HANDBOOK FOR CURATES AND TRAINING INCUMBENTS (PT 1):

Framework and General Guidelines for Initial Ministerial Education Phase 2
2019 – 2020

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Handbook for new curates and training incumbents

Framework and General Guidelines for Initial Ministerial Education Phase 2

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Introduction

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

The Handbook is in two parts. Part 1 contains an overview of ordained ministry in the Diocese of Manchester and the mutual responsibilities of curate and training incumbent and the overall IME Phase 2 programme. Part 2 focuses on the Training Programme and, in particular, the Intentional Learning Groups, supervision during curacy, and the assessment process.

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

Rev’d Tim Evans
June 2019
Initial Ministerial Education (IME Phase 1 and IME Phase 2)

Pre- and post-ordination training are known as IME Phase 1 and IME Phase 2 respectively. The whole period of training in IME 1 and 2 emphasises the integration of being, doing and knowing at different stages of ministerial learning and development. IME 1 takes place either at a non-residential institution or at a residential theological college and normally lasts for 2 or 3 years. In IME 1 greater weight is placed on the acquisition of the fundamentals of theological knowledge and understanding within a worshipping community of ordinands. During IME Phase 2 the emphasis is more on gaining ministerial competence, skills and wisdom in practice within a life of public ministry. During both IME 1 and IME 2 questions such as ‘What kind of ministry do we need to prepare our curates for? What gifts, skills and personal qualities do they need to develop?’ are raised.

These are urgent and heart-felt questions which arise from the experience of the multifaceted nature of ministry and of the huge changes which continue to take place in church and society. These include changes in the role of the clergy and their identity, patterns and tasks of ministry, personal expectations, professional accountability, the introduction of Common Tenure, Ecclesiastical Offices (Terms of Service) Measure 2009 and perceived secularisation in wider society. Additionally in our Diocese we need to respond faithfully to the presence of those of other faiths.

Based on the Church of England’s Formational Criteria, which are appended at the end of Part 2 of this handbook, the kind of ordained ministers that that we are seeking to develop are those who:

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

Purpose

The purpose of IME Phase 2 is to support curates as they integrate knowledge and skills from pre-ordination training and wider professional and life experience, with ministerial experience post-ordination, in order to enable them to flourish in ministry. For some IME 2 will also prepare them for a subsequent post of responsibility under Common Tenure, at incumbent level. Through all of this we need to keep firmly before us the purpose of all ministry: to serve the mission of God in the church and in the world by patterning our lives on that of the Good Shepherd.

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

1. supervised ministerial experience in a parish context
2. the central IME programme, which includes statutory sessions such as Safeguarding and Legal Training
3. Intentional Learning Groups, where peer learning is facilitated and supported.

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

Ordained Ministry in the Diocese of Manchester

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

1. Categories of Ordained Ministry

All those ordained as deacon and priest share a common calling and have the same expectations made of them in terms of Christ’s call on their lives as expressed in the Ordinal. The Diocese of Manchester wholeheartedly embraces the whole spectrum of ordained ministry, which includes stipendiary, self-supporting, ordained local, pioneer, chaplaincy and ministry in secular employment. Experience shows that the different contexts and training routes strengthen the overall ministry of the church. We are committed to the values of collaborative ministry, in which, although there may be different roles and contexts, there is no hierarchy across the categories as such, and much to be learned from others. We are also committed to the full inclusion and development of lay ministry in the light of the report, ‘Setting God’s People Free.’ (2017) https://www.churchofengland.org/sites/default/files/2017-11/GS%20Misc%202056%20Setting%20God%27s%20People%20Free.pdf

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

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

1.1 ‘Deployable’ curates – stipendiary (including Ordained Pioneer Ministers)

The experience of ordination for deployable stipendiary curates (SM) usually involves far greater visible change than for other categories, as well as the deeper, less perceptible changes of identity and role that are common to all. Stipendiary curates start out as newcomers in the parishes where they serve. For many, ordination entails moving to a new house in what may be an unfamiliar location (possibly a second move in the space of two or three years if they trained at a residential college) with a further move expected, usually only three years away at the completion of the curacy.

1.2 ‘Deployable’ curates – self-supporting

There is a wide spectrum of Self-Supporting Ministry (SSM), from those who see their role primarily in their workplace (see ‘Minister in Secular Employment’ below) to those who see it almost exclusively within the parish and local community or a chaplaincy
setting. There is no essential difference between stipendiary and self-supporting deployable curates, except that the latter are do not receive a stipend. They are more likely to have trained non-residentially than at a residential college, and to be ordained within their own locality, although not to their home parish. However, their training has prepared them to be deployable in exactly the same way as stipendiaries and many will move on to full-time, possibly stipendiary posts, at the end of their curacy.

1.3 Ordained Local Ministry
Ordained Local Ministry (OLM) is a distinctive feature of the Diocese of Manchester. Manchester has one of the oldest OLM schemes in the country, which is now continued through the All Saints’ Course, and OLM remains a significant part of our forward thinking for ministry and mission. From the outset the OLM’s ministry is built round a locally-agreed Ministry Profile which enables them to draw on their deep knowledge of the local community and church. OLMs, therefore, have a specific charism to offer in ministry alongside other ministers who have moved to the parish more recently.

Although OLM’s ‘return’ to their home parish at ordination, a great deal will have changed since their nomination. Theological training and formation changes us, often in quite profound ways. Newly-ordained OLM’s often discover that the perceptions and expectations of the people whom they will serve, and who may have known them for many years, will have changed in subtle but very real ways. It is vital to negotiate this process of transition to the new role as an ordained minister successfully and this may require careful reflection over many months.

1.4 Ministers in Secular Employment
Ministry in Secular Employment (MSE) is probably a less well-known category of ordained ministry. But, like OLM, it brings a distinctive perspective which should be allowed to enrich the whole spectrum of ministry. Although many OLMs or SSMs work out their ministry in and alongside their regular occupation, an MSE’s main sphere of ministry is in their secular workplace. ‘Work and working relationships are the raw material of MSE. The ministry is full-time when expressed in full-time work’ (from www.chrism.org.uk, the website of the MSE network). MSE affirms that God’s concern for every aspect of creation, including the workplace, is an essential part of the ministry, mission and life of the church.

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

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

1.5 Chaplaincy
The norm that deacons serve their curacy in a parish remains, but alongside parochial ministry opportunities for chaplaincy are many and diverse: in prisons, hospitals, hospices, FE / HE and other institutions. Some curates have been employed as lay chaplains before ordination, and this may play a significant part in their ministry profile. We encourage curates to explore chaplaincy ministry during their curacy, both as a valuable element of their training and, for some, as an opportunity to test any call they have to this work. An appropriate commitment would be a day or half-day a week, which must be planned as part of the Ministry and Training Agreement with the incumbent and the IME 2 Officer. To encourage this a half day training session each year is offered to all curates at which a range of current chaplains will share their
experience and be available to answer questions. Each curate is required to attend one chaplaincy training session during their first three years in ordained ministry but they may attend each year if they wish to do so. The session is therefore included in the programmes for all three years of IME 2.

Curates should consult their training incumbent, the IME Officer and the Bishop before applying for such posts. In nearly all cases the application will be warmly supported; in some cases the Bishop may suggest that further ministry experience in the parish would be advisable first. In a few exceptional cases the Bishop may decide that a particular chaplaincy post conflicts with your role as an ordained minister, representing the Church of England.

2 Deployment of curates – policy and practice

2.1 Background
Traditionally, curates were placed where the need was perceived to be greatest, to offer ‘an extra pair of hands’. Large parishes with lots of funerals and weddings were identified as fertile ground for the new deacon and they may have had one or more other more senior curates as colleagues, who would help steer him/her through the early stages of ordained ministry. Training, as a systematic and intentional process, with the opportunity to reflect on and learn from experience gained, could be a hit and miss affair. However, two curacies were more common, so even if one was less successful, the situation could to some extent be redeemed.

Today the picture is very different. Many ordinands are older than a generation ago and so deacons have often had considerable and varied experience of life, work and the church prior to ordination. Patterns of ministry have become more diverse and collaborative and many deacons do not come as outsiders to the parish where they serve as curates; for example, OLMs are likely to have much longer experience of the parish than the incumbent. In addition there are fewer full-time stipendiary clergy and new groupings/teams of parishes have emerged giving curates a wider experience of ministry, often in parishes with differing theological and liturgical traditions.

Furthermore, a single three-year curacy has become the norm so the quality of this experience, and of the working relationship between curate and training incumbent, is more critical than ever for the curate’s development and future ministry.

2.2 The purpose of a curacy
For deployable curates, stipendiary and self-supporting, the primary purpose of curacy is their continuing training and formation. As the second phase of IME, a curacy is a training post to prepare the curate to become an Office Holder under Common Tenure. The overruling consideration in placing deacons is always this need for training, rather than the parish’s need for assistance. The guiding criteria for placement are therefore the range of experience which a parish or team can offer the curate and an incumbent willing and able to act as training supervisor.

The situation is different for OLM’s because they have been called out by a local parish to exercise ministry there and the parish will have been ‘accredited’ in advance to sponsor and receive an OLM curate. Nevertheless, their ongoing training and formation is central to their curacy to ensure that they grow into their role as an OLM.

For all curates about 15% of their ministry time should be devoted to continuing training, study, and learning, though this guideline is less easy to apply in the case of SSM/OLM curates.
2.3 How curates are allocated
Each year the Bishop identifies those training incumbents and parishes whom he recommends to receive a deacon the following year, in addition to those already known to be ‘receiving’ an OLM curate. Changing patterns of ministry, for example, through the development of Teams, mission units and deanery Mission Action Plans, will also be taken into account when allocating curacy posts.

2.4 Length of curacy

2.4.1 Stipendiary curates. At ordination the Bishop normally licenses stipendiary curates for three and a half years, that is, until the end of December 2022 for those ordained in June 2019. They usually have three years to complete IME Phase 2. The process of discerning the next phase of ministry may begin from the final months of the second year, and the move to a new post will generally take place towards the end of the third year. In certain circumstances (for example, extended sickness or maternity/paternity leave) the Bishop may allow a curacy to be extended beyond the initial period of the license.

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

A curate will not be able to move to an incumbent level post without being able to demonstrate that they have met the required IME 2 formational criteria.

2.4.2 Self-supporting clergy (OLMs, SSMs and MSEs) are normally licensed for five years, that is, until the end of June 2024 for those ordained in June 2019. They have up to five years to show that they have fulfilled the formational criteria, normally at Assistant Minister level. In the second year of their curacy they should discuss with their training incumbent and the IME 2 Officer whether they wish to complete it in three, four or five years, recognising the demands on their time which doing so will make.

By agreement, the end of curacy for an OLM may be marked by change of title to ‘Associate Minister’ or similar. While they remain as ‘assistant clergy’ in the context of a ministry team, the change of name reflects the end of the initial training period.

3 Diocesan personnel: responsibilities and procedures

The diocesan Bishop has oversight and pastoral responsibility for the curates during IME 2. Under his authority this responsibility is shared as follows:

i) The Suffragan Bishops assume practical oversight of a cohort of curates, in partnership with the diocesan Bishop. The Suffragan who will oversee the 2019 deacon cohort is the Bishop of Middleton, the Rt Revd Mark Davies.

ii) On behalf of the Bishops the IME Phase 2 Officer, the Rev’d Tim Evans, is responsible for managing IME 2, including the framework for continuing learning, formation and development for the first three years of ordained ministry and for the assessment process throughout the curacy. The Director of Vocations also continues to be involved with the newly ordained up to and including their ordination to priesthood. He receives both the curate’s and their Training incumbent’s IME 4 appraisals and the Examining Chaplain report and also plans the priests’ ordination retreat in 2020.
iii) Training incumbents have responsibility for the day to day oversight of curates’ formation as ministers; they have the closest involvement and most enduring effect in this stage of ministry (see sections 4 & 5 below.)

Partners in the Gospel

4 When a new curate moves into town

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

The parish should understand the nature of the curate’s role, and that no curate is endlessly available to the parish. Particular care should be taken for self-supporting curates, especially MSE’s, whose main ministry may be largely invisible to the parish. OLM’s and some other self-supporting curates will not be ‘new’ to the parish, but return from ordination training with a new role and identity, which it will take time to work out; neither they nor the parish may be prepared for the subtle change of relationships that comes with public ministry. It is important that all concerned are aware that the curate is accountable in the first instance to their training incumbent and through him or her, to the Bishop. Curates are not formally accountable to Churchwardens, the PCC or other ministry colleagues, though training incumbents may delegate part of their supervisory role to a colleague for a specific aspect of the curate’s work. Mutual loyalty between training incumbent and curate is essential if a good working relationship is to be established and maintained. Training incumbents should make their expectations with regard to, for example, time management, attendance, dress, etc. clear at the beginning of the curacy and the early completion of the Ministry and Training Agreement is a good opportunity for this. Good communication lies at the heart of the training incumbent – curate relationship and it is vital that TIs take the lead in this.

4.2 Effect upon other colleagues, or an existing staff or ministry team
The arrival of any new member of staff will necessarily change the balance of an existing team, and some may have ambivalent feelings about a newcomer and how their own role may be affected. Hopes, aspirations and feelings about these changes should be shared in advance. In particular, the arrival of a full time stipendiary curate in a ministry team which includes established clergy and/or Readers or ALMs may need to be carefully negotiated. Where a new member joins an established team all members of the team may need to go back to an earlier stage and re-evaluate their own roles and patterns of relating; similarly, ordination as OLM can change a well-established relationship with the training incumbent in subtle but significant ways.

4.3 Effect upon the newly-ordained deacon
At the start of ordained ministry, whether the curate is familiar with the parish or not, excitement and exhilaration can live side by side with anxiety and uncertainty. Even the most apparently confident may (in the words of the poem by Stevie Smith) be ‘not waving but drowning’, and it is vital for training incumbents to recognise the difference. Curates need ample time to process and talk through their feelings in a safe and non-competitive environment. This can take place with their training incumbent, within their IME 2 cohort or informally with friends.
Training incumbents should remind themselves of the differences between the pre-ordination training environment and the parish situation. The curate is leaving behind the patterns and relationships built up over the previous 2-3 years, and the intense solidarity these may have provided; new markers, new patterns and relationships have yet to be established. In addition to being recently ordained stipendiary curates will also usually have moved house and training incumbents need to be mindful of the demands that the combination of major life changes can make on their new colleague and possibly their family. OLM curates who are ‘returning’ to their own parish may feel isolated or disoriented by the subtle changes brought about by their new role and may, therefore, need opportunities to explore these issues and how to respond to them appropriately.

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

4.4 Induction
A clear and well thought out induction programme is essential to enabling the new curate to settle in to the parish. This should include formal matters such as keys, health and safety, expenses and security, as well as a well-paced introduction to the central aspects of the parish such as worship, daily prayer, schools, geography, etc. All newly arrived curates should be given help in meeting the key lay people in the parish, including, for example, Church school head teachers. It is often a good idea for PCC members to be visited in their homes in the first few weeks and for there to be a clearly worked-out programme of introductions which will enable the deacon to get a feel for the parish and for their new ministry there.

5 Working together: curate, incumbent and other ministers

5.1 The team of two
Careful thought needs to be given to how ministers will structure their working relationship. Questions such as, who will be in the team? when, where and how often will it meet? how will it relate to the Standing Committee and PCC?, must be thought through clearly and communicated clearly by the training incumbent. Confusion at the outset usually leads to misunderstanding and poor accountability. Even where training incumbent and curate form a team of only two staff, familiar tools and models of team development can give guidance and insight. Team or staff meetings need to be clearly distinguished from supervisions which are usually one to one and have the curate’s formation and training as the primary focus rather than parish leadership.

John Adair’s three interlocking circles of task, group, and individuals (from Action Centred Leadership, 1973) help to keep the balance between three key aspects: the task to be achieved, the working dynamic of the team, and the situations and (often hidden) needs of the team members.

Tuckman's stages of team development – forming, storming, norming, performing – offer a reminder that teams do not happen overnight. Some teams may never develop beyond the superficial level, because they avoid the frustrations and/or conflicts that mark the 'storming' stage. The Belbin Team Roles process can give considerable insight into how teams, and individuals within them, perform most fruitfully.

5.2 The wider team
Most stipendiary curates will meet with their incumbents (and other lay or ordained colleagues where appropriate) each week for long- and short-term planning and shared reflection on the work. Appropriate opportunities should be created for those who are unable to attend weekday meetings to ensure that they are fully integrated
into the ministry team. This can be especially important where the team includes two stipendiary clergy and one or more SSM/OLMs, Readers or other lay ministers. There can be a subtle risk that two levels of ministers emerge or are perceived to have emerged and that the SSM/OLMs experience this negatively. It is good practice to have some staff meetings in the evenings or at weekends to enable all members of the ministry team to participate.

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

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

Neither party can require the other to be available constantly, but curates are entitled to regular occasions when they may claim the undivided attention of their incumbent, for the purpose of planning, supervision and support. It is the TIs responsibility to make it clear that they are available to the curate.

The curate’s personal relationships, their home and use of free time are normally their own private affair, provided that they are consistent with the public and representative position of an ordained minister. (‘Will you Endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ’s people?’ Ordination of deacons, Common Worship.) Only very occasionally may these become matters of public concern when the incumbent should intervene. It may also happen that parishioners may have unfair and unrealistic expectations of how the curate will be available at home or how his/her home will be available for parish use. In such instances the training incumbent should ensure that the curate is given support in understanding and resisting these pressures.

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

Family members, including any children, should be protected from the unrealistic expectations and projections of colleagues or parishioners. Members of a curate’s family should be free from any expectation of fulfilling a specific ‘role’, but be welcomed and encouraged into the life of the parish community at whatever level they wish to be involved. Family members may choose not to attend church with the
Curates living alone should not be subject to any greater or different expectations (e.g. of availability in the parish) than curates with family responsibilities.

5.5 Learners together
Some management models assume a hierarchical chain of command and accountability working in one direction only. In the staff / ministry team, there is greater place for mutual accountability and shared learning, in which the ‘coach’ is also a disciple. This is expressed in the Ministry and Training Agreement where both curate and TI outline their duties and responsibilities. For example, the training incumbent will expect to give feedback on a curate’s preaching but to what extent is s/he prepared to receive constructive feedback on her/his own? How far will an incumbent welcome critique of her/his own practice, or encourage the curate’s strengths in areas where they feel less secure themselves?

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

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

6 Resolving difficulties

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

- The TI and curate both care deeply about their work and quite small difficulties can be magnified. There may be continuous contact, and boundaries between private life and ministry are hard to define and sustain.
- Whilst one would normally expect a basic alignment of theological and liturgical view between an incumbent and the curate differences of age, life situation, outlook and style will often provide areas of conflict.
- Unforeseen differences in theological understanding or liturgical practice may also emerge and, if this occurs, need to be faced openly, whilst recognising that the training incumbent has overall supervision of the curate’s work.
- Accountability is difficult to define. The curate is accountable to God, to the training incumbent, and has a duty to the parish. What happens when there are conflicting claims of loyalty?
- Particular friendships with members of the congregation can be a cause of friction between the incumbent and the curate (particularly OLM curates) and early discussion of how this issue will be handled is necessary. Similarly, there can be "difficult" people who try to play-off the incumbent against the curate and vice-versa. Loyalty and integrity is fundamental in the supervisor-curate relationship.
- Ordained ministry is particularly subject to stereotypes and unreal expectations and we can very easily collude with projections that other people put on us and on our work.
- Some newly ordained curates find that parish ministry is an anti-climax after the intensity of college life with (possibly) its strong sense of community and / or its spiritual and mental stimuli.
- This relationship will certainly bring out personal vulnerabilities, not least in the training incumbent himself/herself, and he/she should be able to face up to this honestly and realistically.
- If the relationship is to be one of mutual growth and understanding there will be a place for “constructive conflict” which may well create intense emotional responses. It is essential to maintain lines of communication so as to be able to talk to one another, with praise and criticism in both directions.

6.2 Attitude and conduct

At times of difficulty or tension between TI and curate, it is particularly important to guard the relationship with courtesy, respect, and good communication. People working as a team need to be aware of how their own manner or style may irritate or frustrate others; for example, lack of punctuality or failure to meet agreed deadlines.

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

Even in times of difficulty in the relationship, both incumbent and curate have a right to loyalty and support from the other, both out of respect for one another and in order to serve the parish as effectively as possible. There can be no place for public displays of anger or disloyalty by either curate or TI.

6.3 Help when difficulties cannot be resolved

Sometimes TI and curate may encounter difficulties in the relationship which they themselves are not able to resolve. It may be that an impartial third-party can help to unlock the situation, whether through short-term consultancy or mediation, or longer-term mentoring of the relationship.

Professional pride, resentment, hurt, or disappointment can make it difficult to involve outside help. Alternatively, it could be that only one of the parties involved is willing to seek assistance. Both curates and TIs are welcome to consult the IME Officer individually in confidence; however, if the training relationship is in any way part of the issue, it will usually lead back to a direct (possibly mediated) conversation with the other party. The IME Officer should always be the first port of call in any such situation, and will keep bishops or archdeacons informed as necessary.

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

7 Surviving and thriving

7.1 Patterns for Prayer

The Bishop requires that all stipendiary clergy should meet with their colleagues for the Daily Office, or some equivalent worship, except on their respective days off. This is to ensure that shared daily prayer may become an anchor point in a communal devotional life, rather than points where private devotional lives intersect. Training incumbents must explore and develop regular, realistic and appropriate times and opportunities for shared prayer with SSM/OLM/MSE colleagues. If praying together does become monotonous or meaningless, then this ought to be regarded as a challenge to work together to find a more creative way of using these times of shared prayer. In addition it is recommended that all clergy maintain a rule of life which is freely chosen, owned and developed as appropriate for their circumstances. Maintaining a regular pattern of prayer is, after all, not simply for the brief years of curacy, but as a lifetime foundation for ordained ministry and the importance of this cannot be overstated.

Within the broad pattern of shared corporate prayer, patterns of personal prayer must be encouraged and helped to develop. It is important not to underestimate the differences between praying and studying within the fixed routine of a college, for example, and praying and studying within a parish. Habits of prayer and study developed within college will need to withstand the pressures of parish life, and a firm foundation of more personal discipline must be laid down within the first months of the curacy. Those who have trained on non-residential courses will hopefully have already begun to integrate such a pattern into their lives, and will have insights to share.

7.2 The work-life balance and well-being

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

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

Details of annual leave and working patterns are contained in the Diocese’s Handbook for Ecclesiastical Office Holders. Details relating to a curate’s specific role will also be in their Statement of Particulars which is issued to all on Common Tenure. Further questions around entitlement can be addressed to the Diocesan Clergy Support Officer, Lesley Riley (lesleyriley@manchester.anglican.org 0161 828 1403).
8 Money matters

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

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

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

Stipendiary curates who live outside the parish have a double process for travel. Expense claims for travel from home to the parish boundary should be sent to Lesley Whittaker at Diocesan Church House (0161 828 1403, lew@manchester.anglican.org). Mileage within the parish is a parish expense and claims should be submitted to the parish treasurer.


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

The Diocese of Manchester’s Handbook for Ecclesiastical Office Holders, contains more information.
8.3 CMD Allocation
Like all clergy in the diocese, curates have an annual Continuing Ministerial Development (CMD) allocation (currently £240pa or £120 in the year of ordination) which can be used for their own further training and formation (for example, courses, retreats, and the travel to and from such). It cannot be used for buying books, but you could use it, for example, to subscribe to the theological library at Luther King House. A receipt or invoice for an event should be sent to Helen Fallone (helenfallone@manchester.anglican.org 0161 828 1411). Payment is generally made by BACS within two weeks. The grant can be “banked” and allowed to accumulate for up to two years and so if no claim was made in a particular year, there would be two years’ worth of grant available the following year.

Formation and Learning

9 Continuing formation for ministry*

9.1 The diocesan programme for IME Phase 2
A curacy is a time-limited post for the purpose of continuing training in ministry. The curacy is an integral part of IME (Initial Ministerial Education). The House of Bishops has approved Formation Criteria which articulate the aims and expectations of training and provide criteria against which curates are assessed during and at the end of curacy.

The diocese invests heavily in curates' continuing formation for ministry through the IME Phase 2 programme which the Bishop requires curates to attend. Continuing active learning, including the preparation of a curacy file, is seen as an essential and integral part of the curate's work and not an extra to be squeezed into 'free' time. **Curates should not be prevented by parish duties from participating fully in the IME Phase 2 programme, unless an exception has been agreed with the IME Officer in advance.** Curates are asked to complete an IME Booking Form to confirm their attendance at the IME 2 programme and TIs are sent copies to ensure that IME 2 dates are noted by both.

Over the three years, the central IME Phase 2 programme currently includes two residential and one non-residential weekends, and a number of training sessions which are held in the evening or occasionally on a Saturday. A small number of training events take place during the working week, either because they involve an institutional visit which is only possible during the working week, or because they are aimed primarily at stipendiary curates (who have additional requirements in the Formation Criteria). SSM curates are warmly invited to those sessions on an equal basis and, in practice, many choose to take part.

All curates will also participate in an **Intentional Learning Group (ILG)**, the purpose of which is to develop reflective practice through peer learning. Intentional Learning Groups will meet five times per year, led by a tutor who is also available for individual consultation at other times by arrangement. Part 2 of the IME Phase 2 Handbook (Learning and Assessment in Curacy) explains the Intentional Learning Groups and the assessment of the curacy, including the Formation Criteria.

9.2 Supervision
During their first year, full-time curates should meet their incumbent for not less than nine supervision sessions with their incumbent, plus a substantial meeting for annual review. SSM, OLM and MSE curates should have not less than six supervision
meetings, in addition to the annual review. Typically, a supervision session will last 90-120 minutes. The Ministry and Training Agreement requires that dates for sessions are agreed well in advance to ensure that they are not overlooked or crowded out of busy diaries.

Supervision is a required component of working time, in which undivided attention is given to the curate’s work and development. Where it is unavoidably delayed, a new date should be arranged as a matter of priority. Supervision should be distinct from diary planning or a wider staff meeting.

An essential part of supervision is reflection on the curate’s experience of ministry, and the issues raised by it. This might include theological reflection on experience of ministry (e.g. how can we discern the presence of God in that situation? how does this experience affect my understanding of baptism?); personal reflection on inner processes triggered by a ministry experience (e.g. how do I deal with people’s subtly different reaction to me, now I’m ordained? or how was I affected in myself by the grief of this family?); or pastoral reflection, where a particular event or encounter is reviewed to explore what was going on for the various parties concerned, and what other options were available to the minister.

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

However, supervision differs from coaching in that it also involves an element of accountability and authority. The training incumbent and curate work together to watch over the curate’s development as a public minister of the Church of England, with an understanding of the role and its responsibilities. The incumbent’s aim as supervisor is for the curate increasingly to inhabit that role with confidence and wisdom so that the identity of deacon (and later priest) becomes reflexively internalised.

Training incumbents themselves form a learning group, following training in supervision skills and other aspects of their role. As the expectations upon training incumbents are changing rapidly incumbents are only exempt if they have taken part in this training within the previous three years.

9.3 Continuing theological study
‘Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?’ Common Worship Deacon’s Ordination. At all stages in ministerial life it is vital to maintain the discipline of theological study and reflection, building on the foundations laid during training prior to ordination. This will enable ministers to continue their own vocational journey and grow in ministry and so better serve those to whom they are sent. The curacy is a time to establish that discipline in the midst of the many demands that public ministry make using a range of resources – printed, online, oral and via the media. Paradoxically the temptation to avoid continuing theological study by filling our lives with activities can seem even greater following ordination. It is the Bishop of Manchester’s policy that curates should not normally undertake further accredited (e.g. university) study during their curacy in order that they may engage fully with their new ministry and adapt to life as a public minister. In exceptional circumstances he may consider agreeing to a curate completing a qualification for which they are already registered at the time of ordination. If a curate
wishes to consider such further study they should discuss this with their training incumbent and the IME Officer in the first instance.

In Manchester we are fortunate that the excellent Library at Luther King House is available to all; the current annual fee for Manchester curates to use the Library is £30, including borrowing rights. This represents a 50% reduction on the usual rate and curates are strongly encouraged to make use of the Library. The librarian, Rachel Campion, is glad to help with enquiries and can be contacted at: learning@lkh.co.uk

The Library website is at:
http://lutherkinghouse.org.uk/learning-resources/about-the-library/

10 Reviewing and evaluating the curacy

Interim assessment, at 9 months and 18 months, and final assessment, at 30 months for stipendiary curates, 36, 48 or 60 months for non-stipendiary curates, will require both incumbent and curate to report on ministerial experience and development. As part of the commitment to mutual learning and growth, what each party has written should be shared, discussed, signed and counter-signed before being returned; if there is any disagreement about either report it should be noted. All ordinands will be familiar with this process through their initial training.

10.1 The first year

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

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

All these reports, including those of the Examining Chaplain, form part of the Curacy File to be submitted to the IME Officer at the end of the curacy.

10.2 The third year

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

10.3 Assessment of the curacy as training for continuing ministry

Every curate is required to show that s/he has fulfilled the House of Bishops Formational Criteria for the end of IME 2, whether at assistant minister’s level, incumbent minister’s level or for those who are Pioneer Ministers.

For full details of curacy assessment please refer to the Handbook for Curates and Training Incumbents (Pt 2).
Dates for Training Incumbents’ Training


Thursday 14th October 2019 10.30am – 1pm, Church House
Thursday 9th January 2019 10.30am – 1pm, Church House
Thursday 12th March 2019 10.30am – 1pm, Church House

11 Communication

11.1 The Nature of Public Ministry: contact details
As public ministers curates’ contact details (email and phone) should normally be available to the wider public. This facilitates ministry and provides a good level of accessibility. Where for personal or safety reasons this may be problematic the Training Incumbent and curate should discuss this and agree what is appropriate.

11.2 Phone and email details
It is best practice to use separate phone numbers and email addresses (i.e. non-personal/family) in ministry. Parishes should make provision for this for curates.

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