



# IME PHASE 2 HANDBOOK

2026



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## Welcome

Welcome to this year's IME Phase 2 Handbook for the Diocese of Sheffield. Whatever stage of curacy you are at, it is our aim to ensure that you are well-supported to exercise a rich and flourishing ministry. Here in Sheffield, we work as a team to help you grow in all areas of the learning framework: Love for God, Call to Ministry, Love for People, Wisdom, Fruitfulness, Potential and Trustworthiness.

We appreciate and value the ministry of all our curates, both those who are self-supporting (SSOM) and those who are stipendiary - coming as you do from a wide range of backgrounds and life experiences. We believe that these differences strengthen our diocese as we form one body in Christ **'To grow a sustainable network of Christ-like, lively and diverse Christian communities in every place which are effective in making disciples and in seeking to transform our society and God's world.'**

The Diocese of Sheffield places a high priority on ongoing training and formation. We trust that you will also give this top priority as disciples and ministers of Christ. The curacy period should enable you to explore new skills, receive careful instruction and engage in quality theological reflection. It is also a time for you to grow as a disciple of Jesus Christ and learn to serve him better and love him more! Our shared responsibility is to nurture all the baptised into the fulness of their vocation, to shine as lights for Christ in the world to the glory of God the Father and this includes every one of us and those we minister amongst. We are so grateful for the care and commitment of our Director of IME, Tim Fletcher and the rest of the IME team and we hope that you will respond with enthusiasm and commitment to the opportunities IME phase two offers. It is an integral part of the support and guidance you will receive from your training incumbent and other colleagues, including those ordained with you and your IME group.

Above all, we pray that you will continue to grow in Christ who has called you to share in his mission to the world through ordination within the Church of England. It is an immense privilege and joy to serve Christ as an ordained person and you will need the support and nurture of ongoing training and formation and the grace of God to fulfil all that you are called to do. May God continue to bless and guide you and be assured of our prayers, and all those who will support you on your journey.

With every blessing



*Bishop Pete*



*Bishop Leah*

## Diocesan Vision Prayer:

Living God, Jesus calls his followers to seek first your Kingdom.

**Renew** us as we make your love known;

**Release** us to share freely together in mission;

and **Rejuvenate** us to be fruitful in your service.

Give us courage, wisdom and compassion,

that strengthened with the grace of the Holy Spirit,

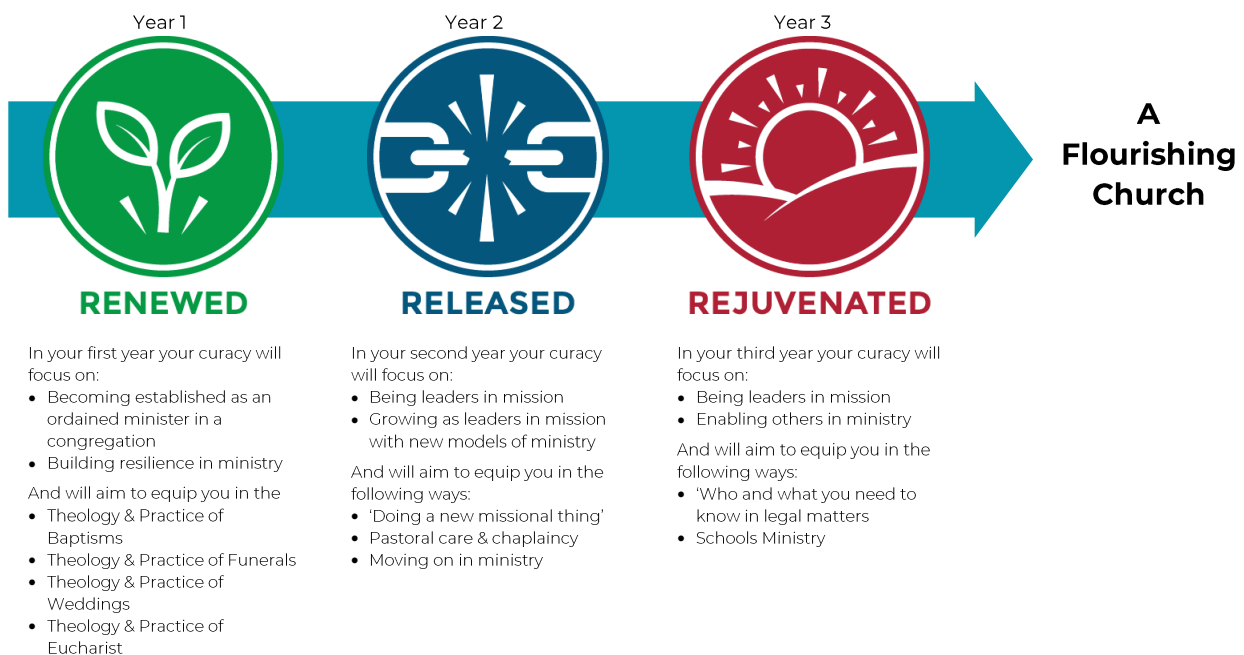
we may, as the Diocese of Sheffield,

both flourish and grow through Christ our Lord.

Amen

## A Guide to the IME Two Journey

Our Aim: to form and equip ministers who enable God's people in God's mission



# Initial Ministerial Education Phase 2 in the Diocese of Sheffield

Aim: to form and equip ministers who enable God's people in God's mission.

Objectives are set out along the lines of the 3 strands of our diocesan strategy. These also mirror the diocesan Lights for Christ initiative of 'receiving the light of Christ', 'walking in the light of Christ' & 'reflecting the light of Christ'. As we seek to serve Christ's flock in these changing times let us remember that the 'one who calls you is faithful' (1 Thessalonians 5:24) – the verb 'calls' is present tense representing an ongoing calling.

1. The RENEWED part of the strategy aims to maintain as a priority a real reliance on the Spirit of God in prayer and worship and the consecration of our lives, as individuals and communities. We seek to support curates in the changing role of the ordained through teaching on transition & resilience and encouragement of prayer & support networks. We also seek to support training incumbents recognising the key role that they play through supervisory skills courses & induction and encouragement for ongoing learning & support.
2. The RELEASED part of the strategy aims to liberate the untapped potential of individual disciples and whole congregations & release parishes as far as possible from current constraints. We seek to support curates as enablers of others to fulfil their calling to ministry & mission through teaching on discerning, developing & maturing gifts in others and encouragement in team working both as team leaders & team players in general.
3. The REJUVENATED part of the strategy aims to plant new churches and congregations, nurture 'infant' fresh expressions & engage younger people. We seek to support curates as leaders in mission through teaching on evangelism & nurture, developing fresh expressions and creativity in worship. With the development of oversight & focal ministry in the diocese we also seek to support curates through teaching on supervision & support for other leaders alongside issues of governance & collaboration and where appropriate specific teaching on church planting.

We are committed to implementing the good practices and standards outlined in the new formation frameworks – follow this link for more details on these:

[rebrand.ly/curacy](https://rebrand.ly/curacy)

Please see appendix T for the Formation Framework Qualities and Evidence (main grid) for ordained priestly ministry (see other document for ordained pioneer ministry). When referring to the Formation Framework Qualities and Evidence, use the reference guide as set out in appendix U.

We in common with all the dioceses of the Church of England, have a formal process for transparent and fair assessment through your Curacy based on these formation frameworks – follow this link for more details on this: .

Find out more about our diocesan strategy. [sheffdio.org/vision](https://sheffdio.org/vision). Here you can also find contact details, the clergy handbook, information about clergy wellbeing and details of the Diocesan Privacy Policy under which your data is held.

Please also be aware of the resources available on the Church of England website & can we draw your attention in particular to the Guidelines for the Professional Conduct of the Clergy. [rebrand.ly/clergy-guidelines](https://rebrand.ly/clergy-guidelines)

The Church of England is committed to diversity as one of its major goals. The Archbishops' Council includes disability as one of the key areas in which it wants to improve so that people of all abilities can be full members of the Church - [rebrand.ly/barrier-free-belonging](https://rebrand.ly/barrier-free-belonging). Also be aware of Access to Work funding: [rebrand.ly/access-to-work](https://rebrand.ly/access-to-work)

Our UK Minority Ethnic (UKME) Champion is Revd Anesia Cook who is part of the diocesan Faith & Justice board ([anesia.cook@sheffield.anglican.org](mailto:anesia.cook@sheffield.anglican.org)). There is also the United Kingdom Minority Ethnic Ordinands and Curates Network (UKMEOC) which was launched in 2021 to encourage and support the vocations of ordinands and curates of UKME/Global majority heritage in the Church of England.

## Values for learning well together

Based on 'Pastoral principles for living well together' as commended by the House of Bishops 2019:

1. To seek to learn together as people who have different perspectives
2. To welcome people as they are loving them unconditionally and seeking to see Christ in them
3. To learn from one another about the challenge to holy living and the wideness of God's mercy as the Spirit moves within, among and between us
4. To model openness and vulnerability as each of us wrestles prayerfully with the costliness of Christian discipleship
5. To practise deep listening, without a hidden agenda, remembering that we are the Body of Christ
6. To be alert to attempts to control others, remembering that God's Spirit alone can bring transformation into our lives and the lives of others.

## The IME Phase 2 team

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# Training Programme

The Sheffield Diocese approaches the task of initial ministerial education in three areas. These areas are designed to offer training, support and formation for your ministerial development to link in with the formation framework referred to earlier.

Three areas are:

1. Training Parish & Incumbent
2. Diocesan IME2 Programme
3. Yorkshire Training Partnership

## 1. Training Parish and Incumbent

The experience gained in your training parish and relationship with your training incumbent (TI) are of primary importance over the next few years (see Appendix K for a summary of expectations for TIs).

### 1.1. Learning Agreement and Training Plans

It is quite natural that the training incumbent and the curate make assumptions about, and have expectations of, their colleague and the ministry that they will share. Experience shows that careful preparation of a learning agreement, which should be completed in the first three months after starting your role, is essential in providing clarity to the role and can save a lot of difficulty later on (see Appendix A). Use the specimen learning agreement in Appendix B.

If you need any assistance with or clarification of learning agreements contact Tim Fletcher. Your agreements need to be signed off and a copy sent to Tim by the end of September. Note that the annual Training Plan (see appendix C) as referred to in the Learning Agreement also needs to be sent to Tim each September (updating progress for the previous year and attaching a new plan for the coming year).

### 1.2. Supervision

Regular supervision over and above the usual planning meetings for work and ministry within the training parish are to be held with your training incumbent. Initially supervision sessions should be for 60-90 minutes every week but in time may take place every 4 weeks. Record these using the form provided in Appendix J. For those in Self Supporting Ordained Ministry (SSOM) the frequency of supervision should be on an individual basis, but never be less than once a month.

Supervision sessions are a vital part of the training and well-being of the curate and rearrangements or interruptions are to be avoided.

As in any working relationship tensions sometimes arise between a curate and TI.

We expect that both parties do their best to maintain a healthy and supportive collegial relationship. You are encouraged to check with each other about how the relationship is developing and discuss issues openly together in the first instance. If it would be helpful to discuss matters with the Group Mentor, they are there to support you. Should issues persist, contact the Director to discuss the situation more fully.

We acknowledge the need for flexibility and negotiation with Self Supporting Ministers (SSOMs) and Pioneer Ministers (OPMs) in meeting some of the requirements of the IME programme. The Director of IME is committed to ensuring that the programme serves all curates and will meet with these curates and agree flexibility as part of the induction meeting with them and their TI. Note the possibility of SSOMs serving a curacy over 4 years rather than 3 years.

### **1.3. Deanery Chapter**

Curates and their training incumbents should give a high priority to attending their deanery chapter. This enables us to share joys and challenges as well as good practice. Chapter should also facilitate collaborative working and mutual encouragement. Building trust with colleagues beyond our parish boundaries can help us to identify and address issues at an early stage. Through encounters with clergy from different traditions, we are better able to minister in a diverse Church of England.

## **2. Diocesan Initial Ministerial Education Programme**

The next dimension to your training is via the Diocesan IME Phase 2 Programme. We aim to complement and enrich all that you are learning in your training parish or local context.

### **2.1. IME Reflective Practice Groups & Pastoral Supervision Groups**

All curates share in an IME Reflective Practice Group facilitated by a Group Mentor. There are 5 groups: two for Self-Supporting Ordained Ministers (with Carol or Sara) and the remaining curates meet in three groups (with Dave, Debbie or Jon). Details of the Mentors can be found in a previous section. The groups meet termly for around 2 hours and are to be seen as an essential part of the programme. They are for networking & support and for theological reflection with others on learning (see appendix L for a reflective meeting plan outline). We hope that these gatherings can be hosted by a different curate each time in their location.

In addition, curates are invited to be part of the diocesan Pastoral Supervision Scheme. These Pastoral Supervision Groups meet roughly every six weeks and last for around 90 minutes, with the aim of supporting curates in their care of others & their developing ministry. These groups have a facilitator and are highly recommended but not mandatory (see Appendix R for more details).

## **2.2. IME Training Days and Residential Conference**

You will find a list of dates and venues for the training days in Appendix D. Put the dates in your diary now as they are a requirement of curacy.

The IME programme is a priority for curates. It is a firm expectation of the Bishops, that curates attend all IME Phase 2 events and that these should take priority over other possible commitments.

In the eventuality of curates experiencing difficulties or problems in attending an IME event, they must contact the Director of IME.

## **2.3. Placement**

The primary context of development and learning during curacy is the parish to which a curate is licensed. However, there can be value in a placement elsewhere.

It is expected that all curates should receive input and training in fresh expressions of church as a normal part of their programme (Mission shaped Church Recommendation 10 page 147). It is also a key element of our diocesan strategy refresh (2025-2032) to support planting and grafting churches and churches wishing to receive a graft.

Therefore, it is important that curates gain experience and understanding of working in this mixed ecology of church with church plants and fresh expressions within and alongside parishes. If this is not best achieved in the training parish, then arrange a placement elsewhere.

Sometimes a particular curacy will lack certain specific ministry opportunities e.g. some parishes have very few weddings. In such instances, a placement will not be necessary, but it will be important for the curate to gain the relevant experience within the deanery or mission area.

For more details on arrangements and timings for placements, see Appendix I. In some cases, a Curate in Charge placement may be appropriate (see Appendix P for more details).

### **3. Yorkshire Training Partnership (YTP)**

The YTP is a partnership including the Anglican dioceses of Leeds, Sheffield and York working with St Hild College, Mirfield. This provides a Deacons Day for all curates in their first year to reflect on the transition to ordained ministry and then an annual Curates' Day which curates are also required to undertake during the second and third years of curacy (alternating themes of leadership & mission). The aim is to stretch curates theologically through teaching at academic levels as a region.

The YTP also provides opportunity to take modules to gain academic qualifications through Durham University Common Awards – speak to the Director of IME2 should you wish to pursue this.

Self-Supporting Oversight Ministers (SSOM) and the YTP: SSOMs who have limited time in the parish are not expected to take these modules for academic qualifications but all curates (stipendiary & SSOM) are expected to take part in the teaching days referred to in the first paragraph above (see Appendix D).

#### **3.1. Teaching Days**

Whilst the modules may cover some ground which you have already touched upon during your initial theological training, they now allow you to apply the theory to your parish situation and help you to reflect upon it.

#### **3.2. Module for year 2 & 3 curates**

For 2026/27 the module will be 'Leadership and Future Church'.

#### **3.3. Assessment Requirements for Sheffield Curates through the Yorkshire Training Partnership (this just applies to curates in years 2 & 3).**

For curates taking the course module without academic accreditation (i.e. just attending the teaching day referred to in Appendix D):

Format: a presentation to a group of your peers (year 2 & 3 curates in this diocese) giving an analysis and reflection on a topic of your choosing, applying the teaching on the module to your work in the parish.

For more information see Appendix E (also referred to in Appendix D in terms of the dates of these presentations – 27 & 28 April 2027)

## Curacy Assessment

In common with other Dioceses and in line with the requirements of the Ministry Division, Sheffield Diocese has implemented a procedure for the assessment of curates.

Ministry is a joyful and demanding task, requiring formation in Christ-like character alongside understanding and skills for the role of an ordained minister.

## Assessment Procedure

Reviews for all curates will take place every year and will involve you and your training incumbent meeting with a small panel of diocesan representatives.

This is likely to include:

- Director of IME Phase 2
- Director of Ministry
- Advisor for Self-Supporting Ordained Ministry

Reports from yourself, your training incumbent, a Church Warden (or a senior professional you have worked with e.g. local head teacher) will be sought before the panel meeting. See Appendix M for report pointers (report templates will be provided around 6 weeks before the review meeting asking for them to be completed & returned by around 3 weeks before the review meeting).

You will be asked at the review meeting to refer to 2 or 3 items from your learning portfolio (see page 16 for more information on this portfolio) demonstrating ongoing theological reflection within your ministerial experience. We ask for 3 examples of the learning portfolio form to be provided at the same time as the reports noted above (in year one, we also ask for 3 examples of the supervision form - appendix J)

The focus of the reviews is to celebrate what has been achieved and what is good, consider areas that still need to be completed or things that need to be worked on and readiness to progress on; and we will ask questions along these lines.

## Timing of Reviews (see Appendix D for dates)

- March of first year – first year assessment. This is used as the basis of a report to the Bishop in terms of progressing to the next year of curacy (including priesting as appropriate).
- May of second year – mid-curacy assessment. This is to check on your progress in training and growth so far, to celebrate what has been achieved and to highlight any particular areas which need to be addressed or completed before the end of curacy.
- May of third year – end of curacy assessment. This is the basis of the recommendation to the Bishop as to whether you inhabit the qualities as set out in the Formation Framework and are ready to progress to a post of incumbent responsibility or assistant level (bearing in mind the role you are training for).
- The Bishop of Doncaster tends to meet curates 1:1 following the first and third-year reviews (in year 2 we have a group meeting with the Bishop of Doncaster – noted as ‘Moving on in Ministry’ in the programme to consider future plans and how to discuss these).

## Outcomes of Interviews

There are four possible outcomes to the end of curacy assessment:

- Recommendation to the Bishop that you are ready to progress to a post of incumbent-level responsibility.
- Recommendation of specific additional training before progression.
- Recommendation of progression to a post of assistant level or
- Recommendation not to progress further in ordained ministry.

If you feel that the decision made is an unfair reflection of your ministry, discuss this with the IME2 director.

## Feedback on IME2 in general

Each year we ask curates for feedback on the training they have received and how it is preparing them for ministry. Similarly, we ask training incumbents for their feedback on their experience in being a training incumbent.

## **Timescales for seeking new positions post curacy**

January of the third year is the time to start looking for an appointment. We realise that you may wish to submit a formal application for a position as early as February that year. If you are interested in remaining in Sheffield Diocese, look out for advertisements on our website and do contact the Bishop of Doncaster's office if you have particular questions.

If you wish to apply for posts outside of the Diocese of Sheffield contact the Bishop of Doncaster before you make an application as all posts offered would be subject to curacy completion so we would need to provide assurance that this is expected to be completed in May. Not all dioceses will accept an application before a sign-off is officially complete but many do. This is worth checking carefully before you put in an application. During your end-of-curacy meeting with the Bishop of Doncaster as sponsoring bishop in May, you will be asked for an indication of your plans for the end of curacy, so that we are clear by the beginning of June, whether you need additional support in seeking the right opportunity.

If for any reason you are struggling to find the right opportunity for you, then we will offer a 'grace period' which includes an extension to your license for up to 3 months, for stipendiary curates an extension to your stipend for those 3 months (following the June of year 3) and housing provision for up to 6 months (following the June of year 3). We hope that this will take some of the pressure off you during this time of change. We can also offer support for school places by writing supporting letters for school appeals for those staying within the diocese if the move dates do not quite coincide with the relevant deadlines for school applications. Tim Fletcher is available for concerns and questions at any time and can pass on any significant issues to the Bishop of Doncaster's office so that we can try and work out solutions with you.

## **Learning Portfolio**

As you progress through your curacy you are required to build and keep a portfolio of evidence of your experience and formation. The aim is not to simply list what has been done along with feedback received, but also to show theological reflection and learning.

Gathering evidence of experiences and ministry exercised in your training parish is a relatively easy task. However, the portfolio is chiefly a tool to assist you to reflect and learn. The portfolio will allow you to demonstrate your development in terms of character, understanding & skills.

It is important to record such theological reflection taking time to consider your experiences of ministry, exploration of these from different perspectives (how you felt as well as interdisciplinary analysis), theological perspectives (what is God saying here?) and then possible changes in ministerial practice. We trust it will reinforce and develop your ability to engage in theological reflection both now and in the future.

Please use the 'Learning Portfolio Reflection Form' (Appendix G) – we will ask you to provide at least three examples of this form at each annual assessment.

These forms may be accompanied for instance by letters from funeral or baptism families thanking you for a good service or indeed feedback from a school assembly. The main purpose though is to demonstrate ongoing learning through theological reflection.

## **Appendix A - Guidelines for drawing up a learning agreement between the training incumbent and curate**

### **Mutual Expectations**

The relationship between training incumbent and curate is both personal and professional and each will have expectations of the other in these areas. Those mutual expectations must be declared openly as early as possible in the relationship so as not to cause frustration later. It should take account of any family commitments the curate might have.

### **Use of Time**

A basic understanding concerning the extent of the working day and working week needs to be reached. Agreement on this matter will enable assumptions to be tested before they become a problem.

The norm for time off and holidays is outlined in your 'Statement of Particulars' and in the Diocesan Clergy Handbook.

### **Worship**

A curate needs to share in corporate prayer and worship, not only with the congregation, but also with the Incumbent and other colleagues. Times and occasions for this daily/weekly prayer time together need to be clearly stated.

There should be a regular opportunity to share in the design and leading of worship and in preaching. Agreement needs to be reached regarding the frequency of preaching (once a month is suggested, to begin with) and it is desirable that the curate's sermons should be reviewed with the incumbent, and with other colleagues and lay people where appropriate (see appendix N)

### **Personal Growth and Development**

In addition to participating in corporate prayer and worship the curate should be encouraged to develop a personal prayer life, which can be sustained when alone. To this end, the acquisition of a spiritual accompanier is expected as is a retreat (again also see the Diocesan Clergy Handbook). [sheffdio.org/spiritual-accompaniers](http://sheffdio.org/spiritual-accompaniers)

If a curate wishes to undertake any additional formal course of academic study leading to an additional qualification (e.g. diploma, degree, or further degree), it is not recommended that this is undertaken in the diaconal year.

It will need careful negotiation with the training incumbent and the Director of IME2 should also be consulted. If a prospective curate is engaged in such a course

of study begun in IME Phase 1 this fact must be disclosed to the training incumbent and Director of IME2 and the likely implications examined.

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

Bearing in mind the time-commitment to IME training, there may be other learning programmes/training events/conferences that the curate wishes to attend or that the incumbent considers necessary. Agreement on attendance at such events will need to be negotiated and not simply assumed. Other extra-parochial interests and commitments (other than those that coincide with time off) will need to be declared by the curate and agreed by the training incumbent.

### **Staff Support**

There should be a weekly staff meeting for purposes of staff communication and planning. It is expected that curates will attend Chapter meetings and ecumenical clergy gatherings. There should be supervision sessions with the training incumbent, which are distinct from staff meetings and should be held at least once a month. Effort should be made to enable SSOMs to engage meaningfully and appropriately with staff/team meetings.

It is important that the drawing up of the Learning Agreement, the use of the Training Skills Checklist (appendix F) and a Training Plan is done early in the first year (by the end of September at the latest). Through the Group Mentors and the various training events, the Director of IME Phase 2, along with the sponsoring bishop, will monitor progress of the curate.

Reviews take place towards the end of each academic year to celebrate what has been good in training so far, and to highlight any areas that need further work. After the third-year review, a recommendation is given to the sponsoring bishop as to whether the curate can progress to a first post of responsibility (e.g. incumbent), to an assistant post or whether they should not progress or need further training.

The Director or any of the IME2 Team is available for consultation by either the curate or incumbent at any time.

### **Administration and Finance**

A curate's stipend is according to the national scale. Expenses items should be agreed in advance and should be reviewed annually. The training incumbent will normally authorise the payment of expenses claims (see Diocesan Clergy Handbook).

# Appendix B - Learning Agreement

## 1. Introduction

- 1.1 This Learning Agreement is not intended to be a legally binding agreement but it ensures that the curate and their training incumbent (TI) have discussed, understood, and accepted the expectations of the training post. The agreement is between:

### **The curate**

[the Reverend or other title] [name], as Assistant Curate of [parish],  
and the TI [the Reverend or other title] [name], as the incumbent of [parish],  
and the diocesan director of IME2 appointed by the Bishop of Sheffield

## 2. Duration

- 2.1 The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The agreement should be reviewed regularly and at least once a year (advise the Director of IME2 of any proposed alterations).

## 3. Mutual Expectations

- 3.1 The curate and TI have discussed the purpose of ministry in the parish/benefice and how the TI sees his or her role in relation to the congregation and community. A note of this discussion has been made and is noted in this agreement, it covers the following points:
- What the TI can expect of the curate.
  - What the curate can expect of the TI.
  - Parameters of authority and confidentiality.
- 3.2 It is agreed that there will be consideration of the curate's specific training needs relating to their personal development and IME Phase 2 (using the training skills checklist (appendix F), and bearing in mind the new formation framework) and a training plan should be agreed and attached to this agreement using the training plan template (appendix C).
- 3.3 It is the responsibility of the TI and curate to identify opportunities for training in the parish.
- 3.4 It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with the TI; to attend training programmes provided by the diocese; and to keep an appropriate record of their development according to diocesan & YTP guidelines over the period of the training post e.g. learning portfolio (handbook appendix G).

## 4. Supervisory and Working Arrangements

- 4.1 The TI has explained the respective roles of themselves and the other members of the supervisory team (as appropriate).
- 4.2 The TI and curate have agreed who is responsible for arranging formal meetings/contact and agreeing the agenda, if appropriate, for the regular formal contacts each year (at least 12) between curate and TI (or supervisory team). However, additional meetings may be initiated if necessary.
- 4.3 It is the responsibility of the curate to make a record of the formal contact with their TI in their training post, along with a list of any agreed action points using the supervision form (handbook appendix J)
- 4.4 The TI will ensure that the curate is advised of appropriate diocesan policy and procedures – in order to have a checklist of parish policies it is helpful to have sight of the most recent Archdeacon’s visitation form (copies available from Archdeacons’ PAs). See also diocesan website for Mission Area Support Teams e.g. [sheffdio.org/generosity-finance](http://sheffdio.org/generosity-finance), Buildings [sheffdio.org/church-buildings](http://sheffdio.org/church-buildings) along with Churchwarden, Treasurer & PCC toolbox. Also include a face-to-face meeting with the parish safeguarding officer to review training needs. Safeguarding training is an important requirement for IME2 sign off – liaise with the diocesan safeguarding team for the specific courses you need to complete (Leadership module & modules on Safer Recruitment & a module on Awareness of Domestic Abuse are required and need refreshing every 3 years) – send on certificates to Tim as received). Do sign up for the Safeguarding team newsletter for current courses: [communications@sheffield.anglican.org](mailto:communications@sheffield.anglican.org) & some of these can be taken online: [safeguardingtraining.cofeportal.org](http://safeguardingtraining.cofeportal.org)
- The curate agrees to observe these requirements. It is expected that licensed clergy attend the Bishop’s Annual Lecture (usually Shrove Tuesday) or the evening alternative, the Chrism Eucharist (Monday of Holy Week) and the Diocesan Development Day (usually 1<sup>st</sup> Saturday in October & curates in year 2 are usually asked to help with the practicalities of the day where possible).
- 4.5 The TI will give guidance about the nature of work to be carried out and the standards expected.

## 5. Allocation of Time

A programme has been considered and agreed between the curate and TI and noted in this agreement to show how the curate’s time will be allocated appropriately to the following activities. This also details any quality standards we have agreed will be maintained.

### Worship

- Time spent in attendance.
- Conduct of public worship.
- Developing, leading and creating liturgy.
- Time spent preaching.

## **Spirituality and personal development**

- A regular pattern of private prayer and daily worship.
- Provision of spiritual accompanier and time off to receive.
- Annual Retreat (at least a minimum of 5 days for full-time posts in addition of annual leave allowance).
- Spiritual reading and reflection.
- Structured learning and reflection no less than 15 % of ministerial time each week, (for full-time posts this is the equivalent of one day per week).
- In supervision meetings, with preparation and follow on work.
- In project work.
- In the IME Phase 2 programme.

## **Team Working**

- Staff and Team meetings.
- PCC, Deanery, Deanery Synod and Chapter meetings.

## **Pastoral Responsibilities**

- Supervision and development of Lay ministry.
- Conduct of occasional offices.
- Developing an area of pastoral ministry.

## **Mission and Evangelism**

- Engaging in the community and relative institutions.
- Evangelism and nurture.
- Developing fresh expressions.

## **Administration and Finance**

- Time/diary management.
- Organising the office.
- Correspondence.
- Managing parish finance – fees and expenses.
- Familiarisation with church law and regulations.

## **Time off and annual leave**

- (Full-time posts only) The weekly day off has been specified.
- Clear and timely arrangements are agreed for cover during periods when the TI (or other supervisors) will be unavailable.
- Arrangements for agreeing annual leave with the TI.

## 6. Progression and Monitoring

- 6.1 The TI will ensure that the curate is aware of the requirements for progression including, the procedures for supervision sessions, reviews of progress and the methods of assessment and in particular: the first-year assessment; and the mid-term assessment and end of curacy assessment.
- 6.2 The curate and the TI will agree deadlines for the completion of tasks and submission of work.
- 6.3 The TI will outline the extent of assistance that will be given for the curate to prepare work and the responsibility the TI will have contribute to the reports on the curate which go to the Bishop.
- 6.4 The TI will ensure that the curate is made aware of any inadequacy in their progress or standards of work below that generally expected, confirming this in writing to the curate and arranging any supportive action necessary.
- Any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn should be brought to the attention of the TI.
- This agreement should be completed within the first 3 months of the curate's appointment to a training post.

## 7. Collaborating and Sponsoring Organisations

- 7.1 Both the curate and TI agree to fulfil their responsibility to any collaborating organisation (YTP)

### Commitment

We confirm that, at our meeting on .....(date)

We committed ourselves to striving for a productive, trustful and honest working relationship, aiming for readiness for [a post of incumbent level /assistant level / a pioneer minister post] *delete as appropriate*

We reached agreement on our roles and responsibilities as curate and TI in accordance with the above summary.

..... **Curate**

..... **TI**

Once signed this a copy of this agreement should be sent to the Director of IME2 and kept for reference by each part



## Appendix D - IME PROGRAMME 2026/27

### Year 1 curates

Date & Time	Title	Description/Notes	Venue	Cohort
7 or 9 July 2026	Individual Induction meeting with TI & Tim Fletcher	To clarify programme & hear something of your story so far	Zoom (link & times to follow)	Year 1
29 Sep 2026 (10am-2.30pm)	Diocesan Induction Day	To clarify diocesan vision strategy and resources	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 1
10 Oct 2026 10am-4pm	Deacons Day (Yorkshire Training Partnership event)	Transition to ordained ministry & ongoing learning	Dewsbury Minster, Rishworth Road, Dewsbury WF11 8DD	Year 1 (across dioceses of Leeds, Sheffield & York)
14 Nov 2026 10am-4pm	Resilience workshop led by Cognacity	To grow in healthy ways of thinking and behaviour in ministry	St Mary's Church Hall, Main St, Sprotbrough, Doncaster DN5 7RH	All year groups
25 Nov 2026 2-4pm	Theology & Practice of Baptism; led by Revds Mike Gilbert & Karen Cribb	Theological reflection as a group on experience of baptism so far	St Mary, Bramall Lane Bramall Lane, Sheffield S2 4QZ	Year 1
Residential conference: 5pm Friday 22 - 2pm Sunday 24 Jan 2027	To support curates with regard to transforming our society and God's world; led by A Rocha	5-6pm check in Friday & leave after lunch Sunday	The Community of the Resurrection, Stocksbank Road, Mirfield WF14 0BN	All year groups
3 Feb 2027 2-4pm	Theology & Practice of Funerals; led by Revds Helen Terry & Ali Dorey	Theological reflection as a group on experience of funeral ministry so far	St Francis, Main Street, Bramley, Rotherham S66 2SQ	Year 1
3-4 Mar 2027	Assessment	Reports requested late January (with times for individual reviews of 30 minutes) to be back by mid-February	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 1
13 Mar 2027 10am-4pm	To learn how to mature gifts in others through good supervision; led by Revd Julie Bacon	Part of 3-year rolling programme on enabling others in ministry	St Mary's Conference Centre, Bramall Lane, Sheffield S2 4QZ	All year groups
4 May 2027 1-4pm	Theology & Practice of Marriage; led by Revds Hannah Hupfield & Dave Berry	To understand theological context, develop pastoral practice & be equipped with skills in liturgy & legalities regarding marriage	St Peter's Church 2 High St, Bentley, Doncaster DN5 0AA	Year 1
8 June 2027 2-4pm	Theology & Practice of Holy Communion; led by Revd Toby Hole	To grow in understanding with the theology and practice of Holy Communion	Woodseats St Chad, 9 Linden Avenue, Sheffield S8 0GA	Year 1

## Year 2 curates

Date & Time	Title	Description/Notes	Venue	Cohort
26 Sept 2026 10am-4pm	Leadership and Future Church (Yorkshire Training Partnership event) led by Penny Pullan	Fresh practical and academic perspectives on missional leadership	Dewsbury Min, Rishworth Rd, Dewsbury WF11 8DD	Years 2&3 (across dioceses of Leeds Sheffield & York)
14 Nov 2026 10am-4pm	Resilience workshop led by Cognacity	To grow in healthy ways of thinking and behaviour in ministry	St Mary's Church Hall, Main St, Sprotbrough, Doncaster DN5 7RH	All year groups
26 Nov 2026 10am-4pm	Missional Learning: doing a new missional thing; led by Revd John Marsh	Growing sustainable, Christ-like, lively & diverse Christian communities (see appendix O)	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 2
Residential conference: 5pm Friday 22 -2pm Sunday 24 Jan 2027	To support curates with regard to transforming our society and God's world; led by A Rocha	5-6pm check in Friday & leave after lunch Sunday	Community of the Resurrection, Stocksbank Road, Mirfield WF14 0BN	All year groups
7 Feb 2027 3-6pm	Healthcare Chaplaincy & Pastoral Care; led by chaplains Kate Cornwell, Tim Jansen & Mark Newitt	Providing pastoral care & chaplaincy	Chapel at Michael Carlisle Centre, 75 Osborne Rd Sheffield S11 9BF	Year 2
13 Mar 2027 10am-4pm	To learn how to mature gifts in others through good supervision, led by Revd Julie Bacon	part of 3-year rolling programme on enabling others in ministry	St Mary's Conference Centre, Bramall Lane, Sheffield S2 4QZ	All year groups
27 & 28 Apr 2027  11.30am-9pm	Presentations (section 3.3 of IME2 Handbook)	Timetable sent out in advance. To demonstrate learning from YTP module & to share this with curate colleagues including leading a discussion	Sheffield Cathedral, Church Street, Sheffield S1 1HA (Hilton Room)	Years 2&3
19 & 20 May 2027	Assessment	Reports requested mid-March (with times for individual reviews of 30 minutes) to be back by mid-April	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 2
9 Jun 2027 7-9pm	Moving on in ministry; led by the Bishop of Doncaster.	Considering issues of discernment, applications & interviews	Zoom	Year 2

## Year 3 curates

Date & Time	Title	Description/Notes	Venue	Cohort
26 September 2026 10am-4pm	Leadership and Future Church (Yorkshire Training Partnership event led by Penny Pullan)	Fresh practical and academic perspectives on missional leadership	Dewsbury Minster, Rishworth Road, Dewsbury WF11 8DD	Years 2&3 (across diocese of Leeds Sheffield & York)
10 Nov 2026 7-9pm	Legal matters; led by Archdeacon David	To support curates in operating good governance	Zoom	Year 3
14 Nov 2026 10am-4pm	Resilience workshop led by Cognacity	To grow in healthy ways of thinking and behaviour in ministry	St Mary's Church Hall, Main St, Sprotbrough, Doncaster DN5 7RH	All year groups
Residential conference: 5pm Friday 22 -2pm Sunday 24 Jan 2027	To support curates with regard to transforming our society and God's world; led by A Rocha	5-6pm check in Friday & leave after lunch Sunday	The Community of the Resurrection, Stocksbank Road, Mirfield WF14 0BN	All year groups
22 Feb 2027 7-9pm	Schools' Ministry with Revd Huw Thomas (Diocesan Director of Education)	Supporting ministry in schools	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 3
13 Mar 2027 10am-4pm	To learn how to mature gifts in others through good supervision; led by Revd Julie Bacon	part of 3-year rolling programme on enabling others in ministry	St Mary's Conference Centre, Bramall Lane, Sheffield S2 4QZ	All year groups
27 & 28 Apr 2027 11.30am-9pm	Presentations (section 3.3 of IME2 Handbook)	Timetable sent out in advance. To demonstrate learning from YTP module & to share this with curate colleagues including leading a discussion	Sheffield Cathedral, Church Street, Sheffield S1 1HA (Hilton Room)	Years 2&3
5-7 May 2027	Assessment	Reports requested mid-Mar (with times for individual reviews of 30 minutes) to be back by mid-Apr	Church House 95-99 Effingham St, Rotherham S65 1BL	Year 3

## Appendix E - Guidance for IME Presentations

### Aim

The IME presentation aims to give curates a creative opportunity to show not only that they have reflected theologically upon the main YTP module covered in the past year during the IME programme, but also the chance to show how such theological reflection can be applied to their particular ministerial setting. The presentation also gives curates the opportunity to show how they share their theological reflections with others and their ability to lead a discussion upon those reflections.

### Content of IME Presentations

- The presentation should be given a title that the curate has discussed with their training incumbent and agreed with the Director of IME Phase 2.
- The presentation and its contents should be viewed as an important part of a curate's aim of continuing to develop their skills in practical theological reflection.
- The content of the presentation is important. It should be sufficient to demonstrate that the curate has actively engaged in the theological reflection. It should also give an opportunity for them to show that they can apply theological reflection to their context.
- The presentation itself and the way that the curate leads and responds to the discussion about it, will give to those who assess it an awareness of the curate's strengths and weaknesses in practical theological reflection, as well as in their communicating such a reflection with others.

### The IME Presentation

- The presentation should last between 10 – 15 minutes. If the curate is near to running out of time they will be told when they have 1-minute left of the 15 minutes.
- How the presentation is delivered is entirely a matter for the curate. Use of laptops, projectors, OHPs, flipcharts etc. is allowed, but handouts should only be used if they are to form an integral part of the presentation itself. It is the curate's responsibility to check well before the day of the presentation that all the equipment they need for it is available.

### The Discussion

At the end of their presentation, the curate should then lead a discussion with the rest of the group about it. This discussion should last no longer than 5 minutes and the curate will be told when they have 30 seconds of the 5 minutes left, to bring the discussion to an end.

## **Assessment**

The contents and the delivery of the presentation will be assessed by the Director of IME Phase 2 to see whether the curate has achieved the aims as set out above. How the curate leads the discussion, be it by questions and answers or in some other way, and how they respond to others, will also form part of the assessment. The Director of IME Phase 2 and the Group Mentor will observe the presentation and can also be involved in the discussion.

## **Feedback**

The curate will be given individual feedback by those who are assessing their presentation. This feedback, after discussing it with the curate, will then form a part of the end-of-year assessment with regard to the curate's ministerial development during that IME year.

## Appendix F - Training Skills Checklist

### National Guidelines:

This list is offered as a guide for training incumbents and colleagues. It is not intended to be exhaustive, for there will be special matters that demand attention in certain parishes and not others. It is given as a guide in the hope that training incumbents and curates will look at the list periodically and see whether there are certain areas where deficiencies in training and experience could be made up.

In all aspects of this the help of other incumbents and lay people should be sought. The Diocesan Director of IME may be contacted where matters demand a wider attention.

### Model for establishing competencies

This list of competencies is drawn from the skills that a newly ordained person is expected to acquire in the first three years of ministry. This may form the basis of a structured review involving the Director of IME, the training incumbent and the newly ordained to reflect on the training experience, progress and future development needs.

This competency-based approach allows the newly ordained and the Training Incumbent to assess together the level of competence and give opportunities to develop skills and identify further training needs. The following scale may be used in assessing competence. (The national descriptions alongside the scales may or may not help you. But the concept of a ranking scheme can still be used.)

Scale 0 having little or no experience of ministry in this area

Scale 1 having some experience and understanding of ministry in this area

Scale 2 growing in confidence and experience of ministry in this area

Scale 3 being able to apply theology to the practice

Scale 4 showing evidence of confidence and expertise in this area of Ministry

A. PERSONAL AND SPIRITUAL LIFE	Scale identified	Priority (in terms of Year of curacy)
Daily routine of prayer, Bible Study, meditation, intercession, etc. <ul style="list-style-type: none"> <li>• Corporate</li> <li>• With rest of staff</li> <li>• Individually</li> </ul>		
Weekly Staff Meeting for planning parish and regular work.		
Regular meetings where the incumbent and curate can discuss concerns of the curate as these have arisen, and issues highlighted and examined (These are supervision meetings)		
Balanced and realistic continuing study and reading: <ul style="list-style-type: none"> <li>• Of theology</li> <li>• Of other matters concerning the world and society which we live in</li> </ul>		
Attendance at events organised through the IME programme		
Planning and use of time		
Management of personal finances, income tax, fees, etc.		
Regular attendance at clergy chapter, synod and ministers' meetings		
Time off: During the day <ul style="list-style-type: none"> <li>• A weekly day off</li> <li>• Appropriate holiday breaks</li> </ul>		
Annual retreat/conference		

<b>B. PAROCHIAL MINISTRY</b>	Scale identified	Priority (in terms of Yr of curacy)
Baptism <ul style="list-style-type: none"> <li>• Preparatory interviews and baptism preparation groups</li> <li>• Taking the Service</li> <li>• Adult baptism and confirmation</li> <li>• Emergency Baptisms</li> <li>• Understanding parochial policy</li> </ul>		
Thanksgiving for Childbirth <ul style="list-style-type: none"> <li>• Preparatory interviews and baptism preparation groups</li> <li>• Taking the Service</li> </ul>		
Work with Children and Youth <ul style="list-style-type: none"> <li>• Diocesan policy</li> <li>• Sunday schools, children's church, family services, parade services</li> <li>• Youth work and organisations</li> <li>• Playgroups</li> <li>• Responsibilities of clergy for church schools</li> <li>• Development of good relationships with other schools</li> <li>• Classroom and teaching skills and collective worship</li> </ul>		
Confirmation Preparation <ul style="list-style-type: none"> <li>• Young people</li> <li>• Adults</li> <li>• Confirmation and welcome to mature members of other Christian denominations</li> <li>• Policy of admission to communion</li> </ul>		
Worship <ul style="list-style-type: none"> <li>• Preparation and delivery of sermons (e.g. appendix O)</li> <li>• Preparing and conducting Morning and Evening Prayer</li> <li>• Preparing and presiding at the Eucharist</li> <li>• The use of Music, organists, choirs and other options</li> <li>• Voice production</li> <li>• Celebration of the major Christian Festivals</li> <li>• Celebration of other festivals (e.g. Harvest, Remembrance Sunday, Mothering Sunday etc.)</li> <li>• Leading other forms of worship and prayer; special services, healing ministry, prayer groups etc.</li> </ul>		

<p>Marriage</p> <ul style="list-style-type: none"> <li>• Preparation of the couple</li> <li>• The law</li> <li>• The service</li> <li>• The registers and quarterly returns</li> <li>• Blessing a civil marriage</li> <li>• Policy regarding divorce and re-marriage</li> </ul>		
<p>Visiting and Personal Ministry</p> <ul style="list-style-type: none"> <li>• Home visiting</li> <li>• Visiting the sick at home, the chronically sick, the dying, with home communion for the sick, with anointing and laying on of hands</li> <li>• Hospital visiting</li> <li>• Hearing confessions</li> </ul>		
<p>Funerals</p> <ul style="list-style-type: none"> <li>• Pre-funeral visit</li> <li>• Taking a burial service and cremation service</li> <li>• Funerals of children</li> <li>• Ministry to the bereaved</li> <li>• Funeral directors and their work</li> <li>• Disposal of cremated remains</li> <li>• Churchyards and memorials</li> </ul>		
<p>Mission and Evangelism</p> <ul style="list-style-type: none"> <li>• Personal (one to one) evangelism</li> <li>• Evangelistic courses and events</li> <li>• Meeting people in their own setting</li> <li>• Evangelistic strategies</li> <li>• Parochial support for world mission</li> <li>• Fresh Expressions</li> </ul>		
<p>Parochial Business</p> <ul style="list-style-type: none"> <li>• The PCC – in law and in practice</li> <li>• Chairing meetings; agenda, minutes etc.</li> <li>• Finances; stewardship; common fund</li> <li>• The APCM, the electoral roll and synods</li> <li>• Architects and the care of churches – quinquennial inspections</li> </ul>		
<p>Organisations and Group Work</p> <ul style="list-style-type: none"> <li>• Skills in leading groups</li> <li>• Parochial organisations</li> <li>• Synodical structure and diocesan organisation</li> </ul>		

<p>Collaborative Styles in Ministry</p> <ul style="list-style-type: none"> <li>• Helping people discern their vocation and giving vocational guidance</li> <li>• Issues that arise in sharing ministry</li> <li>• Co-operative and delegation skills</li> </ul>		
<p>Leadership Skills</p> <ul style="list-style-type: none"> <li>• Developing a shared vision</li> <li>• Building a leadership team</li> <li>• Empowering lay people for ministry</li> </ul>		
<p>Ecumenical Issues</p> <ul style="list-style-type: none"> <li>• Understanding issues faced by and within other denominations</li> <li>• Understanding the possibilities of co-operative work with other denominations</li> </ul>		

### C. LIAISON WITH AND LEARNING FROM:

To show an ability to be open to working with and learning from a range of organisations including: (1)

- Local schools
- Head Teacher
- RE teachers
- Careers teachers and pupils' welfare groups

(2) Other local organisations for example: Local youth services, local agencies of help for the unemployed, local doctors, hospital chaplains and staff, Special Education Service, Probation and Aftercare Officers, Prison Chaplains and Aftercare Police, DHSS Officers, Housing Managers, local industry, management and trades unions, Citizens Advice Bureau, Community Relation Officers; Registrar of Births, Marriages and Deaths, voluntary organisations – (e.g. WVS, SJAB, Red Cross, Oxfam, Christian Aid, Gingerbread, Cruse, Samaritans, etc), press and media

(3) Other faiths and race awareness

(4) Anglican churches of other traditions in the diocese

Others

Scale identified

Priority (in terms of Year of curacy)

# Appendix G – Learning Portfolio Reflection Form

Date:

<p>Description of event or activity: e.g. sermon, <u>experience</u> of conducting a funeral, pastoral care, IME session etc.</p>
<p>Analysis of event or activity e.g. <u>exploring</u> your feeling on this and whether other disciplines (such as psychology) may throw light on your thoughts</p>
<p><u>Theological Reflection</u> on event or activity (considering where God is in all this) e.g. what does the Bible have to say on this subject?</p>
<p>Change in ministerial <u>practice</u>: record ways in which your reflection may lead to change in your practice/ministry e.g. change in pastoral visits or maybe affirming current practice</p>

# Appendix H - Guidelines on deployment to title post & IME 2 for OPMs

## 1. Introduction

- These guidelines (2018) based on the 2009 Guidelines on Deployment have been drawn up by the National Advisor for Pioneer Development with Ministry Division, IME Officers and those working with Pioneers and they give specific advice on IME Phase 2 for candidates who are recommended for training and deployed to their title post as Ordained Pioneer Ministers (OPM).
- These guidelines are not a substitute for a formal diocesan policy on IME Phase 2 for all candidates (including OPMs). Rather they are intended to offer key principles agreed at national level which can be applied in different contexts as a guide for candidates, bishops and directors of training for IME Phase 2 in the complex but vital process of drawing together training proposals.
- Ordained Pioneer Ministry is a distinct focus of the Church's one ordained ministry. The Guidelines for Title Posts assume that each OPM will be focussing for at least 50% of their time over the curacy as a whole on developing one or more fresh expressions of church. As in IME Phase 1, there will be overlap between the training needs of OPMs and those of all newly ordained deacons and priests. It is assumed that all OPM candidates will be part of IME Phase 2 provision in their diocese in some way. But there are also generic and distinctive requirements for IME Phase 2 for this group of candidates which need to be carefully considered in the planning of training pathways. Dioceses must **not** therefore assume that OPM candidates will simply fit in with existing IME Phase 2 provision.
- The OPM guidelines indicate that by the end of the first post a candidate should be adequately prepared to take on a range of posts within ordained ministry, including that of incumbent. It is therefore important that every candidate gain appropriate experience of general parish ministry and occasional offices in order to be equipped both for their pioneering work and their future roles. Getting the balance right between a focus on pioneer ministry and equipping for wider ministry is fundamental to an effective Pioneer curacy. This balance of time should be a key focus of discussion in planning the title post and in drawing up a working agreement and should be carefully monitored by all those involved in the training programme.

- It is important that the Pioneer does not either ignore the Parish elements or feels that they are continually being taken away from their pioneering work. It may also shift over time. For example, it would be normal that an increasing amount of time will be spent on developing a fresh expression of church in years 2, 3 or 4 of the curacy.

As with all curates, pioneers will be subject to the standard diocesan procedures for Assessment at the end of Curacy using the formation criteria at the end of IME Phase 2 for curates and OPMs but it will need to be appropriate to a Pioneer curate who is able to take on a range of posts within ordained ministry.

The Church of England now has a working definition of a Pioneer approved by Ministry Council (2016).

*Pioneers are people called by God who are the first to see and creatively respond to the Holy Spirit's initiatives with those outside the church; gathering others around them as they seek to establish new contextual ecclesial Christian community.*

We have also established two ways of Pioneering in a Church of England context.

Fresh start Pioneers. These are classic pioneering types who start new things, love 'firsts', and enjoy working from a blank canvas. They may well need to be released from expectations of an Incumbency type Parish role and allowed to pioneer in places where the Church is not present while remaining closely connected with the diocese.

Church-based Pioneers. These pioneers want to work from a church/parish base but from there develop fresh expressions of church in a mixed economy way expanding the growth and reach of the local church.

## **2. Setting up a Pioneer Curacy**

It must be remembered that the essential element in a **title post for an OPM is that the post should include the development of one or more fresh expression of church as the main focus of the candidate's ministry during their curacy.**

The planning for this should be at a very early stage. Ideally, Dioceses are considering Title Posts as soon as Pioneers begin their training at a TEI. The first questions will be about whether the Pioneer stays in their present context and further develops their own initiative for their Title Post or if they go to a new Parish. If it is a new context, will they be inheriting and developing further a fresh expression of church or will they be expected to imagine and initiate something new?

- a) Why and how? This will require Diocesan Senior Staff, including Vocation, Training & Mission staff to ask important missional questions about whether a Pioneer curacy is required in a particular context. The main missional question to ask is, 'What is God's Spirit doing at the moment outside of our

current structures and how can we work with Him in God's mission?'

- b) Considering whether the Training Incumbent (TI) has the disposition to understand the requirements of training a Pioneer. They need to understand Pioneers, pioneering, contextual mission and supervision of Pioneers but they do not need to be a Pioneer themselves. It needs to be clearly understood by the TI that OPMs are usually not called to be a parish vicar in the traditional sense and that gaining experience of running a parish will be of second priority to them. The TI will need to offer both support and accountability for the Pioneer, acting as their champion and friendly critic.
- c) Thinking ahead about how the Parish will need preparation to understand the different role of a Pioneer from a traditional curate so they have realistic expectations.
- d) Taking into account the previous experience of the Pioneer in starting fresh expressions and whether they are more suited to a fresh start or church-based role.

However, as a minimum the candidate should be assured of:

- The active support of the incumbent(s), PCC(s), diocese and other ecumenical groups involved for the development of the fresh expression of church.
- Some indication of the kind of fresh expression of church which is envisaged and why it is needed. There are a variety of ways in which pioneers might be deployed which reflects what God is doing presently, Diocesan needs and the particular skills of the Pioneer. The candidates may be suitably deployed to develop a single fresh expression of church or to encourage a range of different fresh expressions of church across a group of parishes, deanery or ecumenical partnership or to minister in a fresh expression of church which is already up and running. It may be the Parish has clear ideas about what they want the Pioneer to do or it may be the Pioneer's responsibility to discern how they go about developing a fresh expression. The resulting decisions will impact the expectations of the outcomes of the Pioneer's work during their curacy.
- It is essential that thought is given to succession of leadership at, and the ongoing life of, the fresh expression of church following the departure of the OPM. Training successors to lead this fresh expression of church (probably lay) will be a vital part of the closing year of the OPM curacy. If the Pioneer Curate is not an adequate trainer, this gap needs filling by others.
- Clear guidance of the likely time scale of the curacy. This includes resources available for this new work and whether there is a team which will be made available for the task of starting something new and sustaining it into the medium and long term. The length of the Pioneer curacy needs to be guided by the availability of resources and team plus the extent of the pioneering challenge that the particular opportunity identified presents.

### 3. Oversight and training during the Pioneer Curacy

It is important that the TI and Parish understand the need to be adaptable and responsive to what is happening in the mission context for and with the Pioneer. Particular care should be taken by training institutions in handing on responsibility for training for OPM candidates from IME Phase 1 to IME Phase 2 to make recommendations about particular learning pathways through the candidate's final report.

OPM candidates vary considerably in their learning needs and prior learning and experience. There will therefore be a need, to be prepared to tailor learning pathways to the particular candidate and to develop a culture of appropriate flexibility about the content of training.

**Working Agreements** are vital in ensuring that proper expectations of the TI, Pioneer, Parish and Diocese are properly met. It is important that everyone involved is clear about the expectations of the curacy and their particular role within it. There is a danger of the agreement being either too defined so there is no space for adaption and development or what is being asked of the Pioneer being so wide and nebulous the Pioneer is not clear what is really being asked of them.

A number of areas relating to IME Phase 2 should be raised, agreed and recorded in the OPM candidate's Working Agreement. These include:

- a) The percentage of time to be spent in pioneering activities. These Guidelines assume that each OPM will be focussing for at least 50 % of their time over the curacy on developing one or more fresh expressions of church. The percentage will need to be reviewed annually and may develop as the fresh expression of church develops. The second year may be a 60/40 split and the third year up to 80/20 or even 100% pioneering.
- b) The arrangements for supervision of the Pioneer including frequency of meetings and reporting arrangements. Experience suggests ideally the Pioneer works best with a TI and a Pioneer consultant. The TI oversees the Pioneer and their training and development and has responsibility for the Pioneer. The Pioneer consultant, who could be some from within or outside the Diocese with specialist Pioneer experience acts as a consultant to the OPM for the specifically pioneering part of their work.
- c) They would ideally meet with the Pioneer about every 8 weeks to discuss particular Pioneer issues. (This could be by Skype or similar means.)
- d) The anticipated dispensations from the "normal" diocesan programme for IME Phase 2. An OPM candidate in IME Phase 2 needs space to be created for Pioneer study and training. The total time available for study and training for a stipendiary OPM should be the same over the course of a year as for any

stipendiary curate. In order to create some space for specialist work therefore there will need to be a corresponding reduction in or dispensation from other parts of the IME Phase 2 programme. Whilst it is difficult to generalise, as an approximate guideline we suggest that ideally 50% of candidates IME Phase 2 programme should be specialising in skills specific to pioneer ministry. The danger is of trying to cram everything required of all curates and the requirements for Pioneers into one programme. It is important to remember that as stated in the criteria, 'The Formation Criteria are fundamentally aspirational: they are goals to work and develop towards rather than criteria that can be 'fully met'. This means that they should be used as a vocational tool '... (p4) – also see *Formation Framework for Ordained Pioneer Ministry*

Dioceses struggle sometimes in providing effective training for one or two Pioneers so it may be helpful to consider linking up with other Dioceses for Pioneer training or finding other suitable organisations that could provide appropriate training. The Formation Criteria suggest, 'It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2.'

- e) The learning network provision required for the OPM.

All OPM candidates will need to be part of an effective learning network. It should be more than a support group but should provide opportunity for rigorous reflection on experience. A facilitated learning network should provide a key component in the OPM specialist part of IME Phase 2. It could operate within the Diocese or link up Pioneers across a region. It might be a Diocesan Pioneer Hub, or could be formed or by linking up with specialist Pioneer groups through organisations such as CMS, Centre for Pioneer Learning & Church Army. Pioneer curates should be encouraged to join the National Community of Pioneers.

#### **4. Learning Outcomes and Assessment specific to Ordained Pioneer Ministers**

*The Formation Criteria for Ordained Ministry in the Church of England* (Dec 2014) comments on OPMs that 'those who are serving a curacy for ordained pioneer ministry will do so through pathways that enable them to embed their learning in fresh expressions praxis through sustained and systematic action reflection.'

Although the formation criteria described will be used to discern a minister's readiness to take up a pioneer ministerial post (and, where appropriate, a pioneer post of responsibility) at the completion of initial ministerial education, progress towards the criteria will have been achieved through a bespoke IME Phase 2 pathway for pioneer ministry. It is likely that dioceses will need to draw upon resources from other institutions in order to achieve sufficient sharpness of focus on pioneer ministry in IME Phase 2. Ordained pioneer ministers will work towards the

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

The Formation criteria states that at the end of IME Phase 2 'Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts.

- a) They are able to plant, lead and mature a fresh expression of church.
- b) They are able to inspire and nurture the risk-taking of others
- c) They enable others to develop the capacity to learn from failure and success.
- d) They are proficient in contextualising the Church of England's tradition and practices for a variety of models of fresh expressions of church.
- e) They are proficient in clearly articulating the faith to those outside the church in a variety of ways and contexts.
- f) They are able to identify, train, develop and use leaders within fresh expressions of church and release them to develop ecclesial communities in other contexts.
- g) They are able and willing to develop sustainable, personal and communal support in a fresh expression context within a mixed economy, including belonging to a peer learning network.'

Please also see Formation Framework for Ordained Pioneer Ministry

## **5. Post curacy considerations.**

It is highly likely that the fresh expression(s) of church formed through the Pioneer curacy will need further and ongoing help and support to develop to fully functioning congregations. Often something has only just started got going over a three-year curacy period. The importance of this needs to be recognised and worked upon right from outset of the planning for the curacy and not just towards the end of the curacy. It vital that leaders (probably lay) are identified, trained and released to continue to develop the fresh expression as it matures. This has to be a high priority for the Incumbent, the parish and the Pioneer curate. It is essential that succession and sustainability of the emerging fresh expression of church does not become secondary considerations in the consideration of the Pioneer curacy.

During the curacy it is vital to consider if...

- The Pioneer will stay on post curacy to further develop the fresh expression to maturity.
- The Pioneer moves to a different post that rigorous succession plans have been put into place.
- The Pioneer curate has from the beginning of the new project established as one of their priorities developing local lay leaders to take over the leadership of the fresh expression so it is not dependent on the curate.

## **6. Appendix**

Essential downloadable reading:

Good practice in deploying and working with Pioneer Curates [rebrand.ly/snapshots-5Jun](https://rebrand.ly/snapshots-5Jun)

## Appendix I - Arrangements for Placements

Each placement needs to be tailored to the needs of the individual. However, it will rarely be useful for a parish placement to be for less than six weeks, and it will be unusual for a parish placement to go beyond twelve weeks. The latter part of year 2 or the autumn of year 3, are often suitable points in the curacy. A placement in a chaplaincy can be of similar length, or can be undertaken on the basis of a day or half-day a week over an extended period.

There should be agreement between the curate and training incumbent that a placement is in order and would be beneficial.

At an early stage, the curate should write a paper (which need not be long – one side of A4 will generally suffice) setting out:

- Their reasons for wishing to undertake a placement;
- What development and learning they hope will take place;
- What processes of conversation and supervision they are hoping for within the placement;
- How they will evaluate and show the development and learning that takes place (often this may be through the commitment to write-up the placement as it comes to an end).

This paper should be sent to the Director of IME2 and once agreed be copied to the training incumbent and placement supervisor (before the placement). At the end of the placement an evaluation report by the placement supervisor and one by the curate should be sent to the Director of IME2 within one month of the placement finishing (to be copied to the training incumbent).

### Expenses

It is hoped that, in most cases, the placement parish will pay any working expenses relating to ministry during the placement e.g. mileage within the placement, stationary, etc.

It is hoped that the home parish will continue to pay fixed expenses costs such as telephone and internet rental, as part of their commitment to the curate.

It will always be important, in setting up the placement, that all parties agree who is paying for what, and that there is clarity in this respect.

# Appendix J - Supervision Meeting Record

<b>Before meeting</b>	Date, time & venue
	Topics to be raised
	Progress made since last meeting
	How feeling? (1-10)
<b>Actual meeting</b>	Reflections and insights
	Actions to take
	Date, time & venue of next meeting
	Signed by both

## **Appendix K - Summary of Expectations for Training Incumbents**

We highly value the important contribution made by our training incumbents (TIs) and work with them to agree helpful expectations as they seek to support curates (please also see TI Role details in appendix S). We look for TIs:

1. To have a well-established pattern of personal prayer, reflection and reading and to demonstrate a commitment to their own ministerial development, including ministerial development review.
2. To pray the office with their curate regularly. For clergy working full time in a parish this normally means daily, and for others at least weekly.
3. To identify their own training and development needs, both as a priest and as a training incumbent, and to work towards meeting such needs.
4. Before curacy starts to take part in the residential Supervision Skills Course & diocesan induction day on curacy process.
5. To attend any meetings arranged by the diocese for training incumbents for training, support, communication including the termly gathering of TIs for reflection & sharing good practice and meeting/talking termly with the IME2 director on a 1:1 basis for ongoing support.
6. To discuss the nature and practicalities of training a curate including paying working expenses with the Parochial Church Council, before the curate arrives, particularly in light of changes to ordination training in recent years.
7. To formulate a Learning Agreement with agreed expectations, patterns of work, supervision, and specific areas for training, and to review the agreement annually with their curate. The initial Learning Agreement should be signed by the TI, and Curate, and copied into the IME2 director by September of the year the curate is made Deacon. Subsequent revisions should be signed by the Training Incumbent and Curate and a copy sent to the IME2 director. The TI will arrange for the results column of the Annual Training Plan to be completed and sent to the IME2 Director each September along with a new Training Plan for the coming year.
8. To read the IME Phase 2 Handbook, noting relevant information and dates, and ensure that the curate attends IME Phase 2 training events laid on by the diocese as part of their ongoing study and formation.
9. To engage with the curate in theological reflection on experience.
10. To meet regularly with their curate for supervision, which is understood as being focussed time for the education, formation and support of the curate.

This is distinct from staff meetings. For stipendiary clergy this means weekly in the first year and at least monthly in subsequent years.

11. To take part in those training sessions set aside for joint learning together with the curate where possible.
12. To respect the curate's experience in terms of previous employment and responsibilities, tradition or theological convictions and to enable the development of the curate's own unique focus and gifts of ministry.
13. To facilitate the curate in identifying their learning needs and priorities using the training skills checklist included in the IME2 Handbook and to regularly review and revise such priorities.
14. To provide written, evidence-based reports as requested as part of the assessment process.
15. To indicate that they do not expect to move post while training their new curate through Years 1-3, and to make a firm commitment for at least the first two years of the curate's placement.
16. Both the training incumbent and the curate are asked to provide a report at the end of the curacy reflecting on the experience in order to inform future planning and training of curates.
17. To demonstrate good practice in attending diocesan events and deanery chapter as we seek to model good ministerial practice for curates.
18. To demonstrate good practice in following diocesan policy and procedures taking opportunity to help curates become familiar with these.

# Appendix L – Reflective Practice Meeting Plan

## A Reflective Practice Meeting Plan

A six-phase meeting plan:

1. Presentation – a group member describes a situation that interests, excites or perplexes them.
2. Reflection – the group reflects in silence to find empathic understanding and listen to inner-voice intuitions.
3. Clarification – the group in turn paraphrase what they believe they have heard, and ask for clarification.
4. Questions – open questions are asked – advice not given – to explore further the nature of the coaching encounter – the group member being helped seeks to answer, or explore further their own understanding.
5. Action – the group member assesses if they have a better understanding and verbalises options for action, or approaches to be tried.
6. Feedback – the mentor and the group in turn feedback their own learnings from the conversation.

*Build in prayer however seems appropriate*

This needs:

- Clear contracting – do we agree what we are here to do?
- Boundaries – are we confident in each other's discretion?
- Humility in the room – we are on a journey together

## Appendix M – Report Pointers

1. Length of report needs to be within 2 sides of A4 (i.e. specific & to the point).
2. As with supervision meetings & with giving feedback in general, when making statements either of praise or of criticism they should, as far as possible, refer to action or specific behaviour, and not to the person.
3. These reports are to be written as part of an open process and will therefore be seen and preferably agreed by the curate. It is therefore important that there has been openness & honesty in the working relationship from the outset and that this has been evident in the supervision meetings (no curate should ever read anything in a report written by an incumbent which has not already been shared with them verbally in a supervision meeting).
4. The reports will be shared with those on the interview panel as they prepare for the assessment and afterwards they are sent on to the Bishop of Doncaster along with a summary report detailing recommendations of the panel.

### **Report structure example for priestly ministry (see separate structure for priest pioneers):**

#### **Introduction:**

*To include introductory material about the curacy context and patterns of working: staff meetings, shared prayer & supervision (length & frequency) and to note engagement with Mission Area, Deanery & Diocese e.g. attendance at chapter*

#### **Love for God**

*To include comment on the degree to which the curate*

- *Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith*
- *Is rooted in Scripture, the worship of the Church and the living traditions of faith*
- *Whole-heartedly, generously and attractively engages with God's world*
- *Is prayerful and studies the Bible*

#### **Call to Ministry**

*To include comment on the degree to which the curate*

- *Responds to the call of Christ to be a disciple*
- *Understands the distinctive nature of ordained priestly ministry*
- *Is committed to being a public and representative person (please note experience to date in conducting weddings)*
- *Articulates an inner sense of call grounded in priestly service*

## **Love for people**

*To include comment on the degree to which the curate*

- *Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised*
- *Builds relationships which are collaborative and enabling*
- *Shows God's compassion for the world*
- *Has empathy and is aware of how others receive them*

## **Wisdom**

*To include comment on the degree to which the candidate*

- *Is inquisitive, curious and open to new and lifelong learning*
- *Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission*
- *Is robust and courageous and prepared to take risks*
- *Is a mature and integrated person of stability and integrity*

## **Fruitfulness**

*To include comment on the degree to which the candidate*

- *Embraces the different and enables others to be witnesses and servants*
- *Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry (please note experience to date in conducting funerals)*
- *Shares faith in Christ and can accompany others in their faith (please note experience to date in conducting baptisms)*
- *Has resilience and stamina*

## **Potential**

*To include comment on the degree to which the candidate has potential to*

- *Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit*
- *Manage change, and see the big picture*
- *See where God is working in the world and respond with missionary imagination*
- *Be adaptable and agile*

## **Trustworthiness**

*To include comment on the degree to which the candidate*

- *Follows Christ in every part of their life*
- *Leads maturely which promotes safe and harmonious Christian communities*

- *Lives out their life as a representative of God's people*
- *Has a high-degree of self-awareness*

### **Specific questions**

Is there anything else about the curate and their circumstances that the Bishop needs to know?

### **Concluding comments**

*To include*

*Any cross-cutting themes which have emerged*

*Particular development needs to highlight*

## Appendix N – Assessment form for a sermon

### 1. Sermon Structure

- a) Did the sermon have a clear objective? What was it?
- b) Could you follow a clear structure to the sermon? What was it that determined the structure (the text, part of the text, an illustration, an idea, the sermon title?)
- c) Did the sermon develop in a way that was clear and easy for the congregation to follow? What were the main points?

### 2. Sermon Content

- a) How well did the preacher handle the biblical text? Was it properly understood and explained? Was the sermon grounded in the text throughout, and did it keep that in focus? Was it true to the text in emphasis as well as content?
- b) How well did the sermon set the text in its biblical and theological context?
- c) How well did the sermon explain any difficult verses?
- d) Was the introduction useful, and was it related to the rest of the sermon? How well did it engage people?
- e) How effective was the conclusion? Did it clearly draw together/sum up the main theme(s) of the sermon? If so, how?

### 3. Delivery

- a) Could everyone hear?
- b) Was the sermon paced properly?
- c) How well was it delivered?
- d) Did it hold your attention?

Any other comments

## Appendix O - Missional learning support in year 2

### Missional learning support for curates in year 2: 'doing a new missional thing'

(see appendix D for date)

Sessions to include:

- Diocesan context & strategy
- Listening to context
- Sow Reap Keep strategy & teams
- Support

We recommend following up this learning with a conversation with our diocesan Mission Development Adviser Rev John Marsh (mobile: 07813 971 936 or [john.marsh@sheffield.anglican.org](mailto:john.marsh@sheffield.anglican.org)) so that further discussion can take place with a view to applying learning to your specific context.

## Appendix P - Curate in Charge roles (CiC)

**Aim:** To gain leadership experience in an oversight minister role in a parish in vacancy.

In September of year 2 when training incumbents (TIs) & curates are putting together training plans for the coming year, consideration is to be given as to whether a CiC is a good way forward, contacting Director of IME2 if that is a possibility. Key consideration is whether the curate is demonstrating growing competence in the qualities set out for incumbency in the Formation Framework (see separate document) and a sense of calling to such a leadership placement (see role description – appendix Q)

Director of IME2 to discuss with +Leah liaising with colleagues e.g. +Pete, Archdeacon, Associate Archdeacon Transition Enabler (AATE) & Area Dean.

**The Initial Process:** needs to include the following stages

1. Receiving PCC to have considered parish needs & provided a parish profile to the respective Archdeacon.
2. Receiving PCC to have considered what leadership the respective church is looking for and what support they are able to offer the curate in this leadership placement (see role description) putting this in writing
3. Receiving PCC to nominate church representatives to lead the placement process e.g. churchwardens having had the CiC role & expectations explained (potentially October)
4. Curate to consider their skills checklist (appendix F in handbook) & provide a personal statement (as per adapted diocesan job application form) to show why seeking this (CiC) role in relation to the parish profile (potentially January)
5. Archdeacon to arrange for a meeting to include:
  - A familiarisation tour: to be shown around the parish & church by CWs
  - A meeting with CWs & curate to discuss mutual hopes & expectations noting strengths, weaknesses, opportunities & threats of parish and to explore that which curate brings to the table (possible areas to discuss with curate can be provided by Director of IME2)
6. Church reps consider whether to invite curate & curate considers whether to continue in arranging the extended leadership placement, liaising with Archdeacon
7. Recommendation is communicated to +Leah for final decision (potentially commissioning after Easter)

If to proceed, +Leah arranges for respective parties to be informed: curate, TI, +Pete, Archdeacon, AATE, Area Dean, Director of IME2 & letters to confirm arrangements & announcements to PCCs

Director of IME2 to request updated Learning Agreement & Training Plan asking for AATE to provide mentor support for curate alongside continuing support from TI.

## Appendix Q – Curate in Charge role description

Aim: to gain leadership experience in oversight ministry in a parish in vacancy

Objectives: To serve with the existing leadership at one of our parishes in vacancy within a mission area with the potential to take on the OM role in that place following completion of curacy

As such the parish remains in vacancy with the legal responsibilities being retained by the church wardens. However, the curate will carry out duties associated with the OM role through servant hearted leadership:

- Enabling others in ministry & mission, encouraging all to play their part as Lights for Christ
- Encouraging discipleship & the formation of Christian community
- Seeking to ensure good networks of prayerful support for all in ministry
- Seeking to ensure good systems of accountability within the local church and at a wider level (diocesan & national)

This will include chairing PCC (this involves a formal request to Bishop Pete through his chaplain). This will also include the planning & provision of worship and associated services for life events.

The curate will continue on a curate stipend & would not be expected to move house as part of this process. The curate would continue as part of the IME2 programme (churchwardens and leaders in parish to be made aware of the programme dates)

After the period of being curate-in-charge there would be a formal process of application for the role of Oversight Minister which could be a process of a sole candidate before going to advert (see separate document which sets out potential process for this).

Encouragement from the churchwardens and senior leaders in the parish is essential and it is recommended that a monthly meeting for mutual support & communication takes place. Ongoing support through the existing training incumbent (TI) is also needed and a new Learning Agreement will need to be put together along with a new training plan within one month of placement starting (copy to Director IME2) with ongoing supervision meetings with TI at least monthly.

Support & coaching is encouraged with the respective associate archdeacon (meeting ideally monthly) as is attendance at the diocesan Oversight Leadership gatherings (where appropriate). Where possible we recommend that the curate also meets up with other curates in this role (possibly termly for prayers & sharing good practice)

## Appendix R - Pastoral Supervision Groups

Comments from a previous member of a curate pastoral supervision group:

I have found it helpful having a safe space in which to talk about things related to my life and curacy that are of concern to me – having the space amounts to giving us permission to voice these things. I have found my colleagues' comments helpful and sometimes Spirit-inspired. I have also found it helpful listening to how my colleagues process their thoughts about their own situations in different ways than I would – it's instructive. On one occasion, a colleague's reflections on their situation prompted me to think differently about something similar I was involved in.

The diocesan Pastoral Supervision Scheme was initiated and is arranged by Patricia Hunt, Bishop's Advisor for Pastoral Care email [patricia.hunt@sheffield.anglican.org](mailto:patricia.hunt@sheffield.anglican.org)

For curates in year 1, contact Patricia as above to express an interest in being part of one of the groups.

Curates in years 2 & 3 will continue in their existing groups.

## Appendix S - Training Incumbent Role Description

Aim: to supervise a curate in their development as an ordained minister<sup>1</sup>

### Objectives:

To lead & to guide with regard to a curate's growth in Christ-like character and in knowledge & skill as set out in the new formation framework<sup>2</sup>:

- through arrangement of the learning agreement (appendices A & B in IME2 Handbook)
- through support in implementation of the training plan (appendices C & F in IME2 Handbook)
- through feedback, reflection & discussion in supervision sessions (appendix J in IME2 Handbook)

To protect & provide with regard to a curate's well-being<sup>3</sup>:

- through facilitating spiritual direction & retreats<sup>4</sup>
- through supporting healthy boundaries to ensure rest & recreation<sup>5</sup>
- through encouraging relationship building and support groups<sup>6</sup>
- through a pro-active approach to good housing & financial budgeting<sup>7</sup>
- Through helping to build good connections across deanery & diocese<sup>8</sup>

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<sup>1</sup> Appointment & Training of Training Incumbents: Guidance on Good Practice 2017 p2 (see also 1 Peter 5:2-4)

<sup>2</sup> Appointment op cit, p4-5 (see also Colossians 3:12-17)

<sup>3</sup> Appointment op cit, p5 (see also John 21:15-17)

<sup>4</sup> How Clergy Thrive: Insights from Living Ministry p14

<sup>5</sup> How Clergy op cit, p27

<sup>6</sup> How Clergy op cit, p32

<sup>7</sup> How Clergy op cit, p47

<sup>8</sup> How Clergy op cit, p53

## Appendix T – Formation Framework (main grid) for Ordained Priestly Ministry (see other document for Ordained Pioneer Ministry)

<b>Priest</b>	<b>Christ</b>	<b>Church</b>	<b>World</b>	<b>Self</b>
<b>Love for God</b> <i>The candidate...</i>	Is reliant on God - Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith	Is rooted in Scripture, the worship of the Church and the living traditions of faith	Whole-heartedly, generously and attractively engages with God's world	Is prayerful and studies the Bible
<b>Call to Ministry</b> <i>The candidate...</i>	Responds to the call of Christ to be a disciple	Understands the distinctive nature of ordained priestly ministry	Is committed to being a public and representative person	Articulates an inner sense of call grounded in priestly service
<b>Love for People</b> <i>The candidate...</i>	Welcomes Christ in others, listens, values and respects; cares for those in poverty and the marginalised	Builds relationships which are collaborative and enabling	Shows God's compassion for the world	Has empathy and is aware of how others receive them
<b>Wisdom</b> <i>The candidate...</i>	Is inquisitive, curious and open to new and lifelong learning	Shows leadership that enables thriving and healthy churches, handles conflict, and can lead in mission	Is robust and courageous and prepared to take risks	Is a mature and integrated person of stability and integrity
<b>Fruitfulness</b> <i>The candidate...</i>	Embraces the different and enables others to be witnesses and servants	Shows the capacity to exercise sacramental, liturgical and an effective and enabling teaching ministry	Shares faith in Christ and can accompany others in their faith	Has resilience and stamina
<b>Potential</b> <i>The candidate has potential to...</i>	Grow in faith and be open to navigating the future in the company of Christ and guided by the Holy Spirit	Manage change, and see the big picture	See where God is working in the world and respond with missionary imagination	Be adaptable and agile
<b>Trustworthiness</b> <i>The candidate...</i>	Follows Christ in every part of their life	Leads maturely which promotes safe and harmonious Christian communities	Lives out their life as a representative of God's people	Has a high-degree of self awareness

## **Appendix U – Formation Framework referencing guide**

### **Qualities:**

Love for God (L4G)

Call to Ministry (C2M)

Love for People (L4P)

Wisdom (W)

Fruitfulness (F)

Potential (P)

Trustworthiness (T)

### **Four domains:**

Relationship to Christ (+)

the Church (C)

the World (W)

Self (S)

e.g. evidence C2M/C3:

Evidences that they have discerned and fostered the gifts of God's people as part of a commitment to the whole people of God.



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