

# HANDBOOK FOR CURATES AND TRAINING INCUMBENTS (PART 1)

## Framework and General Guidelines for Initial Ministerial Education Phase 2 2020 – 2021



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

*Rev'd Tim Evans*

*Mob: 0755 337 1165*

*Office: 0161 828 1452*

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

*April 2020*

# **Handbook for Curates and Training Incumbents Part 1**

## **Framework and General Guidelines for Initial Ministerial Education Phase 2**

### **Contents**

<b>Introduction</b>	3
<b>Initial Ministerial Education (IME Phase 1 and IME Phase 2)</b>	4
<b>Ordained ministry in the Diocese of Manchester</b>	
1. Categories of ordained ministry	5
2. Deployment of curates – policy and practice	7
3. Diocesan personnel: responsibilities and procedures	9
<b>Partners in the gospel</b>	
4. When a new colleague moves into town	9
5. Working together: curate, incumbent and other ministers	11
6. Resolving difficulties	13
<b>Life patterns and working arrangements</b>	
7. Thriving in ministry	15
8. Money matters	16
<b>Formation and learning</b>	
9. Continuing formation for ministry	17
10. Reviewing and evaluating the curacy	20
11. Communication	21
12. Safeguarding	21

## Introduction

Welcome to the Handbook for curates and training incumbents. The Handbook is designed to provide information about the Diocese's approach to ordained ministry as a curate, the role of the Training incumbent, the IME Phase 2 programme and the assessment process both during and at the end of curacy. It's available on the Diocesan website in the Ordained Ministry section of the Documents menu.

The Handbook is in two parts. **Part 1** contains an overview of ordained ministry in the Diocese of Manchester and the mutual responsibilities of curate and training incumbent, and guidance on building healthy patterns of life and ministry. **Part 2** focuses on the central IME 2 Training Programme, the Intentional Learning Groups, supervision during curacy, and the assessment process.

No handbook can provide guidance for every situation, particularly as the Diocese develops more varied patterns of parish life and collaborative lay and ordained ministry, but I hope that you will find the information here clear and helpful. If you have questions about your role as curate or training incumbent, or if you have suggestions about additional material which it would be helpful to include, please let me know.

Rev'd Tim Evans  
April 2020  
Mob: 07553 37 1165  
Email: [timevans@manchester.anglican.org](mailto:timevans@manchester.anglican.org)

## **Initial Ministerial Education (IME Phase 1 and IME Phase 2)**

Pre- and post-ordination training are known as IME Phase 1 and IME Phase 2 respectively. The whole period of training in IME 1 and 2 emphasises the integration of being, doing and knowing at different stages of ministerial learning and development. IME 1 takes place either at a non-residential institution or at a residential theological college and normally lasts for 2 or 3 years. In IME 1 greater weight is placed on the acquisition of the fundamentals of theological knowledge and understanding within a worshipping community of ordinands. During IME Phase 2 the emphasis is more on integrating ministerial experience, skills and theological wisdom in practice within a life of prayer and public ministry.

At the present time our Diocese is seeking to respond faithfully to the challenges and opportunities of ministry today. These include changes in

the role of the clergy, self-supporting and stipendiary

patterns of collaborative lay and ordained ministry

Diocesan, deanery and parish structures

the personal expectations of clergy, including those of families and friends

the need for appropriate professional accountability

the financial demands on parishes

the perceived secularisation of wider society

our nation and our communities caused by the Corona virus pandemic

Based on the Church of England's Formational Criteria, which are appended at the end of Part 2 of this handbook, and in the light of the Diocesan Strategy 2020, the kind of ordained ministers that that we are seeking to form are those who:

- are growing in faithful, joyful and prayerful dependence on the grace of God revealed in Jesus Christ in the power of the Holy Spirit
- are rooted in the worship, the theological traditions and practices of the Church of England
- are able to articulate their calling to ordained ministry with humility and integrity and are realistic about its joys and challenges
- are able to lead the life and worship of the church with sensitivity and imagination
- have energy and vision and a clear understanding of the mission of the local and wider church
- have wisdom and sensitivity in leadership as servants and are able to support and enable lay and ordained colleagues in their discipleship and ministry
- can communicate the Gospel in the context of contemporary society and enable others to be witnesses to Christ
- are growing in self-awareness and able to form, sustain and develop mature relationships

## **The Purpose of IME Phase 2**

The purpose of IME Phase 2 is to support curates and training incumbents as the former integrate their knowledge and skills from pre-ordination training and wider professional and life experience, with ministerial experience following ordination, in order to enable them to flourish in ministry. For some IME 2 will also prepare them for a subsequent

post of responsibility under Common Tenure, at incumbent level. Through all of this we need to keep firmly before us the purpose of all ministry: to serve the mission of God through the church and in the world and to this end to pattern our lives on that of the Good Shepherd.

In the Diocese of Manchester, IME Phase 2 is comprised of three main elements:

1. ministerial experience in a parish (and sometimes non-parochial) context supervised by an experience minister
2. the central IME programme, which includes a mix of practical, formational and theological input
3. Intentional Learning Groups, where peer learning is facilitated and supported

The central IME programme and ILG sessions are set out in Part 2 of this handbook and together form the IME learning programme. The programme is a shared experience in which curates, training incumbents, ILG tutors, guest speakers and the IME Officer learn together as disciples of Christ and model collaborative ministry in all that we do, within a framework of due accountability and under episcopal authority.

## **Ordained Ministry in the Diocese of Manchester**

It is fundamental to all ministry that it is a participation in the mission of the Trinity in the world. Through our offering of our lives we seek to celebrate the life of Christ among us in the power of the Holy Spirit: 'As the Father has sent me, so I send you; receive the Holy Spirit.' (John 20) This perspective helps us to avoid the individualism and unnecessary clericalism which would lead us to speak of 'my ministry.' Rather ministry (*diakonia*) is Christ's gift to the whole Church and we share in it through our baptism and ordination.

### **1. Categories of Ordained Ministry**

'You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened. Pray earnestly for the gift of the Holy Spirit.' *The Ordinal*

This sentence in the Ordinal applies equally to curate and training incumbent and expresses the heart of our vocation: God's gracious call and his gift of the Holy Spirit enabling our faithful but sometimes frail response.

All those ordained as deacon and priest share a common calling and have the same expectations made of them in terms of Christ's call on their lives as expressed in the Ordinal. The Diocese of Manchester wholeheartedly embraces the whole spectrum of ordained ministry, which includes stipendiary, self-supporting, ordained local, pioneer, chaplaincy and ministry in secular employment. Experience shows that the different contexts and training routes strengthen the overall ministry of the church. We are committed to the values of collaborative ministry, in which, although there may be different roles and contexts, there is no hierarchy across the categories as such, and much to be learned from others. We are also committed to the full inclusion and development of lay ministry in the light of the report, '*Setting God's People Free*' (2017) which may be found at:

<https://www.churchofengland.org/sites/default/files/2017-11/gs-2056-setting-gods-people-free.pdf>

The **Ecclesiastical Offices (Terms of Service) Measure** and Regulation 29 provides a framework for how most clergy hold their office. The majority of clergy will now hold office under what is called Common Tenure. Details are contained in the Diocese of Manchester's document *The Handbook for Ecclesiastical Office Holders*, which is distributed to all clergy and can also be found on the diocesan website at <http://tinyurl.com/68raa2v>. Further details can also be found at [www.commontenure.org](http://www.commontenure.org).

In the following sections it must be emphasised that there are no degrees of ordained ministry but only differences of role and responsibility.

### **1.1 'Deployable' curates – stipendiary (including Ordained Pioneer Ministers)**

Stipendiary curates normally begin as newcomers in the parishes in which they serve. For many, ordination entails moving to a new house in what may be an unfamiliar location (possibly a second move in the space of two or three years if they trained at a residential college) with a further move expected, usually only three years away at the completion of the curacy. Pioneer ministers serve a five year curacy owing to the distinctive nature of their vocation and must fulfil the pioneer ministry formational criteria as well as the those for incumbent clergy.

### **1.2 'Deployable' curates – self-supporting**

There is no essential difference between stipendiary and self-supporting deployable curates, except that the latter do not receive a stipend and are not normally full time in the parish context. There is a wide spectrum of Self-Supporting Ministry (SSM), from those who see their role primarily in their workplace (see 'Minister in Secular Employment' below) to those who see it almost exclusively within the parish and local community or a chaplaincy setting. Their training has prepared them to be deployable in exactly the same way as stipendiaries and some will move on to full-time, possibly stipendiary posts, at the end of their curacy.

### **1.3 Ordained Local Ministry (OLM)**

Ordained Local Ministry remains a significant part of our forward thinking for ministry and mission. From the outset the OLM's ministry is built round a Ministry Profile which is agreed with the PCC and enables them to focus on specific areas of ministry and draw on their deep knowledge of the local community and church. OLMs, therefore, have a clear charism to offer in ministry alongside other ministers, lay and ordained, who may have moved to the parish more recently.

Although OLM's 'return' to their home parish at ordination, a great deal will have changed since their selection. Newly-ordained OLM's often discover that the perceptions and expectations of the people whom they will serve, and who may have known them for many years, will have changed in subtle but very real ways. It is vital to negotiate this process of transition to the new role as an ordained minister successfully and this may require careful reflection over many months. Other OLMs who have worked with this process will be well placed to offer support and guidance to those who are newly ordained.

### **1.4 Ministers in Secular Employment (MSE)**

An MSE's main sphere of ministry is in their secular workplace, although they will also have a parish based ministry alongside this. It is probably a less well-known category of ordained ministry and, like OLM, it brings a distinctive perspective which should be allowed to enrich the whole spectrum of ministry. 'Work and working relationships are the raw material of MSE. The ministry is full-time when expressed in full-time work' (from [www.chrism.org.uk](http://www.chrism.org.uk), the website of the MSE network). MSE affirms that God's concern for the workplace, is an essential part of the ministry, mission and life of the church.

MSE's also offer a valuable ministry within their local church, and it is vital that there is a clear, accepted and shared understanding of their role at work and in the parish with the incumbent and among the PCC. Working with the PCC and the church on this is in itself a valuable way to explore the nature of ministry in the world, both lay and ordained.

Manchester has a long history of engagement with MSE. Rev'd Rebecca Craven, (Sacred Trinity, Salford) and the Rev'd Catherine Binns (All Saints, Stand) are involved with CHRISM at a national level and are very willing to discuss the particular issues that arise from the practice of MSE.

### **1.5 Chaplaincy**

The norm that deacons serve their curacy in a parish remains, but alongside parochial ministry opportunities for chaplaincy are many and diverse: in prisons, hospitals, hospices, FE / HE and other institutions or workplace contexts. We encourage curates to explore chaplaincy ministry during their curacy, both as a valuable element of their training and, for some, as an opportunity to test any call they have to this work. An appropriate commitment would be a day or half-day a week, which must be planned as part of the *Ministry and Training Agreement* with their training incumbent. To encourage this a half day training session each year is offered to all curates at which a range of current chaplains will share their experience and be available to answer questions.

Curates must also consult the IME Officer and the cohort bishop before applying for chaplaincy posts. In nearly all cases the application will be warmly supported; in some cases the bishop may suggest that further ministry experience in the parish would be advisable first. In a few exceptional cases the bishop may decide that a particular chaplaincy post conflicts with your role as a minister representing the Church of England.

## **2 Deployment of curates – policy and practice**

### **2.1 Background**

Many newly ordained curates today bring considerable and varied experience of life, professional work and the church to their new role. Patterns of ministry have become more diverse and collaborative and some, such as OLMs are likely to have much longer experience of the parish than the incumbent. In addition there are fewer full-time stipendiary clergy and new groupings/teams of parishes have emerged often bringing together parishes with differing theological and liturgical traditions. This gives curates a wider experience of ministry and demands of them greater flexibility.

### **2.2 The purpose of a curacy**

For all curates the top priority during the curacy is their ongoing formation and training for ministry. The guiding criteria for placement are therefore the range of experience which a parish or team can offer the curate and an incumbent with the required skills to act as training supervisor.

For stipendiary curates their curacy is to prepare them to move on to a post of responsibility, usually as an incumbent. Self-supporting curates may also move on to another parish at the end of their curacy but this may be as an assistant minister or as an incumbent. For OLM's the situation is different because they have been called out by a local parish to exercise ministry there and the parish will have been 'accredited' in advance to sponsor and receive an OLM curate. Nevertheless, their ongoing training and formation is central to their curacy to ensure that they grow into their role as an OLM.

For all curates about 15% of their ministry time should be devoted to continuing training, study, and learning, though this guideline is less easy to apply in the case of SSM/OLM curates.

### **2.3 How curates are allocated**

Each year the Bishop identifies those training incumbents and parishes whom he recommends to receive a deacon the following year, in addition to those already known to be 'receiving' an OLM curate. Changing patterns of ministry in the light of the Diocesan Strategy 2020 – 2030 and the Deployment Strategy will also be taken into account when allocating curacy posts.

### **2.4 Length of curacy**

**2.4.1 Stipendiary curates.** At ordination the Bishop normally licenses stipendiary curates for three and a half years, that is, until the end of December 2023 for those ordained in 2020. They usually have three years to demonstrate that they have met the required formational criteria and so complete IME Phase 2. (See the Curacy Handbook Part 2 for further details of how to complete a curacy.) The process of discerning the next phase of ministry may begin from the final months of the second year, and the move to a new post will generally take place towards the end of the third year. In certain circumstances (for example, extended sickness or maternity/paternity leave) the Bishop may allow a curacy to be extended beyond the initial period of the license. In a very few instances the bishop may move a curate to a new post at the end of their second year or early in their third year following ordination as deacon. This will only be considered if a suitable post is available and they will need to have demonstrated that they are on course to meet the formational criteria at the end of curacy at incumbent level. Following such a move they will continue to be supervised by a training incumbent and attend the IME programme until the completion of their curacy.

The exception to this pattern for stipendiary curates is that **Ordained Pioneer Ministers** serve a curacy of five years in order to enable them to develop the specific skills and gifts required for this form of ministry and demonstrate that they have met the required formational criteria. They will normally have a specific focus on initiating and leading a new congregation/church plant which will take longer than a standard three year curacy.

**2.4.2 Self-supporting clergy** (OLMs, SSMs and MSEs) are normally licensed for five years, that is, until the end of June 2025 for those ordained in 2020. They have up to five years to show that they have fulfilled the formational criteria, normally at Assistant Minister level. In the second year of their curacy they should discuss with their training incumbent and the IME 2 Officer whether it is possible for them to complete their curacy in three, four or five years, recognising the demands on their time which doing so will make. The final decision on this remains with the IME 2 Officer. By agreement, the end of curacy for an SSM or OLM may be marked by change of title to 'Associate Minister' or similar. While they remain as 'assistant clergy' in the context of a ministry team, the change of name reflects the end of the initial training period.

On occasion a self-supporting minister may wish to explore a vocation to incumbent level ministry either as an SSM or transferring to stipendiary ministry. They should explore this initially with their training incumbent and then seek the guidance of the Director of Vocations who will advise them on discerning their vocation.

**A curate, whether stipendiary or self-supporting, will be required to demonstrate that they have met the IME 2 formational criteria at incumbent level prior to applying for a post of responsibility.**

### 3 Diocesan personnel: responsibilities and procedures

The diocesan Bishop has oversight and pastoral responsibility for curates during IME 2. As licensed clergy all curates and training incumbents are accountable to him. Under his authority the responsibility for IME 2 is shared as follows:

- i) The **Suffragan Bishops** assume practical oversight of a cohort of curates, in partnership with the diocesan Bishop. The Suffragan who will oversee the 2020 deacon cohort is the Bishop of Bolton, the Rt Rev'd Mark Ashcroft.
- ii) On behalf of the Bishops the **IME Phase 2 Officer**, the Rev'd Tim Evans, is responsible for managing the IME 2 programme, including the framework for continuing learning, formation and development for the first three years of ordained ministry and for the assessment process throughout the curacy.
- iii) The **Director of Vocations** will also continue to be involved with the newly ordained up to and including their ordination to the priesthood. He receives both the curate's and their Training incumbent's IME 4 appraisals and the Examining Chaplain report and will also plan the priests' ordination retreat in 2021.
- iv) **Training incumbents** have responsibility for the day to day oversight of curates' formation as ministers; they have the closest involvement and most enduring effect in this stage of ministry (see sections 4 & 5 below.)
- v) The **Archdeaconry SSM Officers** are available to SSM and OLM curates who may wish to consult them about any aspect of their role. Currently they are:  
Bolton - Rev'd Catherine Binns [catherine.binns@boltonft.nhs.uk](mailto:catherine.binns@boltonft.nhs.uk)  
Manchester - Rev'd Gary Miller [gary-miller@hotmail.co.uk](mailto:gary-miller@hotmail.co.uk)  
Rochdale - Rev'd Jean Hurlston [jean.hurlston@asfc.ac.uk](mailto:jean.hurlston@asfc.ac.uk)  
Salford - Rev'd Vera Tyldesley [vera.tyldesley4@ntlworld.com](mailto:vera.tyldesley4@ntlworld.com)

### Partners in the Gospel

#### 4 When a new curate moves into town

##### 4.1 Transition: the effect upon the parish/benefice/team

The arrival of a newly ordained curate, or the 'return' of an OLM, is both a disturbance and an opportunity for the whole church community. It is important for the incumbent to prepare the parish for the arrival of the new curate, and manage expectations appropriately. Parishes should plan how to welcome their new curate (and family, where applicable) while respecting their preferences and privacy.

The parish should understand the nature of the curate's role, and that **no curate is endlessly available to the parish**. Particular care should be taken for self-supporting curates, especially MSE's, whose main ministry may be largely invisible to the parish. OLM's and some other self-supporting curates will not be 'new' to the parish, but return from ordination training with a new role and identity, which it will take time to work out. It is important that all concerned are aware that the curate is accountable in the first instance to their training incumbent and through him or her, to the Bishop. Curates are not formally accountable to Churchwardens, the PCC or other ministry colleagues, though training incumbents may delegate part of their supervisory role to a colleague for a specific aspect of the curate's work. Mutual loyalty between training incumbent and curate is essential if a good working relationship is to be established and maintained. Training incumbents should make their expectations with regard to, for example, time management, attendance, dress, etc. clear at the beginning of the curacy and the timely completion of the *Ministry and Training Agreement* is a good opportunity for this discussion to take place. Good communication lies at the heart of the training incumbent - curate relationship and it

is vital that training incumbents take the lead in this by modelling the communication skills they expect of their colleagues.

#### **4.2 Transition: the effect upon other colleagues, or an existing staff or ministry team**

The arrival of any new member of staff will necessarily change the balance of an existing team, and some may have ambivalent feelings about a newcomer and how their own role may be affected. In particular, the arrival of a full time stipendiary curate in a ministry team may need to be carefully negotiated. Where a new member joins an established team all members of the team may need to go back to an earlier stage and re-evaluate their own roles and patterns of relating. Similarly, ordination as OLM can change well-established relationships with the training incumbent and other members of a ministry team in subtle but significant ways.

#### **4.3 Transition: the effect upon the newly-ordained deacon**

At the start of ordained ministry, whether the curate is familiar with the parish or not, excitement and exhilaration can live side by side with anxiety and uncertainty. Even the most apparently confident may (in the words of the poem by Stevie Smith) be 'not waving but drowning', and it is vital for training incumbents to recognise the difference. Curates need ample time to process and talk through their feelings in a safe and non-competitive environment. This can take place with their training incumbent, within their IME 2 cohort or informally with friends.

#### **4.4. Transition: the role of the training incumbent**

Training incumbents should remind themselves of the differences between the pre-ordination training environment and the parish situation. The curate is leaving behind the patterns and relationships built up over the previous 2-3 years, and the intense solidarity these may have provided; new markers, new patterns and relationships have yet to be established. In addition to the excitement and fulfilment of being recently ordained many stipendiary curates will also have moved house; training incumbents need to be mindful of the demands that the combination of major life changes can make on their new colleague and possibly their family. OLM curates face the challenge of 'returning' to their own parish and may feel disoriented by the subtle changes brought about by their new role. Training incumbents should be mindful, therefore, that their colleague may need opportunities to explore these issues and how to respond to them appropriately and should draw on their own prior experience as a newly ordained person to help them make this transition effectively.

The time when a curate arrives in a parish is therefore critical; great care and sensitivity should be exercised especially at this crucial early stage in a new and developing relationship between curate and training incumbent. The IME 2 Officer is available to offer support now and at any point during the curacy.

#### **4.5 Induction**

A clear and well thought out induction programme is essential to enabling the new curate to settle in to the parish. This should include formal matters such as:

members of the ministry team

patterns of ministry including Sunday worship

daily and weekly pattern of prayer together

the church building and other facilities

parish safeguarding policies, procedures and personnel

keys and security

health and safety

registers and basic administration

finance and expenses

introduction to key aspects of the parish such as schools, employers, geography, etc.

an introduction to key lay people in the parish, for example, school head teachers, church wardens

boundaries of confidentiality and guidance on the use personal social media platforms

introduction to any parish social media platforms

The training incumbent must also ensure that s/he is sufficiently available to the new curate to answer questions and provide guidance and it is their responsibility to make it clear when they are available to the curate. Curates may be reluctant to ask questions if they are given the impression that their training incumbent expects them to know information automatically. At this stage it is also important that the training incumbent is clear about their own expectations and does not assume that the curate already knows how they are expected to work. Working through the *Ministry & Training Agreement* at an early stage together will give a structure to discuss many of the most significant issues.

## **5 Working together: curate, incumbent and other ministers**

### **5.1 The clergy or ministry team**

Although there is no single prescribed pattern of meetings careful thought needs to be given to how ministers will structure their working relationships. Most stipendiary curates will meet with their incumbents (and other lay or ordained colleagues where appropriate) each week for long- and short-term planning and shared reflection on the work. Appropriate opportunities should be created for those SSMs/OLMs who are unable to attend weekday meetings to ensure that they are fully integrated into the ministry team. This can be especially important where the team includes two stipendiary clergy and one or more SSM/OLMs, Readers or other lay ministers. There can be a subtle risk that two levels of ministers emerge or are perceived to have emerged and that the SSM/OLMs experience this negatively. Questions such as, who will be in the ministry team? when, where and how often will it meet? how will it relate to the churchwardens, Standing Committee and PCC?, must be thought through clearly and communicated clearly by the training incumbent. Confusion at the outset usually leads to misunderstanding and poor accountability. Team or staff meetings need to be clearly distinguished from curate supervisions which are usually one to one and have the curate's formation and training as the primary focus rather than parish leadership.

### **5.2 The wider team**

Meetings of the wider leadership group, at which Churchwardens and other key leaders can be involved, should also be part of the curate's experience. Similarly, s/he should have opportunity to meet with the PCC Standing Committee and discuss with the training incumbent it's role vis à vis the PCC and any Ministry Team. Understanding the respective responsibilities and legal duties of the incumbent, PCC, Standing Committee and ministry team and the subtle relationships between them is a key aspect of the curate's training.

### **5.3 Friendship, availability and privacy**

The relationship between training incumbent and curate is a professional one between two adults and is the single most important factor in the success of the curacy. Both should invest heavily in the relationship (for example, by seeking opportunities for shared learning.) It is also a complex relationship with many dimensions, both personal and professional, public and private, theological and liturgical. In addition, because the training incumbent acts as manager, trainer and supervisor and has the responsibility to recommend the curate for ordination as priest at the end of their first year, it is a relationship which inevitably involves the exercise of power. Mutual friendship may well develop between the two, but this must not be assumed, nor is it essential to a good working relationship, in the ways that trust, honesty and respect are. Difficulties can arise when the professional relationship is assumed to also fulfil the social or emotional needs of either party; in particular the expectation of friendship or assumptions about family involvement can be unrealistic and inappropriate.

### **5.4 Public and private roles**

The curate's personal relationships, their home and use of free time are normally their own private affair, provided that they are consistent with the public and representative position of an ordained minister, as expressed in the Ordinal: 'Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people?' *Ordination of deacons, Common Worship*. Only occasionally will they become matters of wider concern when the incumbent should intervene. Conversely, it may also happen that parishioners may have unfair and unrealistic expectations of the curate's availability at home, how his/her home will be available for parish use or how their family will behave. In such instances the training incumbent should ensure that the curate is given support in understanding and resisting these pressures and that boundaries are made clear to the parish.

### **5.5 Expectations of other family members**

Where either party has other family members living with them, these relationships add to the potential complexity of being 'in role'. Neither the training incumbent's family nor the curate's is part of the professional relationship between the two. It is important that confidentiality and boundaries are clearly stated, understood and maintained.

Family members, including any children, should be protected from the unrealistic expectations and projections of colleagues or parishioners. Members of a curate's family should be free from any expectation of fulfilling a specific role, but be welcomed and encouraged into the life of the parish community at whatever level they wish to be involved. Family members may choose not to attend church with the curate, if at all; they do not have to account for their choice to the incumbent or congregation.

Curates living alone should not be subject to any greater or different expectations (e.g. of availability in the parish) than curates with family responsibilities.

**Experience indicates that if there is a lack of realism and clarity in this area it can cause significant problems.**

### **5.6 Learners together**

It is assumed that all members of a staff / ministry team will relate as equal adults who are mutually accountable to each other under God. All are equally brothers and sisters in Christ, and share a common discipleship, but have differing roles and responsibilities. This is expressed in the Ministry and Training Agreement where **both curate and TI outline their duties and responsibilities**. For example, the training incumbent will expect to give feedback on a curate's preaching but to what extent is

s/he prepared to receive constructive feedback on her/his own? How far will an incumbent welcome critique of her/his own practice, or encourage the curate's strengths in areas where they feel less secure themselves? Whilst it is entirely appropriate for the curate to ask the training incumbent to explain decisions or parish policies in one to one meetings, it will not usually be appropriate to do so in more public situations where both need to display mutual support.

As far as is appropriate, accountability, evaluation, and reporting should be openly shared as part of a mutual learning process. Whilst the incumbent has the responsibility from the Bishop of overseeing the curate's continued training s/he should also be willing to learn from his or her curate, and discussion and feedback should be mutual. In enabling this, they will also be modelling both the learning task and the basic skills of supervision. They need to model the kind of attitudes and practice they expect to see in the curate. The most powerful learning often comes through the example of a faithful, prayerful and open training incumbent who rejoices in the gifts which the curate brings to the work of ministry to complement their own.

Nevertheless, it is the incumbent who is invested by the Bishop with both the cure of souls for the parish and authority as the curate's training incumbent. It is vital that both grasp and respect the nature of that authority openly and with humility on both sides. There will be times when the incumbent may need to exercise that authority quite directly for the best interests of both the parish and the curate.

## **5.7 Professional Standards**

There are nationally agreed professional standards for clergy and their behaviour which are outlined in the booklet *Guidelines for the Professional Conduct of the Clergy*. Curates and training incumbents should discuss the contents of the *Guidelines* at an early stage in the curacy, ideally at a supervision in the first three months. Training incumbents and curates may, at various times, find it helpful to discuss issues raised in the *Guidelines*. The text in pdf form may be found at: [www.churchofengland.org](http://www.churchofengland.org)

## **6 Resolving difficulties**

### **6.1 Areas of Special Difficulty**

The working dynamic between TI and curate can give rise to particular problems, some of which arise from the inherent complexity of the relationship. For example:

- The TI and curate both care deeply about their work and quite small difficulties can be magnified. There may be continuous contact, and boundaries between private life and ministry are hard to define and sustain.
- Whilst one would normally expect a basic alignment of theological and liturgical view between an incumbent and the curate differences of age, life situation, outlook and style will often provide areas of conflict.
- For curates who may have exercised considerable expertise and authority in their previous or continuing professional life, **the transition to the curate's more junior role can be surprisingly challenging**. To be an assistant minister after being in a senior role can be both a rich learning experience and one that raises significant issues of personal identity and significance. This can be doubly true if the curate is several years older than the training incumbent. This is, however, a common experience and should be shared with the training incumbent and with peers.
- Unforeseen differences in theological understanding or liturgical practice may also emerge and, if this occurs, need to be faced openly, whilst recognising that the training incumbent has overall responsibility for the parish and for the supervision of the curate's work

- Accountability is difficult to define. The curate is accountable to God, to the training incumbent, and has a duty to the parish. What happens when there are conflicting claims of loyalty?
- Particular friendships with members of the congregation can be a cause of tension (particularly for OLM curates) and early discussion of how this issue will be handled is necessary. Where a curate's spouse/partner has close friendships with members of the congregation it will be important to be clear about issues of confidentiality, boundaries and accountability, bearing in mind point 5.5 above.
- Similarly, there can be those who try to play-off the incumbent against the curate and vice-versa. Loyalty and integrity is fundamental in the supervisor-curate relationship.
- Ordained ministry is particularly subject to stereotypes and unreal expectations and we can very easily collude with projections that other people put on us and on our work.
- Some newly ordained curates find that parish ministry is an anti-climax after the intensity of college life with (possibly) its strong sense of community and / or its spiritual and mental stimuli.
- This relationship will certainly bring out personal vulnerabilities, not least in the training incumbent himself/herself, and he/she should be able to face up to this honestly and realistically.
- If the relationship is to be one of mutual growth and understanding there will be a place for "constructive conflict" which may well create intense emotional responses. It is essential to maintain lines of communication so as to be able to talk to one another, with praise and criticism in both directions.

## **6.2 Attitude and conduct**

At times of difficulty or tension between TI and curate, it is particularly important to guard the relationship with courtesy, respect, and good communication, recognising that public ministry requires due professionalism. Even in times of difficulty in the relationship, both incumbent and curate have a right to loyalty and support from the other, both out of respect for one another and in order to serve the parish as effectively as possible. There can be no place for public displays of anger or disloyalty by either curate or TI.

People working as a team need to be aware of how their own manner or style may irritate or frustrate others; for example, lack of punctuality, poor communication or failure to meet agreed deadlines.

However, there is a danger that courtesy will be considered incompatible with conflict. All relationships involve difference and conflict, and if handled openly and with mutual commitment to a good outcome, these situations can be life-giving. The key principle to work with is that both training incumbent and curate are adults who are responsible for their words and actions.

## **6.3 Help when difficulties cannot be resolved**

Sometimes training incumbent and curate may encounter difficulties in the relationship which they are not able to resolve. It may be that an impartial third-party can help to unlock the situation, whether through short-term consultancy or mediation, or longer-term mentoring of the relationship. Professional pride, resentment, hurt, or disappointment can make it difficult to involve outside help. Alternatively, it could be that only one of the parties involved is willing to seek assistance. **Curates and training incumbents may seek the advice and support of the IME 2 Officer individually and in confidence at any time. For the sake of clarity, the IME 2 Officer should always be the first port of call in any such situations, and he will keep the cohort bishop informed as necessary.**

The IME 2 Officer may seek the advice and support of the Diocesan HR department to provide additional support in areas such as occupational health and counselling.

The underlying principle at all times is to seek resolution and/or reconciliation as far as possible and as quickly as possible without unnecessary and damaging escalation. Where it seems that relational or professional difficulties cannot be resolved, or where allegations of incompetence may be involved, diocesan procedures will be followed. Details of grievance and capability procedures can be found through the Dioceses of Manchester document *The Handbook for Ecclesiastical Office Holders*.

## **Life patterns and working arrangements**

### **7 Thriving in ministry**

#### **7.1 Patterns of Prayer**

The Bishop requires that stipendiary clergy meet with their colleagues each day for prayer at agreed times using the Daily Office, or some equivalent form of prayer, except on their respective days off. This is to ensure that shared daily prayer may become an anchor point in a communal devotional life, rather than points where private devotional lives intersect. Training incumbents must explore and develop regular, realistic and appropriate times and opportunities for shared prayer with SSM/OLM/MSE colleagues. Such times of prayer should take place in the church building(s) as far as possible so that others may join you in prayer and to avoid giving the impression that daily prayer is just for the clergy.

In addition, it is recommended that all clergy maintain a **rule of life** which is freely chosen, owned and developed as appropriate for their circumstances. Maintaining a regular pattern of prayer is not simply for the brief years of curacy, but as a lifetime foundation for ordained ministry and the importance of this cannot be overstated.

#### **7.2 The work-life balance, holidays and well-being**

Healthy and sustainable patterns must be developed from the earliest stage of ordained ministry by all curates. Training incumbents must model this themselves, or they risk becoming part of the problem. Activism is often linked to a myth of indispensability with which clergy are often willing to collude. It is vital that expectations regarding availability and time management are made clear on both sides at the outset, and, if differences emerge, are quickly resolved. One specific area for mutual discussion and agreement is the use of email, phone and social media and training incumbents and curates should agree on a common approach to using these indispensable tools of ministry. For example, it might be agreed that emails will not normally be sent between specific hours in the evening and the following morning and on days off, or that phone calls will not normally be made between 5.30 and 7pm to allow for family time.

The Bishop is committed to all office holders attaining a good and appropriate balance between ministry, family and social commitments and leisure. Clearly this will differ greatly depending on personal circumstances and between stipendiary and self-supporting ministers. This should be discussed between the curate and training incumbent at an early stage and reviewed regularly using the *Ministry and Training Agreement* drawn up at the start of the curacy.

Details of annual leave and working patterns are contained in the Diocese's *Handbook for Ecclesiastical Office Holders*. Details relating to a curate's specific role will also be in their Statement of Particulars which is issued to all on Common Tenure. Further

questions around HR issues can be addressed to the Diocesan Clergy Support Officer, Lesley Riley ([lesleyriley@manchester.anglican.org](mailto:lesleyriley@manchester.anglican.org) 0161 828 1403.)

### 7.3

As with many aspects of ministry we recognise that some of the issues covered in IME Phase 2 may affect a curate personally, depending on their life experience. If a curate is concerned about any session in the programme, they should speak to the IME 2 Officer.

## 8 Money matters

### 8.1 Expenses

All curates must have their parish expenses of work met in full by the parish. This should include the costs of attending required diocesan events and Formation Days and the IME 2 programme (including their ILG and any residential events.) Wherever possible curates are encouraged to use public transport or to share transport to events outside the parish, including IME sessions. The training incumbent must ensure from the start of the curacy that the curate is aware of how expenses are handled in the parish, to whom they should submit claims, and should check periodically that expenses are being submitted and reimbursed properly and that proper records are being kept.

Curates are encouraged to claim **all** legitimate expenses. It is more effective stewardship to make an equivalent donation to the parish, with gift aid added, than not to claim. The true cost of training and of having additional staff can then be properly accounted for, which will make it easier for any subsequent curates.

Expenses should be clearly submitted on a *pro forma* with details of the expenditure and proper receipts. Not all expenditure can be legitimately claimed and the PCC may wish to limit expenditure in certain areas. For example, theological or liturgical books for personal use may not normally be claimed (although a tax allowance can sometimes be claimed for them); but the parish may agree to a 'book allowance' up to a fixed amount in the year or the parish may purchase books which the clergy are then allowed to use. If in doubt, curates should check before incurring and submitting the expense. It is very important that curates are clear about how expenses should be dealt with for tax purposes and the Church of England guidance referred to below should be consulted.

Stipendiary curates who live outside the parish have a double process for travel expenses. Claims for travel from home to the parish boundary should be sent to Lesley Riley at Diocesan Church House ([lesleyriley@manchester.anglican.org](mailto:lesleyriley@manchester.anglican.org) 0161 828 1403). Mileage within the parish is a parish expense and claims should be submitted to the parish treasurer.

Guidance on parish expenses is contained in the Diocese's *Handbook for Ecclesiastical Office Holders*. National policies and guidelines can be downloaded from the Church of England website at: <https://www.churchofengland.org/sites/default/files/2017-10/Parochial%20Expenses%20Guide%20-%202017.pdf>

### 8.2 Benefits

Subject to usual conditions, stipendiary curates (paid through the Church Commissioners) are generally eligible for a car purchase loan and tax-free childcare vouchers, deducted from stipend at source.

The Diocese of Manchester's *Handbook for Ecclesiastical Office Holders*, contains more information.

### **8.3 CMD Allocation**

Like all clergy in the diocese, curates have an annual Continuing Ministerial Development (CMD) allocation (currently £240pa or £120 in the year of ordination to the diaconate) which can be used for their own further training and formation (for example, courses, retreats, and the travel to and from such). It cannot be used for buying books, but you could use it, for example, to subscribe to the theological library at Luther King House. Guidance on how the allocation may be used can be found at: <https://www.manchester.anglican.org/documents/cme-grant-guidelines/> Curates should consult the IME 2 Officer if they are uncertain whether they can use the allocation for a specific purpose. A receipt or invoice for an event should be sent to Helen Fallone at Church House ([helenfallone@manchester.anglican.org](mailto:helenfallone@manchester.anglican.org) 0161 828 1411). Payment is generally made by BACS within two weeks. The grant can be accumulated for up to two years and so if no claim was made in a particular year, there would be two years' worth of grant available the following year.

## **Formation and Learning**

### **9 Continuing formation for ministry**

#### **9.1 The diocesan programme for IME Phase 2**

A curacy is a time-limited post for the purpose of continuing formation & training in ministry and is an integral part of IME (Initial Ministerial Education). The House of Bishops has approved Formation Criteria which articulate the aims and expectations of training and provide criteria against which curates are assessed during and at the end of curacy.

The diocese invests heavily in curates' continuing formation for ministry through the IME Phase 2 programme which the Bishop requires curates to attend for three years and each year there will be about 9 or 10 central training events. Each year curates are required to complete an *IME Booking Form* to confirm their attendance at the IME 2 programme and training incumbents are sent copies to ensure that IME 2 dates are noted by both.

Over the three years, the central IME Phase 2 programme includes:

- training sessions which are held in the evening or occasionally on a Saturday
- two residential and one non-residential weekend
- training sessions on weekdays; these are aimed primarily at stipendiary curates (who have additional requirements in the Formation Criteria). SSM curates are warmly invited to those sessions on an equal basis and, in practice, many choose to take part.

Continuing active learning, including the preparation of a curacy file, is seen as an essential and integral part of the curate's work and not an extra to be squeezed into 'free' time. **Curates should not be prevented by parish duties from participating fully in the IME Phase 2 programme, unless an exception has been agreed with the IME 2 Officer in advance.**

All curates will also participate in an **Intentional Learning Group (ILG)**, the purpose of which is to develop reflective practice through supervised peer learning. Intentional Learning Groups will meet five times per year, led by a tutor who is also available for individual consultation at other times by arrangement.

Further details of the IME 2 Programme, the Intentional Learning Groups and the assessment of the curacy, including the Formation Criteria, can be found in Part 2 of the Curacy Handbook (*Learning and Assessment in Curacy*)

### **9.2 Contrasting Parish or Chaplaincy Placement**

Towards the end of the second year of their curacy (normally in May – July) each curate will complete a one month contrasting placement in another ministerial context. This will usually be in a parochial setting but may, by agreement with the IME 2 Officer, be in a chaplaincy context. The aim of the placement is twofold. First, to enable the curate to gain experience in a different liturgical setting where they will conduct worship and preach. And, secondly, to deepen their own self-awareness as they negotiate time in another context and reflect on their return to their home parish. If the placement is in a chaplaincy it may also help the curate to discern whether they have a vocation to chaplaincy ministry in the longer term. At the end of the placement the curate and placement incumbent/supervisor will each complete a brief report to the IME 2 Officer.

Placements will be arranged by the IME2 Officer in collaboration with the curate, their training incumbent and the placement minister. Careful and early preparation is essential to ensure that the curate's responsibilities in their own parish are covered.

### **9.3 Supervision**

During their first year, stipendiary curates should meet their incumbent for **not less than nine supervision sessions**, plus a substantial meeting for an annual review. SSM, OLM and MSE curates should have **not less than six supervision sessions** plus an annual review. Typically, a supervision session will last 90-120 minutes. The *Ministry and Training Agreement* requires that dates for sessions are agreed well in advance to ensure that they are not overlooked or crowded out of busy diaries. Supervision should be distinct from diary planning or a wider staff meeting.

Supervision is a required component of working time, in which the training incumbent gives their undivided attention to the curate's work and development. Where it is unavoidably delayed, a new date should be arranged as a matter of priority. An essential part of supervision is reflection on the curate's experience of ministry, and the issues raised by it. This might include **theological reflection** on experience of ministry (e.g. how can we discern the presence of God in that situation? how does this experience affect my understanding of baptism?); **personal reflection** on inner processes triggered by a ministry experience (e.g. how do I deal with people's subtly different reaction to me, now I'm ordained? or how was I affected in myself by the grief of this family?); or **pastoral reflection**, where an event is reviewed to explore what was going on for the various parties concerned, and what other options were available to the minister. (e.g. why did the event occur as it did? or how might I now respond differently?) In practice all these three will often occur together, and it is a key task of the training incumbent to enable the curate to learn from these interconnected aspects of ministry.

Supervision is therefore a vital link in the cycle of learning. The continuing range of new insights and experience needs to be weighed in the light of inherited assumptions and experience, to become part of the learning the curate carries into the future. The training incumbent's role is essentially to facilitate the curate's own reflection, especially by attentive listening, feeding back what has been heard and the careful use of questions, rather than instruction in how the incumbent wishes things to be done. The aim is always that the curate owns for himself or herself any new learning or insight gained and any actions agreed as a result.

Supervision also involves an element of accountability and authority. The training incumbent and curate work together to watch over the curate's development as a

public minister of the Church of England, with an understanding of the role and its responsibilities. The incumbent's aim as supervisor is for the curate increasingly to inhabit that role with confidence and wisdom so that the identity of deacon (and later priest) becomes reflexively internalised.

#### **9.4 Training Incumbents**

Training incumbents themselves form a learning group, and receive training in supervision skills, feedback, reporting and other aspects of their role. Increasingly training incumbents will themselves be in their first incumbency and so their own on-going training as supervisors is given a high priority.

#### **2020 – 21 Dates for IME 4 training incumbents' Training**

All meetings are with the IME 2 Officer and on occasion the cohort bishop and specialist guest speakers.

20<sup>th</sup> May 2 – 4pm – Initial meeting for those receiving deacons in 2020, Church House

*Either* 30<sup>th</sup> June 7 – 9pm *or* 4<sup>th</sup> July 10am – 12noon with new curates, Church House

23<sup>rd</sup> – 24<sup>th</sup> September 2020 – Training incumbents' Residential, Foxhill, Frodsham

Thursday 5<sup>th</sup> November 2020 10.30am – 12.30pm, Church House

Thursday 14<sup>th</sup> January 2020 10.30am – 12.30pm, Church House

Thursday 18<sup>th</sup> March 2020 10.30am – 12.30pm, Church House

#### **9.5 Continuing theological study**

*'Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?' Common Worship Deacon's Ordination.* At all stages in ministerial life it is vital to maintain the discipline of theological study and reflection, building on the foundations laid during IME Phase 1. This will enable all ministers, training incumbents as well as curates, to continue their own vocational journey and grow in ministry and so better serve those to whom they are sent. The curacy is a time to establish this discipline in the midst of the many demands that public ministry make using a range of resources – printed, online, oral and via the media. In practice many curates are rightly keen to be fully involved in ministry and so need to be helped to set aside time for further reading and reflection. The temptation to avoid continuing theological study by filling our lives with activities can seem even greater following ordination. Again, it is the example set by their training incumbent in this area which will have a lasting impact on a curate.

However, in order that curates may engage fully with their new ministry and adapt to life as a public minister it is the Bishop of Manchester's policy that **they should not normally undertake further accredited (e.g. university) study during their curacy**. In exceptional circumstances he may consider agreeing to a curate completing a qualification for which they are already registered at the time of ordination. If a curate wishes to consider such further study they should discuss this with their training incumbent and the IME 2 Officer in the first instance.

#### **9.6 Library resources**

In Manchester we are fortunate that the excellent Library at **Luther King House** is available to all; the current annual fee for Manchester curates to use the Library is £30, including borrowing rights. This represents a 50% reduction on the usual rate and curates are strongly encouraged to make use of the Library. The librarian is glad

to help with enquiries and can be contacted at: [learning@lkh.co.uk](mailto:learning@lkh.co.uk)  
The Library website is at:  
<http://lutherkinghouse.org.uk/learning-resources/about-the-library/>

The library at the **Church of the Nazarene College** in Didsbury is also available for curates to use. More information is available at:  
<https://library.nazarene.ac.uk/bin/home>

In addition, **The Clergy Support Trust Library** has a wide range of on-line resources from SPCK and IVP; membership is free for curates. More information is available at:  
<https://www.clergysupport.org.uk/library>

## **10 Reviewing and evaluating the curacy**

### **10.1 Assessment of the curacy as training for continuing ministry**

Every curate is required to show that s/he has fulfilled the House of Bishops Formational Criteria for the end of IME 2, whether at assistant minister's level, incumbent minister's level or as a Pioneer Minister. Arrangements vary between stipendiary and self-supporting ministers and so for full details of curacy assessment please refer to the **Handbook for Curates and Training incumbents (Pt 2)**. Brief details are given below.

At all stages assessment will require both incumbent and curate to report on ministerial experience and development. As part of the commitment to mutual learning and growth, what each party has written should be shared, discussed, signed and counter-signed before being returned; if there is any disagreement about either appraisal it should be noted. The process should involve curate and training incumbent writing their appraisal separately and then meeting to discuss them.

### **10.2 IME 4 The first year (9 months)**

By 31st March of the first year the incumbent and curate are asked by the Director of Vocations to complete separate appraisals, copies of which will be sent to the Diocesan and cohort Bishops and the IME 2 Officer. These must be discussed, signed and counter-signed before being returned to the Director of Vocations. They will form the basis of an interview to be arranged by the cohort Bishop with the curate.

The curate will also be required to submit two sermons (full written text and/or video) to an Examining Chaplain appointed by the Bishop. S/he interviews the deacon and reports briefly to the Director of Vocations, who will copy this report to the appropriate Area Bishop. The interview with the Examining Chaplain is of a more informal and wide-ranging nature, giving the deacon an opportunity to talk to a senior clergy person who has no direct responsibility for him/her.

All these reports, including the Examining Chaplain's, should be retained by the curate as they form part of the Curacy File to be submitted to the IME 2 Officer at the end of the curacy.

### **10.2 IME 5 The second year (20 months)**

In January of the second year curate and training incumbent complete appraisals which are sent to the IME 2 Officer. A meeting with both parties is then arranged to discuss the appraisals, after which the IME 2 Officer writes a brief report highlighting any areas of ministry, learning or development yet to be covered.

### **10.3 IME 6 The third year**

Please see the Curacy Handbook Part 2 for details of assessment at the end of curacy.

In addition, during the third year the curate will be invited by the Director of Vocations to complete a report on her/his experiences of the curacy to date. This report will explore such factors as: the parish as an appropriate setting in which to train, and the curate's experiences of the incumbent as a trainer and supervisor. This report should be shared with the training incumbent and signed before submission to the Director of Vocations who will maintain a record of these reports, to be available when the Senior Staff are considering the future deployment of curates.

## **11 Communication**

### **11.1 Contact details**

Good communication is vital to effective ministry and is a theological and pastoral as well as a practical issue. As public ministers curates' contact details (email and phone) should normally be available to the wider public. This facilitates ministry and provides a good level of accessibility. Where for personal or safety reasons this may be unadvisable the training incumbent and curate should discuss this and agree what is appropriate. For curates who expect to move to an incumbent's post at the end of their curacy, this is an especially important point to discuss and resolve as they will necessarily assume a more public role on behalf of the Church in the community. It is best practice to use separate phone numbers and email addresses (i.e. non-personal/family) in ministry. Parishes should make provision for this for curates.

### **11.2 Diocesan communications**

Most communication from the IME 2 Officer will be by email or phone. When information is sent to a whole curate cohort or a whole group of training incumbents it is impractical to send individual emails and so email groups will be used. The IME 2 Officer will not pass on contact details outside of those appointed by the Diocese to be involved in the IME programme, e.g. colleagues in Church House. Please inform the IME 2 Officer if you change your contact details.

### **11.3 Information, *pro formas* and Diocesan guidance**

Information and *pro formas* relating to IME 2 are available on the Diocesan website. Please use the search engine to locate the document you want.

The following documents are on the Diocesan website:

- Curacy Handbook Part 1
- Curacy Handbook Part 2
- Ministry and Training Agreement
- Record of Supervision
- Sermon Feedback Sheet
- Curate Reference *pro forma*
- Curate contact details *pro forma*
- Curate's placement report *pro forma*
- Incumbent's placement report *pro forma*

## **12 Safeguarding**

### **12.1 Training**

It is a Diocesan requirement that all clergy have received up to date and appropriate safeguarding training for the ministry that they are fulfilling at the level prescribed nationally for clergy. This normally includes Modules C1 and C2 and must have been undertaken in a Church context *no more than 3 years prior to ordination*. Please include details of your most recent safeguarding training on the Ministry and Training

Agreement and the contact details form. It is the curate's responsibility to inform the Diocesan Safeguarding Team of any safeguarding training that they undertake following ordination.

Note: As of April 2020 the current advice on the Diocesan website is as follows:  
*All Safeguarding training has been cancelled as a result of the pandemic. C1 Safeguarding Training is now available online. This should be completed after completing C0 online training. C1 training is for all clergy and those with safeguarding responsibilities with children and young people within our church communities and can be accessed via the following link: <https://safeguardingtraining.cofeportal.org/> When you register for online learning modules you will be required to use your own email address. If you only have access to a shared email address please [contact the help desk](#) for assistance.*

### **12.2 Diocesan and Parish Safeguarding Policies**

All curates are required to familiarise themselves with Diocesan and parish safeguarding policies and procedures, to know who is the parish/benefice safeguarding officer and the Diocesan Safeguarding Officer. Training incumbents should ensure that their curate colleague has been trained in the parish's safeguarding policy as a part of their induction programme.

The Diocesan Safeguarding Adviser is Abbey Clephane-Wilson.  
Telephone 07436 589606