seen and experienced your ministry in different ways. It is hoped that their perspective will be informative and helpful in affirming your self-awareness, highlighting areas for development and encouraging your ministerial growth. Others' views and opinions can often help us to see and know things about ourselves that are otherwise difficult to notice (see image below). This is true for all of us.



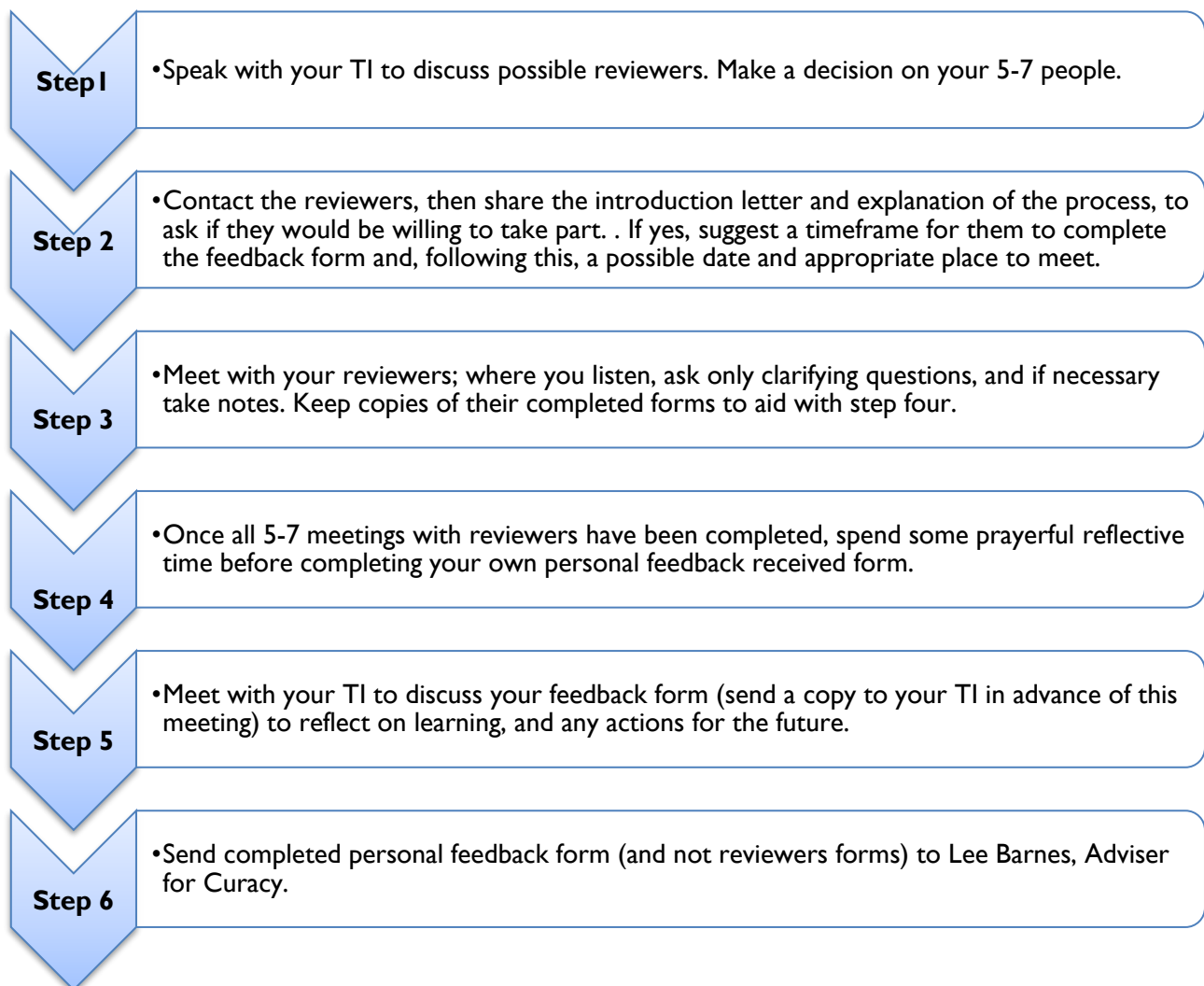
The Johari Window

In order to try and gather learning most effectively we ask you to identify between 5-7 reviewers who can offer feedback to you. Please do not ask your Training Incumbent to be a reviewer as they have other opportunities to offer feedback to you. Please try and find people who can cover the areas/roles below (it may be that one person can stand for more than one area):

- *Someone who has experienced you leading a team/project that they were a part of.*
- *Someone who has experienced you being part of a team/project that they were leading.*
- *Someone to whom you are responsible (not TI).*
- *Someone who is responsible to you.*
- *Someone you would consider outside of your 'inner circle' of support.*
- *Someone who is not a regular worshipper.*
- *Someone who is a church officer.*
- *Someone from the local community related to: School • Civic • Business • Partnership*

It is worth noting that our natural inclination is to ask people who we believe would respond positively to our ministry. The reviewer, in their introduction letter, is encouraged to use the acronym T.H.I.N.K. before giving feedback: 'Is it *True*? Is it *Helpful*? Is it *Inspiring*? Is it *Necessary*? Is it *Kind*?'. The questions have been carefully curated, as this is neither a test to be passed or a performance review, in order to give an opportunity to learn and develop, so please give some prayerful thought to whom you could ask. You may discuss who to ask with your TI but, ultimately, it is your decision.

Once your reviewers have agreed to taking part, send them the introduction letter and feedback form, suggesting a timeframe and arranging when and where to have an informal meeting. The reviewer brings their form to the meeting, we suggest 30-60 minutes, and does not share it in advance. At the meeting you will have the opportunity to ask any clarifying questions but mostly to listen to what is shared and take notes if that is helpful. Once you have met with your 5-7 reviewers complete your own personal feedback form, reflecting on what you have heard and learnt through the process. Once this is completed arrange to meet with your TI to discuss further, solidify learning and explore any outcomes. After this meeting, send me a copy of your personal feedback form to me to add to your curacy folder. So, to clarify, the process is as follows:



## **12. APPENDIX 12. CURACY PLACEMENT – INFORMATION AND PROCESS**

The curacy provides different opportunities for the curates' growth in formation, development, experience and knowledge. One of these opportunities is a placement in a different church/chaplaincy context to their curacy setting. There are two main drivers for this – the needs of the curate and opportunities arising from different contexts.

### **Placement**

#### **Aims**

- Address, if any gap in Formation Criteria/Qualities, any developmental needs of the curate or practical ministerial omissions in the primary training context – e.g. occasional offices, civic engagement.
- Offer the opportunity to explore future ministerial contexts – e.g. chaplaincy, rural ministry.
- Enhance their portfolio of ministerial experience in preparation for future posts.
- Provide a new environment that offers different church approaches/traditions for theological reflection - e.g. holding a mirror to the primary training context.
- Generally broaden the curate's experience and encourage them in their ability to minister and serve in different settings.

#### **Plan**

Placements can be an important part of the formational process for a curate and it may be that the initial conversation is between the curate and Training Incumbent. Often the curate and TI will have a good idea about the kind of placement that is being sought and may, as a result, make some inquiries. It would be good to make the Adviser for Curacy aware and consult them if necessary. The Adviser for Curacy will need to agree that the suggested placements' impact and benefit is worthwhile for the curate during their curacy.

Conversations may involve different parties depending on the primary reason for the placement – curate, TI, placement supervisor and Adviser for Curacy and, if relevant, key diocesan colleagues. Involvement of others is important so that the wellbeing and healthy work boundaries of the curate are supported and the expectations of the curate from their training context are realistic. The third year of curacy is, for some, a year of transition even if a curate is staying in their current context, and the curate's absence for the placement can help both curate and context with the transition.

#### **When**

There is not a definite time when a placement takes place but the suggestion is that they are more likely to happen during the third year of the curacy. If this is the case

then a conversation would take place with the curate and TI in the Summer of their second year.

### **Shape**

The placement may take a number of different shapes, depending on the primary reasons for the placement and its context. For example, a school or chaplaincy placement may be shorter than a parish placement due to the particular contexts own shape of working practice. Similarly, the shape of the placement in terms of its relationship to the curates' training context may, for particular reasons, be full-time or part-time in nature. Depending on the placement, a suggestion of 4-8 weeks would give substantial time for engagement or a shorter time if creating more of a portfolio of experience. Some SSMs are unable to do a block / full-time placement due to other responsibilities, in which case another shape which reflects the amount of time they would normally give to ministry is possible.

### **Questions**

The following are some suggested questions that may help as curate and TI discuss a potential placement:

- What are the reasons for a placement?
- What are the hopeful outcomes of the placement?
- What would be the best shape and content of the placement?
- Who would be the placements' Supervisor (who would write a report)?
- What dates would work best for the curate, TI, training parish and placement context?
- Are there any financial implications involved?
- How will the placement be explained to the PCC and members of the training parish?
- What impact may it have for the training parish, and how might these be managed?
- What impact may it have on any significant others' connected with the curate?
- Anything else that needs to be considered?

It is the hope that a placement will be a positive experience of learning and growth, laying further ministerial foundations for the future.

## 13. APPENDIX 13. TRAINING INCUMBENT – CODE OF PRACTICE

### Introduction

This document contains a code of practice for Training Incumbents. It is intended to help Training Incumbents know what is expected of them as they take on the joy and responsibility of sharing in the training of a new minister.

At the heart of the role of Training Incumbent is the supervision and training of a curate and reflecting theologically with them throughout their curacy. The role is appropriately time consuming and requires genuine commitment; a significant amount of time will be committed to the curate's training, supervision, and theological reflection.

Having a curate should never be seen as acquiring 'an extra pair of hands.' The role is, however, highly rewarding.

What are the codes?

The code of practice for Training Incumbents is a list of statements that describe the standards of professional conduct and practice expected of a Training Incumbent as they engage with IME 2. They are designed to release, affirm, and support by offering an agreed baseline of practice that all Training Incumbents will adhere to.

The codes articulate often unspoken assumptions that can, if left unaddressed, become sources of frustration, confusion, and conflict. They are intended to reflect existing good practice and it is anticipated that Training Incumbent will recognise in the codes the shared standards to which they already aspire.

How will this code be used?

It is hoped that the codes will offer clarity around the expectations placed upon a Training Incumbent. They will form the basis of an agreement by which the Sponsoring Bishop might have confidence in the person and environment into which a Curate is placed.

Should, in good conscience, or with good reason, a potential Training Incumbent feels unable to ascribe to any of the code, then the opportunity exists for an honest conversation. It is hoped that greater understanding can be gained and a respectful view of differences taken before a Curate is placed.

### **Training Incumbent Code of Practice:**

In personal life and faith ...

- You will be regular in prayer and reflection.
- You will be attentive to your own well-being and that of others, engaging fully with the good practice recognised within the Covenant for Clergy Care and Wellbeing. This

will be particularly demonstrated in your own willingness to engage in personal spiritual direction and ministerial supervision.

- You will be committed to your own personal development by prioritising reading/listening, learning, reflection, and growth.

In Public ministry ...

- You will show strong commitment to engaging in the wider life of the diocese in all its forms (synods, chapters, deanery initiatives, etc), modelling to those around you the value of collegial ministry, support, and mutual responsibility.
- You will be committed to giving your continued assent to the five guiding principles and seeking a mutual flourishing of all expressions of ministry.

In Leadership in context ...

- You will commit to leading those in your care in outward facing community engaging mission and ministry.
- You will model strategic, reflective, theological thinking in parish leadership.
- You will seek to promote and develop lay and ordained vocation and will foster a community where whole life discipleship is taken seriously.
- You will be particularly aware of developing underrepresented groups in ministry and leadership.
- You will demonstrate practical commitment to the development of collaborative leadership and ministry, using your own ministry as a key lever in enabling others to discover and engage in their vocational calling both within and beyond the church.
- You will be alert to new opportunities for growth and be faithful in taking appropriate risk in exploring new ways to grow and express the church releasing and enabling others to do the same.

In relation to your Curate ...

- You will make time to have regular supervision sessions with the Curate.
- You will have the ability to help the Curate in the process of integrating her/his theological studies with ministerial experience.
- You will treat your Curate with respect as a fellow minister and sister/brother in Christ, protecting their personal, spiritual, and professional space.
- You will ensure that the developmental needs of the Curate in your care is a key priority of your ministry. This will place a significant demand upon you to ensure that sufficient time and opportunity is given to pray, train and reflect together.
- You will prioritise the Curate's participation in IME 2 Programme, placements, etc.

- You will complete all reports and evaluations asked of you in a timely and diligent manner.
- You will regularly review the Learning agreement with Curate so that it most accurately reflects mutual commitments and expectations.

In relation to these codes ...

- If at a time in the future, you feel unable to continue to be held by any of these codes, you will seek opportunity to engage in constructive conversation with the Adviser for Curacy in the first instance to review your commitment.



## **14. APPENDIX 14. MISSION AND MINISTRY SUPPORT TEAM COURSES AND EVENTS COMPLAINTS PROCEDURE**

### **Introduction to the Complaints Procedure.**

Even with the aim of high standards and mutual care, on any course or event there can be misunderstandings, personality clashes, and mistakes. Given that everyone on a diocesan course will have expressed faith in Christ Jesus, we want to emphasise the centrality of relationships in the resolution of such difficulties. The first step is usually to speak to your tutor or event organiser who has the general responsibility for the session. In most cases, an open, honest, and mutually respectful discussion usually reaches a satisfactory resolution to issues.

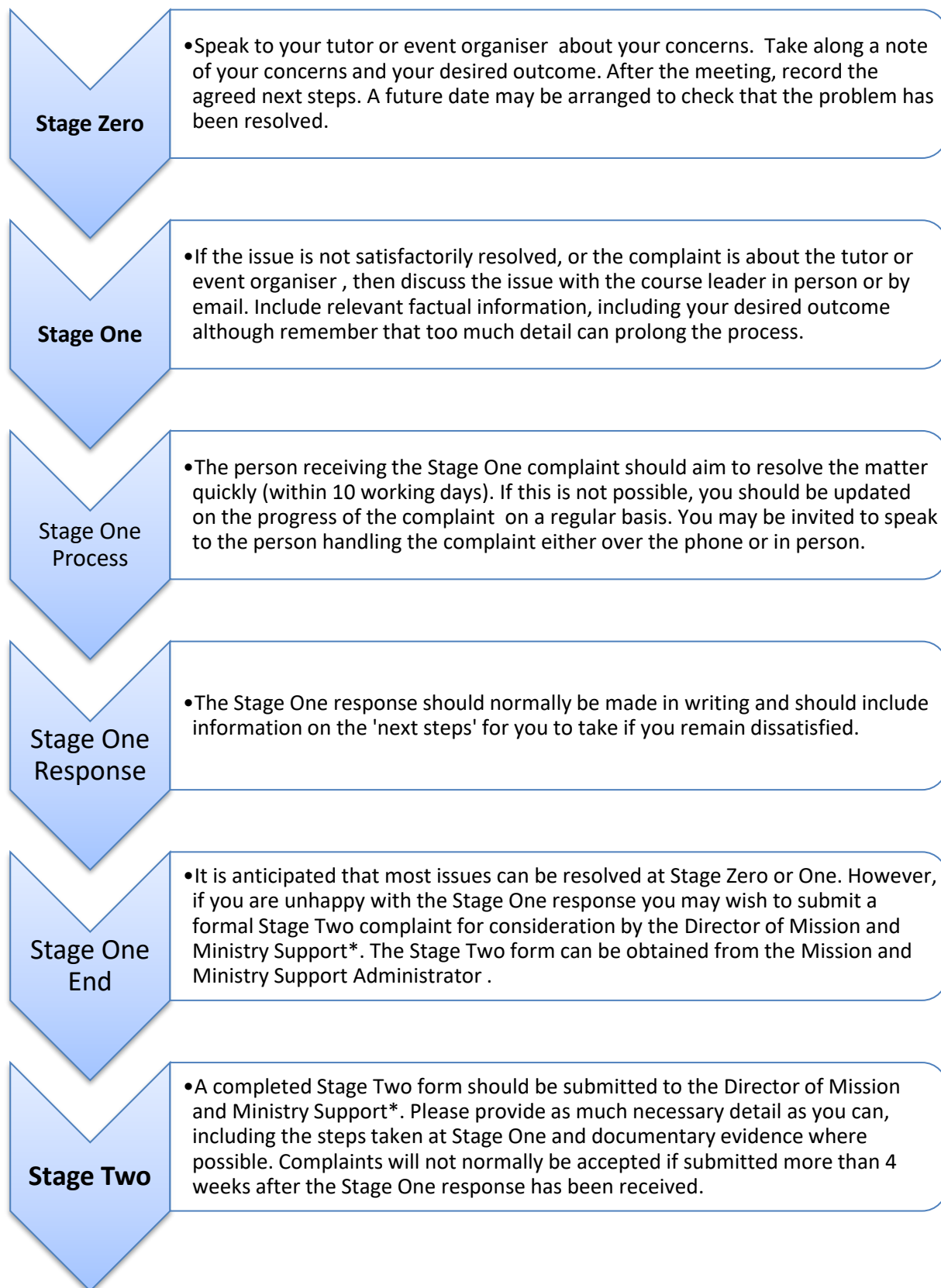
However, even on the most professionally run courses and with all best efforts, sometimes issues cannot be settled informally. The following procedure is available to help in this situation although concerns should normally be submitted within 4 weeks of the occurrence. A leader or participant may also have concerns about the behaviour of others which must be raised as part of our responsibility for a safer church.

It is hoped that course participants feel confident enough to engage with the tutors or course leaders on their own. However, participants should also feel that it is perfectly acceptable for them to bring a friend along to any meeting for support. If this occurs, it is also acceptable for the tutor or other persons involved in the procedure to ask for someone else to be present.

Please note that, if the issue is a concern over Safeguarding, the following procedure can be used but the participant may prefer to go directly to the Safeguarding Lead for the venue (if known) or contact [safeguarding@bristoldiocese.org](mailto:safeguarding@bristoldiocese.org) .

Any questions can be addressed to the Mission and Ministry Support Administrator at [mmsupport@bristoldiocese.org](mailto:mmsupport@bristoldiocese.org) .

## Complaints Procedure



\* If the complaint is about the Director of Mission and Ministry Support, the complaint will be heard by the Diocesan Secretary.

### Stage Two Process

- The Director of Mission and Ministry Support\* will acknowledge receipt of the Stage Two complaint within 5 working days. The complaint will be investigated, possibly with the help of other senior staff. The expectation is that the complaint will be reviewed and responded to within 4 weeks of the acknowledgement of the complaint .

### Stage Two Response

- The Stage Two decision will be explained in a letter and sent to the address provided on the Stage Two form. It will include information regarding the 'next steps' to take if you remain dissatisfied with the outcome.

### Stage Two End

- If you are dissatisfied with the outcome at Stage Two, you may choose to escalate the case to Stage Three so that it may be reviewed by the Bishop. Note that the Bishop will only consider whether to re-open a Stage Two investigation due to new evidence or a procedural irregularity.

### Stage Three

- The Stage Three form (which can be obtained from the Mission and Ministry Support Administrator) should be completed and sent to the Bishop within 4 weeks of the date of the Stage Two response. Ensure you provide clear reasons as to why you remain dissatisfied and include extra evidence if available.

### Stage Three Process

- The Bishop will acknowledge receipt of the Stage Three complaint within 5 working days. The Bishop will review the complaint and any new evidence and will aim to respond within four working weeks. If the new evidence is sufficient or s/he has evidence of procedural irregularity, then Stage Two is re-opened.

### Stage Three Response

- If there is insufficient evidence to re-open Stage Two, the Stage Three response will be provided within a 'Completion of Procedures' letter. This letter concludes the complaint procedure.