



# Initial Ministerial Education – Phase 2

# CURACY

Version: 2021-22 v1  
Issued: January 2021  
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## Introduction

At the centre of the life of Christian discipleship is the call to glorify the Father by being transformed by the power of the Holy Spirit into the likeness of Christ.

Christian ministers are first and foremost Christian disciples. Ministerial formation therefore embraces all aspects of Christian living, including prayerful theological reflection on the practice of ministry, a personal discipline supported by fellow ministers and others at every stage in our discipleship.

At a time when new patterns are emerging in the life and mission of the Church, continuing ministerial formation seeks to enable ordained ministers to develop their spirituality and ministerial gifts so as to play a full part in these developments.

In this climate of change, the interplay between inherited Anglican expressions of ordained ministry and spirituality with the new emerging ways of embodying the Church's life and mission is the context in which new ministers are beginning the practice of ordained ministry.

Initial Ministerial Education Phase 2 (formerly 4-7) not only takes seriously the previous life experience of those newly-ordained but also seeks to ensure on-going growth in personal maturity and discipleship and the development of those skills appropriate to ordained ministry in the Church of England in this current context.

**The Revd Dr Rob Hay – Head of Learning and Ministry Development**

## Objectives of Continuing Ministerial Formation

To provide training incumbents and curates with the resources of a structure enabling the training experience for both parties to be a creative, rewarding and fruitful experience.

To provide a clear outline and structure to curates and their training incumbents of the areas and topics to be covered.

To acknowledge prior learning and experience.

To see training as a partnership between the diocese and the local congregation and to give real responsibility to the latter and affirm the central role of the training incumbent in particular.

To offer a process of assessment based on the continuing conversation with partners rather than a hierarchical judgement, and to ensure that pastoral support and encouragement is available to all partners in this process.

To recognise and value the role of lay people, both within the church and beyond, in assessing the development of newly-ordained ministers, thereby acknowledging the nature of the life and mission of the Church, both as people of God and as engaging in its mission in God's world.

To promote a model of collaboration in training which can be developed and adapted in other areas of life and ministry.

## The Ordinal

It is easy to get caught up both in the day to day round of ministry, or during curacy, with a focus on criteria, and so it is useful to regularly reflect on what it is you are called to do – set out so clearly in the Ordinal which underpins ordained ministry. Below are excerpts from the Ordination of Deacons and the Ordination of Priests, with the Scriptural footnotes provided by the study edition of the Common Worship Ordination Services.

### The Ordination of Deacons

Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.

Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word<sup>1</sup> and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.

Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped<sup>2</sup> to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.

### The Ordination of Priests

Priests are called to be servants and shepherds<sup>3</sup> among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation.<sup>4</sup> They are to be messengers, watchmen<sup>5</sup> and stewards<sup>6</sup> of the Lord; they are to teach and to admonish,<sup>7</sup> to feed

and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

With all God's people, they are to tell the story of God's love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit,<sup>8</sup> and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures,<sup>9</sup> to

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<sup>1</sup> 2 Timothy 4:2

<sup>2</sup> Ephesians 4:12; 2 Timothy 3:17

<sup>3</sup> Ezekiel 34; John 21.16; Acts 20.28; 1 Peter 5.2-4

<sup>4</sup> Matthew 16.3; 2 Corinthians 5.17

<sup>5</sup> Ezekiel 3.17, 33.7

<sup>6</sup> 1 Corinthians 4.1

<sup>7</sup> Colossians 3.16

<sup>8</sup> Matthew 28.19

<sup>9</sup> Luke 24.27,32 10

preach the word in season and out of season,<sup>10</sup> and to declare the mighty acts of God.<sup>11</sup> They are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving.<sup>12</sup> They are to bless the people in God's name.<sup>13</sup> They are to resist evil, support the weak, defend the poor, and intercede for all in need.<sup>14</sup> They are to minister to the sick<sup>15</sup> and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God's people,<sup>16</sup> that the whole Church may be built up in unity and faith.

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<sup>10</sup> 2 Timothy 4.2 11

<sup>11</sup> Psalm 145.4

<sup>12</sup> 1 Peter 2.5; Hebrews 13.15,16

<sup>13</sup> Numbers 6.22,27

<sup>14</sup> 1 Thessalonians 5.14; 1 Timothy 2.1 15

<sup>15</sup> James 5.14

<sup>16</sup> 1 Peter 4.10

## Learning

The revised IME programme implemented from September 2019, encourages curacy to be a period where the curate takes increasing responsibility for their learning and so each year curates will create a [Curate Learning Development Plan](#) (CLDP). This mirrors the Learning Development Plan (LDP) that incumbents use as part of the Ministry Development Review (MDR) process. Each year, alongside the curacy cohort days, you are expected to plan and take other courses, both those offered by the diocese and external ones (subject to funding availability). Curates should plan these in conjunction with their training incumbent. Proposed courses should be entered onto the CLDP and sent to [claire.stapleton@leccofe.org](mailto:claire.stapleton@leccofe.org) by 18 September for approval by the Head of Learning and Ministry Development.

## Learning Together

### 2021/22 Meeting Dates

Wednesday 1st September - Year Group Cohort Day 1  
Wednesday 6th October - Year Group Cohort Day 2  
Wednesday 1st December - Year Group Cohort Day 3  
Wednesday 2nd February - Year Group Cohort Day 4  
Wednesday 6th April - Year Group Cohort Day 5  
Wednesday 1st June - Year Group Cohort Day 6

### 2022/23 Meeting Dates

Wednesday 7<sup>th</sup> September – Year Group Cohort Day 1  
Wednesday 5<sup>th</sup> October – Year Group Cohort Day 2  
Wednesday 7<sup>th</sup> December – Year Group Cohort Day 3  
Wednesday 1<sup>st</sup> February – All Year Groups and Incumbents with Bishop  
Wednesday 1 March – Year Group Cohort Day 5  
Wednesday 3 May – Year Group Cohort Day 6

## Building Confidence and Competence

In addition to the year group days you must do the following:

Year 1

Pioneering and Mission - REQUIRED

Preparing for Priesting - Wednesday 4th May 2022 (St Mary's, Knighton) - REQUIRED

Plus at least the equivalent of 3 days or 18 hours of training designed to meet the learning objectives you and your TI agree..

Year 2

Preparing to Move On – Wednesday 4th May 2022 (SMH) – REQUIRED

Plus at least 4 days or 24 hours.

Year 3

Seeking a First Post – Thursday 13<sup>th</sup> January 2022 – RECOMMENDED

Plus at least 4 days or 24 hours.

## Courses Options

**We often run a large number of courses within the diocese for which we make no charge – monitor the [Diocesan Website](#) for options**

These often include: Funeral Ministry, Wedding Ministry, Baptisms, Effective Schools Mission & Ministry, Church Building Development, Encouraging Generous Giving, Finance & Funding for Parishes, Managing Change and Handling Conflict, Pioneering and Mission, Unconscious Bias, Holding Powerful Meetings, Mission in My Context, Contemporary Issues in Theology, Sustaining Ministry and a Spiritual Life, Legal Responsibilities of Incumbents, Talking/Writing for Radio, Creative Preaching, Running a good APCM

There are also many other options available from other sources and you have a Continuing Ministry Development budget of up to £160p.a. Also note that there are some very good online options available now and these are very good value.

## Key Contacts:

IME Oversight: Rob Hay [rob.hay@leccofe.org](mailto:rob.hay@leccofe.org)

NSM: Louise Corke [louise.corke@leccofe.org](mailto:louise.corke@leccofe.org)

Administration: Claire Stapleton [claire.stapleton@leccofe.org](mailto:claire.stapleton@leccofe.org)

## Year Group Conveners:

Year 1: Sue Willets [revsuewillets@btinternet.com](mailto:revsuewillets@btinternet.com)

Year 2: Laretta Wilson [ljwilson33@btinternet.com](mailto:ljwilson33@btinternet.com)

Year 3: Rowena Bass [rowenabass11@gmail.com](mailto:rowenabass11@gmail.com)

## General Info

IME Phase 2 aims to:

- co-operate with training incumbents in helping to train competent deacons and priests
- provide an opportunity to reflect on first-hand experience, and to integrate the theory and practice of ministry
- supplement experience gained in parishes

## The Training Parish & Incumbent

It is recognised that the most significant component during IME Phase 2, corresponding to the period serving in the title parish, is the relationship between the curate and their training incumbent. At this most formative and creative period of ministerial formation the training incumbent will be role-model as well as mentor and trainer. Other elements of the IME Phase 2 programme can, at best, only supplement this vital training relationship.

These notes are therefore provided for the curate and the training incumbent in order to provide a framework in which, recognising the particularities of local circumstances, this training relationship can be most fruitful. The task of the training incumbent is one of great responsibility as patterns laid down in first curacies often affect very deeply the future style and approaches of the minister as they move on.

For that reason, the Head of Learning and Ministry Development will have regular contact with the training incumbents and will receive regular summaries of training progress, as outlined below, to ensure good communication and continuing practical and pastoral support in this area of responsibility.

Supervision and evaluation by the training incumbent happens in regular, scheduled meetings. In partnership with other dioceses, a Skills of Supervision course is provided. It is required of all training incumbents that they participate in this course before training their first curate. Incumbents however may also request a refresher course. Other elements of the diocesan or regional CMD programme may be helpful, so incumbents are encouraged to attend other courses or training sessions to assist them in the training task.

The section on the Learning Agreement provides some advice on how a good working relationship might be developed and some ideas of initial resources that the curate will need to get orientated can be found in the [Resources for Curacy](#) section of the website.

## Curacy Cohorts

All curates, stipendiary and non-stipendiary, are members of a curacy cohort which meets six times annually and is convened by a group tutor/facilitator. The purpose of these study groups is to provide opportunities for shared reflection and support throughout the first three years of ordained ministry, as well as broadening experience and learning.

These study groups are integral to the IME programme of the curacy, for stipendiary and non-stipendiary alike. Non-stipendiary curates who are available during the day join the day-time group alongside their stipendiary colleagues. For those non-stipendiary curates in full-time employment an individual programme of training/learning is developed in conjunction

with the Mission and Ministry Department. It is essential that training incumbents and curates have the dates of these sessions in their diaries, as they take priority over any other activity. Training incumbents in particular are asked to make sure that their curate is free and available for these sessions. Any absence should only be for serious illness notified to the facilitator prior to the meeting.

Each meeting may contain a combination of worship, prayer, reflection on ministerial experiences or theological/pastoral issues, study of a book, contributions from outside speakers – and lunch<sup>17</sup>. Incumbents are not involved in these days unless explicitly stated.

One of the purposes of these cohorts is to provide support for the members. To this end, the discussion within the groups needs a degree of mutual trust and confidentiality. The groups seek to be a safe place where both the joys and frustrations of ministry can be openly shared. This is a very important function: there are issues to be addressed which may appear awkward in any other forum! Evaluation therefore is emphatically not part of the purpose: the facilitator is there to facilitate!

Common issues do arise and one of the tasks of the facilitator, with the consent of the group, is to liaise with others involved in the programme, particularly the Head of Learning and Ministry Development. General issues around supervision in the parishes, the handling of stress and tiredness, time-management, and pressures on family are all issues which often come up, of which many can best be addressed strategically rather than parish-by-parish. Although facilitators aim to respect the group's confidentiality they also have a responsibility to the greater benefit of all present and future curates, and if there are matters of concern that need to be aired at diocesan level they have the responsibility to bring them to the attention of the relevant officer or, if appropriate, to the archdeacon. This needs to be done sensitively, without betraying individual confidences and with the good will of the group whenever possible.

The group facilitators also have a vital role in the process of the study group's developing life. Without imposing their own agenda, they are able to encourage a sense of freedom in discussion as well as judiciously offering their own experience as a resource. Study group members are encouraged to pray for each other regularly, and the facilitator to pray for the members of the group.

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<sup>17</sup> There will also be an element Action Learning to help you be proactive in supporting each other in your cohort

## Individual Study

It is the training incumbent's responsibility to ensure that study forms part of the continuing ministerial formation of their curate. To this end an agreement needs to be made about the amount of time that will be made available to the curate for theological study and reflection. For stipendiary curates it is suggested that one session (a morning or an afternoon) per week be set aside for this purpose. This study period is to be distinguished from sermon or teaching preparation.

As the curacy progresses the curate may wish to attend other learning programmes, training events or conferences. Equally the incumbent may recommend such attendance. Attendance at such events needs to be negotiated between the incumbent and curate and not simply assumed.

Curates have access to a personal CMD fund which can be used to pay for courses and conferences. Details can be found in the [CMD Policy document](#).

Training incumbents and curates are therefore encouraged to address the following:

- Any particular areas of expertise that the curate brings from his/her prior experience and whether these should, for example, be developed further or offered as a resource to the Diocese.
- Any continuing courses of study that the curate is engaged in on his/her appointment and the implications of these for the parish.\*
- Any new formal courses of academic study the curate may wish to engage in during the term of the curacy. Such courses are not usually to be undertaken in the diaconal year, and in subsequent years only after consultation with the Head of Learning and Ministry Development.\*
- Extra-parochial interests and commitments (including regular diocesan and national church commitments) that the incumbent agrees can properly be regarded as part of the curate's professional or personal development.
- Any particular areas of ministry that the curate may wish to develop expertise in and how this will be done.

\*Whilst the Diocese will work with all curates in their continuing academic development post-ordination, the first year of any curacy is of immense significance, and the several and significant changes experienced then take considerable energy and learning. The development of a new training relationship is also crucial. This period of transition therefore needs to be protected for the sake of both the arriving curate and their future ministry and development.

## Vocational Coaching

The Mission and Ministry department offer a vocational coaching session for third year curates. The purpose of this is to give space to explore future direction and call, in a safe, yet honest environment. If you would like to take up this offer please contact [rob.hay@leccofe.org](mailto:rob.hay@leccofe.org) who will arrange a coach with you. The Mission and Ministry Department have a 'bank' of trained coaches, and Rob will liaise with you over the coach offered.

This session stands outside the normal evaluation / supervision meetings and would not be conducted by the regular team who would conduct the end of curacy assessment.

## What if things aren't going well?

Difficulties can and do arise in working relationships at any time, even between training incumbents and curates who are full of good will and conscientious and sensitive to each other.

As the first few months are often the most formative in building up expectations of relationships, it is essential, as part of the [Getting Started](#) discussions, that there should be clarity over how any issues should be dealt with.

It is important to note that the Head of Learning and Ministry Development has a pastoral responsibility towards both the training incumbent and the curate. It is far better to raise any matter informally with them sooner rather than later. It is not a sign of weakness or failure to admit something which you think others may think insignificant: these things have a habit of growing much nastier and much more intractable if left unchecked. It is far better to raise the issue informally with the Head of Learning and Ministry Development than to give voice to it in other settings.

1. Any curate who has a grievance should raise it initially with the training incumbent. Any grievance about the curate from a third party and shared with the incumbent should be discussed with the curate. Where at all possible this will hopefully resolve the issue. If this should not be the case however...
2. ... or if the curate's grievance is against the training incumbent or vice versa, it should be raised with the Head of Learning and Ministry Development who should respond promptly.
3. If the matter is not resolved satisfactorily at this point, any grievance will need to be dealt with using the formal Grievance Procedure. See the Diocese of Leicester Clergy Handbook for more information.

## Terms of Service

Curates are issued with a Statement of Particulars which sets out the main terms of service. They are also issued with the Diocese of Leicester Clergy Handbook which contains additional information. The following are a few explanatory notes which in no way replace or supersede the Statement of Particulars and Clergy Handbook

**Stipendiary and non-stipendiary:** a stipendiary curate is paid a stipend to free him or her from the need to earn a living so that he or she is free to minister the Gospel. It is not a salary so there are no rates of pay, hours of work or overtime. However, a curate is entitled to a reasonable time to be free from duty.

Some curates are non-stipendiary and do earn their own living. For the NSM, time availability must be agreed between incumbent and curate. Some items below may not be applicable to NSMs or may need particular agreement between incumbent and curate.

**The day off:** curates should have one full day per week free from duties. It should normally be the same day each week. A day off is 24 hours. Once a month a second consecutive day should be taken.

**Holidays:** curates have 38 days annual leave including no more than six Sundays. All holiday agreements should be made in consultation with the incumbent.

**Expenses:** the PCC is responsible for reimbursing the expenses of office of the curate. This includes both stipendiary and non-stipendiary curates.

Expenses of office include telephone, stationery and postage. They include travel at the diocesan rate when on parish business. Desirable items of expenditure (e.g. items for children's work, books, robes, extraordinary expenses in connection with housing etc) should be agreed first with the PCC before incurring the cost. Travel expenses for IME may be claimed from the PCC but if it chooses not to pay these expenses may be claimed through the Mission and Ministry Department.

**Tenure of Office:** a first curacy (for regular stipendiary curates) lasts 3 years and 6 months (5 years for Ordained Pioneer Curates). Curates may not start looking for their next post until they are signed off as having satisfactorily completed their training period.

In certain exceptional circumstances it may be necessary to terminate a curacy before the agreed time, in accordance with the provisions of Common Tenure and with reference to the Statement of Particulars.

**Personal details:** please keep the Diocesan Bishop and your Archdeacon informed of any changes to your personal life (e.g. marriage, birth of children, etc). Also let them know if, in due course, you have applied for a post in another diocese and that they may be asked to supply a reference and, of course, if you have been accepted for that post.

**Housing:** a curate is expected to occupy the housing that is provided for them in the parish. Information about the Diocese's responsibilities in respect of the house can be found in the Diocesan Housing Guide which is available for download via the website.

Curates can also contact the Property Department at the Diocesan Office. **Please see Appendix 1 at the end of this document.**

**Grants:** information about grants available to assist the process of relocation and resettlement can be found in the Clergy Handbook.

**Income Tax Returns:** you should keep records of all grants and expenses claimed (together with receipts or remittance advice notes, etc) for Inland Revenue inspection purposes. It is recommended that you seek the advice of an independent tax advisor when completing your self-assessment. Check the HMRC website for information concerning deadlines for completion.

**Further information**

See the [First Point of Contact](#) information, for where to go for more help.

## Evaluation Meetings & Reports

All curates and training incumbents are required to timetable three evaluation meetings per year (one each term) at which the curate's abilities are assessed against the [Formation Criteria](#) and a written report submitted on completion to the Head of Learning and Ministry Development.

Although similar in shape to a general supervision meeting these evaluation meetings are more formal in that assessment forms an explicit part of the conversation and subsequent written report.

The curate is invited to make a personal assessment of their competence in the particular area defined by that session, based on prior experience, experience in ministry to date and theological reflection with colleagues and others. Some time should therefore be set aside prior to the meeting for preparation.

The training incumbent offers their own observations and reflections, having regard to the curate's previous experience, opportunities for this competence to have been developed and examination of progress to date.

In all cases assessment should involve far more than simply judging a person's functional competence. It should enquire into the curate's ability to reflect on what they are doing, using insights from theology and other disciplines to inform their practice, and be able to identify directions for future development.

Copies of the written evaluation report should be kept by the training incumbent and curate, with a copy sent to Claire Stapleton [claire.stapleton@leccofe.org](mailto:claire.stapleton@leccofe.org) for review by the Head of Learning and Ministry Development and the Curate Training Team. Copies will help all concerned to reflect subsequently on development in the areas covered. To help with the written reports an evaluation report proforma is available.

Please ensure that all Formation Criteria (listed below) are covered at some point during the curacy. Each evaluation conversation may either look at one particular aspect of the criteria or the whole criteria, depending on what is appropriate.

- a) Christian Tradition, Faith and Life
- b) Mission, Evangelism and Discipleship
- c) Spirituality and Worship
- d) Personality and Character
- e) Relationships
- f) Leadership, Collaboration and Community
- g) Vocation and Ministry within the Church of England

The evaluation sessions are there to reflect on and measure the curate's developing competence in particular areas. To do this it is important to have frank and constructive conversations. Although consensus in writing up the evaluation is desirable, if there are grounds for disagreement these can be recorded in the evaluation report. In the case of a

divergence of opinion, which is considered by either training incumbent or curate to be substantial, a conversation with the Head of Learning and Ministry Development involving both parties, is strongly recommended.

Training incumbents are asked to consider other people in the parish who can share in the ministerial formation of the curate, to the extent of taking part in some of the evaluations. This is particularly useful (and necessary) for evaluation of preaching and liturgical competence in parishes where after priesting the curate may be in different places regularly on a Sunday.

Timetable for the submission of Evaluation Reports: by the last day of November, February and May to the Head of Learning and Ministry Development. A template [Evaluation Template](#), for these reports can be downloaded.

It is important that an agreed timetable of meetings for both supervisions and evaluations is established between training incumbent and curate, and that the distinction between supervision and evaluation is made clear by the training incumbent.

## Visits & Reviews

### Year 1 - Light Touch

In November a member of the Curate Training Team will make a brief visit to check the curacy has got off to a good start.

### Year 1 - Progress Review

Then in the spring term a member of the Mission and Ministry team will visit the curate and training incumbent together. The purpose of the visit is to support and encourage good working practice in the incumbent-curate relationship and to ensure training is being appropriately provided.

For first years this will include discussion as to whether they are ready for **Ordination to The Priesthood** and a recommendation by the Training Incumbent and Head of Learning and Ministry Development will be made to the Bishop.

### Year 2 - Mid-curacy Review

Again, in the spring term a member of the Mission and Ministry team will visit the curate and training incumbent together. The purpose of the visit this year is a more structured review looking at whether the curacy is on track to enable to 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/mentoring in an area is needed. At this meeting a proposed timescale will be agreed for sign off of curacy (subject to ratification by the Sponsoring Bishop).

### Year 3 - End of Curacy Review

The End of Curacy Review is usually not undertaken before the third year of curacy and usually about halfway through that year, but the timing is tailored to individual curates needs to ensure they can complete their curacy well and be ready for a post of greater responsibility. The process for sign off is:

- Curate and training incumbent are asked to meet together to discuss the training experience, particularly in relation to the [Formation Criteria](#), and to agree a written report of that conversation<sup>18</sup>. The curate should take the lead in writing this summative statement and the TI contributing and adding their own views, as well as the TI making an explicit recommendation for readiness of sign-off.
- This report should then be sent to the Head of Learning and Ministry Development.

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<sup>18</sup> Other parties, such as churchwardens, ecumenical partners and other agency colleagues are encouraged to contribute to this report. Thought also needs to be given throughout the curacy to the collection of 'evidence' for this.

- The Head of Learning and Ministry Development, or another colleague from the Mission and Ministry Department, acting on the Bishop's behalf will make arrangements to see the curate and review the entire learning journey of IME 1 & 2. They will then write a report recommending whether the curate is ready to be signed off. This report includes recommendations for further learning and areas to pay attention to as the curate moves on. It will also link the curate with an Archdeacon to help them explore possible posts.
- The assessment paperwork then goes to the Sponsoring Bishop and is tabled at a meeting of the Bishop's & Archdeacons. If accepted, the Bishop will write to the curate to confirm sign off and giving approval to begin seeking the next post.

Please remember that it is the policy of this diocese that all curates should be signed off before seeking a post of greater responsibility.

## What to do in a vacancy, study leave or sabbatical?

Curacies are planned with a priority on your learning and this is usually assumed to be with the same Training Incumbent throughout. However, occasionally the unexpected happens and the parish goes into vacancy or your TI goes on extended leave. Whilst this can feel unsettling, it can also be an opportunity for growth and to experience working with different colleagues. If this occurs during your curacy, please do get in touch with the Head of Learning and Ministry Development and discuss the situation. It is important that supervision continues, and the form [Agreement for Vacancy](#) should be used to ensure all necessary arrangements are put in place.

## Agreement

The guidelines below should be examined very carefully and used as the basis for the Learning Agreement in each particular context. Please ensure that the breadth of areas in the guidelines are covered in your local document.

The Head of Learning and Ministry Development and NSM Officer are available for support or guidance over this document

A copy of the Learning Agreement should be sent to the Head of Learning and Ministry Development by the end of October in year 1.

It is expected that the Learning Agreement will be reviewed at the end of years 1 and 2. Copies of the revised document arising from a review should be sent to Claire Stapleton [Claire.stapleton@leccofe.org](mailto:Claire.stapleton@leccofe.org) for review by the Head of Learning and Ministry Development.

A template to be used to draw up the Learning Agreement can be downloaded here – [Learning Agreement Template](#) and considering the ideas in [Getting to Know You](#) will help you get started.

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## Guidelines for The Drawing Up of a Learning Agreement Between Training Incumbent and Curate

### Mutual Expectations

The relationship between incumbent and curate is both personal and professional and each will have expectations of the other in these areas. It is important that those mutual expectations are declared openly as early as possible in the relationship so as not to cause frustration later. Care should also be taken to avoid role confusion, for example the training incumbent acting as counsellor or spiritual director for the curate or treating the curate as a member of the family. People who work closely together may become friends, but it is better, at least in the first instance, to enjoy the working relationship and have little leisure time together, than overburden the working relationship with excessive expectations of friendship.

Although pastoral authority at a parish level rests with the incumbent and PCC there is a degree to which authority is delegated to the curate. In relation to any given task the extent of this delegation needs to be made clear.

With respect to confidentiality the curate needs to know what material is to be treated as confidential, not to be shared with the incumbent, and what is not confidential and should be shared with the incumbent. Experience has shown this to be a major area of potential misunderstanding. Time should therefore be spent discussing how confidential information is to be handled sensitively and effectively.

### Housing

In the case of stipendiary curates, the housing provision is for the period of the curacy, up to the end of Common Tenure. Please see the Housing section in your Statement of Particulars.

A similar standard of inspection and maintenance applies for stipendiary curates' houses as is in force for vicarages/rectories.

Training incumbent and curate might want to clarify what is expected with respect to the use of the house for ministerial duties.

## Use of Time

A basic understanding concerning the extent of the working day and working week needs to be reached, whether the curate is stipendiary or not. Agreement on this matter will enable assumptions to be tested before they become a problem. The training incumbent is responsible for helping the curate establish a sustainable pattern of work/life balance that can be carried over into future posts.

- Curates need to ensure there is sufficient time each day to attend to the business of living: time with family, eating, shopping, housework, recreation. The demands of child-care, as well as the nature of the ministerial role, are such that flexibility is required all round. Arrangements over child-care and delivering and collecting children need to be negotiated and alternative arrangements made in the case of emergencies. The curate should not assume that all his/her work can be made to fit around his/her preferred arrangements for child care and other domestic tasks, though a reasonable level of flexibility is, of course, possible.
- For time off and annual leave entitlements please see the relevant section in your Statement of Particulars. All holiday arrangements should be made after consultation and agreement with the training incumbent.
- The day off should be the same day each week and should only be changed in exceptional circumstances. At the same time there should be scope for flexibility to take account both of the fluctuating demands of parish life and the curate's particular circumstances, such as the responsibilities of a married curate to his/her family, and the fact that many single curates have family and friends who live some distance away. In the case of the latter one day off per week may not be particularly useful and an alternative arrangement might have to be made. Furthermore, those who are single may need extra time for shopping, cooking, cleaning, etc, which does not totally compromise their time off work. It should be remembered that for some this will be the first time they are living on their own.
- Where the curate is non-stipendiary careful thought must be given, and an agreement made, regarding the amount of time they are able to give to parochial ministry.

## Prayer and Worship

A curate needs to share in corporate prayer and worship not only with the congregation but also with the incumbent and other colleagues. Patterns for this will vary, but the times and occasions for this daily/weekly prayer time need to be clearly stated. For stipendiary partnerships the sharing together of the public Daily Office expected of Anglican clergy is a vital part of ministerial development.

There should be a regular opportunity to share in the design and leading of worship, and in preaching. Agreement needs to be reached regarding the frequency of preaching. The recommendation is one new sermon every three weeks initially, increasing to twice a month after six months (although this may need to be reduced in the case of non-stipendiary curates). It is also essential that the curate's sermons are reviewed (with reference to the Formation Criteria) with the incumbent and with other colleagues and lay people where appropriate.

## Personal Growth and Development

In addition to participating in corporate prayer and worship the curate should be encouraged to develop a personal prayer life which can be sustained when alone. To this end the

acquisition of a spiritual director/soul friend/personal consultant is deemed to be essential, as is a sustained time of withdrawal for prayer and reflection. Up to three days should be set aside annually for a retreat or a series of quiet days (in addition to the normal pattern of days off and annual leave.) Parishes are encouraged to contribute towards the cost of these days/retreat. The Bishops' offer regular retreat days at Launde Abbey and there is no cost to curates for these.

Encouragement should also be given to enable personal, as distinct from professional, reading to be developed.

### Professional Development

At the risk of stating the obvious, the bulk of IME Phase 2 is done in the training parish. As a complement to this there are regular study groups/days throughout the year organised on a diocesan basis by the Head of Learning and Ministry Development in conjunction with the year group facilitators and the curates themselves. All curates are likely to undertake a placement in the latter half of their curacy, which is intended to broaden their experience by allowing them to work in a place and type of ministry different from that found in their home parish, or with a greater degree of autonomy

The diocesan IME Phase 2 programme of study days takes precedence over parochial commitments with dates being published well in advance. Incumbents should therefore ensure that curates are able to attend.

The curate should be given the opportunity to take part in the parish's ministry of teaching and evangelism.

### Personal Development Plan

Training incumbents and curates will also need to address the following:

- Any particular areas of expertise that the curate brings from his/her prior experience and whether these should, for example, be developed further or offered as a resource to the Diocese.
- Any continuing courses of study that the curate is engaged in on his/her appointment and the implications of these for the parish.
- Any new formal courses of academic study the curate may wish to engage in during the term of the curacy. Such courses are not usually to be undertaken in the diaconal year, and in subsequent years only after consultation with the Head of Learning and Ministry Development.
- Extra-parochial interests and commitments (including regular diocesan and national church commitments) that the incumbent agrees can properly be regarded as part of the curate's professional or personal development.
- Any particular areas of ministry that the curate may wish to develop expertise in and how this will be done.

An agreement needs to be made about the amount of time that will be made available to the curate for theological study and reflection. For stipendiary curates it is strongly recommended that one session (a morning or an afternoon) per week be set aside for this purpose. This study period is to be distinguished from sermon or teaching preparation.

As the curacy progresses the curate may wish to attend other learning programmes, training events or conferences. Equally the incumbent may recommend such attendance. Attendance

at these and other events needs to be negotiated between the incumbent and curate and not simply assumed.

Curates have access to a personal CMD fund which can be used to pay for courses and conferences – see the [Continuing Ministry Development page](#).

### Staff Support

The following list is the minimum ingredients and time required together to ensure a creative and fruitful training process. Please treat this as a minimum and add appropriate ingredients according to local circumstances!

- Worship together: this may be saying Morning and Evening Prayer together or equivalent, except on days off.
- Diary planning: fixing dates and events, short-term planning, discussion of daily and weekly work
- Supervision sessions: not to be confused with staff meetings
- Training sessions: when particular training needs are identified and addressed
- Longer-term planning: review of work or specific projects, setting objectives for future ministry/parish development.
- Studying together: some training incumbents and curates have found it valuable to be reading something at the same time and spending some time discussing a book or article.

Where there is a staff team it has been found advantageous to spend an ‘away day’ together from time to time, and to share a meal on other occasions. It is also good if the incumbent can develop a pastoral relationship with the curate’s spouse, if acceptable to the latter.

Curates are expected to attend chapter meetings wherever possible.

In addition to regular supervision sessions there should be an annual review of the curate’s work and his/her developing relationship with the incumbent, other colleagues, the congregation and the parish. A time of review also provides opportunity for the re-setting of specific training goals which will, to some extent, differ from year to year; and for reviewing the working agreement.

### Pastoral Responsibilities

The curate is by definition an assistant to the incumbent, but this says little about the way in which he/she is expected to relate to the PCC and other groups within the parish, and where any specific pastoral responsibilities might lie. It is therefore essential to the exercising of the role of assistant curate that these lines of responsibility are clearly worked out in the first few months in the parish.

Those non-stipendiary curates who also exercise their ministry in their place of work are encouraged to do so, subject of course to the agreement of their employer. It is however essential that they keep their training incumbent fully informed about the outworking of their workplace ministry, especially if there might be implications for other parishes. It might also be appropriate for such non-stipendiary curates to have in addition a mentor with whom to reflect on the work/ministry relationship.

When a curate is working in a multi-parish benefice it must be agreed where the focus of the curate’s work is to be, and this must be written into the Learning Agreement. Similarly, the

relationship of the curate to other clergy in a Team Ministry must be agreed – and it must be made clear that there is only one Training Incumbent e.g. the designated Training Incumbent is solely responsible for supervision, management and task setting.

### Wider Relationships

Attention should be given by the training incumbent to wider relationships with: Chapter, Deanery and Mission Partnership; other denominations; and other faith communities. These need to be appropriate to the focus of the curacy and the time available in the case of part-time stipendiary or non-stipendiary curates.

### Administration and Finance

This is not simply a matter of knowing basic Church law and the proper way to keep records, important though these matters undoubtedly are. More importantly it concerns the ability to plan the week, to manage time and to decide upon priorities, including correspondence, the use of the telephone, filing and basic office administration.

A curate's pay is according to the national scale. Expenses items should be agreed in advance and the curate's practice in respect of expenses should be reviewed annually.\*

It is much appreciated by curates if the PCC is willing to allow them an annual book grant. This allows curates to build up a working theological library to resource their ministry over the years. An amount could therefore be negotiated by the Training Incumbent before the Curate arrives.

Curates should also receive information about the Diocesan and Parochial Safeguarding policies, as well as issues to do with Health and Safety and Data Protection.

\* This includes travel to and from the parish if the curate (for example NSM) lives outside the parish. In exceptional circumstances where the parish is unable to afford a curate because of such travel costs to and from the parish the training incumbent should approach the relevant Archdeacon or Head of Learning and Ministry Development prior to accepting a curate for training to discuss how some of these travel expenses might be defrayed.

## Defining Supervision

Supervision is...

“... what happens when a practitioner takes space and time out in an environment that facilitates on-going processes of reflection on practice.”

Frances Ward, *Lifelong Learning: Theological Education and Supervision*

Supervision in our context can be understood as a structured and purposeful conversation between training incumbent and curate, intending the latter to articulate what they are doing and how, in order that the two together may reflect upon the curate's work and discern possibilities for development and enhancement of that ministry. Supervision is an integral part of the curate's training and is distinct from other contact time with the training incumbent, such as in staff meetings, etc.

(All training incumbents will have attended a residential Skills of Supervision Course, where detailed exploration of the issues and training in the practice of supervision are provided. If for any reason a training incumbent has missed this, or after a long interval would value a refresher course, then the Head of Learning and Ministry Development will be happy to arrange accordingly.)

## Organising Supervision

Training incumbents are expected to plan in the diary regular supervision sessions with their curate, taking into account holidays and other significant dates. Training incumbents with full-time curates should therefore arrange **at least ten sessions during the year**. Incumbents with non-stipendiary curates should agree an appropriate number and pattern of supervisions, although six sessions per year may well be the norm.

Once these dates have been fixed it is essential to guard those times and not allow other parochial duties to displace them. For a supervision session to be of value the curate will need some preparation time beforehand, especially when that particular session is also to serve as an evaluation.

These sessions will enable the assessment of ministerial and personal development in the light of the events, circumstances and situations that have arisen over the previous weeks. Particular but not exclusive attention should be paid to occasions where the curate has experienced particular challenge or difficulty, or where outcomes have not been as expected. It is important however to avoid an excessive focus on problems: opportunities for commending and celebrating 'success' should also be taken.

## Parameters of Supervision

(The following guidelines for curates and training incumbents can be adapted and developed but serve as the minimum of what is expected during the curacy period.)

### Timing

Sessions should be of a reasonable duration, whether a carefully managed time or flexible, according to need. If they are to have their proper priority however they need to be arranged for times of day when there is minimal possibility of interruption. Use of answering-machines and switching off of mobiles is of the essence! It may be helpful to have a regular day for these sessions and it is important that participants arrive in time and begin promptly.

It is important to have enough space at the end of the session, which should also keep to time, before moving on to the next commitment.

### Place

Adequate heat, comfortable chairs and tea and coffee all help! Think about a different venue from staff meetings, so as to help distinguish the activity from other meetings.

### Focus

Each session needs a specific focus to prevent aimless wandering! Some of the sessions will have a focus provided by the evaluation timetable (see below), but other sessions need to be thought about carefully in advance so that participants know what to bring to the discussion. These sessions, reflecting on ministerial experience, can be a mixture of curate-led and incumbent-led.

There may even be space occasionally for the curate to reflect on and learn from the ministerial practice of the incumbent: e.g. what model of ministry was implicit/explicit in the way a PCC meeting was chaired or a pastoral situation dealt with by the incumbent. This should be understood as being for the benefit of the curate's learning and not in any sense about the curate critiquing the training incumbent's work.

The purpose of the sessions is to have a structured conversation. The sessions related to evaluation should not be taken up with writing the evaluation report, but notes may be taken and the report written up afterwards. Other business should not intrude into the supervision sessions either: routine work matters, diary checks and discussing current parish work need to happen elsewhere!

### Facilitating the process

The training incumbent needs to remember that the supervision time is for the benefit of the curate. The training incumbent and other partners in the supervision should therefore be careful to avoid giving the impression of conducting an inquisition on the curate, by means of negative criticism. Equally they should avoid discussing or reminiscing about their own ministerial work or making comparisons with the curate via these reminiscences.

Training incumbents and other parties are also asked to avoid offering condemnation or advice to curates. Saying "If I were you, I would do this" is rarely helpful and prevents the curates from thinking for themselves. "What do you think you might do next?" is likely to be far more helpful.

Similarly, those involved in evaluations should ask the curate 'open' rather than 'closed' questions and encourage the curate to speak and reflect more than simply listen to the comments of the evaluation team.

### Confidentiality

This is a very important parameter and should be agreed at the outset. The following need consideration: will confidentiality depend on what is being discussed? What of others who are involved in ministerial training (e.g Head of Learning and Ministry Development)? Who has access to notes and records, if kept? What will be shared with the training incumbent's / curate's spouses? How is the privacy and confidentiality of church members to be maintained? Should everything be shared between training incumbent and curate? Is there anyone else in the church who needs to be included?

## Supervision during an illness or a vacancy

If a training incumbent becomes ill or incapacitated to such an extent that they cannot provide supervision or if they move away during the curate's training period it is the responsibility of the training incumbent or his/her churchwardens to inform the Head of Learning and Ministry Development of this situation so that alternative provision for supervision can be made without delay. This can be done via the Archdeacon.

## The Beginner's Guide to a Supervision Session

Before the session either the training incumbent or the curate considers what s/he wants to bring to the supervision.

### 1. Contact

A few minutes (only) at the beginning in which to catch up with one another.

### 2. Initial agreements and general focus

The curate, or training incumbent, states what s/he wants to discuss and what would be a useful outcome. Time is considered and negotiated.

### 3. Gathering information

Assuming that the curate is presenting a particular issue... the curate explains the problem / describes a pastoral situation / asks for feedback, etc. The training incumbent seeks to get an overall picture of the situation by listening, asking questions for information, and clarifying or summarising when necessary.

### 4. Time to talk, reflect, resolve

Depending on the issue brought, this section allows the curate to 'say the unsayable' and 'think the unthinkable', and discharge feelings if necessary. The training incumbent's task is to support the process by saying little and encouraging the curate to talk. The objective is to allow feelings to be expressed and thoughts to be verbalised, so that by reflecting on the situation the curate resolves the issues or solves the problem themselves. Reflective listening, minimal comment and open questions to open up the issue, and a supportive attitude all help here.

In response the training incumbent might want to ask, 'How can I help you with this?' or 'What help do you need?' Leaping in with a suggestion or solution is unhelpful – although if factual information is needed, do give it!

### 5. Bridging back into ministry

The curate may need information, an opportunity for theological reflection, discharge of feelings, support, encouragement, reassurance, challenge or explanation. Once the presenting issue has been resolved however it is important to enable the curate to apply their learning to their work. It is this 'bridging back into ministry' which prevents the supervision from becoming either spiritual direction or personal counselling.

Alternative perspectives on the issue or possible courses of action may be considered following the discussion. (And if a particular action is required by the curate it is important that the training incumbent asks about it at a later date.)

## 6. Review

At the end of the supervision it is advisable to take a few minutes to review what has been achieved. What has been learnt, or has changed, as a result of this supervision? How far have outcomes and expectations been realised? How will this discussion help now and in the future?

## Placements

### Aim

A placement is intended to broaden a curate's experience by allowing them to work in a place and type of ministry different from that found in their home parish. This in turn allows an evaluation on their ministerial abilities to be made from a wider perspective.

### Time Involved

A placement should last for the equivalent of five weeks full-time (this is thirty-six days, allowing one day off a week). Part-time curates should do 6 weeks pro-rata, so if, for instance, a working agreement states 7 sessions per week, the placement period is for 6 weeks of 7 sessions, or their equivalent. This should generally take place during the second half of curacy.

The precise timetable of the placement will need to be negotiated with the people and institutions with which the curate will be working. However, there is a range of options for the actual amounts of time allotted to the placement. It would be possible to undertake the whole placement full time over a period of five consecutive weeks: or five full weeks taken non-consecutively over a longer period: or a greater number of periods of less than a week's duration taken in consecutive weeks, although it is preferable that each period is not less than three days so that the maximum overall duration of the placement would not exceed ten weeks. It is important that Sundays should be included in the process. As with all curate training events, duties in the home parish should be adjusted in order to allow the trainee to participate fully in the activities on placement, including the possibility that their day off may be re-arranged for its duration.

### Places

Placements should normally be focused within the Diocese and at a convenient travelling distance from the curate's home. Consideration must be given beforehand if expenses are likely to be involved, and agreement arrived at as to how these will be met. Where necessary an individual's expenses on placement may be covered by their Continuing Ministerial Development (CMD) budget (up to £160 pa, plus up to an additional £240 for placement travel expenses only), in conjunction with contributions from the training parish and personal funds. If an application is to be made to the CMD budget this must be done before the placement, via the Mission and Ministry Department.

Notwithstanding the above, certain parts of the placement may need to be undertaken elsewhere. If this is the case it will need to be negotiated before the placement begins and arrangements made accordingly.

The intention of the placement, as outlined above, is that curates should broaden the base of their ministerial experience by working somewhere different from their home parish. This could include a variety of different parochial situations, such as people working in urban areas going to rural parishes or vice versa. It could also include curates gaining some experience of sector ministry, including higher education, hospital or prison chaplaincy, or industrial mission. Consideration could be given to curates swapping parishes, providing all parties are agreed and the swap adequately fulfils both curates' learning requirements.

It is the curate's responsibility to negotiate the placement in consultation with the training incumbent and Head of Learning and Ministry Development.

## Agreement

The learning aims and process involved in the placement need to be embodied in a contract, arrived at by a process of discussion between the curate, their training incumbent and the person with whom they will be working on the placement before being sent through to the Head of Learning and Ministry Development. Proposals for placements can be discussed with the Head of Learning and Ministry Development at any time but at the latest by Christmas of the 2<sup>nd</sup> year and the details finalised before Easter of the second year. A standard agreement is provided – [Agreement for IME Phase 2 Placement](#).

## Evaluation

The curate and the person responsible for supervising them on the placement are encouraged to discuss and reflect upon the placement experience at its completion. The curate will also be required to produce a written piece (of no more than 2000 words) reflecting what has been learnt, how their ministry has been informed, and what they will take forward into their future ministry. Within 6 weeks of the end of a placement, a placement report should be sent to Claire Stapleton [claire.stapleton@leccofe.org](mailto:claire.stapleton@leccofe.org) for review by the Head of Learning and Ministry Development.

## Appendix 1

### Leicester Diocesan Board of Finance Private Rental Housing for Curates - Policy

#### Background

The housing of stipendiary curates for the better performance of their duties is an important factor within the diocese and once a training parish has been selected, the next step is to secure suitable accommodation.

If the diocese does not own a house in the vicinity of the benefice then it will rent one where possible in proximity. This policy aims to ensure consistency and fairness so that all curates receive accommodation that is of a good standard and meets their reasonable needs.

The aim would be to secure tenure for the duration of the curacy but that cannot be guaranteed.

#### Accommodation Minimum Criteria

A guide to what is deemed as minimum criteria for appropriate accommodation is as follows:

- Semi detached or detached house.
- Minimum 3 bedrooms unless the number of dependents requires more.
- 2 ground floor reception rooms, 1 of which could be a conservatory.
- Additional study space may not always be provided and so one of the rooms may be needed as a study. Where possible these rooms will be independently accessible to reduce encroachment on family life.
- Extra room for meetings is unlikely to be provided, particularly if there is suitable space available in the parish.
- Downstairs WC.
- Garage or suitable storage facility.

#### Principle Considerations in the provision of Housing

Every effort will be made to offer a property that is:

- well located for mission.
- in good condition.
- able to accommodate the needs of the incoming curate and their immediate family.

Ratified by the Houses Management Committee  
November 2020  
Ratified by the Houses Strategy Group  
February 2021