



THE DIOCESE OF LEEDS

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

2025/26

Version 2.0 (20 June 2025)

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Section 1: Introduction to Curacy

Foreword



Dear Curates,

It is a privilege to travel your curacy journey with you. We pray for you as you experience the highs and lows of curacy. It is a time of great learning: theologically, practically and of learning insights into our character. It is a time of possibility: the beginning years of an ordained journey where only God knows the destination. It is a time of change: one moment a deacon, the next, also a priest, and then before you know it, hunting for a post of responsibility.

Ultimately, however, it is a time of great faith. Curacy is a time where the disciplines, which will sustain your faith, are forged in the heat of parish life. Curacy is a time where everything is new, and so reliance must be on God as our own pre-existing skills meet their limitations. Curacy is a moment, unlike any other, where faith is tested in the crucible of frustration at Training Incumbents, impatience at the prospect of application for first-incumbency posts, and in those moments where the still recent pre-ordination life beckons and our calling must answer.

As a team, we do pray for you in all of this. But also, we are here to help walk with you in these times. Our presence as fellow journeyers through ministry may not always be comfortable and at times may be challenging, but we will promise to pray and to try our best to provide opportunities for your ministerial development and ongoing spiritual reflection.

This programme for 2025-2026 represents some of this provision of opportunity for development and reflection. Of course, the tendency in curacy is to see the IME programme as a distraction from the 'real ministry.' In your discernment of vocation and in your academic training you trusted the discernment of the Church, and so we ask you to continue to trust generously that this programme represents the Church's ongoing discernment for its curates preparing them for the ministry they face. Just as you would not resist the discernment of the Church in its consideration of your personal vocation, please therefore do not resist it in its consideration of your personal and corporate training and development. If a session fills you with joy in anticipation, rejoice! – the Church's discernment is aligning with yours and you are blessed indeed! If a session does not appeal and you are tempted to skip it, then rejoice! – the Church's discernment has never been easy and here you can not only learn what is in the session, but also the discipline of humility, submission and service to the Body of Christ you have offered yourself to through ordination. If there is a session you feel you are already an expert on, then rejoice! – this is a calling to come and share your expertise with your fellow curates as well as pick up what nuggets there might be: no-one is ever the finished article.

Perhaps slightly light-hearted, but the point is to accept your time as curate as a gift, one which is shared personally and corporately with other curates. We consider it a privilege to journey with you through your curacies (also a lot of fun), and we are always thinking about ways in which we can improve the IME programme and our support to you. Once again we are looking forward to working with you over the next year and hope you won't hesitate to tell us how we can best help you.

Steve Proudlove
Cat Thatcher
Sarah Farrimond
Marion Russell

1.1 Useful Contacts

Clergy Development Team

Director of Formation

Steve Proudlove

Area Ministerial Development Officers (MDO)

Bradford area

The Revd Dr Steve Proudlove

Tel: 07794 678268

Email: steve.proudlove@leeds.anglican.org

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 (Vacant)

During the vacancy please contact:

The Revd Dr Steve Proudlove

Tel: 07794 678268

Email: steve.proudlove@leeds.anglican.org

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:

Venerable Cat Thatcher

Tel: 07902 102513

Email: cat.thatcher@leeds.anglican.org

Cat is also Archdeacon of Pontefract

Ministerial Development Administrator : Shuna Hartley

Email: shuna.hartley@leeds.anglican.org

Tel: 0113 353 0232 (M-F 8-4)

Diocesan office

Address

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

Reception (Mon-Fri 9am – 5pm)

0113 2000540

enquiries@leeds.anglican.org

Bishops

Bishop	Office	PA
<u>Diocesan Bishop of Leeds</u> The Rt Revd Nick Baines bishop.nick@leeds.anglican.org (+ Nick retires in November 2025)	Hollin House Weetwood Avenue Leeds LS16 5NG Tel: 0113 284 4300	Lyndsay Horsman lyndsay.horsman@leeds.anglican.org 0113 284 4309
<u>Bradford Area Bishop</u> The Rt Revd Dr Toby Howarth bishop.toby@leeds.anglican.org 01274 407471 (+Toby will act as diocesan bishop during the vacancy in see when +Nick retires)	The Trinity Centre, John Escritt Road, Bingley BD16 2ST	Carmel Dylak Carmel.dylak@leeds.anglican.org
<u>Huddersfield Area Bishop</u> The Rt Revd. Smitha Prasad bishop.smitha@leeds.anglican.org	Sir John Ramsden Court, Ground Floor, University of Huddersfield, Huddersfield HD1 3AQ	
<u>Bishop of Kirkstall (Leeds Area Bishop)</u> The Rt Revd. Arun Arora Bishop.arun@leeds.anglican.org	Church House 17-19 York Place Leeds LS1 2EX	Helen Allison Helen.allison@leeds.anglican.org
<u>Ripon Area Bishop</u> The Rt Revd Anna Eltringham bishop.anna@leeds.anglican.org 01765 601094	The Bishop's Office, Redwood, Sharow, Ripon HG4 5BS	Judith Richardson Judith.richardson@leeds.anglican.org
<u>Wakefield Area Bishop</u> The Rt Revd Malcolm Chamberlain Bishop.malcolm@leeds.anglican.org	The Bishop's Area Office Thornes Park Campus Thornes Park Wakefield WF2 8QZ	Caroline Asquith caroline.asquith@leeds.anglican.org

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.

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/how-we-can-help/supporting-clergy/wellbeing-counselling-and-support-for-clergy/> or ring this free and confidential helpline: 0800 030 5182

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 Ministerial 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 a link to the diocesan *Disability and Inclusion* webpage:
<https://www.leeds.anglican.org/how-we-can-help/ministry-mission/disability-and-inclusion/>
- See also:
<https://www.gov.uk/access-to-work>
<https://www.churchofengland.org/resources/welcoming-disabled-people>

Safeguarding:

The **Diocesan Safeguarding Team** operates with a duty DSA each day, so the following 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

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>

From June/July 2025, **Diocesan DBS checks** will be processed by the *Human Resources Team*. The diocese uses [Thirtyone:eight](#) to process DBS checks. If you have any DBS queries please direct them to to: dbs@leeds.anglican.org The safeguarding team will only be asked to intervene if a DBS is blemished.

Finance

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

- Hayley Drury: finance@leeds.anglican.org

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.

For information about parish resources for **stewardship and income generation**:

<https://www.leeds.anglican.org/how-we-can-help/finance-and-stewardship/stewardship-and-income-generation/>

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

1.2 Curates: Name, Parish, Contact Details

Year 4	Ordained 2022			
Bradford				
Ludia Shukai (SSM)	St John's Great Horton and St Wilfred's Lidget Green			
Millie Cork	St John's Great Horton and St Wilfred's Lidget Green			
Leeds				
Bev Monck	St. Paul's, Ireland Wood			
Dave Monck	St. Paul's, Ireland Wood			

Jasmine Barber	Wrangthorn			
Ripon				
Caroline Taylor (SSM)	Christ Church, Harrogate			
Wakefield				
Millie Day	The Aire Benefice			
Year 3	Ordained 2023			
Bradford				
Amy Berry	Keighley, Thwaites Brow and Utley			
Daniel Furlong	Clayton, Allerton & Fairweather Green			
Duncan Milwain	Bradford St Peter (Cathedral)			
Laity (Laya) Watters	Holy Trinity, Idle			
Sharon Bavington	Fountains Church, Bradford			
Huddersfield				
Graeme Blackwell	Mirfield, Upper Hopton and Eastthorpe			
Helen Jones	Holy Trinity, Huddersfield			

Leeds				
Andrew Earwaker	Leeds Minster			
Denise Brogden (SSM)	Drighlington and Gildersome			
Elizabeth (Lizzie) Reynolds	St Wilfred, Calverley			
Jo Jones (SSM)	Leeds Minster			
Ripon				
Emma Halliwell (SSM)	Christ Church Skipton with Carleton St Mary			
Jonathan Womack (SSM)	The Benefice of Castleberg (Settle, Giggleswick and Rathmell with Wigglesworth)			
Karin Shaw	Harrogate High St Peter			
Stasi (Anastasia) Tregartha	Benefice of Lower Swale			
Stephen Gibbin (SSM)	Benefice of High Harrogate St Peter			
Wakefield				
Joseph Harrison	Cudworth and Monk Bretton			

Simon Fern	Benefice of The Priory			
Year 2	Ordained 2024			
Bradford				
Rebecca Mathen	Benefice of Little Horton			
Huddersfield				
Mark Naylor (SSM)	Benefice of Ravensthorpe & Thornhill Lees with Savile Town			
Sarah Long	Benefice of Halifax Holy Trinity & St Jude			
Leeds				
Jo Medhurst	Benefice of Allerton Bywater, Kippax & Swillington			
Ripon				
Esli Lees	Benefice of Harrogate St Mark			
Lorna Heatley	Benefice of Richmond with Hudswell, Downholme and Marske			
Sarah Tapley (SSM)	Benefice of Starbeck			
Simon Edens	Benefice of Yoredale			

Wakefield				
Jo Byrne (SSM)	Benefice of The Aire			
Lizzy Brothwood	Benefice of Sandal Magna			
Matt Brothwood	Benefice of East Wakefield			
Year 1 (ordained 2025)				
Bradford				
Marc Bradley Voase	Benefice of Ilkley St Margaret			
Zoe Mojdeh Smith (Mrs)	Benefice of Burley in Wharfedale			
Huddersfield				
Victoria Barbara Elaine Angell	Benefice of Birstall and Benefice of Brownhill			
Leeds				
Jessica Jane Farrant	Benefice of Upper Armley			
Jo Barrington	Benefice of Headingley and All Hallows			
Bex Davidson	Benefice of Moor Allerton and Shadwell			

Rosanna Joy Phillips	Benefice of Morley			
Ripon				
Anna Catherine Louise Boyce (SSM)	Benefice of Ripon Cathedral			
Clare Elizabeth Wood (Mrs)	Benefice of Skipton Christ Church with Carleton			
Emma Louise James (Mrs)	Benefice of Lower Wharfedale			
Lee Paul Finnegan	Benefice of Bedale, Leeming and Thornton Watlass			
Scott James Lunn (SSM)	Benefice of Penhill			
Wakefield				
Edward Parker-Sunderland	Benefice of The Priory			
Bespoke Pathways				
Katy Lambert	Burley Benefice, Leeds			
Nathaniel Chinenye Osunwa	St John's Bierley Bradford			
Solomon Adetoye	Batley Benefice, Huddersfield			

1.3 Curates of UKME/GM Heritage

Greetings from +Smitha

Dear Friend

Please accept my greetings as you begin or continue your curacy in the Diocese of Leeds. We hope that among the UKME/GMH Clergy group you will find support, solidarity and ways of contributing a wider perspective and voice in furthering the mission of God, no matter which episcopal area you are placed. We celebrate distinctiveness and diversity and take seriously the justice of God.... and we have fun doing so! As you prepare to come or continue to serve in 'God's own country' may you know God's leading and equipping.

I look forward to meeting you.

+ Smitha

Diocesan UKME Clergy Group

Curates of UKME/GMH heritage are invited to attend the diocesan UKME Clergy Group. The group meets 4-5 times per year. Meetings are usually held at Church House in Leeds with a zoom link for those unable to attend in person. If at Church House, we aim to time the meetings such that we can precede or conclude the meeting with a buffet lunch.

In addition to supporting each other, the group seeks to promote UKME/GMH clergy within the diocese in a number of ways e.g. by providing a source of guest UKME/GMH preachers and actively engaging with or encouraging others to engage with *Racial Justice Sunday* and *Black History Month*. We also engage with other UKME/GMH Christians e.g. the Chinese churches in Leeds. In Advent 2024 members of the group prepared daily 90 second videos, which were placed on the diocesan Facebook page.

Diocesan Contacts

- Diocesan UKME/GMH Lead: +Smitha bishop.smitha@leeds.anglican.org
- Diocesan UKME Clergy Group administrator: Shuna Hartley shuna.hartley@leeds.anglican.org
OR pa.bphuddersfield@leeds.anglican.org
- Diocesan Racial Justice Lead: TBC

National Networks / Websites / Articles that you may find helpful:

- <https://www.churchofengland.org/about/views/race-and-ethnicity>
- [Anglican Minority Ethnic Network \(AMEN\)](#): An independent network promoting the presence and participation of Anglicans of Minority Ethnic Heritage in all structures of the Church of England in the service of the Gospel of Jesus Christ. Though independent, the Group works with the Racial Justice Unit (RJU) and enjoys the support of CMEAC (Committee for Minority Ethnic Anglican Concerns) and is a strong voice within the Church of England. Representatives from AMEN were part of the *From Lament to Action* anti-racism task force which was commissioned by the archbishops to look into issues around racial justice within the Church and to make recommendations that could serve as drivers of culture change.
- [UKME Ordinands and Curates Network](#): UKMEOC, officially launched on the 14th of August 2021, is made up of ordinands, curates and those who have just passed their BAP and preparing to go for training within the Church of England. The network seeks to support and encourage ordinands and curates of UKME/GMH in the Church of England within Dioceses and Theological Colleges in their journey towards priesthood.
- [Behind the Stained Glass](#): Study undertaken for Archbishops' Commission for Racial Justice. It lays bare the lived experiences of UKME/GMH people in the Church of England.

1.4 IME Programme 2025 - 2026

Please see separate document. Some dates will only be published during the year.

1.5 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/how-we-can-help/supporting-clergy/human-resources-for-clergy/clergy-handbook-and-policies/>

Duration of Curacy

Curacies for **full-time 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. However, 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.

The duration and timings of curacies for **part-time stipendiary curates** in this diocese will be negotiated individually.

For **Self-Supporting curates** the end of curacy assessment usually comes at the end of their fourth year of curacy. Once the bishop has signed off their curacy, 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 Your Training Parish

The foundation of ordained ministry is gained in the title parish and from the relationship with the training incumbent (TI). The relationship between the curate and their TI is the single most important element of your training post. The diocese takes time and trouble in identifying and selecting TIs – and then supports them in their vital role. A TI who receives a deacon commits themselves 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 TI 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.

2.2 The Working and Learning Agreement

It is important that the curate begins with a clear idea of what is expected of them. 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 TI should review and revise this agreement as you settle into the role.

2.3 Regular Supervision

Your TI will engage in regular supervision meetings with you. For full-time 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 TI. 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.**

2.4 The Importance of Pastoral Supervision

The time that you and your TI 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 TI 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. [A template for Supervisions is available.](#)

2.5 The Core Functions of Pastoral Supervision

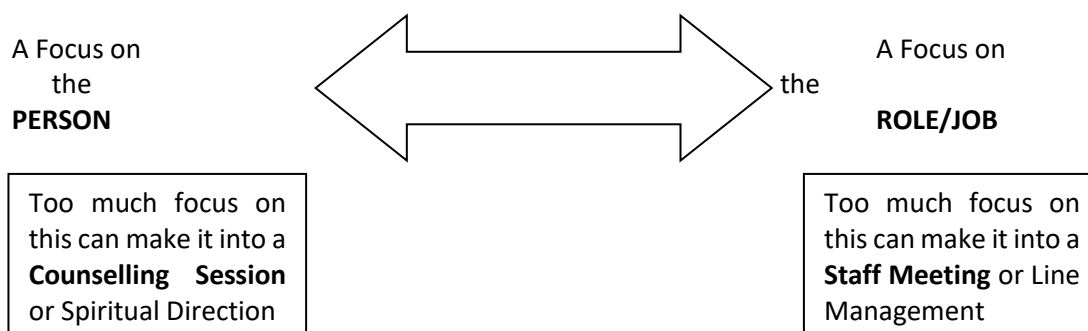
Three core functions can be distinguished:

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.

<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 their work	Formational
To help the curate develop their ministerial understanding and skills	Formational
For the curate to receive feedback and perspective on their 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 their 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 & TI	Pastoral/Formational/Managerial
To agree training, work, priorities and boundaries of your Curacy	Managerial

2.6 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 their ministerial identity, understanding, skills and confidence.

2.7 The Context of Pastoral Supervision

The following practical matters should be discussed and agreed by Curate and TI

Venue

Curate's house? Vicarage? Parish Office? – Please discuss the dynamics of your venue carefully
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 TI.

Confidentiality

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

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

2.8 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.

2.9 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?

2.10 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.

2.11 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

2.12 IME Diocesan programme (see separate document for details)

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 Ministerial 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 Ministerial 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.**

2.13 IME Year 4

Once full-time stipendiary 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 are invited to join the *Post of First Responsibility (POFR)* course which brings together all those 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.

2.14 Academic Pathways

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 Deacons' Day at Dewsbury Minster. 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](#)). Curates taking the academic module can choose an assignment or area of study as their peer presentation topic.

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). Currently, the diocese will pay for up to three modules in full and may contribute towards the cost of further modules.

2.15 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 their first year.

2.16 Travel Costs

IME 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.** 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.
- See below for how to claim.

Travel to/from your parish if you live outside the parish

If your curate house is outside the boundary of your curacy parish, the diocese will pay travel expenses (up to one return journey per day) from your house to the parish boundary – see below for how to claim.

Submitting Travel Claims

Travel Claim Forms

- You will find claim forms for both types of travel claim on the IME Resources page of the diocesan website: <https://www.leeds.anglican.org/clergy-development/ime-resources><https://www.leeds.anglican.org/how-we-can-help/clergy-lay-training/clergy-development/ime-resources/>
- There is a Microsoft Word claim form for IME Travel
- There is an excel spreadsheet for home-parish-home claims. The spreadsheet has a tab for each month of the year. **Please put your claims on the correct tab.**

When to Submit Claims

- Submit claims in three-month blocks as follows:

June, July, August	Submit in September
September, October, November	Submit by 12 December (Because 31 December is the end of the Financial Year for the diocese. The Finance Team need time to get the accounts in order.)
December, January, February	Submit in March
March, April, May	Submit in June

Travel to/from your parish claims: should, ideally, follow the 3-month block rule. However, a more frequent submission will be considered if that would assist your budgeting. Please contact the ministerial development administrator to arrange this.

Where to Submit Claims

All travel expense claims should be submitted to your [Ministerial Development Officer](#), who will check them, authorise them and send them to the Ministerial Development Administrator for processing. **Please do NOT send them directly to the finance department.**

2.18 Keeping track on your progress

The Curacy Assessment and Reflection Record

This is a working document where you can keep track of all the things that you do throughout your curacy, which will provide evidence that you have inhabited the qualities expected of you by the time you come to be signed off at the end of curacy. It is, therefore, an important tool for you throughout your curacy, both for regular review at supervision with your Training Incumbent, and also for your own record of your curacy.

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/how-we-can-help/clergy-lay-training/clergy-development/ime-resources/>

2.18 If things go wrong

Please see [Appendix 5.5](#)

2.19 Guidelines for placements during a curacy

A potential fourth element of a curacy is a placement of up to three months. Please note, this is distinct from any placements required as part of an academic programme. A curacy placement 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 that s/he will be in a position to make a more informed decision. Alternatively, 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). 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 in exceptional circumstances.

Placements could last anything from a week up to three months. The timing and duration would be a matter of negotiation between Curate, TI, Ministerial Development Officer and the placement supervisor. This would require TIs 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.

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, TI and Ministerial Development Officer, the Ministerial Development 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](#).

At the end of the placement both the curate and placement supervisor would write and send reports to the Ministerial Development Officer (MDO) and copies would go in the curate's portfolio.

The following is a summary of basic principles for a placement:

- The primary purposes of a placement are:
 - to test/explore a calling/vocation, in a different tradition, context, or sector ministry
 - to address any gaps in core training or experience that the curacy context may not be able to offer.
 - as suggested by the area Bishop or Archdeacon, in conjunction with discussion with the area MDO and curate's TI, to cover a local vacancy or sabbatical and thus extend the curate's experience, especially where this of a different tradition or context, but not dependant on that
- All placements are discussed with the permission of the Area Bishop and agreed with the area Ministerial Development Officer.
- The process of defining a placement is driven by the Area MDO, and generally based on the content of review meetings
- Placements must be within the Anglican Diocese of Leeds, unless special permission is sought

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

When a TI 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 Ministerial 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 they and the MDO 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 their 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 MDO 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.

2.21 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 March 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 Ministerial Development Officer with reports from your training incumbent, a churchwarden, a community partner and an ecumenical partner. Your MDO 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 MDO will write to your area bishop and the diocesan bishop confirming that you have fulfilled the required formation framework 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.
- All full-time stipendiary curates 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 March 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 usually 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 Ministerial Development Officer and feedback will be 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 • Curacy Assessment and Reflection Record • 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 MDO) • 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 • Curacy Assessment and Reflection Record, 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 • Curacy Assessment and Reflection Record 	<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 (All these items will be read by your area Ministerial Development Officer and feedback will be given where appropriate)	What you may also choose to put in
Year 1	<ul style="list-style-type: none"> • Copy of your Working & Learning Agreement • Curacy Assessment and Reflection Record • 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 MDO) • 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 • Curacy Assessment and Reflection Record, 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 • Curacy Assessment and Reflection Record 	<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>

The national church provides criteria for assessment in the Formation Framework:

<https://www.churchofengland.org/sites/default/files/2021-11/IME%20%20Priest%20qualities%20and%20evidence%20%28from%20autumn%202022%29.pdf>

Leeds diocese has distilled these into the Curacy Assessment and Reflection Record ([section 4.6](#)) as a tool for you to provide evidence of your ministerial experience.

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 a report from the TI. You are also asked to submit your completed Curacy and Reflection Record Year 1 ([section 4.6](#)). It is important that TIs share their reports with their curate and discuss any issues arising before sending them to their area *Ministerial Development Officer (MDO)*. The MDO meets each Deacon and their TI 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 Curacy and Reflection Record Year 2. 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 MDO and an external reviewer (someone chosen by the area MDO to provide an objective perspective). The area MDO will also write to the archdeacon before the review to seek their 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
- Curacy Assessment and Reflection Record
- 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 *Ministerial 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

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

Curates taking the Leadership module for credit may talk about a relevant assignment from their module studies rather than the peer presentation format set out in the handbook.

The subject of these peer presentations alternates between Mission in Local Context (spring 2025, 2027 etc.) and Leadership and Change (spring 2026, 2028 etc.)

Leadership and Change (spring 2026)

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?

Mission in Local Context (Spring 2027)

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?

See next page for option B

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 also be good to refer 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

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 MDO 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: Downloadable Templates / Forms

4.1 CMD Grant Allocations and Application Forms

All licensed clergy in Leeds diocese, including curates, will have a Continuing Ministerial Development Grant allocation of £250 a year, which can be used to pay for training events (excluding those on the IME programme). Whatever you do not spend in a calendar year will be carried over to the next year for up to three years. Clergy arriving in the diocese will be allocated a pro-rata rate for the calendar year in which they arrive e.g. deacons arriving in the summer will be allocated £125.

In addition to the above, there is also an annual retreat grant of up to £210 a year. Curates can apply for a retreat grant after 1st January in their first year.

Grant Claim Process Information and Grant Forms

This information along with other useful clergy development resources can be found here: <https://www.leeds.anglican.org/how-we-can-help/clergy-lay-training/clergy-development/cmd-resources/>

4.2 Curate Travel Claim Forms

[See section 2.17 for further details](#)

Travel to/from IME Events

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.

Travel to/from your parish (*for curates living outside their training parish*)

You can claim for one return journey per day from your home to the border of your parish.

Travel Claim Forms can be downloaded here: <https://www.leeds.anglican.org/clergy-development/ime-resources>

4.3 Reflection sheet for curates

This is to be used for the pre-priesting review. Go to: <https://www.leeds.anglican.org/clergy-development/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. Go to: <https://www.leeds.anglican.org/clergy-development/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. Go to: <https://www.leeds.anglican.org/clergy-development/ime-resources>

4.6 Curacy Assessment and Reflection Record

Download Record Template here: <https://www.leeds.anglican.org/clergy-development/ime-resources>

This is a working document where you can keep track of all the things that you do throughout your curacy, which will provide evidence that you have inhabited the qualities expected of you by the time you come to be signed off at the end of curacy. It is therefore an important tool for you throughout your curacy, both for regular review at supervision with your Training Incumbent, and also for your own record of your curacy.

As well as space for bullet pointed evidences, there is also space for short reflection. Ongoing reflection is an essential part of learning and development, and so please use this record as a place to record reflections upon particular aspects of curacy which struck you.

By the end of curacy, this document will provide your Ministerial Development Officer with evidence that you inhabit the qualities of a priest ready to be signed off, and also that you are a reflective practitioner who is ready for the rigours of incumbency in whatever role or sector that may be.

Of course, all curates will have different experiences during their curacy and are all based in different contexts, and so not everyone will encounter everything on the reflection record. This is not a checklist of items, all of which must have been accomplished within the curacy, but instead a way of recording your experiences and reflections based on what you have encountered. There is a short checklist at the end and also a space for noting areas of future development, but overall the reflection record is about logging your experiences and learning from them. The holistic experience of curacy is what you learn, not just a set of hoops to be jumped through. This will form part of your ongoing assessment, but please see it as much more than that – it is your chance to reflect on what you have learned and note down the experiences you have had.

NB – this record would be a huge task if you leave it until the end, or only look at it once a year. It is only an effective learning and recording tool if you keep updating it as a working document as you go along. Please therefore make it a discipline to briefly review and add evidence and reflections as appropriate, perhaps on a monthly basis.

4.7 Supervision Templates

Sample templates for you to adopt or adapt as your starting point. There is no obligation to use these formats, other than a guide to help you. Please work with whatever will suit you best and give you clarity. Download from: <https://www.leeds.anglican.org/clergy-development/ime-resources>

4.8 Placement Agreement Template

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

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 Criteria for the Appointment of a Training Incumbent

'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 their 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 their 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.

5.3 Summary of Expectations for Training Incumbents

The Bishops are grateful for the substantial commitment of time and skill made by Training Incumbents 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**
- 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 Ministerial Development Officers** to secure the appropriate formation and training for the Curate

5.4 Expectations and Etiquette: Information for Curates and their Training Incumbents

IME Phase 2 and Training

1. The IME 2 Programme forms an important part of your preparation for a post of responsibility in the Church of England, whether as SM or SSM. The programme is carefully thought out and delivered for your benefit, and your engagement with all aspects of the programme will contribute to your assessment at each stage of your curacy.
2. As a professional adult, you hold the prime responsibility for your own engagement and learning throughout all your training, in collaboration with your Training Incumbent (TI) and Ministerial Development Officer (CDO). This includes areas of learning you identify outside/beyond the set curates' IME training programme e.g. general clergy development information is circulated regularly through the diocesan email system and you are encouraged to attend these when helpful to you. Check if you can use your CMD grant for these; your CDO can advise further.
3. IME dates are set out in advance in the Curates' Handbook and take precedence over parish duties.
4. We expect you to attend all IME sessions, except when there is an unavoidable reason, which should be communicated clearly to your area Ministerial Development Officer in advance.
5. For SSMs who have daytime working hours there are always alternative sessions offered. Holiday should not be taken to attend IME sessions.

In Public Office, Clerk in Holy Orders

6. Following your ordination, you are now a Clerk in Holy Orders, and also a person in Public Office. This affects many areas of your life in a way that a secular job does not in the life of a private individual.
7. In particular, aware that we are all ministering in different contexts, do consider your responsibilities as to how the following may be perceived
 - a. dress code in relation to both your church and parish context/s. In most contexts your clerical collar will be worn daily. To be discussed with your TI.
 - b. your presence on social media,
 - c. your conduct with family and friends
 - d. the boundary areas of personal opinion and public office
 - e. the expectation, of both the Church and the public, is of integrity in how you live out the whole of your role
8. Give attention to working through all aspects of this above with your TI, with your Spiritual Director and with those close to you.
9. Be diligent in having courteous, honourable interaction with those with whom we disagree, and/or those who come from other traditions - have the grace to navigate difference well.

Professional Communication

10. Good professional communication skills form part of your assessment.
11. We expect you to use your diocesan email for diocesan communication, and it is good practice to use this for parish emails too. All licensed clergy have a diocesan email and using it gives authenticity to your post.
12. If you are not planning to use your diocesan email address as your main address, you must set it up/arrange for it to be forwarded to the one that you do use, which also needs to be professional and appropriate in its format (eg a parish template) and must contain an appropriate confidentiality statement at the bottom of each email. Your CDO can assist if your parish is not using an appropriate statement.
13. We expect emails to be answered in a professional and timely manner.
 - a. Ensure an out of office response is set up when you are on leave or unable to access your emails for more than a day or two
 - b. It is helpful professional practice to have dedicated times for email communications – not at a late hour after the working day.
 - c. There will be times when an email may simply be acknowledged and then a more detailed reply sent later. It is good to reflect before responding, especially in delicate situations and particularly if emotions are running high.
14. When using mobile phones, please note -
 - a. Texts and WhatsApp messages are useful shorthand informal communication where appropriately agreed; using them as professional communication can be questionable.
 - b. If you have a parish work mobile, please ensure it has a professional voicemail message.
 - c. Personal mobiles are best kept personal and not used for parish work . If you prefer to use a mobile instead of a landline, explore with your parish having a simple calls and texts phone for parish work, or a dual SIM option or a dual-number App.

5.5 Resolving Difficulties in Curacy

Introduction

A curacy is both a training opportunity and a gift to all involved. It is a time for mutual flourishing, high-quality contextual training, and exploration of giftings to equip the curate for a life of service within God's Church.

The relationship between Assistant Curates ('Curate') and Training Incumbents ('TI') is unique, combining aspects of management, professional mentoring, formation and friendship.

This can be difficult to navigate at times and this document aims to provide advice to key stakeholders, including the Curate, TI, Ministerial Development Officer (MDO), Archdeacons, Area Bishops and the Diocesan Bishop, about how to engage if/when difficulties arise.

This document is part of the Curates Handbook and complements the Working Agreement which must be signed between the Curate and the TI before the curacy is formally announced, and which outlines the expectations of both parties and supervision arrangements.

Whilst most curacies are healthy, formative experiences, this policy provides assistance in the unlikely event of things going wrong from either the Curate's or the TI's point of view. It is recognised that both of these positions may feel vulnerable because of power dynamics involved within the Curate-TI relationship and also because of the potential reputational and relational damage that a difficult curacy can bring about. Managing these dynamics successfully can be complex for all those involved, and so this document seeks to assist all stakeholders in identifying the particularly relevant considerations and pressures so they can respond accordingly.

Principles

- We expect all stakeholders – Curates, TIs, MDOs, Archdeacons, Area Bishops and the Diocesan Bishop – to act and react in a professional and pastoral manner at all times, in line with Diocesan Values.
- Where appropriate, issues should be addressed early and worked out informally between the Curate and TI at supervision(s). This may involve a review of the Working Agreement, which in any case should be reviewed periodically. In most cases, this informal conversation between colleagues will be sufficient to resolve minor misunderstandings, grievances, critical but formative responses, and other relational problems. This includes longer-standing training needs which are spotted by the TI and worked through together.
- If outside input would be helpful to deal with a particular matter, the MDO should be approached by either TI or Curate. The MDO will listen, may offer advice, and will (if appropriate) meet with both the TI and Curate together to talk through and seek to help resolve a matter. They may be able to point towards further resources and training that may help.
- The MDO keep the relevant Archdeacon and Area Bishop apprised of their general impressions of all curacies in their Episcopal Area, and in doing so will flag up any areas of concern in order that further support can be provided if required.
- Transparency is key; any concerned party should notify others when issues arise so that appropriate support can be sought early. Recognising the need for assistance and acting appropriately is often seen a sign of maturity.
- If more significant issues arise, or there are problems of a more persistent nature the MDO remains the first point of contact for either the Curate or the TI. They will liaise with the Archdeacon, Area Bishop and Diocesan Bishop as appropriate. Further support may be offered in the form of training, mediation (see appendix E), or further conversation to understand the issues involved. These interactions will remain confidential from the parish, the curate cohort, and other clergy colleagues. The MDO, Archdeacon and Area Bishop can assist in enabling a Curate or TI to find appropriate pastoral care during this time if required, for example, in designating certain limited exceptions to the general requirement for confidentiality.
- In the case of a serious concern raised by either the TI or Curate, the MDO will inform the Archdeacon, Area Bishop and Diocesan Bishop. These will agree which of them will investigate and mediate a solution. The MDO will provide pastoral care where possible and assistance to the Archdeacon or Bishops as they require. Issues of confidentiality will be dealt with as above. Whilst in all these interactions, the aim is to resolve the issue and continue the curacy, possibly through additional training or mediation; it may be that this is not possible. Archdeacons and Bishops will consider other outcomes, including moving curacy, delaying ordination as priest, offering the opportunity to explore engagement with the CDM process, or elevating to the Safeguarding team.
- In the case of a serious and immediate concern for either the Curate or TI, the MDO, Archdeacon, Area Bishop or Diocesan Bishop (whoever is aware first)

will suggest a course of action such as immediate removal from the context. In this scenario, serious consideration must be given to whether the case should be discussed with Safeguarding or other relevant authorities. Should either the TI or Curate feel that the case needs escalated to safeguarding, the MDO, Archdeacon or relevant Bishop will assist to enable that process. **This document in no way overrides the right and responsibility of any person to contact Safeguarding themselves, via the diocesan team, or through contact with Thirtyone:Eight.**

- Every complaint or concern raised will be considered in good faith and taken seriously. Every effort will be made to ensure the issues are understood and addressed. Where appropriate, formal steps under existing disciplinary policies will be taken.
- The Diocesan Bishop has final responsibility and oversight of curacy arrangements.

Values

The Diocesan Values, Loving, Living, Learning, are integral for all licensed clergy:

- **Love** God, the world and one another.
 - We treat colleagues and those we serve in a friendly, courteous and helpful manner.
 - We work collaboratively within and beyond our immediate workplace.
 - We act with sensitivity and compassion, making reasonable adjustments to the needs of others.
- **Live** in the world as it is, but, drawn by a vision of something better, we want to help individuals and communities flourish.
 - We contribute to a workplace culture where individuals and teams thrive in the exercise of their responsibilities.
 - We aspire to a healthy work-life balance, valuing priorities within and beyond the workplace.
 - We play our part in furthering the diocesan vision which promotes human flourishing through *Confident Christians, Growing Churches, Transforming Communities*.
- **Learn** when we get things wrong, by listening and growing together.
 - We identify and make improvement to how we do things, however big or small.
 - We enhance our effectiveness through developing understanding and skills.
 - We grow in our awareness of the wider context in which we work, including the outworking of the diocesan strategy.

Appendix A – Issues to consider when dealing with problems within a curacy as a Curate

- As a Curate you are in a privileged position. Much of the responsibility does not rest with you and often congregations are more ready to encourage you. Reputational damage tends to fall on the TI.
- The following are important contrasts between the Curate and the TI:
 - Although licensed to the Training Parish, you are licensed to serve under the supervision of your TI. Whilst this does not mean absolute obedience to your TI in all things, how can you maintain a sense of servanthood in your dealings with your TI?
 - Inevitably, you will make mistakes during your curacy and these can often be forgiven (depending on their nature), whereas your TI must take responsibility for their actions in a much greater way. How does this affect the way in which issues are dealt with between you and your TI?
 - Curacy is a learning period. How can you remember that you may not appreciate the complexity of the situation where a disagreement has arisen with your TI?

- In the end, your TI is licensed to set the vision and direction for the Training Parish.
How can you maintain the humility to serve this vision even when you don't agree?
- If you are experiencing difficulties, should you keep a written log of incidents and behaviours?

Appendix E – Principles of Mediation

It is important to stress that this Policy includes a mediation process. Mediation is a well-established process for resolving disagreements in which an impartial third party (the mediator) helps people in dispute to find a mutually acceptable resolution. Mediation has a structure, timetable, and dynamics that "ordinary" negotiation lacks. Participation is voluntary and cannot be compelled. The mediator acts as a neutral third party and facilitates rather than directs the process.

Mediation can assist the process of reconciliation as it encourages clarification of what has happened, how it is perceived by the other person, and acknowledgement of the depth of anger and hurt. Reconciliation, when possible, involves the rebuilding of damaged relationships for both parties.

Mediation should not be seen as committing people in advance to a particular outcome, but it does require willingness by all concerned to find a mutually acceptable solution. The emphasis is on collaborative problem-solving between those in dispute.

Mediation is a voluntary process. The third party has no power to impose or even formally recommend a solution. The focus is on the future – rebuilding relationships rather than apportioning blame. It acknowledges feelings as well as facts, to allow participants to let go of anger/upset and move forward.

Mediation is most likely to work when it is used early and when those in dispute want it to work. They must be prepared to be open and honest and to consider working towards reconciliation and a continuing relationship. The process of helping the parties to work through their issues openly is likely to encourage better collaborative working in the future, particularly when time is spent allowing people to explain how they feel about the other's action or just gaining an understanding of what they didn't know or understand.

Mediation is usually much quicker than formal processes and often produces longer-lasting and more positive solutions. The greatest benefit is that it allows individuals to control the process and find their own solutions. Nothing is imposed, although a mediator will skilfully guide people through their difficulties and encourage them to look to the future if they become stuck in the past. It generally has a benefit even if agreement is not reached – participants usually have a better understanding of the other, even if they still cannot agree. It is an entirely confidential process between the parties concerned but feedback is given to the HR team to discuss with the parties' line manager(s) to help ensure a continued positive way forward.

THE MEDIATION PROCESS

Mediation helps the parties in the dispute to identify the 'real' issues, to work through them openly and honestly, and encourages options for resolution. The mediator is the facilitator and plays an active role in guiding parties through the confidential process in an impartial and empathetic way.

The Stages:

- 1) *A separate meeting with each of the individual parties* - Meeting with the parties individually allows the mediator to:
 - explain the process, including their role in it;
 - explain that the parties will set appropriate ground rules together;
 - begin to build up some trust and rapport;
 - gain some commitment to the process;
 - explore the issues of the conflict; and
 - explain and prepare for a joint meeting if both parties give agreement to it.

It will also allow the mediator to see if mediation is appropriate and, if so, to consider the best way to continue.

- 2) *Hearing the issues*

The parties will come together at a mutually convenient time. Ground rules are explored and agreed by all parties. The mediator then allows uninterrupted time for each party to offer their story. Together they set the agenda for the rest of the meeting, having pulled out the issues that will form the basis for the discussion.

- 3) *Exploring the issues*

The mediator asks questions of clarity to both individuals, ensuring a fair allocation of time to each party. The mediator may be able to see what the underlying concerns are; help them to discuss these and, in particular, encourage communication between the parties; get them to look to the future; find out what they hope to achieve, and how they can work together in the future. It may be necessary to acknowledge that some differences will not be overcome, in which case they can look at ways to deal with these.

- 4) *Building and writing agreements*

Building on what has been said, the mediator will encourage the parties to find solutions or suggestions to deal with the problems. Together they will test the solutions and finally the mediator will sum up areas of consensus and disagreement, if some still exist.

The mediator will ascertain whether or not a written agreement is wanted or necessary or if it will be recorded in any way. The mediator will help them to put any agreement together and it will be written and signed there and then.

- 5) *Closure of the mediation process*

The mediator clarifies what will happen to the agreement and that it is completely confidential (except for the HR team and Diocesan Secretary/CEO); they must decide who (if anyone) needs to know anything and how that will happen. If no agreement has been reached, the mediator may look at what has been achieved (or not) and the parties may look at what options are now available to them. The mediator will try to ensure that the parties leave with neither feeling an injustice.

The mediator will explain that their role ends here, but may offer a follow up meeting if the parties would find it helpful; if not the mediator may encourage the parties to review their situation in a few months, but encourage them not to leave it if relationships begin to unravel.

The mediator will agree with the parties who will provide feedback to the HR team.

IF MEDIATION FAILS

If mediation fails, the HR team and line manager (along with the Diocesan Secretary/CEO if appropriate) will look to determine an alternative way forward.

Appendix F – Where else can I go for help?

- Employee Assistance Programme (EAP)
All employees have access to an employee assistance programme:
<http://www.healthassuredeap.com>, which gives access to online support and counselling.
- <https://thirtyoneeight.org/>