



THE DIOCESE OF LEEDS

Loving. Living. Learning.



**Handbook for Curates and their
Training Ministers in the
Diocese of Leeds**

2022/23

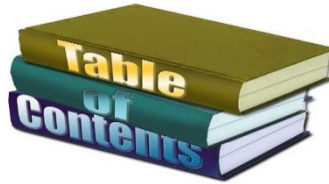


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Section 1: Introduction to Curacy



Foreword

My forewords for the last two curates' handbooks were dominated by the pandemic and the impact it was having upon your curacies. I hope I am not being premature in this, but I dare to hope that this coming year will at last be free of restrictions and therefore more predictable in terms of when and how we can meet. I know that most of us are tired of zoom meetings and therefore the large majority of the IME sessions in this programme are planned as on site meetings. However, we will continue to use Zoom for evening meetings, to save you travelling (this is especially important for SSMs after a day of work at your paid employment). And it great to have Zoom as fall back option if, for instance, we get a heavy snowfall or flooding.

We are grateful to you for the feedback you give us, and take it seriously as we plan each year's new programme. In response to your suggestions we have added a session on tax management and your annual tax return. We have made this optional because some of you will already have made arrangements with an accountant. The representative from Tax Management for Clergy is giving his time at no cost to us. I want to make it clear that we are not recommending this firm above any other and there is no suggestion that you should use them at all (I always did these returns myself). My hope is that the session will be helpful in itself and not just a recruitment exercise on their part.

Another new session is the 'Moving On 2' session for 3rd year curates. Every year the curates say how much they appreciate the Moving On Session with 3D coaching. That is excellent on job applications and how to prepare for interviews. The Moving On 2 session is intended to complement that by looking more at how to interview well. we will also give you the chance to hear the stories of a couple of first incumbents talking about their experiences. This is something the first incumbents themselves said they would have valued in the IME programme.

I am really pleased we will be able to hold our annual weekend residential course for all three years and from Friday to Sunday in 2023. Your feedback when I consulted you about this showed how much you valued this time and having all three years together. It will cost significantly more than in previous years and I do not know how long we will be able to continue to afford this (the current financial situation within the church and more generally is one of the lasting effects of the pandemic). Let's enjoy this while we can!

One of the curates who recently completed the IME programme here described it as the best in the country. Of course, he is not in a position to compare all the courses from all the dioceses but he based this on conversations with friends he had trained with who were now in other diocese. The Clergy Development team know that what we offer is far from perfect and we are always trying to make it better. But we care about you and want to do our best for you. It is deeply rewarding to know that you feel positively about the course. I and the whole team of Clergy Development Officers very much look forward to working with you over the coming year. God bless you,

Andrew (On behalf of the CDO team)

Cat Thatcher (Bradford)

Sarah Farrimond (Huddersfield)

Andrew Tawn (Leeds)

Marion Russell (Ripon)

Peter Townley (Wakefield)

1.1 Useful Contacts

Clergy Development Team

Director of Clergy Development for the diocese

The Revd Canon Andrew Tawn
 Home tel: 01274 567898
 (Office tel: 0113 353 0284)
 Email: andrew.tawn@leeds.anglican.org



Area Clergy Development Officers (CDO)

Each area CDO oversees the curate training programme (IME phase 2) and assessment for the curates in their area, and also CMD, including administering CMD grants.

Bradford area:

The Revd Cat Thatcher
 Tel: 01535 648391 (or mobile for emergencies: 07525 754331)
 Email: cat.thatcher@leeds.anglican.org
 Cat is also Vicar of the parish of Oxenhope

Huddersfield area:

The Revd Dr Sarah Farrimond
 Tel: 01484 900025 (or mobile: 07943 738638)
 Email: sarah.farrimond@leeds.anglican.org
 Sarah is also Rector of the parishes of High Hoyland with Clayton West and Scissett.

Leeds area:

Andrew Tawn - as above

Ripon area:

The Revd Canon Marion Russell
 Tel. 01756 795625 (or mobile: 07717 606770)
 Email: marion.russell@leeds.anglican.org
 Marion is also Vicar of Embsay with Eastby

Wakefield area:

The Ven. Peter Townley
 Home: 01924 896327
 Office: 01924 434459
archdeacon.pontefract@leeds.anglican.org
 Peter is also the Archdeacon of Pontefract.

IME Admin: Shuna Hartley

Email: cmd@leeds.anglican.org

Diocesan office

Address: Diocese of Leeds, Church House, 17-19 York Place, LEEDS LS1 2EX

Reception: 0113 2000 540

Bishops

Diocesan Bishop of Leeds

The Rt Revd Nick Baines
bishop.nick@leeds.anglican.org
Hollin House
Weetwood Avenue
Leeds LS16 5NG
Tel: (0113) 224 2789
PA: Lyndsay Horsman

Bradford Area Bishop

The Rt Revd Dr Toby Howarth
bishop.toby@leeds.anglican.org
01274 407471
47 Kirkgate
ShIPLEY
BD18 3EH

Huddersfield Area Bishop

Currently vacant
Tel
Address1
Address2
Address3
PA:

Bishop of Kirkstall (Leeds Area Bishop)

The Rt Revd. Arun Arora (starting in September)
Tel
Address1
Address2
Address3
PA:

Ripon Area Bishop

The Rt Revd Dr Helen-Ann Hartley
bishop.helenann@leeds.anglican.org
01765 601094
The Bishop's Office,
Redwood, Sharow,
Ripon HG4 5BS

Wakefield Area Bishop

The Rt Revd Tony Robinson
bishop.tony@leeds.anglican.org
01924 250781
Pontefract House
181A Manygates Lane
Wakefield
WF2 7DR

Wellbeing support and counselling

The Diocese of Leeds is now working with [Health Assured](#), our Employee Assistance Programme, in delivering a confidential, professional source of support, including a helpline and counselling services, to its clergy and spouses. Despite the reference to *Employees*, the programme provides services closely suited to the needs of clergy. Download the [Health Assured leaflet](#) to find out more.

The [HR team at Church House](#) are also available to talk through any issues or questions.

For further information go to the diocesan website:

<https://www.leeds.anglican.org/content/wellbeing-counselling-and-support-clergy> or ring this free and confidential helpline: 0800 030 5182

Personal finance can change dramatically, for better or worse, upon becoming a stipendiary minister. Your archdeacons will be happy to help you find the support and advice you might need - and in strictest confidence.

Curates of UKME heritage

Clergy of UKME heritage are invited to attend the diocesan UKME Clergy Group. Further details of this are available from Annette Blackburn, PA to the Director of Ministry and Mission on Annette.blackburn@leeds.anglican.org

- The diocesan UKME champion is The Revd Canon Amos Kasibante
amos.kasibante@leeds.anglican.org 0113 248 2648
- For national resources and support see also:
<https://www.churchofengland.org/about/views/race-and-ethnicity>
<https://www.amen Anglican.org.uk/>

Disability and Inclusion

If you have any particular access needs such as sign language, printed materials on coloured paper, wheelchair access, hearing loop etc., please inform the Clergy development team, so we can do our best to help you.

- The administrator for the diocesan Disability team is *Charlie Scott*
charlie.scott@leeds.anglican.org
- Here is link to a video introducing the diocesan *Disability Strategy* :
<https://www.leeds.anglican.org/video/diocese-leeds-disability-strategy>
- And a link to the diocesan *Disability and Inclusion* webpage:
<https://www.leeds.anglican.org/disability-inclusion>
- See also:
<https://www.gov.uk/access-to-work>
<https://www.churchofengland.org/resources/welcoming-disabled-people>

Safeguarding:

All safeguarding training enquiries should go to safeguardingtraining@leeds.anglican.org

Please see the diocesan website for information about the safeguarding team and forthcoming training:
<https://www.leeds.anglican.org/safe>

The **Diocesan Safeguarding Team** is now operating with a duty DSA each day, so this address and telephone number should be your first point of contact for reporting safeguarding issues, concerns or making enquiries:

Diocesan Safeguarding Team email: safeguarding@leeds.anglican.org

Office number: 0113 353 0257

Carla, Jenny, Narinder and Nikki can also be contacted as follows:

- Carla Darbyshire - carla.darbyshire@leeds.anglican.org, mobile 07399 809732
- Jenny Leccardi - jenny.leccardi@leeds.anglican.org, mobile 07872 005189
- Narinder Lyon - narinder.lyon@leeds.anglican.org, mobile 07872 005309
- Nikki Rose – nikki.rose@leeds.anglican.org, mobile 07903197497

DBS and safeguarding administrator: Gail O'Neill.

- gail.oneill@leeds.anglican.org or call 0113 3530 204.

Parish DBS checks are processed on-line through [Thirtyone eight - formerly CCPAS](#) - the Churches' Child Protection Advisory Service, call 0303 003 1111 extension 2204.

Finance

Requests for advice about **Parish finance, stewardship and income generation:**

- Becky Nicholson: becky.nicholson@leeds.anglican.org

Queries about **expenses or general diocesan finance:**

- Hayley Drury: finance@leeds.anglican.org

Resources for curates

Please see [section 4](#) for further details about forms / templates, and [section 5](#) of this Handbook for additional resources.

- 1) *Diocesan Website:* On the **IME Resources page of the diocesan website** you will find all sorts of downloadable resources, like the IME Travel Expenses form, Formation Grids, Sermon and Worship feedback sheets, Placement Agreement Pro Forma etc.

<https://www.leeds.anglican.org/clergy-development/ime-resources>

Alternatively, open the diocesan website home page and look under Ministry and Mission > Clergy Development > IME resources

- 2) *Diocesan Digital Learning Platform (DLP):* We are also building a collection of resources for curates, including teaching videos, on the **Digital Learning Platform (DLP):**

<https://learning.leeds.anglican.org/about/clergy-development/clergy-development-curates/>

Alternatively, open the diocesan website home page and look under Ministry and Mission > Digital Learning Platform. On the tabs at the top, click on 'About', then Learning Areas > Clergy Development > Curates.

1.2 Curates: Name & Parish

Year 3	Ordained 2020			
Bradford				
Elspeth Cansdale	St. Mary the Virgin, Oxenhope			
Huddersfield				
Dorothea H. Bertschmann	Dewsbury Minster of all Saints			
Ruth Bradley	St Philip the Apostle at Birchencliffe & St. Cuthbert's at Birkby			
Leeds				
Jonathan Brennan	St. Mary's Garforth			
Caroline Brown	St. John's Yeadon			
Joshua Cockayne	Holy Trinity, Leeds			
June Cockburn	Gildersome and Drighlington			
Rachel Ford (ordained 2019)	St Mary, Hawksworth Wood; St Margaret, Horsforth; St Stephen, Kirkstall; St Andrew, Moor Grange, Abbeylands			
Sally Osborn	St. Aidan's Harehills			

Che Seabourne	St. George's Leeds			
Ripon				
Laura Martin	St John's and St Luke's, Bilton			
David Povall	St. Wildrid's Harrogate			
Paul Sunderland	Richmond with Hudswell and Downholme and Marske			
Wakefield				
Tim Carroll	Wakefield cathedral			
Rob Harper	St John the Baptist, Wakefield			
Year 2	Ordained 2021			
Bradford				
Adam Roebuck	All Saints Ilkley			
Leah Thompson	Holy Trinity Idle & St John's Greengates and St Cuthbert's Wrose			
Anna Lumb	Harden, Wilsden, Cullingworth and Denholme			
Huddersfield				
Amanda Ogilvie-Berry	Huddersfield Parish Church of St Peter			

Lindsey Fox	St. John the Baptist Coley & Northowram			
Emma Walters	Kirkheaton and Grange Moor			
Simon Walters	Holy Trinity Huddersfield			
Leeds				
Lottie Jones	Alwoodley & Shadwell			
Emily Tidball	St. Peter's Morley			
Joanna Glenwright				
Joshua Peckett	The Headingley and All Hallows Team			
Ripon				
Jennifer Bradley	Kairos, Harrogate			
Michelle Lepine	Holy Trinity Ripon			
Linzi Blundell	Swaledale with Arkengarthdale and Reeth			
Nick Murray	Pannal			

Claire Honess	Barnoldswick & Bracewell			
Wakefield				
Jonathan Fleury	Grimethorpe with Brierley Barnsley			
Gemma Fleury	South Elmsall			
Samuel Fletcher	St. Giles & St. Mary's Pontefract			
Diane Komorowski	Lupset & Thornes			
Year 1	Ordained 2022			
Bradford				
Marianne Clough	Sorted & St James, Bolton Rd Bradford			
Millie Cork	Great Horton			
Ben Leighton	Bowling			
Simon Rulton	Holmewood, Tong & Laisterdyke			
Rob Savage	East Morton & Riddlesden			

Ludia Shukai	Great Horton			
Emma Wilkinson	Girlington, Heaton and Manningham			
Huddersfield				
Sam Crook	Halifax Minster			
Simon Phipps	Bradley, Fixby & Cowcliffe			
Katrina Robinson-Brown	Honley & Brockholes			
Leeds				
Jasmine Barber	Wrangthorn			
Richard Barber	Holy Trinity Boar Lane			
Kate Butler	Seacroft			
Hannah Jones	St. George's, Leeds			
Dave Monck	St. Paul's, Ireland Wood			
Bev Monck	St. Paul's, Ireland Wood			

Andie Shaw	St. Luke's Holbeck			
Ripon				
Gillian Lunn	Leyburn			
Doug Rice- Bowen	Holy Trinity Skipton			
Caroline Taylor	Christ Church, Harrogate			
Wakefield				
Millie Day	Ferrybridge & Brotherton			
Daniel Heaton	Horbury & Horbury Bridge			
Emily Lawrence	Darton & Staincross			

1.3 IME Programme 2022-2023

Programme for Year 1 Curates

Please note that sessions in blue are optional. Most of these apply only to the curates who choose to take an academic pathway through the curacy (and if you are taking e.g. an MA there may be additional sessions). The *Tax Returns* session is not part of an academic pathway; this is here if it is of use to you, but there is no requirement on you to attend.

TERM 1 (Autumn 2022)

Welcome to the diocese and to your IME programme

5th July, 1 pm – 4.30 pm at Church House Leeds (starting with lunch).

Work Based Learning Group (July/August)

Meetings arranged by episcopal area on Zoom. A chance for you to reflect together on your early weeks in post.

Bradford: Tues 23 August 2-4 pm or Wed 31 August 2-4 pm, by Zoom
Huddersfield, Leeds, Ripon and Wakefield: to be arranged with curates

Racial Justice and Inclusion

Monday 19th September 9.30 am – 4 pm Venue TBC (probably in Leeds)

With Jenny Ramsden, Bishop Toby, Richard Reddie (Director of Justice and Inclusion at CTBI) and Dr. Mustapha Sheikh (Associate Professor of Islamic Thought and Muslim Societies)

Tax Returns – optional session

Wednesday 28th September 10.30 am – 12.30 pm at Church House
Martyn Bowler from Tax Management for Clergy

Working Together: for curates and their training incumbents

Bradford: Tues. 11 October 10 am – 2 pm at Bradford Cathedral de Lacy Centre
Huddersfield & Wakefield: Tuesday 4th October, 10 am - 2 pm at St Augustine's Scissett
Leeds: Thursday 20th October 10 am – 2 pm at Church House Leeds
OR 17th October – time and venue tbc
Ripon: Wed. 5th October – time and venue tbc

Deacons' Day

Saturday 15th October 10 am – 3.30 pm at Dewsbury Minster
Speaker: Bishop Chris Edmondson

Reflecting on Occasional Offices: Funerals

Bradford: Wed 7 December 10 am -2pm at Trinity Centre, Bradford Episcopal Area Office,
John Escritt Road, Bingley BD16 2ST
Huddersfield & Wakefield: Wednesday 16th November, 10 am - 2 pm at St Augustine's Scissett
Leeds: Thursday 17th November, 10 am – 2 pm at Church House Leeds
Ripon: Thursday 3rd November, 10 am – 2 pm
Evening alternative by Zoom to be arranged for any who cannot make the dates above.

Inhabiting Public Ministry: study day with St. Hild

Saturday 10th December, time to be confirmed
A taster day for those considering academic pathways

TERM 2 (Spring 2023)**Reflecting on Occasional Offices: Baptisms**

Bradford: Tues. 17th January 10 am -2 pm Trinity Centre, Bingley
Huddersfield & Wakefield: Wednesday 18th January 10 am – 2 pm at St. Augustine's Scissett
Leeds: Monday 16th January 10 am – 2 pm at Church House Leeds
Ripon: Monday 16th January, time and venue tbc
Evening alternative by Zoom to be arranged for any who cannot make the dates above.

Effective Parish Based Evangelism with Robin Gamble

15th February 10 am – 1 pm at Church House, Leeds.
Evening alternative by Zoom to be arranged for any who cannot make the dates above.

Residential: Handling Conflict

3rd -5th March 2023 (Friday evening to Sunday lunchtime)
The Hawkhills, Easingwold, York, YO61 3EG
<http://www.thehawkhills.com/>

Spirituality day

'Quiet day' (Marion) & Spiritual Direction resources with Henriette Howarth
Tuesday 21st March 10 am – 3 pm at St. Peter's Addingham
Evening alternative by Zoom to be arranged for any who cannot make the date above.

TERM3 (Summer 2023)**Ministry in Schools – with Simone Bennett (Diocesan Education Department)**

Wed. 26th April, 10 am - 12.30 at Church House, Leeds. Lunch will be provided.

Pre-Priesting review (early May - dates to be arranged on an individual basis)
For Curate, training incumbent & area CDO

Liturgy: Using Common Worship creatively

Wednesday 3rd May, 10 am -1.30 pm at Church House, Leeds. Lunch will be provided.

Preparing for Priesthood

Bradford: Mon 5th June 10-2, Location to be confirmed
Huddersfield & Wakefield: Wednesday 7th June, 10 am – 3 pm, at St Augustine's Scissett
Leeds: Tuesday 13th June 10 am – 3 pm (in one of the curate's churches)
Ripon: Sat. 10th June

Ordination (priestings): all these dates TBC

Ordination retreat: Wednesday 21st – Saturday 24th June
Ordination services in principal churches of the five areas: Sat. 24th June (or Sun 25th)

Peer presentations (act of worship) – dates to be arranged in July

Curates taking the inhabiting Public Ministry module need not give a peer presentation
Bradford: tba
Huddersfield: tba
Leeds: tba
Ripon: 06 July 2023
Wakefield: tba

Visits – July 2023; dates tba

A range of options to choose from: e.g. prison chaplaincy, Fresh Expression, ministry in a particular context (e.g. rural or estates ministry etc)

Programme for Year 2 Curates

Please note that sessions in blue are optional.

TERM 1 (Autumn 2022)

Leadership and the Future Church with St. Hild/Ian Parkinson

Saturday 24th September 10 am – 3.30 pm at Dewsbury Minster – lunch will be provided
(Curates taking module for credit finish at 4 pm)

Tax returns – optional session

Wednesday 28th September 10.30 am – 12.30 pm at Church House
Martyn Bowler from Tax Management for Clergy

Work-Based Learning Group (1)

Bradford: Thurs 10 November 10.30-12.30 Location tba

Huddersfield & Wakefield: Wednesday 5th October, 10 am -12.30 pm at St Augustine's Scissett

Leeds: 12th Oct. (1.30 – 4.30 pm) or 19th Oct. (10 am – 1 pm) at Church House, Leeds

Ripon: 26th October time and venue tbc

Leadership and the Future Church study day 2 with St. Hild/Ian Parkinson

Saturday 12th November, 9.30 – 4 pm with breaks (time to be confirmed). Online?

Leadership and the Future Church study day 3 with St. Hild/Ian Parkinson

Saturday 10th December, 9.30 – 4 pm with breaks (time to be confirmed). Online?

Presence & Engagement

Curates choose either these dates. An evening alternative will be arranged for SSMs.

EITHER

13th October, 2.45pm-8pm. Meet at St. Thomas' Church, Batley.

Bishop Toby on why we should be present and engaged. Revd Mark Umpleby & Sheikh Irfan Soni on their interfaith work together, which grew out of the murder of Jo Cox. The visit will include a visit to a mosque and madrassah, and a curry.

OR

7th November All Hallows Leeds 9.30am - 2.45pm.

Bishop Toby on why we should be present and engaged. Revd Heston Groenewald on his interfaith work, and a visit to Leeds Grand Mosque. Lunch included.

TERM 2 (Spring 2023)

Weddings; legalities and good practice

EITHER Thursday 26th January, 11 am – 3 pm at Church House, Leeds

OR Evening alternative

Six Steps to Carbon Net Zero Church Toolkit.

Wed. 8th February, 2 – 4 pm by Zoom

A practical session on how to guide your church to carbon net zero.

With Jemima Parker, Diocesan Environment Officer

Residential: Handling Conflict

3rd - 5th March 2022 (Friday evening to Sunday lunchtime)

The Hawkills, Easingwold, York, YO61 3EG

<http://www.thehawkills.com/>

Peer presentations on an aspect of mission

Curates taking the Leadership and the Future Church module for credit will not be asked to give a peer presentation

Bradford: Thurs 16 March 10-12, at 19 Main Street, Cononley, BD20 8LR
(home of Revd John Peet)

Huddersfield & Wakefield:

Wednesday 15th March 2023 evening by Zoom

OR Thursday 16th March Daytime at St Augustine's Scissett

Leeds: 15th March 10.30 – 1.30 pm or 16th March 1.30 – 4.30 pm

Ripon: 13th March time and venue tbc

Spirituality day

'Quiet day' (Marion) & Spiritual Direction resources with Henriette Howarth

Tuesday 21st March 10 am – 3 pm at St. Peter's Addingham

TERM3 (Summer 2023)**Ministry in Multi-church contexts: with James Theodosius**

Tuesday 25th April, timing tbc e.g. 10.30 am – 3 pm

At Holy Trinity Skipton

Evangelism: Jesus the Evangelist

10th May 2022, 10 am – 1 pm

With Robin Gamble

Evening alternative to be arranged

Work-Based Learning Group (2): May or June 2023

Bradford: date to be agreed at the autumn WBLG

Huddersfield & Wakefield:

Tuesday 13th OR Wednesday 14th June, 10 am -12.30 pm at St. Augustine's Scissett

Leeds: 22nd May (10 am – 1 pm) or 24th May (10 am – 1 pm)

Ripon: 22nd May time and venue tbc

Visits (July 2023): dates tba

A range of options to choose from: e.g. prison chaplaincy, Fresh Expression, ministry in a particular context (e.g. rural or estates ministry etc)

Programme for Year 3 Curates

Please note that sessions in blue are optional.

During this year you should attend one Presence and Engagement Workshop. These will be advertised separately during the year as we know details. Subjects are likely to include e.g.: CCJ, Freemasonry and the Feast.

TERM 1 (Autumn 2022)

Leadership and the Future Church with St. Hild/Ian Parkinson

Saturday 24th September 10 am – 3.30 pm at Dewsbury Minster – lunch will be provided (Curates taking module for credit finish at 4 pm)

Tax returns – optional session

Wednesday 28th September 10.30 am – 12.30 pm at Church House
Martyn Bowler from Tax Management for Clergy

Penultimate reviews: September / October

Leadership and the Future Church study day 3 with St. Hild/Ian Parkinson

Saturday 12th November, 9.30 – 4 pm with breaks (time to be confirmed). Online?

Leadership and the Future Church study day 3 with St. Hild/Ian Parkinson

Saturday 10th December, 9.30 – 4 pm with breaks (time to be confirmed). Online?

Work-Based Learning Group (1)

Bradford: Thurs 10 November 10.30-12.30 Location tba

Huddersfield & Wakefield: Wednesday 5th October 2022 evening, by Zoom

Leeds: 12th Oct. (1.30 – 4.30 pm) or 19th Oct. (10 am – 1 pm) at Church House, Leeds

Ripon: 26th October time and venue tbc

Evangelism: Paul, Evangelist and Planter

Thurs. 17th November 9 am -1 pm at Church House Leeds

With Robin Gamble

TERM 2 (Spring 2023)

Moving On – with 3D coaching

Thursday 2nd February 10 am – 4 pm at Church House, Leeds

This session is all about job applications and interviews; how to discern where God is calling us, and how to read and respond to parish profiles. This is primarily for stipendiary curates. SSMs are not expected to attend – but you are welcome if you think this may be of use to you.

Six Steps to Carbon Net Zero Church Toolkit.

Wed. 8th February, 2 – 4 pm by Zoom

A practical session on how to guide your church to carbon net zero.

With Jemima Parker, Diocesan Environment Officer

Moving On 2: On interviews with an archdeacon /Meet a First incumbent etc

Thurs. 9th March 10 am – 2.30 pm at Church House Leeds.

Residential: Handling Conflict

3rd – 5th March 2022

(Friday evening to Sunday lunchtime)

The Hawkhill, Easingwold, York, YO61 3EG

<http://www.thehawkhill.com/>

Peer presentations on an aspect of mission

Curates taking the Leadership and the Future Church module for credit will not be asked to give a peer presentation

Bradford: Thurs 16 March 10-12, at 19 Main Street, Cononley, BD20 8LR

(home of Revd John Peet)

Huddersfield & Wakefield :

Wednesday 15th March 2023 evening by Zoom

OR Thursday 16th March Daytime at St Augustine's Scissett

Leeds: 15th March 10.30 – 1.30 pm or 16th March 1.30 – 4.30 pm at Church House, Leeds

Ripon: 13th March time and venue tbc

Spirituality day

'Quiet day' (Marion) & Spiritual Direction resources with Henriette Howarth

Tuesday 21st March 10 am – 3 pm at St. Peter's Addingham

TERM3 (Summer 2023)**Ministry in Multi-church contexts: with James Theodosius**

Tuesday 25th April, timing tbc e.g. 10.30 am – 3 pm

At Holy Trinity Skipton

Meeting with Bishop Nick

Thursday 18th May, 6.30pm- 9.30pm, at Hollin House, including buffet meal

Work-Based Learning Group (2): May or June 2022

Bradford: date to be arranged at autumn WBLG

Huddersfield & Wakefield: Tuesday June 13th 2023 evening (Zoom)

Leeds: 22nd May (10 am – 1 pm) or 24th May (10 am – 1 pm) at Church House, Leeds

Ripon: 22nd May time and venue tbc

End of curacy reviews for stipendiary curates (June)**Visits (July)**

A range of options to choose from: e.g. prison chaplaincy, Fresh Expression of Church

1.4 Terms and conditions

Common Tenure

Common Tenure is the form of office holding introduced by the Ecclesiastical Offices (Terms of Service) Measure 2009. Common tenure applies to both stipendiary and self-supporting priests.

Under Regulation 29 some common tenure posts are time limited and this is known as Qualified Common Tenure. This applies to curates as yours is a training post.

All clergy on Common Tenure will be issued a Statement of Particulars within one month of the date from which the office holder took up office or moved onto Common Tenure. The Statement of Particulars (SOP) is a factual statement of the basic terms and conditions of service that apply to the office holder of a particular office.

The information that must be provided in the Statement of Particulars is set out in the Ecclesiastical Offices (Terms of Service) Regulations 2009. Further information can be found on the Common Tenure website – www.common tenure.org

Diocesan Clergy Handbook

This is now an electronic document. The Handbook includes information like:

- Clergy Sickness Policy and Procedure
- Compassionate leave
- Maternity and paternity leave

<https://www.leeds.anglican.org/human-resources/clergy-handbook>

Duration of Curacy

Curacies for **stipendiary curates** in this diocese are for four years. This means that the diocese is committed to providing a stipend and housing right up to the end of the fourth year of the curacy, though the end of curacy assessment comes at the end of the third year. Stipendiary curates may start looking for a new post from the beginning of April towards the end of their third year, but if they then apply for a post before they have been through their final assessment they must make clear that their progress is conditional upon the outcome of that assessment and they would not be free to move until after the bishop has signed them off as having completed the requirements of the curacy.

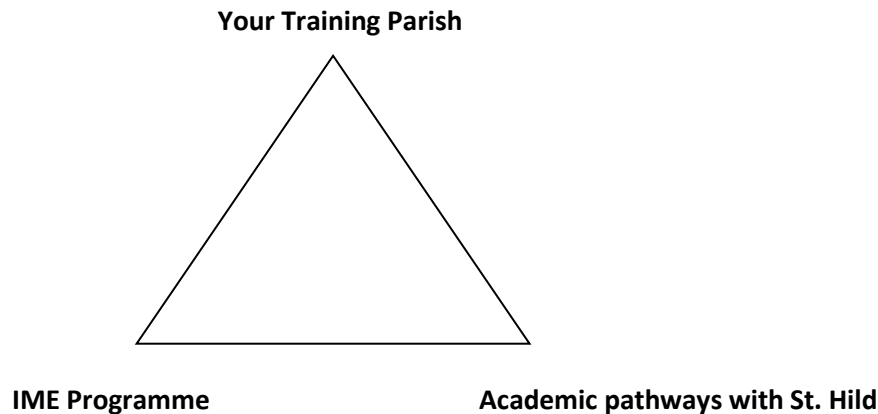
For **Self-Supporting curates** the end of curacy assessment usually comes at the end of their fourth year of curacy. Once their curacy has been signed off by the bishop they will have a discussion with their area bishop about their future ministry. One option may be to remain in the same parish as their curacy, in which case they would then be re-licensed as an Associate Minister to mark the transition to a new stage of their ministry. Another option would be to move to another parish as Associate Minister.

The curacy may also be extended because of maternity leave or another long-term absence.

Section 2: Development and Training Programme

2.1 Three Dimensions

There are three dimensions to the IME Programme, which are intended to offer Curates support for their continuing personal formation and ministerial development. These are



2.2 Your Training Parish

The foundation of ordained ministry is gained in the title parish and from the relationship with the training minister. The relationship between the curate and their training minister is both personal and professional. It is the single most important element of your training post. The diocese takes time and trouble in identifying and selecting training ministers – and then supports them in their vital role. A training minister who receives a deacon commits him/herself to stay in that parish for at least the duration of the curate's diaconate and into the first year of Priest's Orders. Care should be taken to avoid role confusion, for example the training minister acting as counsellor or spiritual director for the curate.

Your working relationship needs to be grounded in prayer. Patterns for this will vary, especially for SSM Curates. For stipendiary colleagues, the sharing together of the Daily Office, expected of Anglican clergy, is a vital part of personal formation and an essential ingredient in the development of a wholesome and Christ-centred relationship between curate and training minister. In scattered rural benefices this shared, daily prayer may present a challenge – but it remains a priority.



2.3 The Working and Learning Agreement

It is important that the curate begins with a clear idea of what is expected of him/her. The careful preparation of a working agreement can save misunderstandings. You should have completed your Working Agreement before your title placement was confirmed. During the first few weeks of your curacy you and your training incumbent should review and revise this agreement as you settle into the role.

2.4 Regular Supervision

Your Training Minister will engage in regular supervision meetings with you. For stipendiary curates these should initially be on a weekly basis. In the latter stages of curacy supervision sessions may take place less frequently but never less than once a month. For those who are available for public ministry on a more limited basis, frequency of supervision should be decided on an individual basis, but should never be less than once per month for the first two years and once every 6 weeks subsequently. Supervision sessions should normally last between 60 to 90 minutes and you should aim to avoid any interruptions.

Brief notes showing subjects covered and action points should be made and kept by the curate and agreed by the training minister. You will be asked to submit notes from a sample of supervision sessions at your pre-priesting review. We would expect these notes to demonstrate that reflection, discussion and learning has taken place - rather than simply a task list focusing on the business of the week.

2.5 The Importance of Pastoral Supervision

The time that you and your Training Minister spend together in regular supervision sessions is a vital part of learning to integrate Christian faith, action and reflection in your ministry. It is also hugely significant for your personal well-being. Supervision, as a means of supporting and managing curacy, should be distinct from the business of managing ministry within the parish. You are encouraged to take primary responsibility for bringing items for supervision e.g. personal encounters, pastoral dilemmas, theological explorations and practical challenges. Your training minister may also wish to bring such items. The agenda of the supervision meeting will be formed by practical and theological reflection on these items in the context of the mission of your church and the life of God's kingdom. This experience will expose you to God's grace, encourage you along the path of risk-taking for the sake of the Kingdom and equip you to undertake the tasks and fulfil the ministry entrusted to you.

2.6 The Core Functions of Pastoral Supervision

Three core functions can be distinguished:

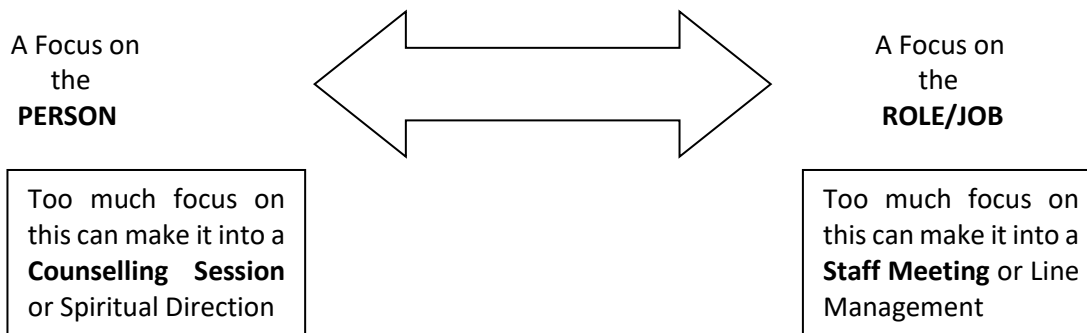
Pastoral: to support you personally and professionally in your new ministry

Formational: to encourage you to reflect on your new ordained ministerial identity and to develop your maturity, confidence, understanding and skills.

Managerial: to agree training, work, priorities and boundaries of your Curacy

<i>Supervision should provide a regular space:</i>	<i>Core Functions</i>
To agree training, work and boundaries for the curacy	Pastoral/Formational/Managerial
For the curate to reflect upon his/her work	Formational
To help the curate develop his/her ministerial understanding and skills	Formational
For the curate to receive feedback and perspective on his/her work	Pastoral/Formational
For the curate to be supported and encouraged both as a person and as a minister	Pastoral
To ensure the curate does not carry problems/projections alone	Pastoral
For the curate to express/explore difficulties encountered	Pastoral/Formational
To enable the curate to plan and use her/his time and skills well	Pastoral/Managerial
To enable the curate to discern present and future priorities in ministry	Managerial/Pastoral
To ensure the quality of the curate's work	Managerial
To monitor progress, and discuss and agree reports within the assessment process	Formational/Managerial
To handle issues/tensions between curate & training minister	Pastoral/Formational/Managerial

2.7 Keeping the balance in Pastoral Supervision



The Supervision relationship should combine:

- a genuine interest in the well-being and personal development of the Curate with...
- a clear focus on empowering and enabling the Curate to develop his/her ministerial identity, understanding, skills and confidence.

2.8 The Context of Pastoral Supervision

The following practical matters should be discussed and agreed by Curate and Training Minister

Venue

Curate's house? Vicarage? Parish Office?

You need to be free of interruptions – by people or phone/mobile

Frequency and Duration

For full-time curates, initially on a weekly basis. Later less frequently but never less than once a month. For those available for public ministry on a more limited basis, never less than once per month for the first two years and once every 6 weeks subsequently. Supervision sessions should normally last 60-90 minutes.

What goes on the agenda?

Any activity, analysis or reflection needed in advance to inform discussion.

The agenda should always be driven by the learning needs of the curate (not the ministerial needs of the parish – that is staff meeting business)

Items for the agenda may come either from the curate or the incumbent, as long as they are all related to the curate's learning needs.

The curate will take brief notes – and then send them to the training minister.

Confidentiality

Agree precise level (e.g. are Curate's/Training Minister's spouses excluded?)

Who might need to know? What and when? (e.g. Bishop, Director of Ministry, Spiritual Director?)

2.9 The Content of a Pastoral Supervision

Learning takes place through reflection on experience so it is important that the supervision is built on something that has actually happened or an issue which is currently being faced in the life of the church. For example, it is better to reflect on a funeral that has recently taken place than on the theology of death and bereavement in the abstract.

It will be helpful to agree a main focus or topic in advance. It is good to have a variety of approaches. The following list offers some possibilities.

focus on a **task** you have performed (e.g. a sermon, a visit, a project).

focus on a **significant event or issue** which has been stretching, disturbing or rewarding.

focus on an **area of personal mission/ministry** (using the Learning Outcomes document as a checklist).

focus on a **current practice/policy of the church** – e.g. baptism policy, approach to marriage of those divorced, policy on worship, pastoral care, overseas mission, finance.

focus on a **topical concern** – e.g. the discovery of a particular local need, the challenge of encouraging church growth in your context, a problem, crisis or opportunity which has emerged.

focus on a **future need** – e.g. how can you access an experience which will help equip you for ministry in the future e.g. you explore the need for a placement in a chaplaincy or some other context.

2.10 A checklist for exploring the behaviour, experience or event under review

- a) **Facts:** Make sure you identify all the relevant facts
- b) **Feelings:** Be aware of your feelings – and those of others.
- c) **Fantasies:** Are there any fantasies (stereotypes, projections, prejudices or assumptions) which need to be exposed and challenged?
- d) **Focus:** What lies at the heart of the matter? Which are the key decisions to be made? Focus on relevant personal, practical and underlying theological issues.
- e) **Future:** What are the next steps? Who will be taking action? When?

2.11 Stages and skills for Analysis and Reflection in Pastoral Supervision

Supervision has less value for personal learning if it only addresses issues in a general way through a more or less free-ranging discussion. It is better to engage in a structured process with a sequence of stages. This approach enables honest feedback and the expression of personal feelings, which can be threatening if they occur unpredictably in the course of an unstructured conversation.

A SUGGESTED STRUCTURE

1) Gathering Relevant Information

Ask - Sharing what has happened.

Who is involved – and what are the relationships?

What feelings and attitudes are present?

Where is power present or absent?

Skills required by the supervisor at this stage of the supervision process

- Attentive listening and accurate observation of non-verbal-signs.
- Clarifying facts and understanding, checking out.

2) Diagnosis.

Ask - What are the important elements and issues at stake?

What part is the Curate playing? How is s/he being affected?

Skills required at this stage of the supervision process

- Analysis of possible causes and consequences of attitudes/actions
- Confronting reality and not colluding
- Evaluating the relative importance of the factors which are present

3) Reflection.

Ask - How might appropriate theological, legal, organisational insights/facts shed light on the situation?

Is there any area of scripture, doctrine, ethics or pastoral theology which could usefully guide your decision making?

Skills required at this stage of the supervision process

- Access to resources (people, books, websites, funds.)
- Ability to engage in a process of theological reflection

4) Vision/Future Options.

Ask - What would you like to see in place?

How would you like your ministry to develop?

What are the possible ways forward?

Is there enough information to be able to see all the options?

Skills required at this stage of the supervision process

- Ability to wait, listen, pray and discern.
- Sensitivity and patience to avoid impulsive action, premature closure.

5) Priorities.

Ask - What are you going to focus on first?

What seems urgent? What is important?

Skills required at this stage of the supervision process

- The ability to see the big picture and to make decisions.
- A clear vision/specific objectives by which to set criteria for prioritising.

6) Action Plan.

Ask - What are the next steps?

What, if anything might be done differently next time?

Who might help you?

Are there any implications for wider church policy?

What resolution(s) do I/we take away to implement in future?

Timetable and deadlines for each step?

Skills required at this stage of the supervision process

- The capacity to plan for change.
- Communication skills
- The ability to initiate appropriate action
- Some suggested themes for Supervision.

2.12 Some suggested themes for Supervision

Care of self, including personal/spiritual awareness

Relationships with staff, family, congregation and wider community

Leading worship

Preaching

Occasional offices
Styles of leadership
Mission in your local context
Pastoral care and relationships
Handling change
Conflict management
Work with children and young people both in church and in schools
Personal organisation and administration - time management
Demands and stresses of ministry
Integrating previous experience into ordained ministry
Projects e.g. evangelistic, community engagement, church buildings
Other topics, which appear in the learning and development portfolio

2.13 IME Diocesan programme (see pages 13-17)

The second dimension of your training provision is offered on a diocesan basis. The aim is to complement and enrich all that you are learning in your local context.

Attendance at IME events involves travel across the diocese and provides curates with an insight into the church's mission and ministry in different contexts. Varieties of church tradition provide further enrichment. Meetings combine space both for catching up and for the exploration of appropriate issues and themes.



All Curates share in an IME Group of peers, which are richly diverse groups and, as trust grows, they provide a place of collegial learning, fellowship and support. Meetings take place either during the day or on an evening – and sometimes they combine more than one year-group. There is an annual residential event for Curates in years 1-3.

All matters of pastoral care or concern about the training relationship with your incumbent should be referred to your area Clergy Development Officer.

You are expected to attend all the events in your IME programme, unless you are prevented by **exceptional circumstances which should be discussed with your Clergy Development Officer**. Records of attendance will be shared with the bishops and will be taken into account during the final assessment of curacy process.

We try to offer evening or weekend options for all the IME events, to make sure SSMs in full time employment are included. The exception to this is the choice of IME visits at the end of each academic year. **SSMs are never expected to take time off paid work in order to attend an IME session.**

2.14 IME Year 4

Once Curates have completed the first three years, they join the ongoing programme of CMD events. As stipendiary curates are appointed to their next post, they join the First Responsibility course which brings together all in their first post of responsibility from across the new diocese. SSM curates are invited to continue attending the *Work Based Learning Groups* during year 4.

2.15 Academic Pathways with St. Hild College and the Yorkshire dioceses

Academic Modules

The third element of your training provision brings you into contact with Curates from across Yorkshire.

In your **first year** there is a Yorkshire Deacon's Day at the College of the Resurrection in Mirfield. For those wishing to study for one of the *Common Awards* academic pathways, there are further module days (see the days in blue in the programme).

In **IME Years 2-3**, all curates from the region attend one Saturday each year, while those who are taking the module for credit also attend a further days. The modules in years 2 & 3 are on the key subjects of Mission and Leadership.

Curates are not required to register for academic credit. If you choose not to take one of the academic pathways offered, you will give a **peer presentation** to a small group of curates within the diocese on a subject related to the module ([see sections 3.6 & 3.7](#)).

If you choose to take the modules for credit you can earn various qualifications. If you already have a Graduate Certificate you can work for a BA Hons. If you have a BA Hons you can work for a Post-Graduate Certificate (3 modules), a Post-graduate Diploma (6 modules) or an MA (6 modules & a dissertation). Stipendiary curates are encouraged to consider taking modules for credit, on the grounds that they will engage more meaningfully with the module through the study and reflection. The diocese will pay for three modules in full and will help towards to cost of further modules – it is unlikely you will have the chance to gain a cheaper MA ever again!

2.16 Study time & CMD Grants

It is recommended that curates spend 15% of their time on study – which is the equivalent of a day a week for full time ministers. That includes the IME programme as well as personal study and reflection.

Curates are entitled to a CMD grant for training events in addition to the IME programme. You may also use £40 of this grant towards the cost of books, as long as the books are related to your ministerial development and you can provide receipts along with and a brief review of the book and what you gained from it. The CMD grant is currently £250 a year. This can accumulate for up to three years if not used.

Clergy can also apply for a retreat grant of up to £210 per year. This does not accumulate from one year to the next. Curates can apply for a retreat grant after 1st January in your first year.

2.17 Travel Costs

Since Curates are expected to attend the meetings in the IME programme, travel costs will be reimbursed at the diocesan rate. **Wherever possible, please will you arrange to share transport (COVID regulations permitting).** This accords with the green agenda of the Diocese and contains costs – and encourages you to spend a bit more time with each other.

Public transport and parking costs should be supported by receipts. Taxi fares will not be reimbursed. **You will find the IME travel expenses form on the IME Resources page of the diocesan website:** <https://www.leeds.anglican.org/clergy-development/ime-resources>

Claims for travel costs should be submitted once or twice a year. Expenses incurred up to December should be submitted to Andrew Tawn for authorisation during December if possible and **not later than 1st January (otherwise they fall in a different financial year)**.

If your curate house is outside the boundary of your curacy parish, the diocese will pay travel expenses (up to one journey per day) from your house to the parish boundary. Please do **not** use the IME expenses for this. Ask Andrew Tawn, who will provide the appropriate expenses form.

2.18 Keeping track on your progress

a) The Learning and Training Grids

You will find the *Learning and Training grids* in [sections 4.6 and 4.7](#) of the Handbook. There are two grids: one to be completed before your priesting and the other for your penultimate assessment in September of Year 3. The aim of the grids is to help you in your own awareness of your learning and formation during the curacy. They reflect the categories of national criteria published by the Church of England's Ministry Division. The grid can be used as a checklist at your supervision sessions to make sure you are covering all the areas of learning. It also provides the required evidence that you have gained the range and depth of experience needed for you to move on to your next post. There will be areas in which you arrive with significant experience. In other areas you are starting from scratch. At the penultimate review we will use the grid to identify the areas which need to be given high priority in the remaining nine months before your final assessment.

The lists of topics in these pages are also a useful guide to areas in which you may feel less at home, or where there is apparently limited potential for growing in knowledge or experience in your individual setting (which you may therefore need to find elsewhere). Conversely, it is vital for an assistant curate not to concentrate exclusively on aspects of ministry which come easily or which seem more readily to bring recognition or satisfaction. You can obtain electronic copies of the grids from the diocesan website on the IME Resources page (under Clergy Development): <https://www.leeds.anglican.org/clergy-development/ime-resources>

b) The Ministry Division's Formation Criteria

Towards the back of this folder (in [Section 5.2](#)) you will find the national ministry division's formation criteria. These provide a guide to expected outcomes at the completion of curacy and your final assessment will be against these criteria. Please bear in mind that these Formation Criteria are described by Ministry Division as 'aspirational: they are goals to work and develop towards rather than criteria that can be 'fully met'.' As you progress through your curacy, you and your training minister should refer to these as well as the learning and training grids.

If things go wrong ...

2.19 If things go wrong

If either a curate or their training minister experiences concerns in the training relationship, or if the curate is experiencing difficulties personally or within ministry generally, the first person to contact should normally be your area *Clergy Development Officer*. S/He may visit and meet with the curate and the training minister either individually or together. Often, such a consultation will resolve an issue or identify the need for some appropriate support, which enables the curacy to continue and flourish.

The Bishop will become involved if there are significant problems. A move of curacy should be seen as the last resort, but is, in rare circumstances, the only realistic way forward.

In the case of personal issues, confidential counselling is available through the diocesan Employee Assistance Programme – see [Section 1.1](#) of this handbook and the HR page of the diocesan website.

2.20 Guidelines for placements during a curacy

There is an option for curates to take a short placement of up to three months during the curacy. This is not a requirement but an opportunity to explore a different context or type of ministry to complement the experience offered within the title placement. A placement could be used to get an initial 'taster' of a type of ministry the curate is considering for the future (e.g. chaplaincy) so that s/he will be in a position to make a more informed decision. Or a curate could take this chance to learn something about a context s/he is unlikely to choose in the future (e.g. someone who feels called to urban ministry might go on a placement in a rural context). There is scope for an imaginative use of this opportunity (e.g. a placement abroad) – but no promise of funding for the travel! A particularly valuable way to use this opportunity is to provide ministerial cover for a parish in vacancy. This gives you a good foretaste of what being in charge of a parish might be like, and greatly enhances the life of the parish you are covering.

Placements would usually happen during Years 3 or 4, but could be earlier (especially for pioneer ministers). Placements could last anything from a week up to three months. The timing and duration would be a matter of negotiation between Curate, Training Minister, IME officer and the placement supervisor. This would require Training Ministers to plan in such a way that the curate's presence is not essential for the maintenance of a project in the parish (thus preparing the way for their absence at the end of curacy). Timing would need to take into consideration local factors.

Placements could be full time or part time.

Curates would continue to attend IME training events during the placement (if they are in this country!).

The diocese can offer expenses to cover the cost of travel between parishes (working on one journey a day, rather than multiple return journeys), up to a maximum of £250. The hosting (placement) parish may be able to cover travel expenses within the parish or on parish business (e.g. hospital visiting).

After initial discussions between Curate, Training Minister and IME officer, the IME officer would make an initial approach to the potential placement provider. If the response is positive, the curate should then meet with the placement provider to discuss the terms of the placement using the **Placement Agreement Pro Forma which you can download from here:**

<https://www.leeds.anglican.org/clergy-development/ime-resources>

At the end of the placement both the curate and placement supervisor would write and send reports to the IME officer and copies would go in the curate's portfolio.

2.21 The Role and Ministry of a Curate during a Parish Vacancy

When a Training Incumbent moves within the four-year period during which they have responsibility for supervising a Curate, the following guidelines apply.

The Curate and the Parish will need preparing for the situation.

In consultation with the area Bishop, the area Clergy Development Officer will identify and appoint an alternative supervisor in good time. The vacancy supervisor will help the curate to reflect upon the experiences of ministry in these new circumstances, and will offer pastoral support. For obvious reasons they will not be in a position to line manage tasks, or to give feedback on performance, and therefore their role will be different from a Training Incumbent. When a new incumbent arrives, the vacancy supervisor's role will end, and supervision will resume with the new incumbent.

As far as possible, arrangements agreed in the Curate's current Working Agreement remain in place. In particular, the Curate continues to participate fully in the Diocesan IME programme including academic study for modules delivered by St Hild College. The provision of study time should also continue.

Churchwardens are responsible for guiding and supporting the ministry of the parish(es) in vacancy. The Curate works with the Churchwardens, under their authority and the PCC, and in compliance with the PCC's agreed policies and mission strategy.

Priestly oversight of the parish devolves to the Area Dean. Both s/he and the CDO officer are available to support and guide the Curate and the parish during the period of vacancy.

In general, the following principles apply:-

There should **not** be an automatic assumption that the Curate will lead/preach at all public worship. This should be discussed in advance, and once the Curate has agreed his/her workload in this respect then appropriate cover should be arranged for the remaining services.

The Curate should take responsibility for the routine pastoral work of the parish in consultation with the Churchwardens.

The Curate should continue with any projects or activities for which they already bear responsibility.

In a vacancy, the vice-chair of the PCC automatically becomes the chair, not the Curate (unless they choose to delegate that role to the Curate on an occasional or regular basis).

The Curate should not seek to initiate policy changes during a vacancy.

When a Curate concludes their title post during vacancy, the CDO will work closely with the Curate, the Training Parish and the vacancy supervisor to ensure that the End of Curacy Assessment process and paperwork runs smoothly.

2.22 Moving on from Curacy

The moving on process feels quite different for stipendiary curates and SSMs and so the two processes are set out separately:

For stipendiary curates

- There is a *Moving On* IME session for 3rd year curates, usually in January or February of the third year.
- You may apply for posts whose closing date for applications fall on or after 1st April towards the end of your third year. This allows curates with children at school the possibility of moving during the summer holidays between 3rd and 4th year of curacy. However, if you apply for a new post before your final assessment you must make it clear that your appointment would be conditional upon the outcome of the final assessment and that you would not be free to take up the new post until after you have been signed-off by the bishop.
- In preparation for your final assessment, you will need to provide your IME officer with reports from: you, your training incumbent, a churchwarden, a community partner and an ecumenical partner. Your IME officer will provide templates for these.
- Your final assessment would normally take place in June at the end of your third year. On the strength of this, your IME officer will write to your area bishop and Bishop Nick confirming that you have fulfilled the required formation criteria and recommending that you are ready to apply for your next post. You are formally 'signed off' when you receive a letter from the bishop. This process should be completed by 1st July.
- You are all on a four-year curacy. That means the diocese is obliged to provide you with a house and stipend for the full four years. You have a generous window of well over a year to look for a new post (between 1st April in your 3rd year and the end of your 4th year).
- Whenever you apply for a post, you should inform your area bishop, as they have to provide a reference for you.
- When you are appointed to a new post, the diocese(s) will agree a finishing date for your current post and a starting date for your new post. It is reasonable to expect a gap of 2-3 weeks between these dates, to

allow for moving and settling in. (If you are moving to a new diocese, your current diocese would pay your stipend up to the start date of your new post).

- If you are still looking for a post towards the end of your fourth year and you are concerned about running out of time, you should speak to your area bishop about the possibility of an extension to your curacy. The diocese is under no obligation to continue providing you with house and stipend beyond the end of your 4th year, but it is possible they would grant an extension. However you need to be able to show that you have been applying for posts – the diocese is much more likely to be sympathetic towards you if you are actively trying to find somewhere than if you are being choosy. It is also possible that the diocese would make an extension conditional upon your doing a piece of work somewhere other than your curacy parish e.g. covering a vacancy in a nearby parish.

For SSM curates

- For SSMs, the end of curacy assessment comes at the end of your 4th year. It is diocesan policy to allow SSMs longer to meet and complete the formation criteria as your ministry is not usually full time. There may be exceptions to this. Under certain circumstances, the end of curacy assessment may be brought forward, and if more time is needed to meet the formation criteria the assessment could be delayed.
- The Church of England allows up to seven years for an SSM to complete the formation criteria. This is in recognition that, because SSMs are not usually full time in their curacy, they should be allowed longer to gain the required experience. However, it is rare that this extra time is needed or appropriate and SSM curacies usually come to an end with the end of curacy assessment at the end of the 4th year.
- We try to treat SSMs on an equal status with stipendiary curates, and offer the same IME programme for you both. However, this means that for SSMs the IME programme comes to an end the best part of a year before your End of Curacy Assessment. During year 4 we will invite you to take part in the Work Based Learning Groups, where you can bring issues arising from your ministry (especially issues distinctive to SSMs) for shared reflection.
- Around the time of your end of curacy assessment you will meet with your area bishop to discuss options for the next stage of your ministry.
- One option is to remain in your curacy parish but with a change of title to Associate Minister or Associate Priest. Legally you would still be an assistant curate but the change of title is to make clear to the congregation that your status has changed. If you remain in the same parish you would need to review and revise your working agreement; at this point you might take on particular responsibility for some area of work within the parish. You would also be re-licensed by the bishop.
- Another option is to move to another parish or place of ministry. After conversation with your area bishop you would be invited to look at a post where the diocese feels there is a need for an assistant minister. Consideration would be given to where you live, your strengths and gifts, and your preferred church tradition.
- There is a new initiative to prepare SSMs to join a bank of ministers available to provide interim ministry in parishes where there is a vacancy. Those in this bank would undergo training with the diocesan SSM officer. SSMs in this bank would still have a base in a parish but would be released from that parish for the duration of the interim ministry and would return to their parish base once the vacancy cover is completed.

Section 3: Portfolio, Reports & Assessment through Curacy

3.1 Keeping a Portfolio

As you progress through Curacy, you will need to build and keep a portfolio showing evidence of learning, and a record of the range of ministerial experience you have gained. Overall, the portfolio should reflect the significant stages of your training and development over these years. The items in the column headed *What must go in the portfolio* provide essential evidence of your progress through the curacy. The items in the right hand column are largely for your benefit.

FULL-TIME STIPENDIARY CURATES

Year	What must go in the portfolio <i>(All these items will be read by your area Clergy Development Officer and feedback will given where appropriate)</i>	What you may also choose to put in
Year 1	<ul style="list-style-type: none"> • Copy of your Working & Learning Agreement • Deacons' Grid • A reflection on one incident or aspect of your ministry (using the form at 4.1 in this handbook or downloaded from the diocesan website). If you are taking the Inhabiting Public Ministry module for credit please submit an assignment from the module instead of the reflection sheet. • An assessed sermon with feedback sheet from your training incumbent • Pre-priesting reports (& summary of meeting (written by the area CDO) • A sample of notes from three supervision sessions (see page 21) 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection • Any other relevant training you have attended
Year 2 <i>In preparation for the penultimate review in Sept. of year 3</i>	<ul style="list-style-type: none"> • An assessed sermon, with at least 2 feedback sheets from members of the congregation • A sample of notes from three supervision sessions • Final assessment grid, identifying areas of priority to be addressed before the final assessment 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection • Any other relevant training you have attended
Year 3	<ul style="list-style-type: none"> • Final assessment reports from self, training minister, church warden(s), community representative, ecumenical colleague • <i>Completed Final Assessment Grid (depending on outcome of penultimate review)</i> 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection • Any other relevant training you have attended

SSM CURATES

Year	What must go in the portfolio <i>(All these items will be read by your area Clergy Development Officer and feedback will given where appropriate)</i>	What you may also choose to put in
Year 1	<ul style="list-style-type: none"> • Copy of your Working & Learning Agreement • Deacons' Grid • A reflection on one incident or aspect of your ministry (using the form at 3.4 in this handbook or downloaded from the diocesan website). If you are taking the Inhabiting Public Ministry module for credit please submit an assignment from the module instead of the reflection sheet. • An assessed sermon with feedback sheet from your training incumbent • Pre-priesting reports (& summary of meeting written by the area CDO) • A sample of notes from three supervision sessions (see page 21) 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection • Any other relevant training you have attended
Year 3	<ul style="list-style-type: none"> • An assessed sermon, with at least 2 feedback sheets from members of the congregation • A sample of notes from three supervision sessions • Final assessment grid, identifying areas of priority to be addressed before the final assessment 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection <p>Any other relevant training you have attended</p>
Year 4	<ul style="list-style-type: none"> • Final assessment reports from self, training minister, church warden(s), community representative, ecumenical colleague • <i>Completed Final Assessment Grid (depending on outcome of penultimate review)</i> 	<ul style="list-style-type: none"> • Selected service sheets from occasional offices / special services you have led • Any letters or cards of thanks you receive • Journaling or other forms of reflection <p>Any other relevant training you have attended</p>

A note on the Formation Grids (Deacon's Grid & Final Assessment)

The formation criteria ([section 5.2](#)) offer a nationally prescribed set of core dispositions, skills and knowledge which you should acquire by the end of your curacy. Leeds diocese has distilled these into the Deacon's Grid and Final Assessment formation grid ([sections 4.6 and 4.7](#)) as a tool for you to provide evidence of your ministerial experience.

Deacon's Grid

When you arrive as a curate you are asked to go through the deacon's grid ([section 4.6](#)) and indicate your level of prior experience in the column marked 'level 1-5 at start of curacy'. You should then go through this with your training incumbent so they are aware of the experience you

bring to the parish and your curacy. At your pre-priesting review you should complete the following column. Clearly the numbers used here are subjective, but they should show areas in which you have made progress during your deacon's year. It is important you provide evidence of your ministerial experience but this can be done in simple bullet points e.g.:

13 funerals including 3 burials

Please do not attempt to write in every row of the final column 'Priority and plans ...'. This should be used selectively to identify the areas of development for the coming 6-12 months.

3.2 Reporting and Assessment of Curacy

Your pathway through curacy includes a reporting and assessment process, according to national church guidelines. This important monitoring procedure is intended to ensure you are equipped at the end of curacy to take up your next post. Unless you successfully complete the assessment process you will not be able to move on to your next post, either as a stipendiary or an SSM.

3.3 Pre-Priesting Review

This will take place in May towards the end of your first year. Paperwork required for this review is set out in the portfolio requirements ([section 3.1](#)) This will include reports from the Deacon and their Training Minister. You are also asked to submit your completed Deacon's Formation Grid ([section 4.6](#)). It is important that curates and Training Ministers share their reports with each other and discuss any issues arising before sending them to their area *Clergy Development Officer (CDO)*. The CDO meets each Deacon and their Training Minister to talk through these reports before making a recommendation to the ordaining Bishop. The Bishop meets with each Deacon personally before their priesting ordination or (for Permanent Deacons) the commencement of their second year.

The ability to reflect on your ministry – and as a result consider how you might do things differently another time – is vital. To provide evidence of this quality of self-reflection you are asked to submit a written reflection on one incident or aspect of your ministry before your pre-priesting review. During years 2 & 3 you will present peer reflections in your work-based learning groups.

Feedback helps us to learn. For your pre-priesting review you should arrange to preach a sermon which is assessed by your training incumbent. Please use the sermon assessment sheet from the IME resources webpage: <https://www.leeds.anglican.org/clergy-development/ime-resources>

Copies of these sermons and assessment sheets should be kept in your portfolio. You are welcome to preach as many assessed sermons as you like and select the best for submission!

3.4 Penultimate Review

For stipendiary curates this will take place during (or near) September at the start of your third year. You will be asked to submit an assessed sermon (with at least two feedback sheets from members of the congregation), notes from three supervision sessions, and your final assessment grid. We do not expect you to have completed everything on the grid at this point. Rather it is intended to highlight the areas which you need to focus on in the remaining 9 months before your end of curacy assessment. If there are aspects of ministry you are not able to experience in your parish we can consider setting up a placement elsewhere to complement the parish context. The penultimate review will take the form of an interview with you, your training incumbent, your area CDO and an external reviewer (someone chosen by the area CDO to provide an objective perspective). The area CDO will also write to the archdeacon before the review to seek his/her view of your progress.

For SSMs the process is the same. The penultimate review may take place later but should be completed by the end of your third year / start of year 4.

3.5 Final Review

For stipendiaries this will take place in June at the end of year 3; for SSMs this will take place towards the end of year 4. Paperwork for this review is set out in the portfolio requirements (section 3.1)

For your final assessment interview you will be asked to provide the following reports:-

- Training Minister's Report
- Curate's Report
- Churchwarden's Report
- Ecumenical partner's report
- Community partner's report

These reports, together with all the portfolio submissions that have been built up through Curacy, will form the basis of the final assessment of Curacy. The aim of the process is to give confidence to the Bishop and assurance to each curate that the candidate is equipped and ready to move to her/his next post – either in this diocese or elsewhere.

Your *Clergy Development Officer* will then make a recommendation to your area bishop on your suitability for the next post. The Bishop will arrange to meet with you individually to discuss next steps. For a more detailed description of the moving on process see section 2.22.

3.6 Peer Presentations for Year 1 – an act of worship you have devised and led

(NB. Curates who are registered for credit, do academic work in place of the Peer Presentations)

Assignment

Please give an account of an act of worship that you have devised and led. Bring copies of the order of service used and also feedback sheets on how you led the worship. These feedback sheets are available on the IME page of the website: <https://www.leeds.anglican.org/clergy-development/ime-resources>

Presentations should last approximately 20 minutes and may cover all or some of the following:

What was the occasion and context?

Was this a new service or part of the worshipping pattern of your church?

What was your chosen theme and how did you express this?

What resources did you use?

How did you structure the service?

How did you feel the service went?

How long was the service?

What feedback did you receive?

On reflection were there things you might have done differently?

3.7 Peer Presentations for Years 2 & 3

(NB. Curates who are registered for credit, do academic work in place of the Peer Presentations)

The subject of these peer presentations alternates between Mission in Local Context (spring 2023, 2025 etc.) and Leadership and Change (spring 2024, 2026 etc.)

Mission in Local Context (Spring 2023)

Either: A

Analyse your local context and show how the church is, or could be, responding to the mission opportunities there

Presentations should last approximately 20 minutes and should include:

A description of the parish. This needs to be backed up with data and information from the following: parish audit material, census figures, material used in grant applications etc. Have there been any significant changes in recent years (e.g. large areas of new housing, or major loss of employment)?

A description of the church congregation: attendance figures, age, social class etc. How does this correspond to the parish as a whole? What is the style of worship / spirituality of the church?

A description and rationale for the mission and ministry of the church. What is the general policy / attitude towards mission? How is ministry shared among lay and clergy? What is the vision for the church's future – who shapes this and how? It would be good to draw upon your reading here. E.g. which of Bosch's/Bevans and Schroeder's models of mission do you recognise in your church? Which of Avery Dulles' models of ecclesiology do you recognise? *(Please only draw upon reading you have already done – you are not expected to read these books for this presentation!)*

How has the church tried to respond to the needs and opportunities of the parish context? Give examples of this. Have there been recent initiatives in mission? How would you evaluate their success? If you were appointed incumbent of this parish, what would be your priorities? Are there opportunities here whose potential is not being explored?

Or B:

Prepare a presentation illustrating an area of ministry that you have exercised which demonstrates your engagement with mission and evangelism. You should support your talk with documentation e.g. mission plans, community audits, questionnaires, minutes of PCC or appropriate committee, schedules or rotas. It would be also to make reference to the academic material offered in the module "Mission in Local Context" (e.g. the models in Bevans and Schroder, *Constants in Context*). However, what we are looking for here is not an academic study but evidence of reflection on your experience and context.

Comment on

A biblical and theological understanding of both mission and evangelism (briefly)

Your understanding of the needs and opportunities in your local context

An account of the way in which you and others have engaged in missional/evangelistic ministry - including both strengths and weaknesses of your approach and an assessment of the outcomes.

The outcome, result, or 'fruit' of your actions

Leadership and Change (spring 2024)

Think of an example of change which you have witnessed, participated in, or led yourself, within a church context. The change might be physical (a reordering of the church building) or liturgical, or to do with church structures etc. For our purposes it does not matter if the change was handled well or badly – it might be good to have examples of both. However it would be more instructive to look at change which encountered some opposition rather than went through unanimously straight away.

Be prepared to recount it in some detail:

What was the change proposed?

Where was the motivation for change coming from?

What support was there for the change – within the PCC, whole congregation (& wider community)? What size church is this? How did that affect the dynamics of decision-making?

Timescale: at what stage in the life of this leadership was the change initiated (e.g. had the minister just arrived, or been in post 7 years ...)

What was the decision-making process? How long did it take? How long did the whole project take to completion?

What consensus was achieved in the decision-making?

What conflict was encountered? From whom? On what grounds? What were the overt reasons for opposition? What were the less obvious but bigger symbolic issues being challenged by this change? How well was the conflict handled?

Were any compromises / adaptations made to the plans along the way?

What difference has the change made to the church?

What can you learn from this experience – both good practice to follow and mistakes to avoid?

3.8 Work Based Learning Groups

During years 2 and 3 (and year 4 for SSMs), curates take part in Work Based Learning Groups (WBLG). These are not part of the assessment process. They provide an opportunity for curates to reflect together, prayerfully, theologically and practically, about their own experiences of ministry. Each curate is invited to talk about an incident or issue arising from their ministry which has made them think. We are not expecting answers, or a considered analysis but a narrative which raises questions. This is followed by some silence to digest what we've heard, shared reflections from the group all focussed on this particular narrative, and then a time of prayer. These have proved valuable because the input is coming from the curates rather than imposed by the CDO team ('scratching where you are itching'). Almost always the issues raised have resonances for the other curates in the group. There is an explicit understanding that what is shared in these groups is treated as confidential.

Section 4: Templates / Forms

The following templates and forms can be downloaded from the IME Resources page of the website: <https://www.leeds.anglican.org/clergy-development/ime-resources>

OR

[Click here for IME Resources](https://www.leeds.anglican.org/clergy-development/ime-resources)

4.1 IME Phase 2 Travel Claim form

You can claim expenses for travel to all sessions on the **IME programme**.

However, this does not include travel to *area or diocesan clergy study days* or *the clergy conference*. Nor does it include travel to your *ordination or ordination retreat*. These are all parishes' expenses and should be claimed from your curacy church.

[Click here for IME Resources](#)

4.2 IME Phase 2 CMD Grant Application Form

All clergy in Leeds diocese may apply for a CMD grant towards the cost of a training course or event which is not on the IME programme. The CMD grant is currently £250 per year. There is also a retreat grant of up to £210 a year. You can find application forms via the button above: '[Click here for IME Resources](#)' .

4.3 Reflection sheet

This is to be used for the pre-priesting review. You can find the Reflection sheet template via the button above: '[Click here for IME Resources](#)' .

4.4 Worship feedback sheet for curates

This is to be used for the year-1 peer presentations on an act of worship you have devised and led. You are welcome to use it on other occasions – we learn best when feedback helps us reflect on what we do. You can find the Worship Feedback sheet via the button above: '[Click here for IME Resources](#)'.

4.5 Sermon Assessment for curates

This is to be used for your assessed sermons submitted at the pre-priesting and penultimate reviews. For the pre-priesting review your training incumbent should fill in the sheet. For the penultimate review we ask you to find three or four members of the congregation who will be confident enough to give you helpful feedback. You can find the Sermon Assessment sheet template via the button above: '[Click here for IME Resources](#)' .

4.6 Deacon's Formation Grid

You can find the Deacon's Formation Grid via the button above: '[Click here for IME Resources](#)' .

You should use this form in three ways:

- a) **When you start your curacy**, go through this form assessing the level of relevant experience you bring to the curacy and score yourself on a scale of 1 – 5 (see the explanation of these levels at the top of the Grid). Add these numbers to the column marked 'Level (1-5) A - At start of curacy'. This should lead to a conversation with your training incumbent that will help them to become aware of the skills and experience you have already gained before your ordained ministry.
- b) **During the year**, you and your incumbent can use this grid as a way of identifying areas you need to prioritise.
- c) **In preparation for your pre-priesting review** you need to fill in the next column 'Level (1-5) B – At end of first year'. We hope you will feel that some of these numbers will have gone up since you filled in the first column! You should then fill the next column 'Experience', providing evidence of the experience you have gained. Bullet points are sufficient here – not paragraphs. In the final column 'Priority and plans for future development') please only fill in the boxes which you and your Training

Incumbent have identified as priorities. Priorities should be selective – and therefore we expect most of these boxes will remain blank.

4.7 Final Assessment Formation Grid

You can find the Final Assessment Formation Grid via the button above: '**Click here for IME Resources**' . This is to be completed in preparation for your penultimate review.

Section 5: Resources

5.1 The Ordinal



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 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 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 bishop addresses the ordinands directly

We trust that you are fully determined, by the grace of God, to give yourself wholly to his service, that you may draw his people into that new life which God has prepared for those who love him.

PRIESTS

Priests are called to be servants and shepherds 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.

They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, 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, and to walk with them in the way of Christ, nurturing them in the faith.

They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God.

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.

They are to bless the people in God's name. They are to resist evil, support the weak, defend the poor, and intercede for all in need.

They are to minister to the sick and prepare the dying for their death.

Guided by the Spirit, they are to discern and foster the gifts of all God's people, that the whole Church may be built up in unity and faith.

The bishop addresses the ordinands directly

We trust that long ago you began to weigh and ponder all this, and that you are fully determined, by the grace of God, to devote yourself wholly to his service, so that as you daily follow the rule and teaching of our Lord and grow into his likeness, God may sanctify the lives of all with whom you have to do.

5.2 Church of England Formation Criteria

The Formation Criteria are organised under seven headings:

- A. Christian faith, tradition and life
- B. Mission, evangelism and discipleship
- C. Spirituality and worship
- D. Relationships
- E. Personality and character
- F. Leadership, collaboration and community
- G. Vocation and ministry within the Church of England

Within each of these headings, the Formation Criteria are organised in clusters that are disposition-led [in shaded boxes] and emphasise the primacy and inseparability of character from understanding and skills:

Dispositions	These are related to formational learning and character development. They represent the most important criteria: knowledge, understanding and skills are secondary to Christ-like character. However, disposition is not easy to assess: sometimes evidence may be more anecdotal and narrative than systematic. Dispositions are often discerned relationally and developed through a combination of learning, experience, reflection and prayer.
Understanding	These are related in subject matter to the dispositions, but are not an elaboration of them. They are aspirational in that knowledge and understanding is never complete: ordinands and priests will gain greater depth and breadth of understanding as they continue to pursue and reflect on lifelong learning.
Skills	Again, related to the first two categories, but not an elaboration of them. While skills and abilities reflect competence, they, too are aspirational: greater fluency will be achieved over time through the experience of exercising ordained ministry in a reflective mode.

IME Phase 1 (pre-ordination training) and Phase 2 (curacy)

Criteria for IME Phase 1 (to the point of ordination) and Phase 2 (to the end of curacy) are shown side by side to illustrate progression. The criteria are cumulative: where a criterion in Phase 1 does not reappear in Phase 2, it is assumed that it will be carried through into Phase 2 and beyond. Sometimes there is progression of a criterion from Phase 1 to Phase 2. In other instances, the knowledge and understanding of Phase 1 is translated into skills and abilities in Phase 2.

Ordained Pioneer Ministry

Those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection. Although the formation criteria described above (and below) will be used to discern a minister's readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry. It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.

Ordained pioneer ministers will work towards the formation criteria with continual reference to the formation of new ecclesial communities through contextual mission. The mix of skills, gifts, knowledge and expertise that they bring to their training, formation and ministry, will differentiate them.

USING THE FORMATION CRITERIA

The Formation Criteria are fundamentally aspirational: they are goals to work and develop towards rather than criteria that can be 'fully met'. This means that they should be used as a vocational tool ...

1. **by curates** – to provide a framework for reflection on their development in ministry against the Church's expectations at different points through the training process.
2. **by training incumbents and diocesan colleagues** – to discern areas of and for growth and development during curacy and to provide the grounds on which to affirm the readiness of ministers to take up assistant minister, ordained pioneer minister or incumbent status posts in the Church of England.
3. **by bishops** – as a framework to enable them to confirm candidates' readiness to take up ministerial posts as priests of the Church of England at the end of IME Phase 2.

A. CHRISTIAN TRADITION, FAITH AND LIFE

	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	Ordinands are disciples of Christ who are growing in new insights through disciplined learning and reflection. They ...	Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights. They ...	Incumbents replenish their leadership through a life of disciplined study and reflection that is open to new insights. They ...
	understand the significance of the Bible for the church and the world through critical engagement with Old and New Testament texts and issues relating to their interpretation.	understand the Bible as text and as holy Scripture for the church and the world through regular critical engagement with Old and New Testament texts and issues relating to their interpretation.	
	are able to use their exegetical and hermeneutical skills to interpret and communicate Scripture clearly in a variety of settings.	are able to interpret Scripture in a wide range of settings, using their exegetical and hermeneutical skills to communicate clearly and accurately in ways that enable others to learn and explore.	
	understand Christian beliefs and practices: how they have developed in historical and cultural contexts and are interpreted today.	are able to engage in independent study of Christian beliefs and practices and communicate their findings in diverse settings.	
2.	Ordinands are generous in their respect for the breadth and diversity of belief and practice within the Church of England. They ...	Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England. They ...	
	understand how Christian beliefs and practices shape the moral life of individuals and communities.	are able to engage in independent study of how Christian beliefs and practices shape the moral life of individuals and communities.	
	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society.	are able to reflect critically on how Christian doctrine and ethics relate to discipleship, church and society, communicating this appropriately inside and outside the church.	are able to exercise theological leadership for the church in mission.

B. MISSION, EVANGELISM AND DISCIPLESHIP

	AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
1.	<p>Ordinands have an articulate and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation. They ...</p> <p>understand holistic and contextual engagement with the world in Christian mission and evangelism from biblical, theological, historical and ecclesial perspectives.</p>	<p>Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation. They.</p>	<p>Incumbents ...</p>
	<p>are able to read the cultural, historical, economic, social, political and religious context of a community, and to develop discernment of God's mission in and beyond the church.</p>	<p>are able to discern God's mission in a specific context by reflective and empathetic engagement with it in light of its cultural, historical, economic, social, political and religious characteristics.</p>	<p>lead, enable and release missional vision and faithful witness in and among those for whom they have responsibility.</p>
	<p>are able to engage in mission, evangelism and apologetics appropriate to specific contexts both inside and outside the church.</p>	<p>are able to engage courageously in mission, evangelism and apologetics in a range of contexts and particularly in local communities and churches.</p>	
	<p>are able to communicate the gospel sensitively and appropriately using a variety of media, both inside and outside the church.</p>	<p>are able to communicate the gospel confidently and effectively using a variety of media in diverse situations, both inside and</p>	<p>enable others to articulate the gospel and participate in its proclamation.</p>

	enable others in mission and evangelism in a range of contexts.	outside the church.	are able to lead and inspire others in mission and evangelism in the local church.	are able to foster and lead mission-shaped churches.
	understand the beliefs, practices and spirituality of another faith community and the nature of Christian mission in a multi faith context.			
2.	Ordinands desire to see others grow in their Christian discipleship and are eager to learn about and teach the faith. They ...	Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church. They ...		
	understand how children and adults learn, and the implications for nurturing others in their discipleship and faith development through catechesis, teaching and preaching, including preparation for baptism and confirmation.	are able to nurture others in their faith development, including those with little previous knowledge of the faith, through catechesis, teaching and preaching, including preparation for baptism and confirmation.		
		understand the importance of the Church of England's engagement with schools for the common good and for the mission and ministry of the church.		

C. SPIRITUALITY AND WORSHIP

AT THE END OF IME PHASE 1

Ordinands are rooted and growing in disciplined personal and corporate prayer shaped by the expectations of public ministry in the Church of England. They ...

understand different approaches to, and traditions of, personal and corporate prayer in relation to the spiritual development of children and adults.

AT THE END OF IME PHASE 2

Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England. They.

are able to relate different approaches to, and traditions of, personal and corporate prayer to sustain and develop their own prayer life and those of others of all ages, backgrounds and in a range of life circumstances.

POST OF RESPONSIBILITY

Incumbents are sustained in the strains and joys of leadership by a life of prayer.

Ordinands depend on the grace and gifts of God to sustain humble, self-giving service in gathering the people of God in worship. They ...

understand Christian worship and liturgy, their theological foundations and ecclesial and contextual expressions, including pastoral services, especially in relation to the Church of England.

Ordained ministers ...

are able to demonstrate good reflective practice in preaching and in leading – and where appropriate, presiding at – public worship, including pastoral services, using appropriate forms of liturgy in a variety of settings.

are able to preach and lead worship competently in a limited variety of settings, using different forms of liturgy and reflecting on their practice.

Ordinands are growing in the love of God and in Christ-likeness as members of the body of Christ through the grace of the Holy Spirit in their lives and ministries. They ...

Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries. They ...

understand historical and contemporary Christian spirituality grounded in Scripture and tradition.

are able to relate spiritual traditions to corporate and individual practices that sustain their own prayer life and spirituality, and those of others of all ages and stages of life.

are able to relate spiritual traditions to corporate and individual practices that sustain and develop their own spirituality, and those of others of all ages, backgrounds and in a range of life circumstances.

Ordinands have a spirituality that informs their relationship with others and their engagement with the world. They ...

Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church. They ...

are increasingly able to discern God's presence and activity in the lives of others and in the wider world.

are able to help others discern God's presence and activity in their relationships and in the wider world.

D. PERSONALITY AND CHARACTER

AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
<p>Ordinands are teachable, resilient and psychologically stable in the face of pressure and changing circumstances. They ...</p>	<p>Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry. They ...</p>	<p>Incumbents ...</p>
<p>understand personality in relation to human flourishing, relating and team work.</p>		
<p>are able to balance care for others with care for self, including an openness to spiritual direction and support from others.</p>	<p>are able to balance appropriate care of self with the care of others by developing sustainable patterns of life and work, and effective support networks in the context of public ministry.</p>	<p>encourage and enable colleagues to balance appropriate care of self with care of others.</p>
<p>Ordinands are growing in self-knowledge and commitment to Christ. They ...</p>	<p>Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry. They ...</p>	<p>Incumbents personify an integration and integrity of authority and obedience, leadership and service. They ...</p>
<p>understand the sacrificial impact of a vocation to ordained ministry on the whole of life.</p>	<p>are able to approach the sacrificial impact of ordained ministry on the whole of life with wisdom and discernment.</p>	
<p>are able to reflect with insight and humility on personal strengths, weaknesses, gifts and vulnerability.</p>	<p>are able to reflect with insight and humility on personal strengths, weaknesses, failures, gifts and vulnerability in response to a new context of public ministry.</p>	<p>engage with others to reflect with insight on their style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.</p>

E. RELATIONSHIPS

AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
<p>Ordinands seek to imitate the self-giving love and compassion of Christ in their relationships. They ...</p>	<p>Ordained ministers ...</p>	<p>Incumbents ...</p>
<p>are able to form and sustain healthy relationships inside and outside the church and with those with whom they differ.</p>	<p>are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.</p>	
	<p>are able to handle and help resolve conflicts and disagreements, enabling growth through them.</p>	<p>show skill and sensitivity in resolving issues of conflict within the church community.</p>
<p>understand issues regarding human flourishing in relationships and Christian pastoral care.</p>	<p>understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.</p>	
<p>are able to respond appropriately to pastoral situations and reflect critically on their own practice.</p>	<p>demonstrate good reflective practice in a wide range of pastoral and professional relationships.</p>	<p>are able to supervise others in the conduct of pastoral relationships.</p>
<p>Ordinands are people who respect others, demonstrating empathy and honesty in their relationships, learning from them. They ...</p>	<p>Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...</p>	
<p>are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and relate empathetically to those with whom they differ.</p>	<p>are able to live within the House of Bishops' Guidelines: <i>Issues in Human Sexuality</i> and engage positively with those with whom they differ.</p>	
<p>understand professional boundaries in ministerial practice and pastoral care.</p>	<p>are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.</p>	

understand policies and best practice in safeguarding.

understand policies and best practice in safeguarding and their application in a variety of contexts.

F. LEADERSHIP, COLLABORATION AND COMMUNITY

AT THE END OF IME PHASE 1	AT THE END OF IME PHASE 2	POST OF RESPONSIBILITY
<p>Ordinands seek to model their servant leadership on the person of Christ. They ...</p>	<p>Ordained ministers seek to model their servant leadership on the person of Christ. They ...</p>	<p>Incumbents ...</p>
<p>understand biblically and theologically informed perspectives on discipleship, leadership and community formation especially in the changing and diverse contexts of the Church of England.</p>		<p>show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.</p>
<p>understand issues of authority, responsibility, power and group dynamics in relation to leadership and communities.</p>	<p>are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.</p>	<p>are able to lead teams collaboratively in a variety of settings, including multi-parish benefices.</p>
<p>are able to exercise collaborative leadership as part of a team within a community.</p>	<p>are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.</p>	<p>are able to facilitate change creatively and sensitively, exercising leadership with an entrepreneurial and forward looking approach.</p>
<p>Ordinands share leadership by actively looking for and recognising the gifts of others. They ...</p>	<p>Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They</p>	
<p>are able to release and enable others to fulfil their calling to ministry and mission.</p>	<p>are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.</p>	
	<p>are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.</p>	<p>are able to supervise lay and ordained people in positions of responsibility in formal and informal settings of training and practice.</p>

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

AT THE END OF IME PHASE 1

Ordinands believe themselves to be called by God and the church to ordination in the Church of England. They ...

are able to articulate their calling to discipleship and to ordained ministry within the Church of England.

understand aspects of the history, diversity and contemporary challenges of the Church of England and the Anglican Communion worldwide.

understand the sacrificial nature and theological underpinning of different ministries in the Church of England and of the ordained ministry to which they are called within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

Ordinands are rooted in corporate worship in the traditions and practices of the Church of England. They ...

understand the Church of England's role and opportunities for Christian ministry and mission in a range of public settings, agencies and faith communities, including schools.

AT THE END OF IME PHASE 2

Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...

are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.

understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...

are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different

POST OF RESPONSIBILITY

Incumbents are ready for, and open to, exercising a ministry of oversight and vision as priests in the church of God. They ...

are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.

understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...

take a lead role in working with partners, representing the church in public life, including, where possible, working with other faith leaders.

denominations and traditions and other faith communities and their leaders.

Ordinands are ready to be accountable and obedient in receiving and exercising ordained ministry as a deacon within the Church of England. They ...

Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...

Incumbents exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility. They ...

understand the significance of the legal, canonical and administrative responsibilities of the newly ordained within a mixed economy of church.

understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.

know and understand the legal, canonical and administrative responsibilities of those having oversight and responsibility.

are able to apply the methodologies of theological reflection and reflective practice habitually and effectively to themselves and their ministry.

show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

show sophisticated skills as reflective and reflexive practitioners and the capacity to develop these further to energise creative, theologically informed practice.

AT THE END OF IME PHASE 1

AT THE END OF IME PHASE 2

POST OF RESPONSIBILITY

Pioneer ministry ordinands' approach to mission and ministry beyond the existing church is particularly flexible, resourceful, innovative and entrepreneurial. Thriving in unfamiliar cultures and contexts, they ...

Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...

Ordained pioneer ministers in a post of responsibility are ready for, and open to, exercising a visionary ministry as priests in the church of God with a specific focus on the oversight of teams leading fresh expressions of church. They ...

understand and are involved in the praxis of planting fresh expressions of church.

are able to plant, lead and mature a fresh expression of church.

understand the legal, canonical and administrative responsibilities of those having oversight and responsibility, including Bishops' Mission Orders.

are unafraid to take risks in developing enterprising forms of mission.

are able to inspire and nurture the risk-taking of others

are capable of learning from both failure and success.

enable others to develop the capacity to learn from failure and success.

understand and practice the contextualisation of liturgy, sacrament and the ministry of the word, and the role of the ordained minister in this.

are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.

are able to disciple and nurture the faith of adults and children in fresh expressions contexts.

are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.

are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.

are able to supervise lay and ordained pioneers and leaders of fresh expressions of church in both informal and formal settings of training and practice.

understand how to develop sustainable, personal and communal support in a fresh expression context within a mixed economy.

are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.

5.3 Criteria for the Appointment of a Training Minister

'Statement of Expectations'

Undergirding all the criteria set out below is the necessity for the training incumbent, as an experienced parish priest, to be committed to a life of prayer as the basis of all ministry both personally and in the ministry that is shared with the curate who is being trained.

A training incumbent:

1. Is settled in her/his parish, will make a commitment to stay for the curate's diaconate, and expects to be there for the majority of the four year training period.
2. Has a genuine willingness to train a curate, as distinct from merely wanting an assistant, and is engaged in her/his own continuing ministerial education and development making use of review to support their ministry development.
3. Has a well established pattern of personal prayer, reflection and reading, and, is committed to lifelong learning including Ministerial Development Review.
4. Has a mature degree of self-awareness and understanding of his/her own:
 - a. Strengths and weaknesses in ministry and personality
 - b. Ability to work closely and collaboratively with a colleague
5. Has a theological and spiritual stance which is clear but open and so is:
 - a. Able to articulate his/her own theological position
 - b. Willing to work with a colleague of a different theological and spiritual stance
6. Is prepared for a curate to develop in ways different from her/his own with regard to:
 - a. The deployment of special gifts of ministry
 - b. Specific delegated responsibilities
 - c. Preferred styles of worship, mission and pastoral ministry
7. Can work in a collegial rather than hierarchical style, maintaining a healthy professional, spiritual and social relationship with the curate, sharing both the joys and sorrows of ministry while at the same time establishing and respecting clear boundaries.
8. Has an understanding of learning styles and cycles in adult learning.
9. Is willing and able to embrace a degree of creativity and flexibility in training.
10. Can hold on to the tradition ministerial role of servant and shepherd while responding to a developing training culture in a changing church. In particular, the training incumbent will:
 - Undertake regular prayer with the curate; normally daily (days off excepted) with full time curates and at least weekly with others.
 - Draw up with the curate a learning agreement (see below) and review it regularly.
 - Value the curate's experience from previous employment and responsibilities.
 - Complete all reports required by the diocese and attend meetings for training incumbents.

5.4 Summary of Expectations for Training Ministers

The Bishops are grateful for the substantial commitment of time and skill made by Training Ministers whose expertise and encouragement are central to the formation and development of their Curate(s). This sheet sets out 12 key elements of the task so that there can be clear mutual understanding which will help to ensure that the newly ordained have a positive training experience in their title post.

Those accepting an invitation to become training incumbents are being asked:

- 1) **to develop a healthy and appropriate collegial and training relationship** with their colleague - which may embrace a difference in tradition, theology and temperament.
- 2) to indicate that they do not expect to move post while training a new colleague and to make a **firm commitment to remain for at least the first two years** (IME 1-2)
- 3) to have regard to the training pathway of their curate – and to exercise **appropriate flexibility** when working alongside SSM or MSE curates.
- 4) to formulate a **Working Agreement** with agreed expectations, patterns of work, training and supervision and to **review and revise this plan annually**.
- 5) to **work deliberately with the learning outcomes** in making Working Agreements and Training Plans over the duration of the curacy.
- 6) to meet regularly with their colleague for **supervision**, understood as focussed time for the education, management and support of the curate. For a full-time Curates (whether stipendiary or not), this should initially be weekly, then moving to an agreed pattern (fortnightly/monthly); for an part-time Curates, as time permits and depending on the number of hours worked - but still a regular pattern of meetings (suggested: monthly).
- 7) to ensure that their colleague(s) attend **IME Programme of training events** provided by the diocese and Regional Training Partnership as part of their **ongoing study**. Ministry Division argue for 15% of SM time (an average of a day a week) for explicit study and training. IME events (dates are given a year ahead, in the Curates Handbook) need to be given precedence over other possible commitments.
- 8) to provide written, evidence-based **reports** as requested by the Bishop for the curate's Pre-Priesting and Final Reviews
- 9) to attend the **residential Supervision Skills Course** and the regular **diocesan meetings for Training Ministers**
- 10) to engage in a suitable **review of their work as a Training Minister** at the end of the curacy, which could indicate areas for future training and development
- 11) to be **familiar with the Curates Handbook**, noting relevant dates and policies.
- 12) to work in **partnership with the Clergy Development Officers** to secure the appropriate formation and training for the Curate