



**DIOCESE OF BRISTOL**  
TRANSFORMING. TOGETHER.



**Curacy Handbook**

**2026**

## 1. Welcome

I rejoice in the gifts that our curates bring to their parishes, communities and the Diocese of Bristol through their calling, experience, skills and joyful faith in Christ. You are a sign of hope for the church.

My thanks to all the supportive people in the Mission and Ministry Support Team and in the parishes.

It is an engaging moment to be the church in our communities, and I see hope and an increasing curiosity in Christian faith.

I pray your curacy will be a deep, genuine and Christ-centred time in your formation.

*+ Neil Swindon*



Rt Revd Neil Warwick

Acting Diocesan Bishop of Bristol  
& Bishop of Swindon

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## 2. Introduction

A first appointment, or training Curacy, is an important stage in the life and ministry of an individual Deacon and Priest. It is a time for adjusting to a new role, for trying out ideas, making mistakes and learning. Above all else it is a training post; shaping, preparing and forming ordained ministers for the future landscape of God's mission and ministry. Priority in all aspects of the Curacy therefore should be given to the Curate's training and development.

The training that occurs in a Curacy is focussed on the parish setting and context, working alongside the Training Incumbent (TI). This is where most learning will take place. Other aspects of training, e.g. the Initial Ministerial Education (IME) Phase 2 programme, will offer ideas that can be tried out and used within the parish setting. When Curacies include other settings, e.g. chaplaincy or pioneering areas, the training will also integrate the learning that occurs there.

The relationship between Curate and TI is vitally important to the success of a Curacy. This is not primarily a relationship of friendship (although friendships may develop and are to be welcomed), but a working relationship that enables learning, development and mutual flourishing. One vitally important element of this is Supervision. A Curacy works to the nationally agreed Formation Qualities for the end of Curacy, link to this document is included in this Handbook. It is very helpful if both Curate and TI be familiar with the Formation Framework and keep them in mind throughout the Curacy and particular in the formal Supervision sessions. NB. The Qualities apply to all those completing Curacy, with additional ones for those recommended for future Incumbent Level Responsibility.

Before the Curacy was agreed and formally announced, a Learning Agreement will have been discussed and agreed, this is one of the key supports and tools to encourage a life-giving Curacy. Given the situation facing the Church of England, and the Diocese of Bristol, it is impossible to make predictions about the church in which Curates may be ministering in years to come. It is therefore vitally important that we form ministers who are in the habit of reflecting on their practice and learning from it and who will be flexible and resilient enough for a life-long ordained ministry.

This handbook aims to outline the major elements of a Curacy, for both Curate and TI. It will be updated annually to take account of renewed programmes and other local or national policy changes which happen from time to time. As it is regularly updated, all suggestions and comments are most welcome. Do please let me know of anything that should have been included, or anything that is inaccurate or unclear.



My continued prayers for both Curate and Training Incumbent throughout the Curacy,

(Revd.) Lee Barnes  
Adviser for Curacy

### **3. A Prayer for Curacy**

God of all wisdom,  
whose Son, Jesus Christ, calls us to be his disciples;  
form and teach us through the places and people to whom you call us,  
help us to learn from one other and from you,  
that we may grow in discipleship,  
serve your Church,  
and ever be renewed as ministers of your Kingdom;  
we ask this in the name of Jesus Christ,  
our Teacher, Shepherd and Lord.  
Amen.

### **4. A Prayer for Transforming Church. Together**

God of the Way,  
you call us to leave familiar places  
and to set out on new paths.  
Enlarge our vision of your work in the communities we serve,  
speak to us through the people we encounter,  
and open our hearts to your love.  
Give us courage and boldness to engage together  
in this time of prayer and discernment;  
and by your Holy, life-giving and creative Spirit,  
renew your church in prayer and service,  
and in sharing the Good News of Jesus Christ,  
in whose name we pray.  
Amen.

## 5. 'Transforming Church. Together' and Curacy in the Diocese of Bristol

### Focus:

The shaping, developing and resourcing of ministers for the future mission and ministry of God's people.

The journey of Transforming Church. Together (TCT) began in January 2021 when everyone in the Diocese was invited to join a conversation about our priorities, under God, for the future. After a further period of discussion, listening and discernment in 2022, we now have a Synod-approved strategy until 2027.

Our vision:

**Humanity reconciled; creation restored.**

Our purpose:

**To follow Jesus. To serve others. To transform communities.**

Our values:

- **Openness:** we are loving and open to all
- **Generosity:** we receive and give sincerely
- **Creativity:** we cooperate with the work of the Spirit
- **Bravery:** we are courageous with our voices and our actions

The 'Transforming Church. Together' strategy invests in the way we work together; reimagining the way we form collaborative relationships which bring more people to Christ and more sustainable social change.

### We will do this by:

- Cultivating belonging in our communities by nurturing open, generous, creative, and brave partnerships with all our neighbours, and being more inclusive.
- Introducing people to the powerful message of Jesus by releasing, empowering and equipping our leaders and parishes to reach out and spread the Good News.
- Being recognised as a force for Gospel change by working within our communities to relieve hardship and amplify unheard voices.
- Building an environmentally sustainable diocese, encouraging worshippers to hear the cry of the Earth and work with us towards net-zero carbon emissions by 2030.
- Securing the future of the Church by working with partners to generate funding, which maximises the impact of our transformation.

These four key outcomes express where we believe God is calling us in our mission in the coming years:

1. To have a form of church in every community, and one church to which all can belong; developing a mixed-ecology approach encouraging New Christian Communities and Fresh Expressions of Church

2. To have people who worship God in every aspect of their lives, and throughout their whole lives
3. For the diocese to be recognised as a powerful force for gospel change
4. For the diocese to have sustainable finances

The vision, purpose, values and outcomes that have been discerned so far have influenced curacy in the Diocese of Bristol. Some of the ways that this can be seen are:

- Curates placed in Mission Areas, to enable them to see how we are looking to support a form of church in every community
- Training on unconscious bias, creation care, the five marks of mission, mixed ecology of church, and making peace with conflict. This embodies our vision and values.
- A new approach to assessment that is more open and offers more opportunities for creativity.

Curates have already been an important part of the Transforming Church. Together process, taking part in and leading discernment, helping to craft the prayer resources, and sitting on working groups to enable the four outcomes to be delivered. Curates continue to have an important role to play in this process. Do look for opportunities to get involved.

Do please visit our diocesan website for more details [Our strategy for culture change - Diocese of Bristol \(anglican.org\)](#) and on our website you can also find contact details, the Clergy handbook, information about clergy wellbeing and details of the Diocesan Privacy Policy under which your personal data is held.

## **Curacy in the Diocese of Bristol**

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

[After ordination | The Church of England](#)

The following provides a link for more details on the formation qualities during IME 2 (Curacy):

[Formation Qualities IME2\) The Church of England](#)

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 – please follow this link for more details:

[Guidelines for the Professional Conduct of the Clergy | The Church of England](#)

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 – please

follow this link for more details: [Barrier-Free Belonging | The Church of England](#)

Please also be aware of Access to Work funding: <https://www.gov.uk/access-to-work>

Jillian Downing is the Diocesan Racial Justice Officer. Jillian leads the Diocese's efforts to advance racial justice within our Transforming Church. Together strategy, fostering inclusivity and cultivating partnerships that create a more welcoming and diverse community. Jillian can be contacted at [jillian.downing@bristoldiocese.org](mailto:jillian.downing@bristoldiocese.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: [ukmeordinands@gmail.com](mailto:ukmeordinands@gmail.com)

## **5.1 Values for Learning Well Together**

Living and learning together as the people of God can bring incredible joy and richness but can also be challenging and uncomfortable at times. We do not all think or act or speak or lead or serve in the same ways with the same understanding and motivation. As a result, it is important to create a culture that both honours God and each other in the light of the love of God for all people. So, we commit to the shared values, based on the 'Pastoral principles for living well together' as commended by the House of Bishops in 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

## 6. Curacy Support Team

Both Curates and TIs will need support during the Curacy. It might be for themselves as individuals or for the training relationship itself. Support can come from a number of sources, and we hope the following people helps you to know who to contact.

Please note all our Curacy documents can be found on the diocesan website:

[Resources for Curacy - Diocese of Bristol](https://www.bristol.anglican.org/churchlife/resources-for-curacy/) /  
[www.bristol.anglican.org/churchlife/resources-for-curacy/](https://www.bristol.anglican.org/churchlife/resources-for-curacy/)

### 1. The Adviser for Curacy

The Adviser for Curacy is the first port of call for all concerns about curacy and is available to support all curates and TIs.

**Contact:** Lee Barnes  
[lee.barnes@bristoldiocese.org](mailto:lee.barnes@bristoldiocese.org) | [07458073271](tel:07458073271) | [0117 906 0100](tel:01179060100)

#### 1a. Admin Support for The Adviser for Curacy

Ellie Coyne provides administrative support for the IME 2 programme and Curacy process.

**Contact:** Ellie Coyne  
[ellie.coyne@bristoldiocese.org](mailto:ellie.coyne@bristoldiocese.org) | [0117 906 0100](tel:01179060100)

### 2. Director of Mission and Ministry Support

Leads the Mission and Ministry Support Team.

**Contact:** Revd Canon Dr Simon Taylor  
[simon.taylor@bristoldiocese.org](mailto:simon.taylor@bristoldiocese.org) | [0117 906 0100](tel:01179060100)

### 3. Diocesan HR Manager

If you need HR advice or have questions relating to Common Tenure, your Statement of Particulars or something related, then please contact the HR Manager who is based at Hillside House.

**Contact:** Denise Channing  
[denise.channing@bristoldiocese.org](mailto:denise.channing@bristoldiocese.org) ; [0117 906 0100](tel:01179060100)

### 4. The Sponsoring Bishop

The Bishop of Swindon is responsible for signing off Curacies at the point of assessment, and for questions relating to applications for posts prior to end of curacy.

**Contact:** Rt Revd Neil Warwick  
[Bishop.Swindon@bristoldiocese.org](mailto:Bishop.Swindon@bristoldiocese.org) ; [01793 538654](tel:01793538654)

## 5. The Archdeacons

Whilst not part of the formal supervisory arrangements for Curates, the Archdeacons remain an important part of the support offered to Clergy.

### Contact:

The Ven Christopher Bryan  
Archdeacon of Malmesbury  
[christopher.bryan@bristoldiocese.org](mailto:christopher.bryan@bristoldiocese.org)  
[0117 906 0100](tel:01179060100)

The Ven Becky Waring  
Archdeacon of Bristol  
[becky.waring@bristoldiocese.org](mailto:becky.waring@bristoldiocese.org)  
[0117 906 0100](tel:01179060100)

Revd Adam Beaumont  
Associate Archdeacon  
[adam.beaumont@bristoldiocese.org](mailto:adam.beaumont@bristoldiocese.org)  
[0117 906 0100](tel:01179060100)

Rachel Stewart  
Executive Assistant to the Archdeacons  
[rachel.stewart@bristoldiocese.org](mailto:rachel.stewart@bristoldiocese.org)  
[0117 906 0100](tel:01179060100)

## 6. Diocesan Adviser for Spiritual Direction

All Clergy are advised to have a Spiritual Director (by whatever name they are known). If you need help to find a Spiritual Director (or equivalent).

**Contact:** Revd Joanna Gallant  
[Joanna.gallant@bristoldiocese.org](mailto:Joanna.gallant@bristoldiocese.org) | [0117 906 0100](tel:01179060100)

## 7. The Adviser for Self-Supporting Ordained Ministry

Ruth is available to support SSOM Clergy of all kinds.

**Contact:** Revd Ruth Harding  
[ruth@holyltrinitystapleton.org](mailto:ruth@holyltrinitystapleton.org) | [07922 193561](tel:07922193561)

## 8. Racial Justice Officer

Jillian leads the Diocese's efforts to advance racial justice within our Transforming Church. Together strategy.

**Contact:** Jillian Downing  
[jillian.downing@bristoldiocese.org](mailto:jillian.downing@bristoldiocese.org) | [0117 906 0100](tel:01179060100)

## 9. Disability Coordinator

Alice supports parishes to consider their accessibility to all and conducts accessibility audits for parishes on request. Alice is also a Mental Health First Aider.

**Contact:** Revd Canon Alice Kemp  
[alice.kemp@bristoldiocese.org](mailto:alice.kemp@bristoldiocese.org) | [0117 906 0100](tel:01179060100)

## 10. The Adviser for Clergy Wellbeing

Jordan leads on measures to enhance clergy wellbeing throughout the Diocese and on encouraging & developing good practice. Professional support and counselling for clergy is available. If you think you could benefit, you can access this confidentially.

**Contact:** Revd Jordan Ling  
[jordan.ling@bristoldioocese.org](mailto:jordan.ling@bristoldioocese.org) | [0117 906 0100](tel:01179060100) | [07929 771386](tel:07929771386)

## 11. The Adviser for Ministerial Development

Jeremy takes responsibility for supporting ministers in their professional and vocational development. He is leading on introducing a coaching programme for licensed ministers of the Diocese of Bristol.

**Contact:** Revd Jeremy Andrew  
[jeremy.andrew@bristoldioocese.org](mailto:jeremy.andrew@bristoldioocese.org) | [0117 906 0100](tel:01179060100)

## 12. Clergy Housing

For Curates living in Diocesan housing: [Housing - Diocese of Bristol \(anglican.org\)](http://Housing-DioceseofBristol(anglican.org))

**Contact:** Dr Joe Flatman (Director of Property and Estates)  
[joe.flatman@bristoldioocese.org](mailto:joe.flatman@bristoldioocese.org) | [07748 618805](tel:07748618805)

## 13. The Dean of Women's Ministry

Alice seeks to promote the full inclusion of women at every level of church life and to be a strategic advocate for women clergy in the Diocese.

**Contact:** Revd Canon Alice Kemp  
[alice.kemp@bristoldioocese.org](mailto:alice.kemp@bristoldioocese.org) | [0117 906 0100](tel:01179060100)

## 14. Mental Health Adviser

Liz advises the Diocese aims to improve the welcome and support we give to people living with mental health challenges and their families and carers.

**Contact:** Liz Dawe  
[liz.dawe@bristoldioocese.org](mailto:liz.dawe@bristoldioocese.org) | [0117 906 0100](tel:01179060100)

## 15. Unite the Union

There can be times in ministry when Union support is helpful. The Bishop, the Bishop's Staff and the Mission & Ministry Development Team are all supportive of Clergy joining a Union. The Faith Workers Branch of Unite the Union is open to all who work for faith-based organisations. As a member you are also entitled to free legal advice, when needed. Further information: [www.unitetheunion.org/faithworkers](http://www.unitetheunion.org/faithworkers)

## **7. Schedule for Curacy Visits and Reviews – Pastoral Framework**

### **Year 1: Check-In**

During November to December, the Adviser for Curacy will arrange a 1:1 with the Curate to provide a safe space to check the Curacy has got off to a good start.

### **Year 1: Progress Review**

During February, the Adviser for Curacy will meet with the Curate and Training Incumbent together; this may be in-person or online. The purpose of the meeting is to support and encourage good working practice in the Training Incumbent-Curate relationship, ensure training is being appropriately provided and whether the Curate is ready for Ordination to The Priesthood.

### **Year 2: Mid-Curacy Review**

During February to April, the Adviser for Curacy will meet with the Curate and Training Incumbent together; this may be in-person or online. The purpose of the visit is a structured review looking at whether the Curacy is on track to enable the Curate to be signed off in an appropriate timescale or whether additional specific actions such as extra experience, more time for formation or extra training/coaching in an area is needed.

### **Year 3: End of Curacy Review**

During January of the third year of Curacy, the Adviser for Curacy will email both Curate and Training Incumbent to check progress on the Learning Portfolio and ensure, if needed, the Curate can complete their Curacy requirements within the timeframe.

## 8. Life-Giving Curacy for All

The experience gained as a Curate in your training parish and relationship with your Training Incumbent (TI) are of primary importance over the next few years. Please remember our Curacies are for 4 years and so there is plenty of time for formation and development. It is imperative to develop a healthy environment for formation, learning and ministerial experience for the three significant parties: Training Incumbent, Curate and Parish. We do this through **six** main areas, 1) **Learning Agreement**, 2) **The Role of the TI**, 3) **Supervision**, 4) **Formation Groups**, 5) **Assessment during Curacy** and 5) the **IME 2 programme**. We will look at each of these areas in more detail:

### 8.1. Learning Agreement

It is understandable that in any working relationship there may be different expectations and assumptions made about each other. The dynamics between a Training Incumbent and Curate are no different and so it is important we try to cultivate and nurture a healthy collegiate relationship. One of the ways this can be shaped is through the Learning Agreement (see appendix 1 in *Curacy Handbook Appendices*). You will have already completed this prior to the announcement of the Curacy but this is to be reviewed in January of the first year and, if necessary updated, in the light of how the Curacy is working in practice. Following this, it is to be reviewed at the start of the second and third year of training or if there have been any significant changes affecting the Curacy. If you have any questions or need assistance with this, please contact (and send updated Agreements) to the Adviser for Curacy.

### 8.2. The Role of the Training Incumbent

The gift of being a Training Incumbent is seeing a Curate grow, deepen in their leadership, ministerial experience and identity as a Minister of the Gospel. The challenge of being a Training Incumbent is how best to enable this transformative process for the Curate whilst holding the wellbeing of self and the care of the parish. You will already have a significant understanding and awareness of who you are, how you lead and serve, how you communicate, etc. The following help you reflect on how you will be a 'Training' Incumbent and how you will be received as a Training 'Incumbent'. TI's Code of Practice, see appendix 13 in *Curacy Handbook Appendices*. There is further advice about the role in the chapter *Frequently Asked Questions*.

The following explores Learning Styles and Ministry, then four different approaches to supporting your Curate.

#### Learning Styles and Ministry

One of the criteria for selecting a Training Incumbent is related to his/her ability to promote learning for the curate and each of us has a preferred style of learning. It has been suggested by Honey & Mumford in *The Manual of Learning Styles* (1992) and by Yvonne Craig in *Learning for Life* (1994, Mowbray), there are four basic learning styles:

- the **Activist** who jumps in and gets involved straight away
- the **Reflector** who likes to sit on the edge and watch what is going on
- the **Theorist** who likes to know exactly what they are doing and why they are doing it and how it fits into the scheme of things before they do anything
- the **Pragmatist** who will only try anything if they can see the point of it

Using the conducting of a funeral as an example:

- an **Activist** might say, "I will only know what I need when I've done a couple"
- a **Reflector** might say, "I would really like to watch you do a couple more"
- a **Theorist** might say, "I need to think more about the theology of it all"
- a **Pragmatist** might say, "I want to visit a crematorium to see how it works"

We are, of course, able to learn in all four styles, but we have a preference. Yvonne Craig lays out how each style learns best, and least well.

**THEORISTS** learn **best** when...

they can listen to or read ideas which are well thought out and logical. They like being offered a pattern of ideas which they can follow step by step, question, explore and consider. Checking a paper for inconsistencies would be regarded as an enjoyable task. So too would be being asked to understand a complicated problem. They like to be intellectually stretched. They enjoy the freedom to play with ideas even when these are not strictly speaking to do with the matter in hand. On the other hand, they will not rest easy until things are neat and tidy, all the details tucked into a scheme.

**THEORISTS** learn **least well** when...

policies, principles and ideas are not explained, or when they are not given the evidence to support an argument, for example, figures or facts which can be questioned. So, statements based on feelings or intuition may not be given much weight. They are uncomfortable too if they find the subject is dealt with in a shallow way, ignoring questions, or if contradictory ideas or methods are presented. They may also find themselves out of tune with other people in the group, especially activists.

**PRAGMATISTS** learn **best** when...

they are working on something which will give them ideas and skills they can try out in practice. The subject must be linked clearly with the job or the problem they have in hand, otherwise it may not be taken seriously. They are good at picking up new ideas and giving them the benefit of the doubt while they try them out in real life. They are the sort of people who return after being on a course, brimming with enthusiasm and dying to try out all the new ideas.

**PRAGMATISTS** learn **least well** when...

they cannot see how what they are asked to learn is going to be of any practical help to them. It may be that they cannot see how it fits in with their situation, or, if it does, it seems not to bring any reward. They like to get on with things and get impatient with long-winded arguments, discussion going round in circles and complicated theories. Clear guidelines are welcomed. If the session is teaching them something which clearly does work, they will lose interest if they think that, for whatever reason, they are not allowed to try things out.

**ACTIVISTS** learn **best** when...

there is challenge. Their motto is 'I'll try anything once'. They enjoy being thrown in at the deep end. They like variety so that they can switch from one activity to another before they get too bored. They feel confident about being in the limelight, so they are happy to be asked to chair a discussion or give a talk. They also enjoy being part of a team, bouncing ideas around with other people. They are better at coming up with ideas if they are allowed for the time being to forget whether it is practical or not: the shortage of money, the fact that 'people will not like it', the routine work necessary to carry it out. They are enthusiastic and open-minded.

**ACTIVISTS** learn **least well** when...

they are asked to stand back and not be involved. They are not keen on listening or being shown how things should be done. They would rather have a go themselves. Nor do they like working alone. And whereas being given precise instructions and a lot of detail gives some people a feeling of security, activists feel swamped and cramped, with little room for manoeuvre. They prefer not to be given too much theory, neither are they keen on quietly assessing beforehand what they will learn nor on reflecting afterwards to consolidate what they have learned.

**REFLECTORS** learn **best** when...

they are given time and space to stand back and reflect on what is going on, whether it is watching a video, listening to a discussion or a talk. They need to be allowed to think before acting, to consider a number of angles on a subject and to have all the information possible about it before giving an answer. Their motto is 'look before you leap'. They like time to prepare, to read things beforehand, a chance to do a bit of research even if it means some painstaking and unexciting work. They have the energy to get to the bottom of things, to 'do things properly'.

**REFLECTORS** learn **least well** when...

they are forced into the limelight or asked to do things without any warning. They find it difficult when asked to give instant reactions. They become uneasy if time is short, and a session is rushed through using short cuts or dealing with a subject just on the surface. They may dislike variety, being moved from one activity or speaker to another before they have had a chance to consider the matter in depth.

## Four Models of Supporting Curates

Adapted from Keith Lamdin and David Tilley, *Supporting New Ministers in the Local Church* (SPCK, 2007). Quotations from Bishop Alan Wilson (in Lamdin and Tilley)

### Manager (Steward)

*"In the New Testament, apostolic ministry is described as the ordering or stewardship of a household"*

- Discuss, agree and review work and goals
- Plan time
- Set boundaries/areas of responsibility
- Monitor progress
- Handle issues of difference and conflict
- Discuss and agree reports

### Educator (Teacher)

*"The giving and receiving of instruction is a central responsibility of those who oversee the people of God"*

- Help the Curate with new knowledge, attitudes and behaviour
- Explain how and why things are done
- Enable the Curate's gifts to develop
- Reflect on practice (both curate's and TI's)
- Theological Reflection – integrating faith and learning
- Offer feedback, praise and criticism

### Mediator (Intercessor)

*"Those with supervisory responsibility ... have a special responsibility to establish and sustain relationships in God's name"*

- Pray for your Curate
- Connect the Curate to people, in church community and beyond
- Ensure the Curate is well treated (housing, expenses, IME etc.)
- Protect the Curate from parish conflicts
- Public support for your Curate
- Ensure the Curate has time off

### Supporter (Pastor)

*"The prime task of the shepherd is to keep the flock together, to provide for its nurture and safely"*

- Help the Curate face difficult issues
- Point to blind spots
- Help the Curate to analyse what is going on for them
- Affirm the Curate's work
- Enable the Curate to express distress
- Help the Curate discern future priorities and possibilities in ministry

## 8.3. Supervision

Supervision is a very particular discipline within a Curacy and this is to be given priority. It is vitally important and forms the key place where the Curate and TI reflect together on the Curate's ministry. Supervision is not an optional extra – it should form the core of a Curacy. As in any working relationship tensions sometimes arise between a Curate and TI. Our expectation is 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.

Supervision is different to a Staff / Business Meeting. It is an intentional and formal setting aside of time to support the Curate's learning. Items, such as scheduling events or matters that involve other people, should be kept out of Supervision.

### Supervision in practice

#### a) Time

- Supervision should be regular, particularly in the first years of a Curacy.
  - In year one, best practice suggests that Supervision should be, if possible, weekly or at a minimum fortnightly.
  - In year two, Supervision should take place at least fortnightly or at a minimum monthly.
  - After year two, the pattern may change by consent. Monthly Supervision remains the recommendation.
- Supervision should be bounded. Between one to one and a half hours is probably the best length of time for a Supervision meeting, but Curates and TIs will between them work out what is best for them. Do not go over the agreed time without agreeing together to do so.
- Supervision should be planned and diarised, preferably well in advance, so that it can be prepared for and regarded as a priority over other matters.
- Supervision should not take place at times when either or both parties are tired, hungry, concerned about their next appointment, worried by family commitments or suchlike.

#### b) Venue

- Supervision should happen in a place which is a secure and safe space for both, and where it will not be overheard or interrupted.
- It should happen in a place which is normally used for work conversations.
- Seating should be comfortable and feel roughly 'equal'.
- Curates and TI may want to agree whether Supervision should take place across a table or not.
- Supervision should not take place in the pub or cafe, nor in the Curate's house.

### c) Content

- An agenda / focus for Supervision should be agreed at the start of the meeting.
- The **focus of the Supervision** should be on the Curate and their needs.
- The TI should feel free to add an item (which may be significant) to the agenda if they consider it important.

It may be helpful for the Curate to complete a preparation sheet. A sample is included as Appendix 2 in *Curacy Handbook Appendices*.

**Confidentiality around Supervision is very important.** This includes confidentiality of the Supervision meeting itself and of any pastoral issues discussed. It is important to consider how confidentiality relates, if relevant, to the spouses / partners of Curate and TIs. A conversation about this at the first Supervision meeting *is very important*.

A regular pattern of content and style may well emerge. However, occasional Supervision meetings to concentrate on one particular area of work may prove helpful, for example reviewing the Learning Agreement or 360-Degree Review.

**Feedback is an important element** of Supervision and the Curacy. How Curates and TIs give and receive feedback is very important to the success of Supervision. Again, agreeing how best to do this in advance can be very helpful. The following may be helpful when considering giving feedback to ensure it is helpful and encouraging:

### d) Giving Feedback

**CLEAR:** Try to be clear about what the feedback is that you want to give. Being vague and faltering will increase the anxiety in the receiver and will not be understood.

**OWNED:** The feedback you give is your own perspective and not an ultimate truth. It therefore says as much about you as it does about the person who receives it.

**REGULAR:** If the feedback is given regularly, it is more likely to be useful. If this does not happen there is a danger that grievances are saved until they are delivered in one large package. Try to give the feedback as close to the event as possible.

**BALANCE:** It is good to balance developmental and positive feedback and, if you find that the feedback you give to any individual is always either positive or negative, this probably means that your view is distorted in some way. This does not mean that each piece of critical feedback must always be accompanied by something positive, but rather that a balance should be created over time.

**HUMBLE:** We know the experience of receiving feedback from someone who has already demonstrated a willingness and openness to continue to learn and grow by asking and receiving for feedback from others. Check the motivation of your heart as to why you feel a particular piece of feedback would be helpful for the Curate.

**Another** approach, is to use the acronym **T.H.I.N.K.** before giving any feedback: 'Is it *True*? Is it *Helpful*? Is it *Inspiring*? Is it *Necessary*? Is it *Kind*?'

It may prove helpful to take notes of the Supervision meeting. TIs can find that this helps with writing reports, and for Curates it can provide a record of their learning.

**d) Things not appropriate for Supervision include:**

- Staff / Business meeting issues
- Matters involving other people
- Too much personal stuff – Supervision is not counselling or spiritual direction.

**e) Supervising the Supervisor**

- It is good practice for those who are Supervisors to receive supervision themselves.
- TIs are asked to contact the Adviser for Curacy if they would like help to find a suitable supervisor.

A potential structure for Supervision in Appendix 3 in *Curacy Handbook Appendices*.

## **8.4 Formation Groups**

All curates in the Diocese of Bristol are part of a Formation Group for the first three years of curacy.

Formation Groups **are**:

- A safe, supportive and caring space
- Part of the IME 2 provision in the Diocese of Bristol and *attendance is expected*
- A place to discuss theology and practice arising from ministry
- A place to learn and reflect on boundaries in ministry
- A place to encourage one another and build relationships in ministry
- Rooted in prayer and developing spirituality in ministry

Formation Groups are **not**:

- A space for ongoing pastoral care
- A place for gossip
- A place to amplify complaints or part of the reporting process

### A note on confidentiality in Formation Groups

Formation Groups normally work on the rule that what is said in Formation Group stays in the Formation Group. If a Formation Group Leader is concerned about something regarding a Curate, then they may, with the knowledge of the Curate concerned, raise that concern with the Adviser for Curacy.

The leaders of the Formation Groups are experienced Clergy from across the Diocese.

For 2026 – 2027, the leaders are:

Year 1: The Revd **Jordan Ling**, Adviser for Clergy Wellbeing

Year 2: The Revd Canon **Debbie Dewes**, Priest-in-Charge of Upper Thames

Year 3: The Revd **Andre Hart**, Vicar of Holy Trinity church, Westbury-on-Trym

## **8.5 Assessment during Curacy**

### **Shaping a Curacy**

The nationally agreed Formation Frameworks (Formation Qualities) are the key tool used in assessment of a Curacy. However, they do not provide the content of a Curacy in a year-to-year way.

Curates and Training Incumbents are encouraged to work together to establish a shape for each Curacy, enabling Curates to cover a wide range of ministerial opportunities over their curacy. Curates who are SSOMs will require particular care in finding the right way of using the time that is available to cover the range of ministerial experience.

### **Informal Assessment**

During a Curacy, it can be very helpful to have informal assessments of a Curate's performance or progress, these include Supervisor's reports from any placements. Such feedback can provide useful evidence for the Curate's signing-off process.

The following are provided in the *Curacy Handbook Appendices* for copying and using as the Curate and Training Incumbent see fit:

- A Feedback form for Leading Worship (Appendix 4)
- A Feedback form for Preaching (Appendix 5)
- A Self-evaluation form for Leading Worship (Appendix 6)
- A Self-evaluation form for Preaching (Appendix 7)
- A General Feedback Sheet (Appendix 8)
- A Feedback form for use by Church Wardens and Clergy other than the Training Incumbent (Appendix 9 & 10)

### **Formal Assessment**

At the end of the Curacy, evidence must be produced to demonstrate that a Curate has met the Church of England's Formation Framework. These are nationally agreed Qualities and allow different dioceses to have confidence that Curacies served anywhere in the Church of England are of an agreed standard. In meeting the national Formation Framework, the Diocese of Bristol aims to make the assessment process itself part of the formation. It is an ongoing process and always aims at deepening engagement and reflection on mission and ministry.

Assessment is not meant to be a burden. However, it is important that it is robust so that confidence in ministerial formation is maintained. It may be helpful to see assessment in Curacy as offering evidence of "fitness to practice".

The Diocese of Bristol has adopted the following pattern of assessment during Curacy:

<b>Timing</b>	<b>Curate</b>	<b>Training Incumbent</b>	<b>Diocese</b>
<b>End of Year 1</b>	Theological reflection 1  Info Received: January Deadline: end of May	Pre-Priesting report  Info Received: February Deadline: end of April	Meeting with Sponsoring Bishop  When: May – June
<b>End of Year 2</b>	Theological reflection 2  Info Received: January Deadline: end of June	End of Year 2 Report  Info Received: February – March Deadline: end of June	360° review (See Appendix 11 in <i>Curacy Handbook Appendices</i> )  Info Received: January Deadline: end of June
<b>End of Year 3</b>	Theological Reflection 3  Info Received: December Deadline: end of March	End of Curacy Report  Info Received: January Deadline: end of March	Learning Portfolio  Deadline: end of March
<b>Ongoing through Curacy</b>	Ministry Log & Learning Portfolio	Supervision meetings & Formation Groups	IME 2 programme Oversight by Adviser for Curacy
<b>End of Curacy</b>	Learning Portfolio (see below)	Training Incumbent Report	Meeting with Sponsoring Bishop  When: April – June

More information on the Learning Portfolio, Theological Reflections and the Ministry Log can be found in the subsequent pages of this Handbook.

All Training Incumbent Reports are based on a pro-forma that will be sent to the TI by either the Adviser for Curacy or by the Sponsoring Bishop's Office.

### 8.5.1. Learning Portfolio

The Learning Portfolio will only consist of:

- **Three Theological Reflections** (TR) (one from each year of the Curacy) – see the separate section on theological reflections for assessment in Curacy
- **A Ministry Log** (ML) completed over the course of the Curacy
- **The 360° review** and the Curate's reflection/action plan based on that review
- **The TIs End of Curacy Report** written by the TI (and any placement Supervisors reports are kept for information)

The Learning Portfolio will be read by an external reviewer, who will submit a report.

As you progress through your Curacy it may be helpful to build and keep evidence of your experience and learning, as an aid to your formation. This is not to simply list what has been done along with feedback received, but also to show how your theological reflection and ministerial development have progressed through your Curacy. However, you are not required to include this evidence in your Learning Portfolio.

Gathering evidence of experiences and ministry exercised in your training parish is a relatively easy task. However, the Learning Portfolio is chiefly a tool to assist you to reflect and learn. The Learning Portfolio gives you the opportunity 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.

## 8.5.2. Theological Reflections

A key part of the assessment of Curates in the Diocese of Bristol are three written theological reflections. One is required to be submitted at the end of year 1; one at the end of year 2; and one at the end of the Curacy. All three are included in the Learning Portfolio submitted for assessment at the end of the Curacy.

These theological reflections should be based on ministry that **has happened over an extended period of time during the Curacy**. Thus, for example, it would not be appropriate to write a theological reflection on an individual funeral, but a reflection on funeral ministry in a parish over a period of time would be helpful.

The three reflections need to cover a variety of different areas of church life in order that they can demonstrate that you have met the requirements of the Formation Qualities.

Time	Area of Reflection	Qualities to consider
Year 1	Pastoral Ministry	Love for People Trustworthiness
Year 2	Mission and Leadership	Wisdom Fruitfulness Potential
Year 3	Worship and Discipleship	Love for God Call to Ministry

Within the relevant area the reflection should offer the following:

- An analysis of what has happened, or what the current situation is;
- How you have worked, with others, in this area and the effect of this;
- What leadership you brought to the situation;
- What theological issues are at stake in this situation, and how your actions are seeking to engage with them.

A theological reflection should be mindful of the Formation Qualities, especially those set out in the table above as being particularly relevant to the area being considered.

What is being assessed is the depth of your ability to reflect theologically, not your abilities with spelling and grammar, for your own deepening of this core ministerial discipline.

A theological reflection should be between 2000 and 3000 words.

If, for particular reasons, you would prefer the Theological Reflection to take a different format, for example, as a facilitated conversation, please speak with the Adviser for Curacy.

### 8.5.3. Ministry Log

This Ministry Log is intended to capture competence and understanding in a range of different areas that will not otherwise be captured by elements of the Curacy Learning Portfolio.

Each element should be signed and dated once the Curate and the person supervising that piece of work are satisfied that the Curate **is competent** in the particular area and understands what is involved and why that work is necessary,

The supervisor for a particular piece of work may, or may not, be the Training Incumbent. It may be a church officer, a neighbouring Incumbent, or another person suitable to supervise the work. It should not be anyone related to the Curate or anyone otherwise conflicted.

If you are struggling to complete a particular line, then please contact the Adviser for Curacy for help.

For section D ('Legal, canonical and administrative responsibilities'), you may find James Behrens, *Practical Church Management: A Guide for Every Parish* (Gracewing, 4<sup>th</sup> Edition 2020) to be helpful.

#### A. Education

**Qualities:** Fruitfulness, World, 2: "Shows how they have nurtured others in their everyday faith, in the school, workplace or family"

<b>Nature of engagement with schools</b>	<b>Referred to in Theological Reflections?</b>	<b>Supervisor name, position, and signature</b>	<b>Curate signature</b>	<b>Date</b>

#### B. Professional Conduct

**Qualities:** Trustworthiness, Self, 4: "Is able to live in a way that is consistent with the *Guidelines for the Professional Conduct of the Clergy*."

**Qualities:** Call to Ministry, Church, 2: "... shows evidence of being able to engage generously and humbly with those whose tradition and practice are different"

**Qualities:** Fruitfulness, Christ, 1: "demonstrates humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position."

**I am able to live in a way that is consistent with the House of Bishop's *Guidelines for the Professional Conduct of the Clergy***

Signed \_\_\_\_\_ (Curate)

Date: \_\_\_\_\_

Nature of engagement with those differing from you	Supervisor name, position, and signature	Curate signature	Date

C. Safeguarding

**Qualities:** Love for People, Church, 3: "Can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults".

Training Attended	Date of Training
Safeguarding Foundation	
Safeguarding for Leadership	
Raising Awareness of Domestic Abuse and Violence	
<i>For Potential Incumbents only:</i> Safer Recruitment	

D. Occasional Offices

**Qualities:** Fruitfulness, Church: "Shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry".

Ministry Responsibility	Supervisor name, position, and signature	Curate signature	Date
Involvement in at least <b>three</b> Weddings, leading at least <b>one</b>			

Involvement in at least <b>three</b> Funerals, leading at least <b>one</b>			
Involvement in at least <b>three</b> Baptisms, leading at least <b>one</b>			

D. Legal, canonical and administrative responsibilities

**Qualities:** Trustworthiness, Church, 6: "Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by [assistant and] incumbent level responsibility"

<b>Ministry Responsibility</b>	<b>Supervisor name, position, and signature</b>	<b>Curate signature</b>	<b>Date</b>
Completing service registers			
Baptism registers, certificates and other materials			
Confirmation Registers, certificates and other materials			
Marriage legalities, Banns, preliminaries and paperwork			
Funeral and burial registers, legalities and paperwork			
Other church registers (e.g. Admission of children to confirmation, thanksgiving for a child)			
Church / Events - Risk Assessments			
Church Rotas			
PCC meetings and being a charitable trustee			
Accounts, fees, and the parish share			
Expenses claims			
Churchwardens, Church Officers and their role			
Admission of Children to Communion (including provision for those admitted elsewhere)			

E. For Potential Incumbents only:

**Qualities:** Trustworthiness, Church, 6: "Can demonstrate the knowledge and skills required to fulfil the legal and administrative responsibilities that required by incumbent level responsibility"

<b>Ministry Responsibility</b>	<b>Supervisor name, position, and signature</b>	<b>Curate signature</b>	<b>Date</b>
Statistics for Mission returns			
Churchyards			
Faculty jurisdiction and process, including Lists A and B			
Other Church Property (triennials)			
Health and Safety Policies			
Church / Events Insurance			
Copyright and Performing Rights			
Recruiting, employing and managing staff and volunteers			
Chairing the PCC and other meetings			
APCMs with opportunity to, at least, co-chair			
Money Handling Procedures			
Budgeting and finances			
Charitable trusts			
Data Management (GDPR)			
Accessibility Policies			

#### 8.5.4. Assessment at the End of Curacy

Assessment at the end of the Curacy is a requirement and must be completed satisfactorily before a Curate can take a new role or be re-licensed to their existing benefice.

The Sponsoring Bishop is responsible for deciding whether this assessment has been completed.

Assessment at the End of Curacy consists in the following:

- The Curate submits their Learning Portfolio to the Adviser for Curacy (for the contents of this see 8.5.1)
- The Training Incumbent completes a final Report on a proforma and returns this to the Adviser for Curacy
- The Learning Portfolio is sent to an external reviewer, who submits a report to the Adviser for Curacy
- The Adviser for Curacy gathers all these elements, and sends them to the Sponsoring Bishop together with the Adviser for Curacy's report on the Curate
- The Sponsoring Bishop meets with the Curate to discuss the Curacy
- After their meeting, the Sponsoring Bishop will write to the Curate giving the formal record that the requirements of Curacy have been met, or further work is required.

#### Timescale:

- The Curate submits their Learning Portfolio in March of their third year
- The TI End of Curacy Report submitted in March of Curates' third year
- The whole End of Curacy Assessment process should *normally* be completed by the end of June of the Curates' 3rd year. This then gives Curates a year to explore next steps (as our Curacy licences are for 4 years)

The timing of these submissions can be adjusted for Curates for the following reasons:

- They are offering ministry as an SSOM on a part-time basis
- They have had periods of time away from ministry during their Curacy for any reason
- They need longer for any reason to complete the requirements of Curacy.

Those wanting to delay Assessment at the End of Curacy should speak with the Adviser for Curacy as soon as possible.

The Sponsoring Bishop's letter, together with TI's Report, external reviewer's Learning Portfolio Report and the Adviser for Curacy's Report will be held on the Curates' personnel file (the 'Blue File').

### 8.5.5. Problems Identified by Assessment

We hope that any issues in a Curacy will be identified as early as possible and dealt with through the normal mechanisms of Supervision, the Pastoral Framework and the involvement of the Adviser for Curacy.

The Diocese of Bristol is committed to a 'no surprises' approach to Curacy, and so encourages Training Incumbents, Curates and all involved in Curacy **to identify and address any issues as soon as possible.**

Nevertheless, there are rare occasions when assessment is the first point at which a problem is identified. This will be brought to the attention of the Sponsoring Bishop and the Adviser for Curacy will work with the Sponsoring Bishop, the Curate and the Training Incumbent to make provision for those issues / areas of formational development to be addressed, and evidence collected that will give confidence that no further problem will arise. There are a variety of ways that this can be done, and it may involve extending a Curacy for up to an additional year.

In the extremely rare event of a Curate being unable to meet the requirements of Curacy within a reasonable timeframe, then support will be offered as the Curacy is brought to an end.

Any appeals can be made to the Bishop of Bristol.

### 8.5.6. End of Curacy & Next Post

**The normal length of a curacy in the Diocese of Bristol is a minimum of three years and a maximum of four years.** Any alteration to this length must be agreed by the Sponsoring Bishop.

There may be good reason for a Curacy to be ended earlier or extended. These should be discussed with the Adviser for Curacy as soon as they become apparent.

A Curacy **only** comes to an end when the Sponsoring Bishop is satisfied that the requirements of Curacy have been met. No Curate can be licensed to a new post or re-licensed to the same place until that has been met. The timescale for Assessment at the End of Curacy is set out above (8.5.4).

The move to a Post of First Responsibility is the most demanding transition in ministry. This is well documented in research into clergy wellbeing. This is why it is important that the normal minimum length of Curacy is respected.

All Curates will need to have conversations about posts for after their Curacy. These conversations should normally only begin once the Sponsoring Bishop has written to the Curate saying that the requirements of Curacy have been met.

**Any Curate** who wishes to apply for a post prior to receiving that letter from the Sponsoring Bishop must do the following:

- Speak to the Adviser for Curacy informing them of the post and the reasons for applying before the Curacy is ended.
- If the Adviser for Curacy is supportive of the application, then contact the Sponsoring Bishop to seek their permission to apply.

This will allow the Bishop and Adviser to support the Curate in the application and in their wider discernment of their vocation.

It is unlikely that Curates will be supported in making an application prior to **the IME 2 'Moving On' session, facilitated by the Archdeacons, normally held in January** of their third year of Curacy.

### **If the Curate intends to make an internal application for a post within the Diocese**

1. The Curate should speak to the Adviser for Curacy informing them of this intention as soon as possible.
2. The Curate needs to let the Bishop of Swindon know, in their role as Sponsoring Bishops overseeing Curates.
3. The Curate needs to update the Bishop of Bristol and Adviser for Curacy with the outcome of the application process.

### **If the Curate intends to make an application for a post outside the Diocese**

1. The Curate should speak to the Adviser for Curacy informing them of this intention as soon as possible.
2. The Curate needs to let the Bishop of Bristol know because if shortlisted, the Bishop will be approached by the other Diocese for a 'Clergy Current Status Letter' (CCSL reference).
3. The Curate needs to send a copy of their Application Form and the Profile of the post to the Bishop of Bristol.
4. The Curate needs to update the Bishop of Bristol and Adviser for Curacy with the outcome of the application process.

**When completing an application form**, it is important that it reflects accurately at what stage (if a letter has not been received from the Sponsoring Bishop) in the signing-off process the Curate is, giving expected timescales in terms of next steps.

### **If the Curate, offering a SSOM ministry, wishes to be relicensed to their existing training parish**

- Inform the Adviser for Curacy as soon as possible
- The Adviser for Curacy will arrange a meeting with the Curate and Training Incumbent
- If there is agreement, this proposal will be brought to the Bishops' Staff for a decision
- If there is agreement from the Bishops' Staff, a suitable date will be agreed for the licensing of the SSOM within the parish.

### **8.5.7. Process for Curates – New Post & Announcement**

**Once a Curate has been offered and accepted a post **within** the Diocese of Bristol, follow this process:**

1. The recruiting Archdeacon will be the main point of contact and will inform the Bishops of the proposed appointment
2. If the Curate has not been signed off by the Sponsoring Bishop, no announcement can be made or licensing date confirmed until the sign off letter is received
3. Once the curacy is signed-off, a licensing date can be agreed with the Bishop's Chaplain and Archdeacon
4. Once the curacy is signed-off, the Bishop's Chaplain will ask the Curate to complete a Resignation Form which should be signed and returned once the licensing date is confirmed
5. The Bishop will write to the Curate to accept their resignation, and will forward this form (Deed of Resignation - DOR) to the HR team at Hillside House
6. It is HR's responsibility to inform Clergy Payroll of the leaving date
7. At this point an announcement can be made in the parishes, drafted by the Archdeacon

**Once a Curate has been offered and accepted a post **outside** the Diocese of Bristol, follow this process:**

1. The Curate needs to inform the Bishop of Bristol's office (via the Chaplain) and the Bishop of Swindon
2. If the Curate has not been signed off by the Sponsoring Bishop, no announcement can be made or licensing date confirmed until letter is received
3. Archdeacons (in each diocese) agree dates for moving, notice period and licensing date
4. Once the curacy is signed-off, and the timeline in point 3 is agreed, the Bishop's Chaplain will ask the Curate to complete a Resignation Form
5. The Bishop will write to the Curate to accept their resignation, and will forward this form (Deed of Resignation - DOR) to the HR team at Hillside House.
6. It is HR's responsibility to inform Clergy Payroll of the licensing date, at which point the new Diocese takes responsibility for stipend/housing allowance, if applicable.
7. At this point an announcement can be made in the parishes, drafted by the Archdeacon

**If the Curate is an SSOM**, the Bishop of Bristol and HR team at Hillside House still need to be informed so that they can update their records and the National Register of Clergy.

It is very helpful if a Curate is living in a Diocesan or PCC property to please inform the Property Team, at Hillside House, as soon as they know when they may be moving out of the property. An email to [property@bristoldiocese.org](mailto:property@bristoldiocese.org) notifying them of this will help immensely with practicalities related to the property. In addition, please ensure removal all of belongings from the property and the garden, following a deep clean and tidy of the garden. If any internal walls have been decorated with any bright or strong colours, they should be neutralised before moving out (reimbursement of materials is available).

## 9. IME 2 Programme

You will find a list of dates and venues for the training days for your particular year group in the following pages of the Handbook.

**Please put the dates in your diary now as they are a requirement of your Curacy.**

The IME 2 programme is a priority for all Curates. It is an expectation of the Bishops that Curates endeavour to attend all IME 2 events and that these should take priority over other possible commitments. All our training is booked via Eventbrite and it is assumed that you will be attending **unless we receive apologies well in advance.**

The IME 2 Programme training is regarded as a key and enriching part of curacy formation and vital to you successfully completing your Curacy. We have learnt that the following recommendations help Curates' formational engagement with the training.

**Stipendiary** Curates we recommend, as a guide, to attend **90%** of the training over the Curacy.

**SSOM** Curates we recommend, as a guide, to attend **70%** of training over the Curacy. We have experience of supporting SSOM Curates, with varied work/personal circumstances, to be able to fulfil this and their formation.

**NB.** During your Curacy, you are expected to attend the following training: Safeguarding Induction & Training, Deliverence Ministry, Domestic Abuse. If you do not attend this training as part of the IME 2 Programme may result in you being unable to complete your Curacy.

In the eventuality of Curates experiencing difficulties or problems in attending an IME 2 event they must inform both the Adviser for Curacy and Admin Support as soon as possible.

We acknowledge the need for flexibility and negotiation with Self Supporting Ordained Ministers (SSOMs) and Pioneer Ministers (OPMs) in meeting some of the requirements of the IME 2 Programme. The Adviser for Curacy is committed to ensuring that the programme serves all Curates and if you have any questions about attending training sessions, please make contact.

The IME 2 Programme has been shaped in a way that tries to reflect the different types of ministries that Curates are exercising. We have tried to bring some flexibility, so our training is normally on a day between Tuesday to Thursday, also evening and, occasional, Saturday sessions, as well as some training taking place on Zoom. We will endeavour, if possible, to provide hybrid training and will provide any material or resources with all relevant Curates.

Each Curate year group will receive a Feedback form two - three times a year where we ask Curates for feedback on the training they have received and how it is preparing them for ministry. This also helps us to continue to adapt and develop our IME 2 Programme to meet the needs of preparing our Curates for future ministry.

## 10. IME 2 Programme & Actions 2026-2027

### Year 1 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
<b>July 2026</b>				
Tuesday 14th 10am-4pm	<b>Introduction to the Diocese of Bristol</b>	Lunch Provided	Hillside House	Year 1
Thursday 16th 10am – 2pm	<b>Safeguarding Induction and Training</b> (Helen Styles & Adam Bond)	Bring Packed Lunch	Hillside House	Year 1
Thursday 23rd 10am – 4pm	<b>Working Well – insights using Gilmore-Fraleigh</b> (Stephanie, Chris, Jordan)	<b>Including TI</b> Lunch Provided	Hillside House	Year 1 + <b>TI</b>
<b>Sept 2026</b>				
Thursday 3rd 9.30am–11.30am	<b>Formation Group</b> (Jordan Ling))		Hillside House	Year 1
Thursday 17th 9.30am – 3pm	<b>Self Care</b> (Jordan Ling)	Bring Packed Lunch	Hillside House	Years 1 +2
Tuesday 22nd 10am – 2pm	<b>Intergenerational &amp; Under-18s</b> (Sarah Wattle, Julia Watts, Rachel Newton)	Bring Packed Lunch	Hillside House	Years 1 +2 + LLMs
<b>Clergy Conference</b> Tuesday 29 <sup>th</sup> September to Thursday 1 <sup>st</sup> October The Hayes Conference Centre, Derbyshire				
<b>Oct 2026</b>				
Wednesday 14th 10am – 4.45pm	<b>Intercultural Worship/Engagement</b> (Anjali Kanagaratnam) <b>Safeguarding Through a Racial Lens</b> (Suzanne Semedo)	Lunch Provided	Hillside House	Years 2 + 1 + LLMs
Wednesday 22nd 11am – 2pm	<b>Being a Deacon</b> to include Eucharist (Dean Mandy Ford)	Bring Packed Lunch	Bristol Cathedral	Year 1
<b>Nov 2026</b>				
Thursday 5th 9.30am–11.30am	<b>Formation Group</b> (Jordan Ling)		Hillside House	Year 1
Thursday 12th 9.30am – 2pm	<b>Boundaries in Ministry</b> (Jordan Ling and Simon Taylor)	Bring Packed Lunch	Hillside House	Year 1
Wednesday 25th 10am – 2pm	<b>Understanding Canon Law</b> (Lee Coley)	Bring Packed Lunch	Christ Church, Swindon	Years 1 + 2
November – December: <b>Check-In</b> 1:1 meeting with Adviser for Curacy & Curate				
<b>Dec 2026</b>				
<b>No IME 2 Training</b>				

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
<b>January 2027</b>				
Tuesday 12th 9.30am-11.30am	<b>Formation Group</b> (Jordan Ling)		Hillside House	Year 1
Saturday 9th 10am – 3pm	<b>Preaching Day</b> (Ian MacDonald)	<b>OPTIONAL</b>	St Peter's Chippenham	All Year Groups
Wednesday 13th 7pm – 8.15pm	<b>Ecological Awareness in Ministry</b> (Kit Connell)	<b>OPTIONAL</b>	Zoom	All Year Groups + LLMs
Wednesday 20th 10.30am-4.15pm	<b>Coaching &amp; Ministry / Missional Parish Development</b> (Jeremy Andrew & Rosy Ashley)	<b>Including TI</b> Bring Packed Lunch	Hillside House	Years 1 + 2 + <b>TI</b>
Tuesday 26th 9.30am – 1pm	<b>Stewardship &amp; Giving</b> (Archdeacons, James Morrey, Lydia Nash)	Bring Packed Lunch	Hillside House	Years 1 + 2
January: <b>Theological Reflection</b> on 'Pastoral Ministry' - information sent ( <b>end of May - Deadline</b> )				
<b>February 2027</b>				
Tuesday 9th 9am – 4pm	<b>Making Peace with Conflict – Day One</b> (Stephanie Hayton & Jordan Ling & others)	Lunch Provided	Hillside House	Years 1 + 2 + LLMs
Wednesday 24th 1pm – 4pm	<b>Five Marks of Mission</b> (Lee Barnes)	Bring Packed Lunch	St Chad's, Pathway	Years 1 + 2
February: <b>Progress Review</b> Adviser for Curacy connects with Curate & TI <b>Pre-Priesting Reports</b> sent to TI & Curate ( <b>end of April - Deadline</b> )				
<b>March 2027</b>				
Wednesday 10th 10am - 4pm	<b>Safeguarding: Domestic Abuse (am) and Personal Safety (pm)</b> (Helen Styles & Adam Bond)	Bring Packed Lunch	Hillside House	Years 1 + 2
Tuesday 16th 9.30am-11.30am	<b>Formation Group</b> (Jordan Ling)		Hillside House	Year 1
<b>April 2027</b>				
Tuesday 13th 9am – 4pm	<b>Making Peace with Conflict – Day Two</b> (Stephanie Hayton & Jordan Ling & others)	Lunch Provided	Hillside House	Years 1 + 2 + LLMs
Tuesday 20th 7pm – 9.30pm	<b>Deliverance Ministry</b> (Adam Beaumont, Helen Styles & Simon Taylor)		Hillside House	Year 1 + LLMs
Tuesday 27th 10am – 1.30pm	<b>Eucharistic Presidency</b> 'With discoursed Eucharist' (Neil Patterson)	Bring Packed Lunch	Bristol Cathedral	Year 1

<b>Date &amp; Time</b>	<b>Title &amp; Leader(s)</b>	<b>Notes</b>	<b>Venue</b>	<b>Cohort</b>
<b>May 2027</b>				
Tuesday 11th 9.30am-11.30am	<b>Formation Group</b> (Jordan Ling)		Hillside House	Year 1
Tuesday 25th 2.30pm-4.30pm	<b>Meeting with Bishops</b>	Refreshments Provided	Bishop's House, Winterbourne	Year 1
<b>June – July 2027</b>				
Wednesday 30th – Sunday 4th	<b>Ordination Rehearsal &amp; Pre-Ordination Retreat</b>		Cathedral & Ammerdown	Year 1
Saturday 3rd July	<b>Ordination of Priests</b>		Cathedral	Year 1
Sunday 4th July	<b>Ordination of Deacons</b>		Cathedral	Year 1

## Year 2 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
<b>Sept 2026</b>				
Tuesday 8th 12pm – 2pm	<b>Formation Group</b> (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2
Thursday 17th 9.30am – 3pm	<b>Self Care</b> (Jordan Ling)	Bring Packed Lunch	Hillside House	Years 2 + 1
Tuesday 22nd 10am – 2pm	<b>Intergenerational &amp; Under-18s</b> (Sarah Wattle, Julia Watts, Rachel Newton)	Bring Packed Lunch	Hillside House	Years 2 + 1 + LLMs
<b>Clergy Conference</b> Tuesday 29 <sup>th</sup> September to Thursday 1 <sup>st</sup> October The Hayes Conference Centre, Derbyshire				
<b>Oct 2026</b>				
Wednesday 14th 10am – 4.45pm	<b>Intercultural Worship/Engagement</b> (Anjali Kanagaratnam) <b>Safeguarding Through a Racial Lens</b> (Suzanne Semedo)	Lunch Provided	Hillside House	Years 2 + 1 + LLMs
<b>Nov 2026</b>				
Wednesday 18th 9.30am-11.30am	<b>Formation Group</b> (Debbie Dewes)		Hillside House	Year 2
Wednesday 25th 10am – 2pm	<b>Understanding Canon Law</b> (Lee Coley)	Bring Packed Lunch	Christ Church Community Centre, Swindon	Years 1 + 2
<b>Dec 2026</b>				
<b>No IME 2 Training</b>				
<b>January 2027</b>				
Wednesday 13th 2pm – 4pm	<b>Formation Group</b> (Debbie Dewes)		Hillside House	Year 2
Saturday 9th 10am – 3pm	<b>Preaching Day</b> (Ian MacDonald)	<b>OPTIONAL</b>	St Peter's Chippenham	All Year Groups
Wednesday 13th 7pm – 8.15pm	<b>Ecological Awareness in Ministry</b> (Kit Connell)	<b>OPTIONAL</b>	Zoom	All Year Groups + LLMs
Wednesday 20th 10.30am-4.15pm	<b>Coaching &amp; Ministry / Missional Parish Development</b> (Jeremy Andrew & Rosy Ashley)	<b>Including TI</b> Bring Packed Lunch	Hillside House	Years 2 + 1 + TI
Tuesday 26th 9.30am – 1pm	<b>Stewardship &amp; Giving</b> (Archdeacons, James Morrey, Lydia Nash)	Bring Packed Lunch	Hillside House	Years 2 + 1

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
January: <b>Theological Reflection</b> on 'Mission and Leadership' - info sent ( <b>end of June - Deadline</b> ) <b>360-Degree Review</b> – information sent ( <b>end of June - Deadline</b> )				
<b>February 2027</b>				
Tuesday 9th 9am – 4pm	<b>Making Peace with Conflict – Day One</b> (Stephanie Hayton & Jordan Ling & others)	Lunch Provided	Hillside House	Years 2 + 1 + LLMs
Wednesday 24th 1pm – 4pm	<b>Five Marks of Mission</b> (Lee Barnes)	Bring Packed Lunch	St Chad's, Pathway	Years 2 + 1
Feb – April: <b>Mid-Curacy Review</b> Adviser for Curacy meets with Curate & TI <b>End of Year 2 Report</b> sent to TIs ( <b>end of June - Deadline</b> )				
<b>March 2027</b>				
Wednesday 10th 10am - 4pm	<b>Safeguarding: Domestic Abuse (am) and Personal Safety (pm)</b> (Helen Styles & Adam Bond)	Bring Packed Lunch	Hillside House	Years 2 + 1
Tuesday 18th 9.30am-11.30am	<b>Formation Group</b> (Debbie Dewes)		Hillside House	Year 2
<b>April 2027</b>				
Tuesday 13th 9am – 4pm	<b>Making Peace with Conflict – Day Two</b> (Stephanie Hayton & Jordan Ling & others)	Lunch Provided	Hillside House	Years 2 + 1 + LLMs
<b>May 2027</b>				
Wednesday 19th 12pm – 2pm	<b>Formation Group</b> (Debbie Dewes)	Bring Packed Lunch	Hillside House	Year 2

## Year 3 Curates

Includes, where relevant, Training Incumbents (TI) and Licensed Lay Ministers (LLM)

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
<b>Sept 2026</b>				
Wednesday 9th 9.30am-11.30am	<b>Formation Group</b> (Andre Hart)		Hillside House	Year 3
Wednesday 16th 10am – 2pm	<b>Working with Volunteers</b> (Alex Green & Megan Christo)	Bring Packed Lunch	Hillside House	Year 3
<b>Clergy Conference</b> Tuesday 29 <sup>th</sup> September to Thursday 1 <sup>st</sup> October The Hayes Conference Centre, Derbyshire				
<b>Oct 2026</b>				
Wednesday 7th 10am – 1pm	<b>Hearing Confessions (Part 1)</b> (Simon Taylor, Toby Boutle & Adam Bond)	Bring Packed Lunch	Hillside House	Year 3
Wednesday 21st 10am – 2pm	<b>Leading Teams Well</b> (Christopher Bryan)	Bring Packed Lunch	St Peter's, Chippenham	Year 3
<b>Nov 2026</b>				
Tuesday 3rd 10am – 1pm	<b>Hearing Confessions (Part 2)</b> (Simon Taylor, Toby Boutle & Adam Bond)	Bring Packed Lunch	Hillside House	Year 3
Tuesday 10th 10am – 1pm	<b>Culture Change in the Church: Placing CYPF at the Heart of All we Do</b> (Malcolm Strange)	Bring Packed Lunch	Hillside House	Year 3
Wednesday 25th 10am – 2pm	<b>Understanding Canon Law</b> (Lee Coley)	<b>OPTIONAL</b> Bring Packed Lunch	Christ Church, Swindon	(With Years 1 + 2)
Thursday 26th 2pm – 4pm	<b>Formation Group</b> (Andre Hart)		Hillside House	Year 3
December: <b>Theological Reflection</b> on 'Worship & Discipleship – information sent ( <b>end of March - Deadline</b> )				
<b>Dec 2026</b>				
<b>No IME 2 Training</b>				
<b>January 2027</b>				
Saturday 9th 10am – 3pm	<b>Preaching Day</b> (Ian MacDonald)	<b>OPTIONAL</b>	St Peter's Chippenham	All Year Groups
Thursday 14th 9.30am-11.30am	<b>Formation Group</b> (Andre Hart)		Hillside House	Year 3
Tuesday 19th 1pm – 4pm	<b>Comms &amp; Social Media</b> (Hannah Sweetnam)	Bring Packed Lunch	Hillside House	Year 3
Thursday 28th 9.30am – 2.30pm	<b>Preparing to Move On (&amp; Stay On)</b> (Archdeacons)	Lunch Provided	Hillside House	Year 3

Date & Time	Title & Leader(s)	Notes	Venue	Cohort
January: <b>End of Curacy Report</b> sent to TI & Curate ( <b>end of March - Deadline</b> )				
<b>End of Curacy Review</b> Adviser for Curacy emails Curate & TI for progress on Portfolio ( <b>end of March - Deadline</b> ) and (if relevant) Signing-Off Curacy				
<b>February 2027</b>				
Saturday 27th 11.15am-5pm	<b>Pioneering Parishes</b> (Tina Hodgett & Greg Bakker)	<b>Including TI</b> Bring Packed Lunch	The Well, Swindon	Year 3 + <b>TI</b>
<b>March 2027</b>				
Tuesday 9th 9.30am-11.30am	<b>Formation Group</b> (Andre Hart)		Hillside House	Year 3
<b>April 2027</b>				
Thursday 29th 7pm – 9.30pm	<b>Collaborative Leadership</b> (Stephanie Hayton & Simon Taylor)		Hillside House	Year 3 + LLMs
<b>May 2027</b>				
Thursday 6th 12pm – 2pm	<b>Formation Group</b> (Andre Hart)		Hillside House	Year 3
Wednesday 12th 11am – 1pm	<b>Looking Ahead – What to Take With You</b> (Mission & Ministry Team)	Followed by end of IME 2 Celebration Meal	Hillside House	Year 3

## 11. Curates During a Vacancy

Although we ask potential TIs to make a commitment to remain in a parish for **at least** the first two years of Curacy, occasionally unforeseen circumstances can mean that a TI leaves the parish before that time, or during the third or fourth year whilst a Curate is still in post.

Should that happen, then the following provisions come into force:

- If the TI leaves during the deacon's year, then normally the Curate will be moved into another parish with another TI.
- If the TI leaves during the Curate's first year as a Priest, then serious consideration will be given to moving the Curate into another parish with another TI.
- If the TI leaves during the third or fourth year of a Curacy, normally the curate will stay in place and another TI will be found to supervise them.
- In all cases:
  - Curates will not be left without a named TI.
  - The Bishop, Archdeacon and Area Dean will be involved in determining the best course of action for the particular Curate.
  - The consent of the Curate involved is vital to decisions relating to a new TI.

### **Responsibility for the parish during a vacancy rests with the Church Wardens and the Area Dean.**

The prime purpose of a Curacy is the training and development of the Curate. The existence of a vacancy does not change this. **Curates are not to be used as a "substitute vicar"**. It may be that a vacancy offers a timely opportunity for development, but this should not be assumed by anyone.

The Learning Agreement sets out the nature and quantity of the Curate's workload and must be respected by all parties.

The new TI should act as a level of protection for the Curate against attempts to make the Curate take on too much. This will include protecting the Curate from him/herself.

Regular meetings between the Curate and the Church Wardens are important.

The Curate should not:

- automatically assume responsibility for all occasional offices during the vacancy.
- chair PCC meetings, APCMs or other meetings during the vacancy.
- automatically take on the former Incumbent's responsibilities in the community during the vacancy.

The Curate should ensure, and the new TI, that he/she takes proper levels of time off during the week and as holiday.

Time for prayer, study, CMD and IME 2 training must be retained in the life of a Curate during a vacancy.

The Advisor for Curacy will offer support and guidance to the Curate in this situation.

## **11.1. Curate in Charge**

The opportunity for a Curate-in-Charge (CinC) position may arise for several reasons. The TI (usually the Vicar, Priest-in-Charge, Rector) is no longer going to be present within the training context, either, permanently, due to taking up a new post / for personal, health reasons or, temporary, due to taking up an interim post or maternity leave. In addition, it may be felt beneficial for a Curate to gain further leadership experience and, therefore, enhance their ministerial portfolio.

Whichever the reason, CinC opportunities may provide an increased formational awareness and an experience of leadership with greater responsibilities. This can be both beneficial and fruitful for the Curate and the training context community. The role of CinC is not explored unless the Curate has completed the first two years of Curacy and is a discernment conversation with the Curate, Archdeacon and Adviser for Curacy, as well as key Church Officers of the particular parish.

The process to being a CinC is available from the Adviser for Curacy.

## 12. Problems in Curacy

The first port of call for any problems in a Curacy is the Adviser for Curacy. If there is a problem with the Adviser for Curacy, then contact the Director of Mission and Ministry Support.

It is always better to deal with a problem before it gets large. Please be in contact as soon as a problem appears to be developing.

If it is necessary, the Adviser for Curacy will try, if possible, to meet with both TI and Curate, individually and together, in order to help with the training relationship.

External help, e.g. the support of a mediator, may be available as appropriate.

Additional pastoral support for Curate and TI may also be available, for example from our Adviser for Clergy Wellbeing.

### ***If a Curacy breaks down ...***

#### ***... the Curate ...***

- will debrief with the Adviser for Curacy
- will normally be given a placement whilst arrangements are made for a further Curacy
- will continue to be paid and housed (if Stipendiary) throughout the process
- will work with the Adviser for Curacy to find a new Curacy training parish
- may be asked to work to a Learning Plan, within their Formation Framework, to allay any possible concerns

#### ***... the Training Incumbent ...***

- will debrief with the Adviser for Curacy
- will be offered any necessary support through the transition
- may be asked for an Interim Report on the Curate

## 13. Safeguarding

The Diocese of Bristol takes the safeguarding of children and adults as a priority.

The Church of England has six overarching policy commitments:

- Promoting a safer environment and culture
- Safely recruiting and supporting all those with any responsibility related to children, young people and vulnerable adults within the Church
- Responding promptly to every safeguarding concern or allegation
- Caring pastorally for victims/survivors of abuse and other affected persons
- Caring pastorally for those who are the subject of concerns or allegations of abuse and other affected persons
- Responding to those that may pose a present risk to others.

All Clergy in the Diocese are expected to work in such a way as to promote the safety of all people, to abide by all relevant safeguarding policies, and to undertake all training required by the Diocese. These requirements are set out below.

### Policies

As a curate, you have a **legal responsibility** to take safeguarding seriously.

Under **section 5 of the Safeguarding and Clergy Discipline Measure 2016**, all clergy (including curates), along with other church officers and church councils, must have **due regard** to the **Safeguarding Code of Practice** issued by the House of Bishops.

### What does “due regard” mean?

Having *due regard* means that you are **expected to follow** the Safeguarding Code of Practice in your ministry and decision-making.

You are **not free to ignore it**, even if you disagree with it or find it challenging. In most situations, you should act **in line with the Code**.

You may only depart from the Code of Practice where there are **strong and clearly justifiable reasons** for doing so. Any such reasons must be:

- **Clear**
- **Logical**
- **Convincing**
- And capable of being explained and evidenced if questioned later

### Why does this matter?

If a member of the clergy fails to have due regard to the Safeguarding Code of Practice, this **may lead to disciplinary action** under the clergy discipline process.

## What this means for you day to day

- Always work in line with the **Safeguarding Code of Practice** and diocesan safeguarding arrangements
- Seek advice from your **Parish Safeguarding Officer training incumbent or the Diocesan Safeguarding Officer** if you are unsure (if you are not satisfied with the local advice you can escalate)
- **Do not make safeguarding decisions alone** if something feels complex or unclear
- Be ready to explain how your actions reflect the Code of Practice

Safeguarding is a core part of ordained ministry and is essential to creating a church environment that is **safe, accountable, and trustworthy**.

- The Church of England Safeguarding Policy, Promoting a Safer Church, is available at: [safer \(churchofengland.org\)](https://www.churchofengland.org/safer)
- The Church of England's Safer Recruitment Policy is available at: [Safer Recruitment and People Management Code of Practice | The Church of England](https://www.churchofengland.org/safer-recruitment-and-people-management-code-of-practice)
- The Diocese of Bristol's Safeguarding Policy and other resources are available at: [Safeguarding - Diocese of Bristol](https://www.bristol-diocese.org.uk/safeguarding)

Each Parish, Cathedral or BMO in the Diocese should have their own policy statement and may in addition have local policy or practice guidance. You should make yourself familiar with all policies that apply in your context.

## Training

All clergy are required to undergo compulsory safeguarding training. Failure to do so is a disciplinary offence. You are responsible for keeping track and managing your training. In addition, the Diocese may provide bespoke training on a variety of safeguarding related activity that you will be expected to attend as part of your Curacy.

The Church of England's Safeguarding Learning and Development Framework is available at: <https://www.churchofengland.org/safeguarding/safeguarding-e-manual/safeguarding-learning-and-development-framework>

## IN AN EMERGENCY call 999

**REMEMBER:** "Safeguarding is everyone's business" and it is central to our Gospel message of care to the vulnerable within our communities.

## 14. Some Legalities

### a) Common Tenure

All Curates (and most clergy) hold office under Common Tenure. This derives from the Ecclesiastical Offices (Terms of Service) Measure 2009 and sets out a range of entitlements and obligations for clergy.

All clergy are entitled to a **Statement of Particulars**, (SOP) detailing the nature of the post they hold. Curates should receive this document shortly after their ordination as Deacon. Common Tenure also sets out the basis of a grievance procedure, arrangements for a stipend (if appropriate) and for leave (including days off, holiday, maternity/paternity leave).

Under Common Tenure, all Clergy are obliged to take part in **Ministerial Development Review** (MDR). For Curates, the MDR process is covered by the processes of Assessment in Curacy. All Clergy are also obliged to take part in **Continuing Ministerial Development** (CMD). For Curates this requirement is covered by the IME Phase 2 programme, although curates are welcomed on wider CMD events. Other obligations under Common Tenure include a capability process and requirements around sickness.

Training appointments are made on a fixed or limited term basis under Regulation 29 (1) (c). As an office holder you are required by the Bishop to undertake Initial Ministerial Education. During the term of your office it is expected that you will have satisfactorily completed the required training by the time the term of the post expires.

As a Stipendiary, or deployable Self-Supporting Minister, you will normally meet with a member of the Senior Staff in June during year three of your training to discuss your preparation for future ministry. You will also be provided with guidance and support to help you identify suitable positions following the completion of your training.

Should you not be successful in finding a suitable position your designated training post will come to an end by the date given in your Statement of Particulars.

### b) Appeals

All or any appeals should be made to the Bishop of Bristol.

### c) The Conducting of Weddings by Deacons

As ordained ministers of the Church of England, deacons are legally allowed to conduct weddings. However, as a matter of good practice, the Diocese of Bristol does not normally permit a minister to conduct a wedding in the first year of ordained ministry. There is nothing to prevent a deacon preparing to take a wedding, including working with a wedding couple, for a service that will take place after the first full year of Curacy has been completed. In exceptional circumstances, deacons may be allowed to conduct a wedding. This should only be after a conversation with the Adviser for Curacy and by following the Guidelines for the Solemnisation of Marriage by Deacons.

## **d) Hearing Confessions in Curacy**

The Church of England has always maintained the discipline of confession (known more formally as the Ministry of Reconciliation), that is the personal confession of sins to a priest followed by absolution. However, it has never made the discipline compulsory. The Anglican adage is that "none must, all may and some should."

During the IME 2 Programme there is training for all year 3 Curates on Hearing Confessions.

It is acknowledged that informal pastoral encounters often relate closely to the Ministry of Reconciliation. However, formal exercise of this ministry should not be undertaken by Curates unless they have completed the training and it is to be part of the Curates' ministry in their training context then, in addition, supervision will be provided.

## **e) Sickness**

If you are ill and unable to perform your duties, you should report this to your Training Incumbent on the first day you are absent. You should also let the Adviser for Curacy ([lee.barnes@bristoldiocese.org](mailto:lee.barnes@bristoldiocese.org)) and the Diocesan HR team ([clergysickness@bristoldiocese.org](mailto:clergysickness@bristoldiocese.org)) know of your illness.

For the first seven days of illness, you will need to provide a self-certification form. On the eighth day of absence a **Medical certificate (statement of fitness)**, must be obtained from a doctor and submitted to the HR Team. The full Clergy Health and Wellbeing (Sickness Absence) Guidelines can be found at:

<https://www.bristol.anglican.org/churchlife/resourcesforministers/clergyhandbook/>

## 15. Types of Ministry

We generally will have two main types of Curates who join us each year, who will serve in the longer term either as **Assistant Ministers** or **Potential Incumbents**. These form the basis both for discernment by Bishops' Advisory Panels, and for Assessment at the End of Curacy. However, we also do have Curates who have discerned a calling to be a **Distinctive Deacon**. There are different Formation Qualities for different types of ministry, and so it is important to be clear which ministry any individual Curate is offering. These different types of ministry are recognised throughout Curacy, both in the IME Phase 2 programme and in assessment throughout a Curacy.

In addition to these categories on which assessment is based, there are other important differences in the type of ministry that Curates may offer. Some are **Stipendiary Ministers**, some are **Self Supporting Ordained Ministers** (SSOMs). Others are **Ministers in Secular Employment** (MSEs) and others still are **Ordained Pioneer Ministers** (OPMs). Various permutations of the different types of ministry are possible. Curacy needs to enable all varieties of ministry, and each has particular needs. At the same time, all ministers share in a common diaconate and a common priesthood. This too is recognised and included in the design of a Curacy.

### **i) Assistant Ministers**

Assistant Ministers are those preparing to offer a ministry alongside an Incumbent on an Assistant Minister Level pathway. Sometimes they serve their Curacy in the parish which supported them through the discernment of their vocation and on other occasions they move to a new setting. Assistant Ministers are deployable, and so at the end of their Curacy they may be licensed to another parish. There is, however, no requirement for this to happen. There is a nationally agreed Formation Framework for Assistant Ministers. These are used for Assessment at the end of Curacy, and for reporting throughout Curacy. The relevant Framework will have been provided to Curates and their TIs at the beginning of their Curacy.

### **ii) Potential Incumbents**

Potential Incumbents are those preparing to exercise ministry as the Incumbent of a parish on an Incumbent Level Responsibility pathway. They will not normally serve their Curacy in the parish which supported them through the discernment of their vocation. A Potential Incumbent may move from Curacy into an Incumbency or may exercise ministry in other contexts before taking on an Incumbency.

There is a nationally agreed Formation Framework for Potential Incumbents. These are used for Assessment at the end of Curacy, and for reporting throughout Curacy. The relevant Framework will have been provided to curates and their TIs at the beginning of their Curacy.

## **Other Categories of Ministry**

### **a) Stipendiary Ministers**

Stipendiary Ministers are paid a stipend. Normally, Curates who are Stipendiary Ministers are full-time. They are normally provided with a house by the Diocese for 'the better performance of their duties'. If a Stipendiary Minister wishes to live elsewhere than in the house provided by the Diocese, the Bishop's permission is required. On occasions where a suitable house is not available a Housing Allowance will be paid.

### **b) Self-Supporting Ordained Ministers (SSOMs)**

(known in some dioceses as Self-Supporting Ministers (SSMs) or Non-Stipendiary Ministers, (NSMs))

The Diocese of Bristol values the contribution of Curates and all those Clergy who are not paid for their ministry and are not eligible to collect fees for any offices or services they take. This group includes Ministers in Secular Employment (MSEs) see below.

### **c) Ministers in Secular Employment (MSEs)**

Those curates who are also in paid employment are known as MSEs. They have an additional ministry in the workplace, and evidence arising from the workplace is both accepted and encouraged as part of the Curate's portfolio.

### **d) Ordained Pioneer Ministers (OPMs)**

Curates who have a specific brief for ministry as Pioneers are known as OPMs. They may or may not have been selected as OPMs. All OPM Curates must meet the Formation Framework for Potential Incumbents or Assistant Ministers as appropriate. There are also additional parts of the Formation Framework that apply to OPMs.

### **e) Distinctive Deacons**

Deacons are boundary-crossers. We are always looking 'out' from the church, asking how the church and the Christian faith can cross the boundary with the gospel to those who do not yet know Christ, and to those who are in need. This generally means that people with a diaconal calling do not wish to spend most of their ministry inside the church building. The distinctive diaconate is for those who are strongly drawn to the go-between ministry, seeking out the lost sheep and bringing both the message of the gospel and the practical care that goes with it to the unchurched.

## 16. Frequently Asked Questions for Curates (and Training Incumbents)

### How many hours am I expected to work?

The expectation is that stipendiary ministers should work a 40-hour week. If a minister is working regularly more than 50 hours per week, then there's a problem with the structure of the work required and/or the minister's approach to it. Overwork with its consequent loss of humanity and space for others is not good.

The expectation of hours for Self-Supporting Ordained Ministers and part-time Stipendiary Curates will be stipulated in the Learning Agreement.

The way in which work patterns develop will vary according to each individual situation. The 'working two sessions out of three' model only works if four-hour sessions are rigidly adhered to. Another possible pattern is to work four weekdays and evenings and then to have a lighter Saturday. The definition of work can be a 'grey area' and will need exploring in the training relationship. Work includes more than being in church, or writing emails or sermons, e.g., reading and reflection are part of the ministerial calling to be a practical theologian, and daily private devotions are part of normal Christian discipleship but saying the Office and interceding for the parish are ministerial commitments, and therefore to be counted as work.

Common sense and a reasonable and balanced approach are required. Reflecting on use of time after the event can be as important as planning beforehand. If you have any concerns about the amount you are working or any questions about Clergy wellbeing, contact the Adviser for Curacy or Adviser for Clergy Wellbeing. Further Wellbeing advice and resources can be found here:

<https://www.bristol.anglican.org/churchlife/resourcesforministers/clergyfamilieswellbeing/wellbeingandcounselling/>

### Am I expected to say Morning and Evening Prayer daily?

Yes. The canonical obligation for Church of England Clergy to say Morning and Evening Prayer daily still stands. It has very important values:

- It's an act of prayer shared with the wider church which helps to unite us in fellowship with it. There are apps and resources for creative daily prayer.
- It provides for a regular reading of the Psalms and of almost the whole of the rest of Scripture.
- It provides a balanced devotional diet, drawing on the best of Christian liturgical tradition.
- It helps to train the newly ordained in conducting public worship by familiarising them with the services, collects, lectionary etc.
- Above all, it is our work of worship offered freely to God.

All newly licensed ministers should already have a rule of life or a regular 'quiet time'.

Supervision should be concerned to maintain and adapt this individual pattern in response to changes in life and ministry of the Curate. This needs to be sensitive to the spirituality of the new minister, as well as stretching her or him to encounter other aspects of the spiritual life.

Individual patterns of prayer and rules of life need to be complemented by ways of praying corporately. A Training Incumbent may need to be adaptable in changing corporate patterns of prayer to fit the minister's circumstances. For example, a SSOM may only be able to make an early morning or evening twice a week, or a Curate may have a new baby and so a weekly or even monthly pattern may be more realistic than a daily one. It is expected that there will be a flexibility and generosity in working with different Curates' circumstances.

### **Can I take a retreat? Who will pay?**

A regular quiet day and an annual retreat of at least 3 days are expected, with a suggested timeframe of 3-5 days. This is a legitimate parish expense which can be claimed from the PCC. As a suggestion, a figure up to £250 (inc. travel) would be a reasonable amount. If there was a special pastoral need and / or a financial shortfall then the Clergy Support Trust may be able to help and do speak with the Adviser for Curacy.

### **How often am I expected to preach and lead?**

Once a month initially, increasing frequency with time but no more than twice a month in the first year of Curacy. But this is not an expectation of the early part of the Curacy. If a new minister would find it helpful, it is possible for a draft of the sermon to be discussed with the Training Incumbent by the middle of the preceding week and/or for the sermon to be heard beforehand. It can also be beneficial to discuss the sermon afterwards with sensitive and supportive members of the congregation.

### **Will I get preparation time for preaching and teaching?**

Yes, this should be built into your week in agreement with the Training Incumbent and reflected in your Learning Agreement. We acknowledge that some people can pick up these at short notice as they have more previous experience and greater resources in this area, while for others more time will be needed.

Inexperienced ministers may need longer preparation time for creative work than more experienced ministers, so preparation time is vital.

### **Sundays?**

We would expect that one Sunday a month through the Curacy is an opportunity for the Curate to *be with* the worshipping community and not have any responsibilities during the main service(s).

## **What are the expectations around occasional offices during curacy? What if the training parish does not have many occasional offices?**

As part of the Curates' ministry log for their Learning Portfolio, the expectation is that the Curate will have been involved with each occasional office at least 3 times (watching/shadowing, involvement), including leading each once (with TI present). Therefore, good and robust practical instruction needs to be given in the conduct of funerals (bereavement visiting and care), baptism, thanksgiving after the birth (or adoption) of a child, marriage services, services of prayer and dedication after civil marriage. There also needs to be instruction about the legalities of marriage registration and returns. It is also important that helpful feedback and space for reflection is given to the Curate at an appropriate time after the particular service.

Sometimes a particular training parish may not have many occasional offices. If this is the case, in the first instance, contact the Area Dean to see if there are opportunities in other parishes across the Deanery. If this is still an issue then contact the Adviser for Curacy and other options can be sought across the Diocese.

## **What about my family/friends and a 'work/life balance'?**

Family life and friendship is always a primary concern. Careful working through of issues to do with work and time off needs to involve the spouse or partner or close friends. The amount of involvement that ministers' spouses or partners wish to have in their ministry may vary enormously. They should not feel or be pressurised into participation. Neither should they be discouraged from involvement provided that it is clear that they are participating as lay people in their own right.

Children also may need space to be themselves, especially where a parent's commitment to licensed ministry is a new factor in family life. Part of all of our work is a responsibility to maintain home life and good relationships, whatever our marital/relationship status or ministerial aspirations may be. Any event where people know you in your role constitutes work in some form, even in a social setting.

New ministers who have other employment need to have this clearly recognised by colleagues, and in their Learning Agreement: their responsibilities to their employer will normally need to take precedence over their ministerial work. Mutual support, friendship and hospitality among ordained and lay colleagues is very valuable.

## **What about time off?**

Wellbeing is a priority for the Diocese of Bristol. It is the expectation to take a day off each week, including the night before. In addition, each month to take a 48-hour break each month. We know that if someone is an SSOM in paid employment it may not always be easy to take 'time off' as others but would ask, as far as possible, that periods of rest and a break from the Curacy are integrated into your life rhythms. SSOM's are encouraged to be specific about on and off times and set limits that work

for them in the Learning Agreement, as this may be harder for them to maintain. We are not made for exhaustion but wonder, play and rest.

### **What about expenses?**

All working expenses should be fully remunerated by the parish or benefice. It is expected that working expenses of curates will be reimbursed in full, including the following areas:

- Telephone (including mobile, if necessarily used for work purposes):
- Car mileage / other transport within the parish/Benefice boundaries – if Curate lives outside the training parish/Benefice – they are responsible for the travel expense until they reach the boundary.
- Stationery / Books etc:
- Hospitality relevant to the ministry of the parish/Benefice.

If a car or public transport is required for official duties, then the expenses involved must be remunerated in accordance with Diocesan procedures. Travel expenses from the Curate's house to the training parish (or the placement parish if on placement) are not normally paid as they are a taxable benefit, and there is no budget for this expense. For full details of expenses:

<https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-pay-and-expenses>

For tax reasons, new ministers should acquire the habit of making records of all actual mileage and expenditure and claiming on the basis of this, rather than accepting a monthly or annual sum which, if not justified by such records, will be liable to tax. Please inform the Adviser for Curacy if you are not receiving your expenses.

### **Is there financial and wellbeing support if needed during my Curacy?**

Clergy Support Trust offer support for Ordained Ministers. For more information, go to: [Helping Anglican clergy and their families in times of need | Clergy Support Trust](#)

Further places that offer support can be found here: [wellbeing-sources-of-support-for-clergy-and-ordinands.pdf \(churchofengland.org\)](#)

### **What if the training parish can't offer me what I need?**

If the parish cannot offer a particular experience which a Curate seeks or needs then arrangements can be made, in consultation with the Adviser for Curacy.

### **Is there an expectation for a placement in a different context?**

Yes, as far as possible, we expect all Curates to experience ministry in a different context. This may be in a different parish, in a chaplaincy setting or in an appropriate

setting as part of the Curates vocational preparation for future ministry. There is also the opportunity to work with the Adviser for Curacy in developing a bespoke portfolio placement to give a broad range of experiences.

We would expect the placement to take place in the Curates' third year and normally in the Autumn of that year. The length of the placement may depend on the particular context, but the suggestion would be for 4 weeks.

## 17. Abbreviations

The Church has a plethora of abbreviations that are not always easy to understand. Here are some of the most common (not all are used in this Handbook):

ABC	Archbishop of Canterbury
ABY	Archbishop of York
ADDO	Assistant Diocesan Director of Ordinands
APCM	Annual Parochial Church Meeting
APN	Advanced Parish Notification
APW	Assessment for Psychological Wellbeing
ASMA	Avonside Mission Area
BAME	Black and Minority Ethnic
BAP	Bishop's Advisory Panel
BCP	Book of Common Prayer
BDBF	Bristol Diocesan Board of Finance
BMO	Bishop's Mission Order
CA	Church Army
CCSL	Clergy Current Status Letter
CCX	The Gregory Centre for Church Multiplication
CDM	Clergy Discipline Measure
CEMES	Church of England Ministry Experience Scheme (now MES)
CEN	Church of England Newspaper
CiC	Curate-in-Charge
CMD	Continuing Ministerial Development
CME	Continuing Ministerial Education
CMEAC	Committee for Minority Ethnic Anglican Concerns
CMH	Churches Ministry of Healing
CMS	Church Mission Society
CNC	Crown Nominations Commission

CNZ	Carbon New Zero
CofE	Church of England
CPAS	Church Pastoral Aid Society
CPD	Continuing Professional Development
CRC	Central Readers Council
CRT	Church Revitalisation Trust
CST	Cathedral Schools Trust
CTS	Clergy Transitions Service
CW	Common Worship
DAC	Diocesan Advisory Committee
DBAT	Diocese of Bristol Academies Trust
DBE	Diocesan Board of Education
DBF	Diocesan Board of Finance
DBS	Disclosure and Barring Service
DCC	District Church Council
DD	Distinctive Deacon
DDE	Diocesan Director of Education
DDO	Diocesan Director of Ordinands
DEF	Diocesan Evangelical Fellowship
DL	Deputy Lieutenant
DMPC	Diocesan Mission and Pastoral Committee
DoBAC	Diocese of Bristol Academies Company
DSA	Diocesan Safeguarding Adviser
DSO	Diocesan Safeguarding Officer
DSS	Diocesan Support Services
DWLC	Diocesan Worship and Liturgy Committee
EBMA	East Bristol Mission Area
EDI	Equality, Diversity and Inclusion
EIG	Ecclesiastical Insurance Group

EMDL	Extended Ministerial Development Leave
EPMM	Extra Parochial Ministry Measure (1967)
FTE	Full Time Equivalent
FXC	Fresh Expression of Church
GDPR	General Data Protection Regulation
GMH	Global Majority Heritage
HTB	Holy Trinity Brompton
ICS	Intercontinental Church Society
IICSA	Independent Inquiry on Child Sexual Abuse
IME	Initial Ministerial Education
LEP	Local Ecumenical Partnership
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, plus ...
LInC	Low Income Community
LLF	Living in Love and Faith
LLM	Licensed Lay Minister
LTO	License to Officiate
LYCIG	Leading Your Church Into Growth
M&MS	Mission and Ministry Support Team
MAT	Multi-Academy Trust
MDR	Ministerial Development Review
MEL	Monitoring, Evaluation and Learning
MES	Ministry Experience Scheme
MHFA	Mental Health First Aid
MPA	Mission and Public Affairs
MSE	Minister in Secular Employment
NCIs	National Church Institutions
NMT	National Ministry Team
NSM	Non-Stipendiary Minister (now normally referred to as SSOM or SSM)
NWMA	North Wiltshire Mission Area

OLM	Ordained Local Minister
OPM	Ordained Pioneer Minister
PBS	Prayer Book Society
PCC	Parochial Church Council
PCN	Priority Communities Network
PCR	Past Case Review (Safeguarding)
PCR2	Second Past Case Review (Safeguarding)
PEV	Provincial Episcopal Visitor
PGS	Parish Giving Scheme
POT	Post-Ordination Training
PTO	Permission to Officiate
RMF	Resourcing Ministerial Formation
RTP	Regional Training Partnership
SACRE	Standing Advisory Council for Religious Education
SCP	Society of Catholic Priests
SDF	Strategic Development Fund
SGPF	Setting God's People Free
SIAMS	Statutory Inspection of Methodist and Anglican Schools
SLDP	Strategic Leadership Development Programme
SLT	Senior Leadership Team (of DSS)
SMF	Strategic Ministry Fund
SMMIB	Strategic Mission and Ministry Investment Board
SOP	Statement of Particulars
SPCK	Society for the Promotion of Christian Knowledge
SSF	Society of St Francis
SSOM	Self Supporting Ordained Minister
SWYM	South-West Youth Ministries
STF	Strategic Transformation Fund

TCT	Transforming Church. Together
TEI	Theological Education Institution
TIM	Transitions in Ministry
TLA	Three Letter Acronym
UBT	Unconscious Bias Training
UKME	United Kingdom Minority Ethnic
UWE	University of the West of England
VA	Voluntary Aided (school)
VC	Voluntary Controlled (school)

## 18. Helpful Resources

### Useful books

(as recommended by the Mission and Ministry Support Team)

- Nicholas Allan, *Jesus' Day Off* (Red Fox, 1998)
- Kenneth Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (SPCK, 2008)
- Church of England, *From Evidence to Action: A Parish Guide to the findings of the Church Growth Research Programme* (Church of England, 2014) – available to download at: <https://churchsupporthub.org/all-resources/from-evidence-to-action-leaders-guide/>
- Jeremy Fletcher, *Rules for Reverends* (Bible Reading Fellowship, 2013)
- Liz Graveling, *How Clergy Thrive: Insights from Growing Ministry* (Church House Publishing, 2020) – available to download at: <https://www.churchofengland.org/resources/diocesan-resources/ministry-development/formation/living-ministry/living-ministry-resources>
- Robert Harrison, *Oriel's Diary: An Archangel's Account of the Life of Jesus* (Scripture Union, 2004)
- Rhona Knight, *Mission in a Time of Trauma: How Your Church Can Minister to its Community Through Crisis* (Grove Mission and Evangelism 133, 2021)
- Keith Lamdin and David Tilley, *Supporting New Ministers in the Church: A handbook* (SPCK, 2007)
- Jane Leach and Michael Peterson *Pastoral Supervision: A Handbook* (SCM, 2015 second edition)
- Ben Lindsay, *We Need to Talk about Race: Understanding the Black Experience in White Majority Churches* (SPCK, 2019)
- Dennis Linn, Sheila Fabricant Linn and Matthew Linn, *Sleeping with Bread: Holding What Gives you Life* (Paulist Press, 1995)
- Dennis Linn, Sheila Fabricant Linn and Matthew Linn, *Don't Forgive Too Soon: Extending the Two Hands that Heal* (Paulist Press, 1997)
- Francis Mackenney-Jeffs, *Embraced and Included: A Disability-Sensitive Perspective on Christian Healing* (Grove Pastoral 164, 2020)
- Sally Nash, Jo Pimlott and Paul Nash, *Skills for Collaborative Ministry* (SPCK, 2012)
- Lisa Oakley and Justin Humphreys, *Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures* (SPCK, 2019)
- Emma Percy, *What Clergy Do: Especially When it Looks Like Nothing* (SPCK, 2014)
- Jonathon Ross-McNairn and Sonia Barron (eds), *Being a Curate: Stories of What it's Really Like* (SPCK, 2014)
- Sara Savage and Eolene Boyd-Macmillan, *The Human Face of Church: A social and pastoral theology resource for pioneer and traditional ministry* (Canterbury Press, 2007)

- Rick Simpson, *Supervising a Curate: A Short Guide to a Complex Task* (Grove Pastoral 173, Revised edition 2023)
- Paul Swann, *Sustaining Leadership: You are More Important than your Ministry* (Bible Reading Fellowship, 2018)
- Simon J. Taylor, *'For Just Such a Time as This': Learning from Esther for Ministry in Difficult Times* (Grove Pastoral 165, 2021)
- Katie Tupling, *Being Human, Being Church: Challenging Society's Perception of Disability and Personhood* (Grove Ethics 205, 2022)
- Frances Ward, *Lifelong Learning: Theological Education and Supervision* (SCM, 2005)
- Fraser Watts, Rebecca Nye and Sara Savage, *Psychology for Christian Ministry* (Routledge, 2001)
- John Wiscombe (ed.), *The Curate's Guide: From Calling to First Parish* (Church House Publishing, 2009)
- A.D.A. France-Williams, *Ghost Ship: Institutional Racism and the Church of England* (SCM Press, 2020)
- Lisa Oakley, *Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures* (SPCK, 2019)
- Martin Poole, *Church Beyond Walls* (Canterbury Press, 2023)

## **Useful websites**

### **Clergy Working**

- The Guidelines for the Professional Conduct of the Clergy: <https://www.churchofengland.org/resources/clergy-resources/guidelines-professional-conduct-clergy>
- Formation Framework (Qualities): <https://www.churchofengland.org/sites/default/files/2025-10/ime-2-priest-qualities-and-evidence-october-25.pdf>
- Guide to Clergy Expenses: <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-pay-and-expenses>
- Common Tenure/Terms of service/FAQs:
  - <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-terms-and-conditions-service>
  - <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/common-tenure-faqs>
- The Clergy Discipline Measure: <https://www.churchofengland.org/about/governance/legal-resources/clergy-discipline>
- The Ministerial Vocations Mentor Directory: <https://www.churchofengland.org/faith-life/vocations/ministry-mentor-directory>
- Other resources: <https://www.churchofengland.org/more/clergy-resources>

## Canon Law

- The Canons of the Church of England are available here: <https://www.churchofengland.org/about/leadership-and-governance/legal-services/canons-church-england/canons-website-edition>
- The Church Representation Rules can be found here: <https://www.churchofengland.org/about/leadership-and-governance/legal-services/church-representation-rules>

## Marriage information

- The Faculty Office has regular updates here: <https://www.facultyoffice.org.uk/special-marriage-licences/clergy/regulation-changes/>
- Life Events information for Clergy (including information about fees) is here: <https://www.churchofengland.org/resources/clergy-resources/life-events-parochial-fees-and-guidance>

## Safeguarding

- Church of England's safeguarding documentation and templates: <https://www.churchofengland.org/safeguarding>
- The Diocese of Bristol's safeguarding resources are here: <https://www.bristol.anglican.org/aboutus/safeguarding/safeguardingresources/>

## The Diocese of Bristol

- Diocese of Bristol homepage: <https://www.bristol.anglican.org/>
- Curacy Handbook, IME 2 Programme, documents and resources for Curate & Training Incumbent: [Resources for Curacy - Diocese of Bristol](#)
- Clergy Handbook and resources:
  - <https://www.bristol.anglican.org/churchlife/resourcesforministers/clergyhandbook/>
  - <https://www.bristol.anglican.org/churchlife/resourcesforministers/>
- Health and Wellbeing Guidance: <https://www.bristol.anglican.org/churchlife/resourcesforministers/clergyfamilieswellbeing/wellbeingandcounselling/>
- Deaneries and Area Deans: <https://www.bristol.anglican.org/deaneries/>

## Accessibility

- <https://www.bristol.anglican.org/churchlife/resourcesforparishes/accessibility/>
- How to' Guides: <https://www.bristol.anglican.org/churchlife/resourcesforparishes/howto/>
- The Church of England Barrier-Free Belonging pages include links to a variety of resources, celebrating the gifts and ministry of Deaf, disabled and neurodivergent people in the church: <https://www.churchofengland.org/resources/barrier-free-belonging>

- Through the Roof are a leading Christian Disability charity who produce resources to support churches to become more accessible: <https://www.throughtheroof.org/>
- Equipping the church to support mental health and wellbeing (NB. The Diocese of Bristol offers mental health first aid courses): <https://sanctuarymentalhealth.org/>
- Dementia Friendly Church Pack: <https://bdaa.org.uk/wp-content/uploads/2024/06/resource-pack-final-with-front-cover-2024.pdf>
- Go Sign supports Deaf people and others who use British Sign Language and to promote the full participation of Deaf People into Church life and communities: <https://www.gosign.org.uk/vision/>
- The Torch Trust provides Christian resources and activities for blind and partially sighted people worldwide. <http://www.torchtrust.org/>

## Racial Justice

- The Diocese of Bristol's Racial Justice page, outlining the Diocese's strategic commitment to addressing racism and promoting racial equity with the Church: <https://www.bristol.anglican.org/visionandpriorities/racial-justice/>
- From Lament to Action: The Report of the Archbishops' Anti-Racism Taskforce: <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>
- Progress on Racial Justice Across the Church of England Dioceses: [progress-on-racial-justice-across-the-church-of-england-dioceses.pdf](https://www.churchofengland.org/resources/churchcare/progress-on-racial-justice-across-the-church-of-england-dioceses.pdf)
- AMEN: Anglican Minority Ethnic Network is an independent group promoting the presence and participation of Minority Ethnic Anglicans in all structures of our church in the service of the Gospel of Jesus Christ: <https://www.amenanglican.net/>
- The Tea House 茶 provides a place for Chinese-heritage Clergy and Ordinands to meet, cultivate friendships and support one another in their respective journeys in the Church of England: <https://theteahouse.org/>
- Church of England's Guidance on Contested Heritage: <https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/contested-heritage>

## Environment

- The Diocese of Bristol first Diocese to declare a Climate Emergency: <https://www.bristol.anglican.org/news/weve-declared-climate-emergency.php>
- National Church – Net Zero Road Map: <https://www.churchofengland.org/resources/net-zero-carbon-routemap>
- A practical guide to help your church reach Net Zero - <https://www.churchofengland.org/resources/churchcare/net-zero-carbon-church/practical-guide-help-your-church-reach-net-zero-carbon>
- Hazelnut Community Network offers resources, training, support and input for churches creating eco communities on their land:

<https://hazelnutcommunityfarm.com/hazelnut-community>

- Eco Church: <https://ecochurch.arocha.org.uk/>  
Bristol is working towards Eco Diocese awards, and encouraging parishes to become Eco Churches through the A Rocha scheme.
- Creationtide: <https://creationtide.wordpress.com/>  
This period from 1 September to 4 October each year is a chance for churches to focus on creation care in their worship and activities.
- The CofE Environment Programme is the National Church's campaign on the environment, supported by a network of Diocesan Environment Advisers: <https://www.churchofengland.org/more/policy-and-thinking/our-views/environment-and-climate-change>

## Lay Ministers

- Licensed Lay Ministry in the Diocese of Bristol: <https://www.bristol.anglican.org/churchlife/exploringvocations/licensedlayministry/>
- The Central Readers' Council (CRC) supports lay ministers and their ministry in the Church of England and the Church in Wales. Supporting lay ministry in a changing church and a changing world: <https://layministry.org.uk/>

## New Christian Communities / Fresh Expressions of Church / Pioneer Ministry

- [Resources for New Christian Communities - Diocese of Bristol](#)  
You will find on this page many different resources that will help you get involved in pioneering new forms of church, including pioneer Webinars, and further information to help you where you are.
- [Home - Fresh Expressions](#)  
Fresh Expressions is a growing movement of ordinary people across all denominations who are passionate about connecting with those who don't know Jesus and forming new communities of faith with the people they meet in the places where they meet them. From new housing to rural, urban to suburban, coffee shops, beaches, pubs, barns, online.
- [Home - GodSend](#)  
Godsend is a practical toolkit to help you form new Christian communities with people who were not previously attending church.
- [What is Greenhouse? | The Church of England](#)  
The Church of England's approach to establishing and growing new Christian communities, (sometimes called 'fresh expressions'), is a process that anyone can join in with to help them make their mission plans a reality.
- [Pioneering Parishes - Church Mission Society \(CMS\)](#)  
Tools to help parishes become more outward looking, enabling parish priests and their churches to extend the care of souls into all the parish.
- [Pioneer Spectrum - CMS Pioneer Mission Leadership Training \(churchmissionsociety.org\)](#) A tool to shape constructive conversations around pioneering mission in every place and space.