



The Church of England
in Essex and East London

Diocese of Chelmsford

A Handbook for Curates and Training Incumbents including the IME2 Programme

IME2 in the Diocese of Chelmsford

Diocese of Chelmsford

www.chelmsford.anglican.org/support-for-ministers/continuing-ministerial-development/ime2-curates-and-new-llms

Contents

Letter from the Bishop of Chelmsford	3	
Introduction		
Pathways	4	
Length of Curacy	5	
Context of Training	5	
The Curriculum of IME2	6	
Contact Details for CMD Adviser Team	7	
Preparation for Curacy		
The Training Incumbent	8	
The Role of the Benefice in Training	8	
The Curate in Training	9	
Before the Curacy Begins	9	
Getting Going	10	
Summer before Ordination	12	
Curacy Processes		
The Framework of Curacy in the Diocese of Chelmsford	13	
Assessment in Curacy	14	
The Supervision Process and Theological Reflections	15	
Substantial Change to Curacy	17	
End of Curacy Appeals Process	17	
Curriculum Content and Booking Details		
Introduction and Practicalities	18	
Training Events: Year 1 Deacons and newly appointed LLMs	19	
Training Events: Year 2 Curates and newly appointed LLMs	23	
Training Events: Year 3 Curates	27	
Safeguarding	29	
Appendices		
Appendix 1	National Qualities Framework	30
Appendix 2	Template for a Curacy Agreement	31
Appendix 3	Assessment of Curates: Guidance for Reports	34
Appendix 4	Template for a First or Second Year Report	35
Appendix 5	Final Reports: what's included; what's expected; an example	36
Appendix 6	Portfolios	42
Appendix 7	Annual Training and Development Plan	43
Appendix 8	Theological Reflection	45
Appendix 9	Personal Use of Social Media	47
Appendix 10	Auditing the IME2 Programme	48

From the Bishop of Chelmsford

It gives me great pleasure to welcome you to the Diocese of Chelmsford which covers a large, dynamic and diverse area across Essex and East London. I very much look forward to your ministry amongst us and hope you will feel happy and settled here.

Your curacy is a hugely significant time. I hope you will continue to grow and develop spiritually and personally on this ongoing journey of lifelong learning. The forming of good habits and disciplines in these early days is essential and not to be underestimated. For most clergy their curacy is the most significant period of ministerial formation as they begin to bring pastoral practise, teaching ministry and diaconal - priestly service together.

Public ministry in the Church is both a great privilege and a great responsibility. To fulfil our calling, we must look to God for wisdom, grace, discernment and deeper maturity in Christ. Most important of all we need to attend well to our prayer life. The support and supervision of a good training incumbent, and full participation in the diocesan IME 2 programme are key ingredients in this process.

Curacies are time limited under Common Tenure. They include processes for ongoing review and assessment and the requirement to be signed off at the end of curacy as having successfully completed the necessary requirements. In practice this means opportunities for reflection and evaluation throughout the curacy which are intended to enhance ministerial development and formation. I am grateful to your Training Incumbent and also to the CMD/Training Team for overseeing all aspects of your curacy.

Be assured of my prayers, and those of my fellow bishops, at this significant and exciting time in your life.

+ Guli

+Guli Chelmsford

Introduction

The core of curacy has always been supervision by an experienced practitioner. Usually this will be the Incumbent of the parish in which curacy is served, hence the term “Training Incumbent”. This core has been supplemented by placements of various kinds, central training days and peer support.

In acknowledgement of the collaborative approach to leadership that is core to the values of Travelling Well Together newly licensed LLMs are invited to training events alongside Curates. This shared learning approach has proved valuable in building relationships and bringing a rich range of giftings and experience to learning events.

Pathways

There are many aspects of ministry that are common to all those who are ordained in the Church of England. All deacons are called to listening and outward service, especially among the poor. It is important to remember that we remain deacons throughout our ministerial lives, regardless of whether we go on to be ordained as priests.

All those who are ordained priest are additionally called to a ministry of word and sacrament.

We believe that there is a common spirituality for ministers too, in which we are all being formed through the practice of theological reflection and this is a key aspect of IME2.

For those commencing curacy in 2026 there are two “pathways” through IME2, with training tailored to the one relevant to individual contexts.

Incumbent pathway. For those in full time stipendiary posts curacy will end no later than 3.5 years after initial licensing. Curates will be “signed off” (given permission to seek a new post) no later than 2.5 years after initial licensing . **Please note that no Curate is free to apply for posts of responsibility before being signed off by the Bishop.** (There is some flexibility on timing for Incumbent-path Self-Supporting Curates).

Associate ministry. After sign off, which generally occurs three years after initial licensing Area Bishops will write to curates confirming that they are now able to seek an Associate ministry role.

*Please note that this distinction between clergy pathways is **NOT** the same as the distinction between stipendiary and self-supporting: although there are no stipendiary Curates on the Associate pathway, it is not uncommon to have incumbent-path self-supporting ministers. Please note also that the distinction in outcomes for Associate Curates (some taking on the leadership of focal teams, others not doing so) is not equivalent to the distinction between SSM and locally deployed SSM Curates.*

Diaconal ordinations will take place in September with licensing as Licensed Lay Workers in the summer. Priestly ordinations will take place the following autumn.

Length of Curacy

Curacy falls within the Church of England's Common Tenure legislation which includes the guidelines regarding their length. A curacy is a time-limited training post with common tenure that gives the Curate the opportunity to demonstrate their suitability to be considered for an assistant role or incumbency (or equivalent), both with common tenure.

The training provided is to a national standard agreed by the Church of England. However, key in all this is participation in the formational journey of the curacy. A curacy continues the journey of discernment and formational development. Good consistent engagement with your training context, Training Incumbent and the IME2 training programme are essential.

Under the clergy terms of service, a curacy is time-limited. If a Curate does not evidence suitability for a permanent post as an Incumbent or Associate minister under common tenure, following assessment procedures and IME2 training, then the Curate will need to make other arrangements; they are unlikely to find employment within the Church of England. If that point is reached, guidance is provided about future career options and opportunities for other forms of training. There is an appeals process available to review the assessment made before a final decision is reached.

The vast majority of curacies shape and form a Curate well for their future ministry, but occasionally problems occur. Please always communicate with the CMD Adviser Team as soon as possible if any difficulties emerge during the course of curacy.

Context of Training

Context: Your context is your primary place of training and ministerial formation and your relationship with your TI is central to your training. Good supervision is foundational to a thriving curacy and is distinct from staff meetings and diary planning. It is imperative that both you and your TI feel comfortable to raise any issues or concerns as soon as they arise so they can be dealt with in a timely fashion. It is therefore recommended that for those in full time curacy a weekly session is diarised and for those in part time curacy fortnightly or monthly sessions are ideal. Your working agreement (see [Appendix 2](#)) should set out the expectations that both of you have for supervision and the framework for your curacy. Each working agreement will look different, and it is important that you take time to talk this through with your TI before finalising and sending to your CMD Adviser.

Cohort: Much of the learning that you will participate in will be alongside other curates from across the Diocese. Some training activities are undertaken in year group or pathway specific groups while others will be done across these boundaries.

There will also be opportunities to meet for fellowship specifically within your Episcopal Area cohorts which will be organised by your CMD Adviser.

It is important that you prioritise attendance at the relevant IME2 events for your cohort as this is part of the assessment framework. These should take precedence over parish events, other than in the case of extreme need. If you are unable to attend an event you should send your apologies as soon as possible to the Diocesan IME2 lead, Rev. Canon Jane Richards (jrichards@chelmsford.anglican.org) Please note that full participation in IME2 sessions (other than in the case of ill health or other emergency) is required to enable you to progress to the next stage of your curacy. If you are unavoidably unable to attend a session you will be expected to attend the following year.

Self-led: As well as interactive training, it is important that you take time to reflect and grow in your personal spirituality. This may include taking retreats, going to Quiet Days or simply taking time out for personal prayer and study.

All curates receive an annual grant for Continuing Ministerial Development (CMD). Please see <https://www.chelmsford.anglican.org/support-for-ministers/continuing-ministerial-development/cmd-funding> for full details.

The Curriculum of IME2

The curriculum is based on the National Criteria for Formation which includes seven distinct criteria against which ministerial development will be measured. [Appendix 1](#) sets these out in more detail

- Love for God
- Call to Ministry
- Love for People
- Wisdom
- Fruitfulness
- Potential
- Trustworthiness

All the learning opportunities have been mapped against these criteria to ensure that the learning and development you undertake enables you to meet the framework and thus provide a firm foundation for your future ministry.

Each activity has been grouped into a thematic module, namely:-

- Practical Skills for Ministry
- Mission and Discipleship
- Pastoral Care for Others and Self
- The Development of Liturgical Practice
- Theological and Spiritual Growth

This modular approach is designed to facilitate a growth in skills and development in the foundational aspects of ministry, being mindful of personal growth and self-care in order that you can flourish as a whole person called to serve God in ordained ministry.

It should build on both the learning you have already gained through IME1 (pre-ordination theological education) as well as the contextual learning that you are immersed in. While this timetable is the recommended route, please note that there is flexibility within this to enable activities to be undertaken at different points in your journey. Thus, if you are unable to participate in an activity recommended for Year 1 or Year 2, there is the opportunity to revisit this in subsequent years.

The **aims** of the curriculum are:

- To nurture ministerial formation and develop professional integrity, building on the formation work begun from initial discernment and through IME1.
- To provide you with opportunities for ongoing learning and development through a range of activities both online and in person which will equip you for your ordained ministry and build the foundations for sustainable lifelong learning.
- To provide you with the tools to build networks of mutual support, encouragement, and pastoral care from curacy onwards.
- To enable you to satisfactorily complete your curacy under the Church of England's Formation Framework IME2 for Ordained Distinctive Diaconal and Priestly Ministry
- To affirm you in your calling to ordained ministry and enable you to grow in your vocation to serve God.

What to expect in each year:

In year one as a newly ordained Deacon, the focus is on adjusting to:

- Life as an ordained minister in the Diocese of Chelmsford within the wider context of the Church of England
- Your curacy context, be that a new place or one that you are familiar with and building strong relationships both within your parish and with the wider community.
- Getting to know colleagues in your Deanery.
- Developing a pattern of life that will sustain you in your ministry both now and beyond curacy.

In year two, as a newly ordained Priest you will:

- Establish your priestly ministry.
- Strengthen your relationships both within and beyond your parish.
- Continue to develop your portfolio and engage with theological reflection.
- Continue to build a sustainable pattern of life that encompasses your whole being.

In year three as you prepare to be signed off from curacy you will:

- Consolidate the practical skills required for your future ministry.
- Begin to discern to where God may be calling you next.
- Ensuring your portfolio is complete and provides sufficient evidence to demonstrate that you have met the competency framework for curacy.

The Curriculum is designed to support and enhance your journey through curacy. The activities are there to enable you to consolidate your existing knowledge and to stretch you as you seek to serve God.

You are encouraged to complete the evaluation forms available after you have completed an activity to enable an iterative and continuous process of review to be undertaken.

As a training team we welcome your comments on learning events as it enables us to ensure that the IME2 curriculum is relevant and meets your needs as a newly ordained minister so please don't hesitate to let us know your views both through completion of the evaluation forms and by contacting us by email or phone.

The CMD Adviser Team contact details

Diocesan Office, 53 New Street, Chelmsford CM1 1AT

CMD Adviser for Barking Area (and IME2 curriculum/ training lead)

Revd Canon Jane Richards, 07702808408, jrichards@chelmsford.anglican.org

CMD Adviser for Bradwell Area (and lead for wellbeing & formation)

Revd Andy Griffiths, 07976673087, agriffiths@chelmsford.anglican.org

CMD Adviser for Colchester Area (and leadership development lead)

Revd Julie Couchman-Boor, 07483370347, jcouchmanboor@chelmsford.anglican.org

The CMD Administrator is Sarah Wilson, 01245 294452, swilson@chelmsford.anglican.org

Preparation for Curacy

The Training Incumbent

The placing of a Curate is based upon their need for ministerial formation, with value to the parish of an additional member of staff being very much a secondary consideration. Bishops and their staff will be looking for someone who:

- a) will be committed to giving the Curate structured supervision and reflection time, working in partnership with the Diocesan CMD Advisers;
- b) works collaboratively with ordained and licensed colleagues and other lay leaders, sharing difficulties as well as successes, and allowing them to develop in ways different from themselves;
- c) is committed to their own continued personal development, undertakes CMD themselves, and participates in Ministerial Development Review, with a mature degree of self awareness and understanding of their own strengths and weaknesses in ministry;
- d) is prepared to take into consideration a Curate's experience in terms of previous employment and responsibilities and lay ministry experience;
- e) is able to develop a pattern of staff meetings, supervision meetings, prayer and worship which is mutually convenient for the Incumbent and the Curate;
- f) is aware of the importance of the diocesan IME2 programme and will ensure that the Curate gives it priority;
- g) will be committed to staying in their post for at least the Curate's diaconal year, and expects to be there for the greater part of the training period.

Agreement to become a Training Incumbent is, in fact, agreement to take on a significant training responsibility, and invest time in it, on behalf of the diocese and of the whole church.

The Role of the Benefice in Training

Introduction

Your Benefice will have been identified as a suitable context for a Curate because:

- It can offer a suitably wide range of ministerial opportunities;
- It is willing to support the Curate, and seek to help the Curate in the role transition from lay to ordained status, and developing ministerial competence;
- It is willing to grant the Curate, ungrudgingly, the time to take a full part in IME2;
- It is willing to pay the Curate's working expenses.

Licenses

A Curate's licence is usually to a specific "home base" parish or benefice. However, it is the Bishop's expectation that a Curate will minister more widely; this expectation is no less strong where a Curate is "locally deployed". Locally deployed Curates should not minister outside their deanery without consulting their Area CMD Adviser or Area Bishop.

Placements

There are no rules on placements, but there is an expectation that after a first year largely spent in a "home base" parish, a Curate will have the opportunity to minister more widely; but this ministry should be determined by the Curate's training needs, not by some sense that it is "fair" for the Curate to assist all

churches in the neighbourhood equally.

Where a vacancy arises locally, this is sometimes an ideal opportunity for a Curate to take on extra responsibility – though of course, care needs to be taken that lay leaders are not disempowered by this and that there is no expectation that Curates assume full responsibility.

Additionally, placements in a chaplaincy or pioneering context are possible if they meet specific training needs of the Curate; these would typically take place in the second or third year of the curacy.

The Curate in Training

In agreeing to ordain and license a Curate to a benefice, the Bishop expects that all Curates will be committed to:

- sharing in the mission of the gospel;
- working collaboratively with their Incumbent and other licensed colleagues;
- growing in self-awareness as individuals and as ordained Christian ministers;
- taking responsibility for their own learning and development;
- meeting the Formation Criteria of the Church of England
- receiving and responding to feedback;
- accepting and following diocesan requirements for IME2;
- accepting and following the policies and practice of leadership in the parish(es).

Curacy is in some respects a strange time, with its own particular discipline. People with proven experience and acknowledged gifts are asked to take on the role of “learner”, and work “under” an Incumbent. In almost no other professional spheres are the same people asked to be mentors and assessors. This requires great grace and wisdom on the part of both Curate and Incumbent.

Sometimes a change from one curacy to another during the first three years after ordination will be sanctioned by the Bishops. The Area Bishop will be involved in any discussions regarding extending the curacy (these are only likely to arise in circumstances of extended sick leave, and maternity/parental leave).

In very exceptional cases it may be necessary to terminate a curacy before this time. In such cases the law of the church states that a Curate may leave the curacy at the expiration of three months after giving notice to the Incumbent or Bishop. The Curate may leave earlier with the Bishop’s written consent. Curates have the same rights as any other minister whose license is revoked.

Before the Curacy Begins – Practicalities

Working Expenses & Fees

All stipendiary ministers’ fees for occasional offices go to the Diocesan Board of Finance. However, the DBF has agreed that Self-Supporting Ministers (including Curates) may keep two-thirds of the minister’s fee. Administration processes will vary between parishes, and the Incumbent or administrator should be consulted. There is no entitlement to fees for locum services taken in other parishes.

Reimbursement of mileage costs between home and the benefice boundary

The Chelmsford Diocesan Board of Finance is willing to reimburse mileage costs between home and the benefice boundary when clergy live outside the benefice. In this case, all mileage claims should be submitted to the “home base” PCC treasurer, with a clear indication as to how many miles fall within this category. The PCC treasurer may request reimbursement from the Diocesan Office Finance Department two or three times a year, provided that an authorisation form has been signed by the Area Bishop or Archdeacon and lodged with the Finance Department.

Car Insurance

There is no standard practice or official guidance on whether or not using a car for parish activities necessitates having insurance cover for “business” purposes. However, it appears that the HMRC agreed rate of 55p a mile is intended to cover the cost of the individual paying for this if need be. Curates should check with their insurance company. This includes self-supporting as well as stipendiary clergy.

Visas and Curates from overseas

Curates from outside the UK, including those from the EU without Settled Status, will usually require a visa to reside and work in the UK. A Certificate of Sponsorship needs to be provided from the Diocese. Contact Nathan Whitehead at the Diocesan Office. (01245 294412 or nwhitehead@chelmsford.anglican.org).

Getting Going

Curacy Working Agreement

It is expected that Curates and their TIs will work together to produce a realistic working agreement over the summer period prior to ordination. A copy of this should be submitted to the relevant Area CMD Adviser no later than **30th September 2026**. A template for working agreements can be found in [Appendix 1](#) of this handbook.

Timetable

The weekly timetable should be agreed. Issues such as days off, staff meetings, times of offices and services, and other fixed points should have particular attention paid to them. Where a Curate is serving on a part time basis the number of sessions to be worked should be clearly stated. Although there needs to be an element of flexibility in this respect, provision must also be made for those times when Curates have non-negotiable time away from ministry e.g. due to secular working commitments, caring commitments etc.

Liturgical training

When they are ordained as deacon, there may be specific liturgical functions the Curate will be expected to perform. They should receive training in this from their Training Incumbent before being asked to perform in this way.

Daily Prayer

A rhythm of daily prayer is fundamental to the life of a parish and every Christian minister. Of course, the style of daily prayer will vary widely but it is important for spiritual wellbeing to discern and follow the practice that is most fruitful for each individual.

Supervision

Time should be made for the Training Incumbent and Curate to meet formally in a 121 context (other than at a staff meeting) to engage in theological and personal reflection. This meeting should be used to review the development of the Curate's ministry, and to discuss particular issues as they arise.

Administration and Professional Conduct

There needs to be understanding of how registers are kept and how other information is recorded. Time needs to be set aside to discuss how personal records are best kept – of people, catechetical material, liturgical material, personal reading, and prayer requests. The booklet *Guidelines for the Professional Conduct of the Clergy* may be accessed at www.churchofengland.org

Expenses

It is expected that working expenses of Curates will be reimbursed by the parish in full. It should be stated how and on what basis expenses will be paid including:

- Travelling and transport costs (including attending in person IME2 events)
- Telephone
- Hospitality
- Books/journals

Administrative support

Where there is an office, staffed by a secretary or administrator, it is important for the Curate to know what his/her relationship to this person should be. For example, if the secretary does administration or typing for the Incumbent is it legitimate for the Curate to expect this service as well? And when work peaks, who has priority of access?

The Annual Training and Development Plan (see [Appendix 7](#))

Time needs to be arranged to complete fully the Annual Training and Development Plan, of which a copy or summary should be received by the Area CMD Adviser, electronically, **by 30th September 2026**. This Training Plan will be reviewed annually. This is particularly important since so much of the curriculum is personalised and variable, according to individual needs.

Support structures

The Bishops expect Curates to establish their own support structure to nurture their spiritual and professional lives. At a minimum this will include having a **spiritual director/companion** (or the equivalent) with whom they can talk in confidence about their ministry and their prayer. The CMD Adviser Team will arrange a termly peer support group, at which attendance is expected, and Curates may choose to meet with a cell group of peers more frequently or compose a more local support group. **Time given to one's support in ministry should be seen as part of the 20% of ministry time given to training and not be seen as time off.**

Concerns

It is inevitable that concerns will arise over a host of issues, large or small. Incumbent and Curate should agree that there must be an openness to share and raise such concerns as soon as they arise, rather than leaving them to grow into major problems. Additionally, the Area CMD Adviser may be consulted by either Curate or Incumbent at any time.

Summer before the Ordination

We do not envisage that the newly licensed minister will be asked to preach, lead services or lead occasional offices during this period, nor is the license of a lay worker intended to enable this.

However, there is important preparatory orientation which can and should take place in this period – except where, perhaps for reasons of health, it has been agreed with the CMD Adviser, Training Incumbent and Curate that some of this can be deferred. Prior to the ordination, it is expected that you will:

- Complete the summer project (see below)
- Attend the initial briefing day on **28th June 2026** at which you will receive your initial licensing
- Attend the Induction day, **5th September 2026**, and the Pre-Ordination Retreat in September (further details to follow)
- Take two weeks' holiday (note that there is also the entitlement for a further week in the autumn, and the week after Christmas)
- Attend and observe Sunday worship, and if opportunity allows observe funerals and other occasional offices
- Agree a Curacy Agreement with your Incumbent and get underway with 121s
- Draft a Year 1 Annual Training & Development Plan
- Set up the curacy portfolio and start written reflections

The Summer Project

Task:

1. Please **prepare a 'map' of your new ministerial context**. We imagine this will build on work you have probably already done as part of IME1.

The **aim** of doing this is:

- To help you build a clearer picture of the context in which you minister, its geographical, social, physical and human characteristics, and of you in relation to these factors
- To help you develop a habit of prayerful reflection on your practice

Note: There's a lot of flexibility here. You could produce a geographical map EITHER of your "home base" parish or benefice, OR of your workplace (whatever you would understand by that) if you are an MSE. In a digital space, you could download an editable map; or in a physical space, you could prepare an outline map of the area on a flipchart sized (A1) piece of paper (you might use an Ordnance Survey, street map or similar or your own creation, not necessarily to scale).

***If your primary context is a parish or benefice:** Mark the distinctive areas within it: farms; industry; schools; public buildings; parks; shops; and so on; not forgetting, of course, places of worship. Natural features such as rivers, hills and woods are important, too, as are the boundaries formed by roads and railways. Focus particularly on the features that are important to local people. What are the similarities or contrasts between the people who come to church and the wider community? How have the physical features of the parish contributed to the self-understanding of the people who live there? What external factors affect the way people live their lives in your context?

***If your primary ministerial context is a workplace:** you will need prayerfully to adapt this plan to suit you. But still look for the

one “big thing” that God puts on your heart; you will be listening and acting in future modules in relationship to that feature, for justice and the common good.

2. Make a shortlist of six features of the community which particularly stand out to you.

3. And then, in prayer, **ask God to show you one feature in particular** that you will focus on (you may see them as either positive or negative features). It may be an area of deprivation, an area that has no relationship with church life, a set of significant people or organisations, or an aspect of the history of the wider community, or a social/geographical feature. **The main focus is on your setting rather than you or the church.**

4. This feature which you have sensed in prayer is important to God, will be the focus of your first theological reflection – one of the ten or twenty theological reflections (depending on your pathway) you will write over the next three years.

Please see [Appendix 8](#) for more about writing theological reflections, but also, don't overthink it, just tell us:

- What feature of your context is on your heart
- What you have found about it through research, talking to others, thinking deeply and (if circumstances allow) walking in the area
- How thinking about this feature illuminates the Scriptures and the Tradition (e.g. the ordinal) for you, and how, as you bring it to God with a Bible open, God illuminates the feature for you
- What you intend to do, in the course of your curacy, differently because you have done this thinking

Note: This reflection should not be over long – about one page of A4 is sufficient. No footnotes or bibliography are needed.

Time well spent: We all know that ministerial life is busy, especially when you're in a new post, and asking you to do a piece of work such as this sounds like yet another call on your time. But our experience suggests that, the more time you are prepared to put into the preparation, the more you will get from the curacy. If you can ask parishioners/members of the congregation(s)/colleagues for their thoughts about your new context and draw on their knowledge it will help you to produce your map and identify your key feature. It's also helpful to focus on *facts* so that you can test what you intuitively know about your context against its reality. So, if you have the time, use data from such sources as parish registers, diocesan or census statistics to inform your exploration.

And you may find that this exercise opens up an unexpected dimension of ministerial life for you too – a dimension beyond the tangible and statistical. God may reveal something unexpected about the heritage or present moment of the place, help you 'prayer-walk' or start to show you new possibilities for mission. Don't dismiss the adventure before you begin.

Please bring the map along to the induction day on 5th September 2026 and send your theological reflection to your Area CMD Adviser and your Training Incumbent by the end of September 2026!

Curacy Processes

The Framework of Curacy in the Diocese of Chelmsford

A regular Supervision Meeting between Curate and Incumbent is essential. For stipendiary Curates and others whose ministry is 100% parish-focused, this should be weekly for 60-90 minutes. For those in full-time secular work with parish availability of Sundays plus one or two evenings, a monthly meeting will generally be appropriate. The initiative for making good use of that time lies principally with the Curate, although the Incumbent will sometimes wish to suggest particular approaches or topics too.

Contributing to the ministry of other parishes in the area is a normal part of curacy and does not

constitute a placement. Placements, whether of a few days or a few months, should be discussed with the Area CMD Adviser, who will want to ensure that there are appropriate structures in place for supervision. Typically, there should be a written list of the formational elements being sought from the placement and an end-of-placement assessment from an appropriate mentor, which reports to the Training Incumbent and CMD Adviser whether each of these formational objectives have been met.

Curates are placed in Curate Groups, based on Episcopal Areas, for mutual support. They are facilitated by the Area CMD Advisers. They will be held at a time when all Curates can attend. **They meet a minimum of three times a year and are an important part of IME2, so should be regarded as protected time. Attendance at Curate support groups should always be given precedence over attendance at parish activities.**

Assessment in Curacy

The goal of assessment is to assist ministerial development and formation.

To help in assessment detailed frameworks and evidence grids have been developed, designed to help you reflect on the progress you have made at each stage of curacy against the National Qualities Framework (see [Appendix 1](#)). Use the links below to access each framework for your chosen pathway:

[Evidence Grid for Incumbency Pathway](#)

[Evidence Grid for Associate Pathway](#)

Year One All Curates will have a first Assessment around Easter in Year 1, so that the Area Bishop may meet with the Curate and recommend (if applicable) that a Curate may proceed to be ordained to the priesthood. Prior to the meeting with the Bishop, the relevant CMD Adviser will meet with the Curate and Training Incumbent after which the CMD Adviser will complete a report using a template (see [Appendix 4](#)) which will be submitted to the Bishop.

Year 2 There will be a second assessment at an interim stage, typically around Easter. The process for this will largely follow that in Year One. Following this interim review, the practise of the different Areas varies, but Curates may be invited to meet with an Archdeacon or Area Bishop.

Year 3 When we are confident the requirements of IME2 within the curacy have been completed (during Year 3), the following process will be followed:

- a) The Training Incumbent will write a full report (see [Appendix 5](#))
- b) There will be a meeting between the Curate, Training Incumbent and CMD Adviser
- c) The CMD Adviser will write a report
- d) A moderation panel will endorse or amend the report and make a recommendation to the Area Bishop
- e) The Area Bishop, with these reports and recommendations in front of them, will meet with the Curate and – assuming all is in order – “sign off” the curacy, that is, write to the Curate giving them permission to seek a new post.

This will take place in December of Year 3 for Incumbent-path curates (though there is some flexibility for Self-Supporting Incumbent-path Curates). For those on the Associate-path, this will take place in summer at the end of the third year.

At each year’s assessment point the Curate will bring their portfolio for examination.

Assessment Timetable

Year 1

When	What	Who
Around Easter	First Assessment	CMD Adviser arranges with Curate and Incumbent
Shortly after Easter	Area Bishop meets with Curate (leading if applicable to recommendation to Diocesan Bishop regarding ordination to the priesthood)	Area Bishop and Curate

Year 2

When	What	Who
Around Easter	Interim Assessment	CMD Adviser arranges with Curate and Incumbent
April – July	Area Bishop or Archdeacon may meet with Curates Please note that arrangements vary across the three Episcopal Areas as agreed by the relevant Area Bishop.	Area Bishop/Archdeacon & Curate

Year 3

When	What	Who
November - December	Final Assessment for Incumbent-path Curates (some flexibility for SSM Incumbent-path Curates)	CMD Adviser arranges with Curate and Incumbent
December	Area Bishop meets with Incumbent path Curates	Area Bishop and Curate
Last week of December	Area Bishop writes formal “signing off” letter to Incumbency path	Area Bishop
Summer	Final Assessment for Associate path	CMD Adviser arranges with
Summer	Area Bishop meets with Associate path Curates	Area Bishop and Curate
Summer	Area Bishop writes formal end-of-curacy letter to Associate path	Area Bishop

The Supervision Process and Theological Reflections

The relationship between Incumbent and Curate is the most central element in a Curate’s training. Within this, meeting together for Supervision and Reflection is a vital building block. It is important that time is made for regular, rather than haphazard reflection. Such sessions should not be confused with staff meetings and diary planning, from which they need to be quite separate.

There is much biblical precedent for support and guidance on a one-to-one basis. Examples are Jethro and Moses, Samuel and Eli, Elijah and Elisha, Isaiah and Hezekiah, Mary and Elizabeth, Paul and Timothy. There is also the example of Jesus himself who, as well as addressing large crowds, spent significant time with the twelve disciples, teaching and training them for future mission and ministry. On some occasions he worked with a sub-group of Peter, James and John, and we see the risen Jesus spending particular time with Peter.

The Supervision Meeting will be fundamental to the process of formation. In order to demonstrate competence as a reflective practitioner, it is necessary to include within each portfolio a certain number of **written theological reflections** (see [Appendix 8](#)). These are not essays: they are observations of a specific event or feature of the Curate's real life, and a reflection on it. The tables that follow set out a typical selection of such topics. However, it need not be adopted slavishly: Curates and Incumbents can decide which topics it will be helpful to discuss, and in what order. Typically, a theological reflection would fill one or two sides of A4 (300-450 words approx.)

Here are some ideas for topics for written theological reflections for Curates on the Incumbent-path (total of 20 reflections expected over the length of the curacy); however, feel free to vary them:

- The Summer Project: one feature that stood out when I prayed over the community
- Leading Public Worship
- Bereavement
- Patterns of life / The privileges & Challenges of Ordained Ministry
- Development of Preaching / Sermon Assessment and Feedback
- Evangelism
- Ministry with children and young people
- Ministry in a Divided World
- Eucharistic Presidency / Distinctive Diaconate
- Weddings and Marriage Preparation
- The Elderly and Sick
- Preparation for Confirmation and Communion
- Small Groups: Participation and Leadership
- 121s
- Time Management
- Administration
- Conflict and Reconciliation
- Beyond the walls: working outside the church/with the unchurched/in the workplace
- Helping adults learn
- Models of church and ministry—where do I fit in the future?
- Inclusion and diversity
- Interfaith OR Ecumenism
- The Civic Roles of the Church
- Chairing Meetings: making meetings work well

Suggested topics for written theological reflections, for Curates on the Associate-path: (total of 10 expected):

- The Summer Project: one feature that stood out when I prayed over the community
- Development of Preaching / Sermon Assessment and Feedback
- Eucharistic Presidency / Distinctive Diaconate
- Baptism
- 121s

- Small Groups: Participation and Leadership
- Pastoral Care
- Mission and Evangelism
- Working outside the Church/Workplace issues
- Leading as a member of a team
- Models of church and ministry—where do I fit in the future?

This written reflection may be brought to the meeting or, better, e-mailed to the Incumbent in advance. In the light of the conversation within the supervision session, the Incumbent will then write a brief reflection in response to what they have read and heard. Incumbents may also choose to write something ahead of the Supervision Meeting, if they wish.

Both the Curate’s reflection and the Incumbent’s response are then sent to the Area CMD Adviser and filed in the Curate’s Personal Development Portfolio.

Beyond these, there will be other supervision sessions in which written theological reflections do not feature. They may centre on a piece of work (for example a sermon) but should also involve opportunity for wider exchange and reflection, when the Curate and Incumbent can share perceptions about progress being made, both in general terms and in terms of the Annual Training and Development Plan.

Substantial Change to Curacy

A minority of curacies need to be changed in substantial ways after they have begun. This might be because the relationship between Curate and Training Incumbent, or Curate and congregation, has broken down in some way; because a Training Incumbent is about to leave their post; or for other reasons, such as a housing issue. Should the situation arise please contact your Area CMD Adviser for further advice and help.

End-of-Curacy Appeals Process

1. At final assessment point of curacy (December of the third year for those on the Incumbent-path, and summer at the end of the third year for those on Associate-path), the Area Bishop is presented with three pieces of evidence:
 - A report from the Training Incumbent, closely following the national formation criteria
 - A report from the relevant Area CMD Adviser, which incorporates comments about attendance and engagement with the IME2 programme and on the Curate’s portfolio, as well as on progress of the curacy in the parish
 - A recommendation from the CMD Adviser Team, acting jointly, as to whether the Curate is given permission to seek a post of Incumbent or Assistant status.
2. Before giving permission for a Curate to apply for a post of Incumbent or assistant status, the Area Bishop will have regard to the outcome of the assessment. If, exceptionally, the Bishop is minded not to act in line with the outcome of the assessment a full note should be made of the reasons for the decision and any subsequent actions, e.g. provision of additional training
3. After the assessment (and typically a face to face meeting with the Curate) the Area Bishop will write to the Curate concerned, to indicate that the Curate has/has not completed the curacy satisfactorily in the light of the standards required by the Church of England and to confirm that the

Curate is/is not ready to seek a post with permanent common tenure.

4. If the candidate is not satisfied with the process of the assessment, there is a right to appeal. In this case the Area Bishop will set up a review process to see if there is a prima facie case for a further assessment to be carried out. Both the review process and a further assessment will be carried out by a panel of competent people who have not been involved in the case up to this point. Such a panel might include an Archdeacon from another Episcopal Area, an IME2 Officer from another diocese, a member of the Diocesan Schools Team, and/or an experienced Training Incumbent not known to the TI and Curate involved. The outcome of the further assessment is final.

Curriculum Content and Booking Details

Please note if you are accessing the training programme via a printed copy of this brochure you should go online to check the latest updates—[New to ministry - LLMs & Curates | The Diocese of Chelmsford](#)

Introduction and Practicalities

Welcome to IME2 2026/27! Whether or not you are embarking on your first year of curacy, preparing for priesting or discerning where God may be calling you following your sign off from curacy, this information is designed to let you know about the learning opportunities that are available for you as part of your ongoing formation as an ordained minister in the Church of England in the Diocese of Chelmsford.

Course details

The following pages contain a list of courses, subdivided by year group, in date order. The details include the topic covered, the module the training comes under, the mode of learning, the date and time and venue for the training, the content of the course and the relevant pathway.

How to book

All training courses/events need to be booked in advance via Eventbrite. All communication regarding the courses is done via Eventbrite, so joining instructions, online links and changes to any of these are only sent to those who are booked on. This also forms the official register for attendance.

There is a booking link in the course details in the following pages.

Please ensure that you sign up for each event at the beginning of the year. This will enable you to plan your wider training across the year as well as your annual leave, retreat, and other study opportunities.

Please ensure that you only book in once. Sometimes there are limited spaces on events and so it is helpful if multiple places are not taken by the same name.

If you find that you can't book and the event is compulsory for you, please get in touch with [Sarah Wilson](#) or [Jane Richards](#) and we can ensure that there is a space for you.

Training events—listed by year group and date order

Year 1 - Deacons and newly licensed LLMs

Topic: Briefing Day/Barbeque

Module: N/A

Mode of learning: Face-to-face

Date: 28th June 2026, 9.30 am—evening

Venue: Diocesan Office/Bishopscourt

Content: The Training Team introduce themselves and your curacy and explain the arrangements for the summer. Curates are licensed as lay ministers, and there is a barbeque at Bishopscourt to which your partners/key supporters are also invited.

Pathway: All year 1 Deacons

Booking Link: N/A

Topic: Induction Day

Module: N/A

Mode of learning: Face-to-face

Date: 5th September 2026, 9.30 am—4 pm

Venue: Diocesan Offices

Content: An opportunity to share our learning over the summer, discuss supervision and reflect on the diocesan values set out in Travelling Well Together

Pathway: All year 1 Deacons

Booking Link: <https://induction26.eventbrite.co.uk>

Topic: Personal and Household Safety

Module: Pastoral Care of Self and Others

Mode of learning: Face-to-face

Date: 22nd September 2026, 1.30 pm—4.30 pm

Venue: Diocesan Offices

Content: A session designed to raise awareness of the risks that might arise during the course of our ministry and how these might affect not just us but also other members of our households. This will include practical advice on how we can take steps to minimise risks

Pathway: All year 1 Deacons, all LLMs (Partners are also very welcome to attend)

Booking Link: <https://personalsafety26.eventbrite.co.uk>

Topic: Working with Children and Families

Module: Mission and Discipleship

Mode of learning : Face to face

Date : 10th October 2026, 9.30am – 3.30pm

Venue: Diocesan Office

Content: The Diocesan Mustard Seed Team will lead this day of both theory and practical skills as we consider how best we engage and sustain ministry with children and families.

Pathway : All year 1 deacons, all LLMs

Booking link: <https://workingwithchildren26.eventbrite.co.uk>

Topic: Funeral Ministry

Module: Pastoral Care of Self and Others

Mode of learning: Face-to-face

Date: 14th November 2026 or 26th November 2026, 10 am—4 pm

Venue: St Johns' Moulsham Street, Chelmsford

Content: A chance to reflect on funeral ministry led by experienced practitioners. (Content on the two days will be identical – come to whichever suits you best)

Pathway: All year 1 Deacons, all LLMs (optional for those who already have considerable experience in funeral ministry)

Booking Link: 14/11/25 - <https://funerals141126.eventbrite.co.uk>

26/11/25 - <https://funerals261126.eventbrite.co.uk>

Topic: “All are welcome” - what does diversity look like in our parishes and communities?

Module: Mission and Discipleship

Mode of learning: Face-to-face

Date: 23rd January 2027, 10 am—4 pm

Venue: St John's Moulsham Street, Chelmsford

Content: We live in a society where difference should be welcomed and celebrated but sadly that is not always the case. How do we ensure that our churches are places of welcome to all and how do we recognise and ensure that we do everything possible to be inclusive and safe spaces? There will be contributions from the Diocesan leads in specific areas including Racial Justice, LGBTQTI+ inclusion, Disability, Gender and Neurodiversity.

Pathway: All year 1 Deacons, newly licensed LLMs

Booking Link: <https://welcome27.eventbrite.co.uk>

Topic: Preaching

Module: Theological and Spiritual Growth

Mode of learning: Face-to-face

Date: 4th February 2027, 10 am—3.45 pm

Venue: St Nicolas Church, Witham

Content: An opportunity to explore preaching the cross and the resurrection in a way that engages and stimulates our congregations. We will also think together about caring for our voice and how best to communicate from the ‘pulpit’.

Pathway: All year 1 Deacons, newly licensed LLMs

Booking Link: <https://preaching27.eventbrite.co.uk>

Topic: Working with Schools

Module: Mission and Discipleship

Mode of learning: Face to face

Date: 4th March 2027, 9.30am – 3.30pm

Venue: Diocesan Offices

Content: Members of the Diocesan Education Team will provide an overview of school governance, collective worship and the RE Curriculum as well as ideas on how you can become involved in local schools in your community. This is the first of a range of learning opportunities to enhance knowledge and skills for engaging and working with both church and community schools.

Pathway: All year 1 Deacons, all LLMs (acknowledging that for those who are SSMs and have other commitments on weekdays this session is invitational rather than compulsory)

Booking Link: <https://schools27.eventbrite.co.uk>

Topic: “Are you OK?” - how do we care for our own mental health and that of others?

Module: Pastoral Care of Self and Others

Mode of learning: Face-to-face

Date: 17th April 2027, 10 am—4 pm

Venue: St John’s Moulsham Street, Chelmsford

Content: Good mental health is recognised as fundamental to wellbeing. As those providing pastoral care to a wide range of people it is essential that ministers have the tools to enable them to look after their own mental health as well as that of those around them. This session will include looking at a model for

mental health first aid and help us reflect on how we can keep safe boundaries in place.

Pathway: All year 1 Deacons, all LLMs

Booking Link: <https://areyouok27.eventbrite.co.uk>

Topic: I Will Sing to the Lord a New Song – Church Music as a tool for mission

Module: Mission and Discipleship

Mode of learning: Face to face

Date: 22nd May 2027 9.30am – 1.00pm

Venue: St Mary's Church, Wanstead

Content: Music in church is a vital component of worship and an important tool for mission in the wider community. This half day is led by Rev James Gilder, himself a former church organist and parish musical director, and Professor Alison Wells, Director of Music at the Parish of Wanstead and Professor of Voice at the Royal College of Music. The session will cover the following topics

- Church musicians: employment issues, recruitment, management and legalities
- Music choices: resources available and how to use music well
- Singing in church: how to lead when you're not a confident singer

Pathway: All year 1 Deacons, newly licensed LLMs (year 2s welcome after the cancellation of last year's event at short notice)

Booking Link: <https://singnewsong27.eventbrite.co.uk>

Topic: "Anglican and Generous" - how do we inhabit our differences well?

Module: Theological and Spiritual Growth

Mode of learning: Face-to-face

Date: 19th June 2027, 1.30 pm—4 pm

Venue: St John's Moulsham Street, Chelmsford

Content: In a season when the Church of England is facing difficult decisions on a range of doctrinal issues it is important that we spend time thinking about how we minister alongside those who may have different viewpoints from our own and focus on what our common ground is. At this session we will hear a range of perspectives and consider how we create safe spaces for these to be expressed.

Pathway: All year 1 Deacons, all LLMs

Booking Link: <https://anglicanandgenerous27.eventbrite.co.uk>

Topic: Practical Theology and Liturgical Practice

Module: Development of Liturgical Practice

Mode of learning: Face-to-face

Date: 10th July 2027, 10 am—3 pm

Venue: Diocesan Office

Content: A day exploring practical theology and liturgical forms.

Pathway: All year 1 Deacons, newly licensed LLMs

Booking Link: <https://practicaltheology27.eventbrite.co.uk>

Year 2 Curates and newly licensed LLMs

Topic: “Standing at the Altar” - what does it mean to preside at the Eucharist?

Module: Theological and Spiritual Growth

Mode of learning: Face-to-face

Date: 12th September 2026, 9.30 am—4 pm

Venue: St Peter’s Church, Hutton

Content: As you approach ordination to the priesthood, this is an opportunity to hear from priests and a deacon with varying theologies of the Eucharist about how they approach the altar.

Note: this is NOT a practical “how to do it” session - the expectation is that your TI will have spent some time preparing you in this

Pathway: All year 2 Curates

Booking Link: <https://atthealtar26.eventbrite.co.uk>

Topic: The Work of the DAC

Module: Practical Skills for Ministry

Mode of learning: Site visit

Date: 9th September 2026

Venue: Begin at the Diocesan Office

Content: A coach trip with members of the DAC, the committee that works with churches looking to make alterations to their buildings; a chance to see churches that have achieved this and hear about the role of the committee.

Pathway: All stipendiary year 2 Curates (and stipendiary year 3 Curates who have not been able to attend previously)

Booking Link: Booked through DAC—please email Jane Deller—jdeller@chelmsford.anglican.org

Topic: “Are you the Chaplain?” - ministering in a secular context

Module: Pastoral Care of Self and Others

Mode of learning: Face-to-face

Date: 17th October 2026, 9.30 am—12.30 pm

Venue: St John's Moulsham Street, Chelmsford

Content: Chaplaincy is a rewarding ministry which brings both challenges and joys. We hear from chaplains working in a range of contexts and there is the opportunity to consider how a chaplaincy placement could work for you.

Pathway: All year 2 Curates, newly licensed LLMs

Booking Link: <https://Chaplain26.eventbrite.co.uk>

Topic: Schools Placement briefing

Module: Mission and Discipleship

Mode of learning: Face-to-face

Date: 12th November 2026, 1.00 pm—3.00 pm

Venue: Diocesan Offices

Content: A preparatory seminar prior to undertaking a week's placement in a Church School

Pathway: All stipendiary year 2 Curates, incumbent path (optional for self-supporting/Associate Path)

Booking Link: <https://placementbriefing26.eventbrite.co.uk>

Topic: Healing and Deliverance Ministry

Module: Pastoral Care of Self and Others

Mode of Learning: Face-to-face

Date: 30th January 2027, 9.30am – 3.30pm

Venue: St John's Moulsham Street, Chelmsford

Content: This session will be led by the Diocesan Deliverance Team and will cover the following topics

- The theology of healing and deliverance ministry
- Good practice in the parish context
- Legal implications and limitations
- Mental health and psychological aspects

Pathway: All Year 2 Curates

Booking Link: <https://deliverance27.eventbrite.co.uk>

Topic: Crafting Liturgy

Module: Development of Liturgical Practice

Mode of learning: Face-to-face

Date: 6th March 2027, 9.30 am—12.30 pm

Venue: St John's Moulsham Street, Chelmsford

Content: Worship takes many forms and it is important that as Anglicans we hold firm to the rubrics. That does not mean that there is no room for creativity and in this session we look at how we craft worship that is authentic to the varying contexts we may find ourselves in, and maintains our Anglican tradition.

Pathway: All year 2 Curates, newly licensed LLMs

Booking Link: <https://craftingliturgy27.eventbrite.co.uk>

Topic: The Place of the Ministry of Reconciliation in Anglicanism

Module: Pastoral Care of Self and Others

Mode of learning: Face-to-face

Date: 6th March 2027 1.30pm – 4 pm

Venue: St John's Moulsham Street, Chelmsford

Content: The concept of individual confession is not always one that is well understood in the Anglican Church. This is an opportunity to explore how this priestly ministry can be exercised.

Pathway: All year 2 Curates

Booking Link: <https://reconciliation27.eventbrite.co.uk>

Topic: Schools Placement

Module: Mission and Discipleship

Mode of learning: Face-to-face

Date: Spring Term 2027

Venue: As arranged for individual curates

Content: A five-day placement in a Church School.

Pathway: All stipendiary year 2 Curates (optional for self-supporting)

Booking Link: N/A

Topic: "The Church in the Public Square" - what does it mean to be the face of the Church of England in civic society?

Module: Mission and Discipleship

Mode of learning: Face-to-face

Date: 8th May 2027, 10 am—3.00 pm

Venue: St John's Moulsham Street, Chelmsford

Content: When we are ordained we make oaths not just to God and the Church but also to the Monarch. The Church of England is the state church and as its ministers we may be called on to take on

roles in civic society. Some of these will be planned and others will be in response to unforeseen events impacting on the community in which we serve.

This session explores how we do this with integrity and as a tool for mission, while building strong and trusted relationships with other organisations who feature in civic life

Pathway: All year 2 Curates

Booking Link: <https://publicsquare27.eventbrite.co.uk>

Topic: Schools Placement Debriefing

Module: Mission and Discipleship

Mode of learning: Face-to-face

Date: 18th May 2027, 9.30 am—12.30 pm

Venue: Diocesan Offices

Content: An opportunity to reflect and share your learning from the placements.

Pathway: All year 2 Curates, incumbent path (optional for self-supporting)

Booking Link: <https://placementdebriefing27.eventbrite.co.uk>

Topic: “Thinking Ahead” - What will our future ministry look like?

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 12th June 2027, 9.30 am—1.00 pm

Venue: St John’s Moulsham Stret, Chelmsford

Content: A chance to hear from some newly licensed Incumbents and Associates what the reality, joys and challenges are in parish ministry in this season and how we each hold space in our roles within the leadership team.

Pathway: All year 2 Curates

Booking Link: <https://thinkingahead27.eventbrite.co.uk>

Topic: “In the Chair” - how to effectively chair meetings

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 19th June 2027, 9.30 am—12.30

Venue: St John’s Moulsham Street, Chelmsford

Content: From PCCs to sub committees and other groups, chairing meetings is an essential skill in ministry. This is a chance to hear from experienced practitioners both lay and ordained how to make this

as stress free as possible for all concerned.

Pathway: All year 2 Curates, newly licensed LLMs

Booking Link: <https://inthechair27.eventbrite.co.uk>

Year 3 Curates

Topic: “All members of One Body” - How do we provide effective leadership to those who serve our parishes, both as volunteers and paid staff

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 3rd October 2026, 10 am—4 pm

Venue: Diocesan Offices

Content: Managing people is an important skill in ministry. In this session we look at the practicalities for managing both employed staff and volunteers.

Pathway: All year 3 Curates

Booking Link: <https://Onebody26.eventbrite.co.uk>

Topic: Giving and Generosity

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 22nd October 2026, 9.30 am—12.30 pm

Venue: Diocesan Offices

Content: Finance and governance are key aspects of ministry and this session aims to provide information and resources that will provide a foundation from which to build your skills in these areas.

Pathway: Year 3 Curates, incumbent path (Optional for Associate path curates)

Booking Link: <https://giving26.eventbrite.co.uk>

Topic: “Starting Well” - Stress and Resilience

Module: Pastoral Care of Self and Others

Mode of learning: Online or Face-to-Face

Date: 30th November & 1st December 9.30 am—12.30 pm OR 2nd December 9.30 am—3.30 pm

Venue: Online OR Central Baptist Church, Chelmsford, CM1 1LN

Content: Ministry is a source of much joy and is a privilege but there are also times when we can find ourselves overwhelmed by the needs of those we serve. As part of the Dioceses’ commitment to

improving and sustaining the wellbeing of all who exercise a ministry this is an opportunity to attend a workshop run by an external training organisation, Thrive Worldwide, who provide a safe space in which to consider how we manage stress and build our resilience. **Please note you can attend either the online sessions on 30th November & 1st December OR the face-to-face session on 2nd December so please just book one or other!**

Pathway: All year 3 Curates, newly licensed LLMs

Booking Link: online: <https://startingwell26online.eventbrite.co.uk>

Face-to-face: <https://startingwell26f2f.eventbrite.co.uk>

Topic: Managing across complex organisations—holding the tension across parish boundaries

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 7th November 2026, 10 am—3.00 pm

Venue: Diocesan Offices

Content: Incumbency now rarely means a single church in a single parish so how do we equip ourselves to lead across complex benefices comprising several parishes and churches, often with varying traditions and missional priorities.

Pathway: Year 3 Curates, incumbent path (Optional for Associate path curates)

Booking Link: <https://complexorg26.eventbrite.co.uk>

Topic: Next Steps Residential Conference

Module: Practical Skills for Ministry

Mode of learning: Face-to-face

Date: 28th January 2027 (start time 11.00 am) - 28th January 2027 (finishing no later than 4 pm)

Venue: Diocesan House of Retreat, Pleshey

Content: This event is designed to help those on the incumbent pathway discern their next appointment. We will look at the process for appointments in the Church of England, how to interpret advertisements and parish profiles, crafting application forms and presenting for interview.

Pathway: Year 3 Curates, incumbent path (optional for Associate Pathway)

Booking Link: <https://chelmsdio.typeform.com/to/qdn5zVE5>—bookings open until December 7th.

Safeguarding

Safeguarding Training is a compulsory component of a minister's post. Please note that the Church of England requires all ministers to undertake safeguarding training to leadership level on a three-yearly basis, and therefore during your curacy, or the first three years of your Licensed Lay Ministry, you will all be required to complete this.

The Safeguarding Team, based in the Diocesan Office, administer all Safeguarding training and will be in touch with you separately when it is your turn to undertake the training.

Please treat this as a priority and make the time for this important training when you are required to do it. Failure to complete the training can result in a temporary suspension of your license.

Appendix 1 National Qualities Framework

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

Appendix 2 Template for a Curacy Agreement

Note: You will need to change sections or delete sentences as necessary

DIOCESE OF CHELMSFORD

Curacy Agreement

between Revd Xxx (Curate) and Revd Yyy (Incumbent)

I. Introduction

This Agreement is not intended to be a legally binding agreement but it ensures that the Curate and Incumbent have discussed, understood, and accepted the mutual expectations of the training post. It is complementary to, and assumes acceptance of

- Statements of Particulars

The Clergy Handbook (available on the diocesan website www.chelmsford.anglican.org)

Guidelines for the Professional Conduct of the Clergy (available on the Church of England website www.churchofengland.org)

The agreement shall apply for the period of the training post as detailed in the Statement of Particulars of Office. The agreement should be reviewed regularly and at least once a year.

2. Focus of Ministry

EITHER: Xxx's focus of ministry will be within the parish(es) of Zzzz,

OR: Xxx's main focus of ministry will be in their workplace at Zzz, but they will also serve within Benefice.

3. Working Arrangements

EITHER:

a) Xxx will work full-time. This will include time for prayer, reading, preparation, personal reading and study, retreats and IME2 training.

(You might mention such other time off as is appropriate for a particular Curate's circumstances e.g. family responsibilities, or a single person's need for a varied pattern of time off. Consider 50 hours per week to be a reasonable upper limit, and 38 hours per week a reasonable lower limit, for clergy working hours. You might say "Additional time off may be taken on Saturdays when there are not weddings or other relevant parish events".)

OR:

a) Xxx will be able to give Sundays and ??? days/evenings/hours to parochial work. This will include time for prayer, reading, preparation, personal reading and study, retreats and IME2 training. Xxx's one Sunday a month off from parochial duties will usually be the ?th Sunday of the month.

For all Curates:

b) Xxx's uninterrupted rest period of 24 hours will be ??????. In addition, they will take one additional rest day a month.

4. Worship

a) In the first year, Xxx will usually attend two/one/three services at Zzz on a Sunday, which will be his/her "home base". In subsequent years, Xxx's deployment will also be wider across neighbouring parishes.

- b) It is expected that Xxx will not prepare more than one/two new sermon(s) a month for the first year/ six months.
- c) It is expected that Xxx will share in the leading of worship at most services at which he/she is present. (If appropriate to the heritage of the parishes concerned, add: The role of the deacon in worship will be acknowledged and used as a constructive way of two ordained ministers sharing the celebration of the Eucharist). It is expected that Xxx will wear robes in accordance with the customary practice of the church(es).

5. Mutual Expectations

a) Xxx and Yyy have discussed the purpose of ministry. A note of this discussion has been made and is attached to this agreement. It covers the following points:

What the Incumbent can expect of the Curate;

What the Curate can expect of the Incumbent;

What prior experience and particular gifts the Curate brings, and whether and how these will be used in the curacy;

Parameters of authority and confidentiality

(if relevant) How the Curate's ministry in their workplace will be supported and included in assessment

An understanding of the church's policy on personal use of social media

b) It is the responsibility of the Curate to participate in identifying their personal training needs; to co-operate with the Incumbent, and other colleagues and lay leaders; to attend and take a full part in training programmes provided by the diocese; and to keep an appropriate record of their development in their portfolio over the period of the training post.

6. Supervisory and Working Arrangements

a) Yyy and Xxx will meet weekly/fortnightly/monthly on a ????? morning/evening for Supervision meetings. (these should be weekly for Curates offering 44 hrs a week ministry in parish)

b) Xxx/Yyy will be responsible (or: Xxx and Yyy will share responsibility) for arranging these meetings and agreeing the agenda for supervision meetings, in accordance with the Annual Training & Development Plan.

c) In relation to the topics specified in the *Handbook for Curates and Training Incumbents*, Xxx will be responsible for preparing a written reflection or other material ahead of the supervision meeting, and for revising it after the meeting as necessary.

d) In relation to the topics specified in the *Handbook for Curates and Training Incumbents*, Yyy will be responsible for writing a short response to the written reflection. (Note: it could be agreed that: 'The final 15 minutes of supervision meetings will be used for both Xxx and Yyy to write reflections and/or summaries of the meeting').

e) Yyy will ensure that the Xxx is advised of appropriate diocesan policy and procedures and policies. The Curate agrees to observe these requirements.

f) Yyy will give guidance about the nature of work to be carried out and the standards expected.

g) Yyy is responsible for writing a report for the final assessment

h) Yyy and Xxx will meet weekly/fortnightly (along with other members of the team) on a ??? morning/evening for 'Staff Meeting', including planning, and diary management.

i) Yyy and Xxx will meet to share the Daily Office/Prayer on ??? mornings (along with other members of the parish/team).

j) It is the general expectation that Xxx will have a "121" each week (or another frequency for those whose time does not allow this); that is, a 40 minute (approx.) conversation with an individual or household where both Xxx and

the person disclose something of their story, their hopes/dreams, and their relationships (both personal and institutional). Initially, Yyy will provide guidance on appropriate people in the community to have a 121 with; thereafter it will be Xxx's responsibility.

7. Assessment

- a) Yyy will ensure that Xxx is aware of all procedures relating to Assessment at the End of the Curacy. Xxx and Yyy will agree deadlines for the completion of tasks and submission of work/written reflections.
- b) Yyy will ensure that Xxx is made aware of any inadequacy in his/her progress or standards of work below that generally expected, if necessary confirming this in writing to the student and arranging any supportive action necessary.
- c) Yyy will bring to the attention of Xxx and of the Area CMD Adviser any circumstances which might require the learning pathway to be modified or for the training to be extended, suspended or withdrawn.

8. Mediation

In the event of difficulties arising over personal relations or working arrangements which cannot be settled between them either Xxx or Yyy may consult with the Area CMD Adviser who may advise personally, or if appropriate, will refer the situation to the Area Bishop.

Less formally, if either has a concern about their role or relationship, they should feel free to discuss it on a confidential basis with the Area CMD Adviser.

Signed _____ Dated _____

Curate

Signed _____ Dated _____

Incumbent

Appendix 3: Assessment of Curates: Guidance for Reports

Reports will be written as part of an open process, and will, therefore, be seen (and preferably agreed) by the Curate. It is, therefore, important, that there has been openness and honesty in the working relationship from the outset, and that this has been evident in supervision/reflection meetings. No Curate should ever read anything in a report written by an Incumbent which has not already been shared with them verbally in a supervision meeting.

The Area CMD Advisers may be consulted if assistance would be welcomed in writing reports.

Within reports, as within supervision meetings, when statements are being made either of praise or of criticism, they should, as far as possible, refer to actions or specific behaviour, and not to the person. It is also the case, however, that such reports need to attempt to address some of the less tangible issues of character, depth of faith, holiness, passion for Christ and the gospel.

First and Second Year Reports

Except where permanent deacons are concerned, the first year report will need to include a recommendation (or not) that the deacon proceed to ordination to the priesthood. The second year report will identify any significant developmental work to be done in the coming months.

Before a meeting with a CMD Adviser, the Curate and Incumbent should each jot down thoughts using the template below. There is no need for these to exceed one and a half sides of A4.

Appendix 4: Template for a First or Second Year Report

Name of Curate:

Introduction – Some general thoughts about the curacy so far

Growing: Reflecting on Final Report from IME1 (Year 1) or the Year 1 Report (Year 2). What were the main things identified in the Curate’s last IME report? How are they being addressed?

Doing – what are the key skills that have been gained so far? What areas are particularly strong, and should be communicated to the Bishop?

Doing – what are the key gaps which we’ll be working on between now and the end of curacy?

Being – what areas of character and spiritual life are strong?

Being – what areas of character and spiritual life are we continuing to work on?

Knowing – what key lessons have been learned? (Make sure you include key things learned from I21s and IME2 sessions)

Knowing – what further learning will be a priority before the end of curacy?

Please list Theological Reflections satisfactorily completed below since the beginning of curacy:

Please list IME2 sessions attended THIS YEAR below:

Appendix 5:-Final Reports: what's included; what's expected; an example

Introduction

The **affirmations** with the bold words are **determinative, nothing else is**. It is they which guide the reporting process. The “narrative suggestions” are **pointers**. They are **not learning outcomes** and therefore they do not all need to be met. They are examples of the sort of thing that reports should note, even if some might be almost always seen and others might often be seen. We would expect a majority of these narrative suggestions to be present under each heading (marked ¶) for a Curate to be “signed off”.

Evidence for those being formed for **Assistant level responsibility** is denoted in *italics* in the places where it differs from **Incumbent level responsibility**. This document is intended to strike a balance of elements of a candidates’ ability to know, to be, to do and to grow – the same categories of evidence which have been used in the discernment process.

Those who are permanent deacons do not need to show those qualities marked with an asterisk (*), but should show those under the final heading.

A final year report would usually begin by giving some background to the curacy. It should end by doing one of three things:

- Recommending without reservation that the Curate be given permission to seek a post of responsibility or assistant post
- Stating that there are areas that the Curate is “working towards”; it will be at the Bishop’s discretion whether they give the Curate permission to seek a new post or not, but in either case the Bishop will make recommendations on their development
- Recommending that the Curate is not given permission to seek a new post at this time

¶ Love for God

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will want to mention the obedience, joy, and character of the Curate; including a vibrant faith that enables them to speak about their own joys and disappointments, experience of change or failure and helps them interpret how grace is at work in their life.
- b. The report may mention the Curate’s engagement with the four foundational texts (Jesus’ summary of the law; the Lord’s Prayer; the Apostles’ creed; the Beatitudes).
- c. Reports will want to mention the Curate’s love for scripture and responsible use of it to explore issues of faith, for example in preaching and pastoral care;
- d. and how they “listen to the congregation.”
- e. Reports will want to mention the Curate’s experiences of sharing the good news of Jesus Christ, and their experience of mission and evangelism and of watching for the signs of God’s kingdom;
- f. they will also want to show their engagement with mercy, acting for justice and the integrity of creation;
- g. and how they “listen to the community” outside the church, drawing on the resources of disciplines other than theology and integrating these with theological resources.
- h. Reports will want to mention the private prayer life of the Curate and show how this is balanced with regular accountable spiritual practice with others (e.g.: spiritual accompaniment, quiet days, retreats, cell groups).
- i. They will reference the Curate’s ability to “listen to God” in discernment,
- j. *to teach others to *pray or deepen their prayer lives*.

Then reports should **affirm** that the Curate

1. **loves God, and is reliant on God – Father, Son and Holy Spirit - and lives out an infectious, life-transforming faith,**
2. **is rooted in scripture, the worship of the Church and the living traditions of faith,**
3. **whole-heartedly, generously and attractively engages with God’s world, and**
4. **is prayerful and studies the Bible.**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Call to Ministry

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will reference the Curate’s commitment to their own growth as a disciple, and their ability to speak about the call of Christ on their life (and that of their household as appropriate)
- b. *Reports will speak of ways the Curate articulates the shape of their ministry and the way they have been formed as a priest during their curacy,
- c. *evidencing that they have taken a leading role in discerning and fostering the gifts of God’s people, or *that they have been involved in discerning and fostering the gifts of God’s people as part of a commitment to the whole people of God*
- d. Reports will speak of the Curate taking on a representative role across a wide range of public settings.
- e. Reports will speak of the Curate’s willingness to accept the costliness of ordained ministry, while growing in awareness of the proper limits to that costliness and of the support that they can expect as they face it.

Then reports should **affirm** that the Curate

1. **responds to the call of Christ to be a disciple,**
2. ***understands the distinctive nature of ordained priestly ministry,**
3. **is committed to being a public and representative person, and**
4. **articulates an inner call grounded in service**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Love for People

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will speak of ways the Curate has demonstrated empathy and wisdom in pastoral relationships with a wide range of people,
- b. can articulate the importance of Safeguarding and demonstrate good practice in managing the care of children and vulnerable adults in their curacy context,
- c. and demonstrates the disposition to resist evil, support the weak, defend the poor and intercede for the world.
- d. Reports will speak of ways the Curate has demonstrated good relationships with those inside and outside the church, including their own peers,
- e. has enabled others to assume roles of responsibility, drawing teams of volunteers together, mentoring and supervising others or *has shown skills in enabling others to assume roles of responsibility and has drawn teams of volunteers together which may include limited mentoring,*
- f. and is alert to the existence of various forms of prejudice, including racism, in the church.
- g. Reports will speak of ways the Curate puts others at their ease in a range of settings, demonstrating compassion and curiosity about the life experiences of others,
- h. and is able to take action for the common good in partnership with others.
- i. Reports will speak of ways the Curate is self-aware and able to reflect on their strengths and vulnerabilities with honesty and openness.

Then reports should **affirm** that the Curate

1. **Loves people, welcoming Christ in others, listening, valuing and respecting them, and caring for those in poverty and the marginalised;**
2. **builds relationships which are collaborative and enabling,**
3. **shows God’s compassion for the world, and**

4. has empathy and is aware of how others see them.

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it

¶ Wisdom

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will speak of the Curate’s ability to reflect alone, and with others, on their experiences in ministry, to articulate their learning and demonstrate its impact in changed behaviours.
- b. They will speak of the Curate’s fruitful ministry with children and young people, and in helping children and young people learn
- c. *Reports will reference appropriate and authentic leadership within the church setting with integrity, and the ways the Curate has demonstrated flexibility in adapting their leadership style to the context.
- d. *They will talk of how the Curate has enabled and developed the leadership of others within a Christian community or *demonstrated how they have enabled the leadership of others within a Christian community*, and describe the part the Curate has played in collaborative leadership and resolving conflict.
- e. Reports will speak of how the Curate, through God’s Spirit, has responded to the mission of God in ways reflecting the 5 marks of mission.
- f. They will evidence where the Curate has taken well-judged initiatives in their leadership or *evidence where they have shared with others in well-judged initiatives evaluating wisely the risks involved while being appropriately courageous*
- g. and provided (or *supported*) leadership in the context of change.
- h. Reports will speak of maturity in the relationship with their Training Incumbent and other senior colleagues, and show ways that the Curate can accept fair criticism with maturity and respond appropriately, with humility and good grace

Then reports should **affirm** that the Curate

- 1. *is inquisitive, curious and open to new and lifelong learning;**
- 2. *enables thriving and healthy churches, handles conflict, manages change and leads in mission;**
- 3. is robust and courageous, and prepared to take risks, and**
- 4. is a mature person of stability and integrity**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Fruitfulness

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will speak of the Curate’s humility and openness to the views of others (both within the Church of England and ecumenically) who differ in theological position,
- b. and give evidence of practical engagement with those of a world faith community other than Christianity or *give evidence of a deepening awareness of the lives and culture of a world faith community other than Christianity*
- c. *Reports will confirm that the Curate plans and presides over diverse liturgies which are inspiring, ordered and which lead others into worship,
- d. preaches effectively,
- e. and can engage with both traditional and new Christian communities, appreciating how both can play a role in the mission of God.
- f. Reports will speak of the Curate’s experience of speaking with confidence about their own journey of faith and discipleship,
- g. show how they have nurtured others in their everyday faith, in the school, workplace or family,
- h. *and have taken a lead in equipping a team for evangelism or *fruitfully taken part in evangelism as part of a team.*
- i. Reports will speak of a rhythm of life that balances ministry, family, friends and rest in a sustainable way within their curacy context.

Then reports should **affirm** that the Curate

- 1. embraces the different and enables others to be witnesses and servants;**
- 2. shows the capacity to exercise sacramental, liturgical and effective and enabling teaching ministry;**

3. **shares faith in Christ and can accompany others in their faith, and**
4. **has resilience and stamina**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Potential

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will speak of ways the Curate has been a non-anxious presence,
- b. *and effectively chaired (*or interacted with*) bodies such as the PCC.
- c. Reports will speak of ways the Curate has discerned the mission of God and responded imaginatively.
- d. Reports will speak of the Curate’s self-awareness as a reflective practitioner
- e. and willingness to change.

Then reports should **affirm** that the Curate has the potential to

1. **grow in faith in the company of Christ;**
2. **see the big picture;**
3. **see where God is working in the world and respond with missionary imagination, and**
4. **be adaptable**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Trustworthiness

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. Reports will confirm that the Curate has demonstrated personal integrity in fulfilling the requirements of their training.
- b. Reports will show that the Curate is ready to accept and minister the discipline of the Church and respect authority duly exercised within it;
- c. demonstrates the ability to create safe environments in which sensitive issues and concerns can be raised honestly and openly;
- d. is effective in leading the occasional offices;
- e. demonstrates understanding of the Guidelines for the Professional Conduct of the Clergy, and other elements of best practice and Canon Law, and can understand and articulate the importance of Safeguarding.
- f. Reports will show that the Curate is able to represent the church effectively, including on social media.
- g. Reports will show that the Curate has demonstrated the ability to handle confidentiality.

Then reports should **affirm** that the Curate

1. **follows Christ in every part of their life;**
2. **leads maturely;**
3. **lives out their life as a representative of God’s people, and**
4. **has a high degree of self-awareness**

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

¶ Additional qualities for Distinctive Deacons

Narrative: we would expect a **majority** of the following points to be covered in a narrative:

- a. The deacon is a storyteller of God’s love and agent of God’s kingdom of justice,
- b. shows God’s compassion and care in the world in multifaceted contexts and with social agencies,
- c. welcomes Christ in others, listens, values and respects and has a special care for those in poverty and the marginalised, and
- d. has demonstrated the ability to work with others to develop a strategy which enables the church to look outwards and see itself as the servant of the community and its needs, developing its understanding of its God-given diakonia

Then reports should **affirm** that the Curate

1. **Understands the distinctive nature of ordained diaconal ministry**
2. **Is committed to being a public and representative person of the Church in the forgotten corners of the world**

3. Is inquisitive, curious and open to new and lifelong learning that connects church and world

If the report writer has concerns about affirming this quality, they should record either that the Curate “is working towards” this quality, or “express concern” that there is little evidence of it.

Final Reports: An example

Dear Bishop ,

Please find below my TI report on Rev Adam Eve.

This has been a good curacy, in the five parishes of the Lakeside Group, though due to my increasing ill-health and the enormous demands of the flooding of the Lakeside villages it was inevitably disrupted. Adam is a priest on the Incumbent pathway.

¶ Love for God

Congregation members speak of the way Adam genuinely enjoys ministry in the background, without hiding the times that he has needed to learn through failure at times, especially in the last few months; they speak of the way his experience of change has helped them embrace it for themselves. He loves the Bible and loves to preach it, and make sensitive use of it in pastoral care, for example when reassuring a church member unable to believe they are forgiven. He has been active as a Street Pastor, and has been unafraid to speak sensitively and appropriately of his faith there, but has also “got his hands dirty” in assisting those who needed food and physical warmth when the villages flooded. Through his IME2 sessions he has learned to put “triple listening” into practice, listening to the congregation, to God and to the community, though this did not issue in the hoped-for project, largely because he was not able to form a team.

I **affirm** that Adam loves God, relies on God in an attractive and unforced way, loves Scripture and the world God made, and is faithful in prayer and the study of the Bible.

¶ Call to Ministry

Adam does show a call to ministry and to ordained priestly ministry, but, perhaps due to the disruption of his curacy, there have been few ways in which he has articulated this call or taken the lead in fostering the gifts of God’s people. He is sometimes wary to take on a public representative role, preferring to offer a quiet listening ear and unobtrusive service. On the other hand, Adam’s willingness to shoulder costly burdens in ministry is exemplary, as when he spent several days and nights ferrying people to safety in the floods.

Adam has certainly embraced the call of God to be a disciple, and is an exceptional servant. He is **working towards** being a public and representative person, but finds that public and priestly role difficult.

¶ Love for People

Adam loves people, and although shy, builds good relationships with them and puts them at their ease – from the Lord Lieutenant, who is a Churchwarden at one of the parishes in the benefice, to the street-sleepers who needed his assistance in the flood. He has been a great assistance to the benefice’s Safeguarding Officer, and is good at ensuring a culture of safer recruitment takes hold. He is very prayerful, and helps those leading intercessions to keep the poor in mind in prayer. He has been a great support to a fellow Curate whose marriage broke down this year, and is keen to take action for the common good, though perhaps likely to look to others to lead these actions.

I **affirm** Adam’s love for people, including and especially the poor, his collaborative style, his compassion and empathy.

Wisdom

Adam does show wisdom, though by his own admission he hates conflict and finds it difficult to have “difficult conversations” with others. However, he knows this is an issue, and is working on it with a work coach supplied by the Diocese. He has written an excellent set of theological reflections, and has a particular gift for working with children – the local primary school are fulsome in their praise of his assemblies, and the way he has supported staff members in difficult moments, including a recent OFSTED as well as the floods. He is highly collaborative, but those in groups which he has led have sometimes become frustrated that he has not clearly taken the lead when required. His own life is missional, both in terms of servant-like social action and sharing the good news, and although it is sometimes less clear that as a public leader he takes initiative, he is taking action to grow in this area. He receives criticism with humility and good grace.

Adam is **working towards** a wisdom that allows him to handle conflict and lead in mission. As he does this, he remains a good

learner and a mature, stable person.

Fruitfulness

Adam has had a fruitful ministry that has shown remarkable stamina during my illness and the other challenges he has faced. He is unfailingly generous to those who take other positions, for example those whose traditions are different in his Curate Group, and has formed a firm and appropriate friendship with Abdul, the local Imam. He presides well and inspiringly at the Eucharist, preaches with real insight, and encourages others to share their faith, for example through Street Pastors. As a single minister, he does well at keeping boundaries that give him time to meet with affinity groups, including others from his theological college, and fellow rowers.

I **affirm** Adam's fruitfulness in embracing difference, in exercising sacramental, liturgical and teaching ministry, in sharing his faith and in resilience.

Potential

Adam has the capacity to be a non-anxious presence, as he showed very effectively in the recent floods, and to inspire others. He is imaginative in mission and supportive of others, and has chaired the PCC well. He is self-aware, and good at the process of theological reflection. He is open to change, and is always growing, as shown in his relationships with people at the mosque where he was initially reticent, but has learned the skills of interfaith dialogue with real excellence.

I **affirm** Adam's potential to grow, see the big picture, and act for mission in an imaginative and flexible way.

Trustworthiness

Adam is entirely trustworthy, keeping confidentiality and showing great integrity in living out his calling. He respects authority, as shown for example when some parishioners were making unreasonable demands of me and he was able to help them see other solutions. He creates safe environments where people can voice their opinions honestly, and articulates the importance of safeguarding well, for example when members of the youth team tried to evade the need for safeguarding training and he insisted on compliance. He handles the church's social media accounts in an exemplary fashion.

I **affirm** Adam's maturity, trustworthiness and integrity without reservation.

I commend Adam to you. He is a prayerful, intelligent, likeable prayerful servant with great potential in the Church of God. He has proved inspirational in the parishes in which he has served, in very difficult circumstances. As you will see from the sections on Call to Ministry and Wisdom, I have some concerns about Adam's role as a leader able to take initiative in public roles, and it is worth mentioning that these were mentioned in his second year report, with little clear progress having been made (though of course unusual parish circumstances, and my illness, left him largely unaccompanied in ministry). The decision on whether he is to be given permission to seek a post of Incumbent responsibility is of course yours.

Yours,

Rachel Abrahams

Training Incumbent

Date

Appendix 6: Portfolios

All Curates need to produce a portfolio containing the following:

- Their statement of particulars, license and safeguarding training certificates
- The Curacy Agreement between Curate and Incumbent (see Appendix ());
- The Annual Training and Development Plans agreed
- A list of IME2 modules completed. Although the CMD Adviser Team also keep a record of your attendance, it is your responsibility to do so.
- Theological Reflections
- Any other relevant materials and evidence e.g. feedback, reflections or accounts from people other than the Incumbent e.g. placement supervisors, churchwardens, headteacher, warden of residential care home, minister of another denomination (see below); notes from IME2; notes on theological or spiritual reading; workplace assessments, references and appraisals may be relevant evidence too. The key is that there is evidence of all the relevant qualities having been met, whether in the Training Incumbent's reports or by other means.

Final assessment for signing-off will not be carried out if a Curate's portfolio is not up to date and completed.

Obtaining Feedback, Reflections, and Accounts from Others

It is good for Curates to seek and receive feedback and comments from others about how their presence and ministry is perceived, and such feedback is a worthwhile part of a portfolio.

Examples of opportunities might be:

- Asking a churchwarden or church member to comment on a particular sermon;
- Asking a headteacher to comment on how the Curate conducts assemblies, or participates in other aspects of school life;
- Asking the warden of a residential care home about the Curate's presence and activity when visiting residents and/or conducting services.

A good way of gaining feedback is to give (or e-mail) someone a paper with a few questions.

For example, following a school assembly:

Assembly in Local CE Primary School by Revd Bright Curate 14th February

1. Do you have any comments about the content? *Specifically: Was it pitched appropriately for the age-range present?*
2. Do you have any comments on my style of presentation?
3. What was good about my assembly?
4. What could have been done differently – perhaps better? *In particular: What specific advice and guidance can you offer me for my next assembly?*
5. Do you have any other comments about the assembly, or about my presence in school?

Thank you.

Appendix 7: Annual Training and Development Plan

This plan requires especially careful preparation, since it contains the substance of the work to be delivered by both parties in the training relationship.

It will be important to note what IME2 modules will be followed, The Annual Training & Development Plan should also include the intended list of topics to be discussed in supervision sessions.

Having formed your Annual Training and Development Plan, e-mail it to your Area CMD Adviser by the end of September each year.

At the end of each year of curacy, you will wish to review progress over the previous year, and set the Plan for the forthcoming year.

Annual Training and Development Plan Template

Name:

Parish:Year.....

In Year 1/2/3, in addition to those areas of experience which are on-going, particular experiences of mission and ministry will be:

Ministry/Mission Experience	Timescale	Evidence
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		

We shall discuss the following additional topics in supervision sessions:

1.	4.
2.	5.
3.	6.

The following IME2 modules will be accessed during Year 1/2/3:

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

Other features of this year *e.g. any placement*

Curate

Incumbent

Date

This Annual Training and Development Plan should be sent to your Area CMD Adviser by the end of September

Appendix 8: Theological Reflection: A skill, a discipline and a process

A SKILL

All ministers are assessed on their ability to show “developed skills as theologically reflective practitioners”; Incumbent- and Pioneer-path Curates need in addition to show “sophisticated skills as theologically reflective practitioners”. Theological reflection makes sense of situations in ‘God’ terms and enables us to know how to respond:

- In order to live missionally
- To be prophetic voices
- To challenge established narratives with a different story (a God story)
- To be involved in forming the people of God

It entails:

Prayerful listening.

- Listen to Context
- Listen to Community
- Listen to Scripture, and the moving of the Holy Spirit

Spiritual Formation

- Individual – prayer & bible-reading
- Communal – Worship (the sacraments), Sabbath, Reflection, Giving (in money and service)

Three ‘self-skills’

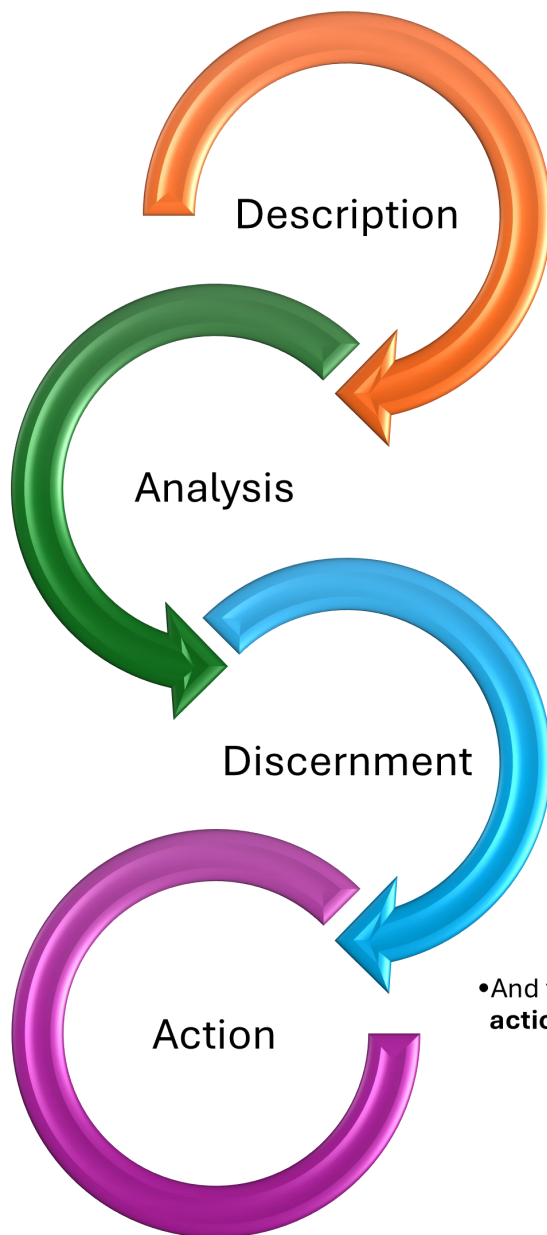
- Self-reflection
- Self-awareness
- Self-discipline

A DISCIPLINE

Why does all this matter to us? It’s not that we are trying to make you academics, but we believe passionately that the spiritual habit and missional discipline of theological reflection will be the thing that enables you to become leaders for a church in mission, who can help others reflect on what God is doing in the world. Talk to us if you want to know more.

A PROCESS

When we look at the pieces of written work new ministers produce, we are looking for most of them to follow something like the structure diagrammed on the next page – though not in an automatic, slavish way.



- Start with **description**. Be fully present. Give us both facts and emotions in a few sentences.

- Then move to **analysis**. Issues are often mult-layered, so you need to hear different voices, different perspectives. There may be one issue, or many

- As you move from analysis to discernment ask: what is the presenting issue? What are the deeper issues? What theological issues are behind the deeper issue?

- Then move to **discernment**. Don't choose a Bible passage or theme at random - prayerfully ask God to bring to mind what is most relevant. Bring what you have observed and understood alongside the tradition. Look for the theme, a biblical / theological understanding of it. Weave this story into the shared Christian narrative of HOPE. Sometimes, an aspect of your theology will be illuminated through your experience. And sometimes, it is the experience that must be re-examined in the light of your theology.

- And finally, move to **action**:

- Faithful,
- Effective,
- Contextual,
- Communal

Appendix 9: Personal Use of Social Media

We would ask each Curate/Training Incumbent pair to commit themselves to a policy on use of social media.

At the least, this will entail signing up to the guidelines at www.churchofengland.org (accessed 29 March 2021):

- Be safe.** The safety of children, young people and vulnerable adults must be maintained. If you have any concerns, [ask a diocesan safeguarding adviser](#).
- Be respectful.** Do not post or share content that is sexually explicit, inflammatory, hateful, abusive, threatening or otherwise disrespectful.
- Be kind.** Treat others how you would wish to be treated and assume the best in people. If you have a criticism or critique to make, consider not just *whether* you would say it in person, but the tone you would use.
- Be honest.** Don't mislead people about who you are.
- Take responsibility.** You are accountable for the things you do, say and write. Text and images shared can be public and permanent, even with privacy settings in place. If you're not sure, don't post it.
- Be a good ambassador.** Personal and professional life can easily become blurred online so think before you post.

Some churches may in addition have more tailor-made policies. Here is one example, by kind permission of the Church of the Ascension PCC:

Social Media Policy

Your job role may require you to use social media as part of your role. In these circumstances it is a requirement that you set up, maintain and use relevant business social media accounts only.

Please be mindful of the following: -

- Be mindful that anything you publish is instantly available, now and in the future.
- Be yourself and do not use separate identities or pseudonyms online.
- Protect your own privacy and do not disclose any personal information.

We recognise and accept that personal blogs and social networking sites are a useful way of interacting socially with colleagues and friends. However, we expect certain standards of conduct to be observed to protect both our legitimate business interests, and employees from the dangers of inappropriate use. The principles apply equally to information or comments posted by employees from home or other personal computers and irrespective of whether the posts are done during working hours or in your own personal time.

We recognise that in your own private time you may wish to publish content on the internet. For the avoidance of doubt, such activities are expressly prohibited during work time or using our systems. There should only be limited use of chat rooms and personal social media forums, such as Facebook whilst at work, except for wholly business purposes.

When engaging in discussion, or making comment on social networking sites, even in your own time, you should be aware of the potential impact that comments may have. You may not post comments, messages or content which could be deemed by the line manager and/or PCC to be derogatory, defamatory, discriminatory, inappropriate or offensive in any way, or which could damage our reputation or working relationships, either internally or externally.

Appendix 10: Auditing the IME2 Programme

From time to time, we are asked to open the IME2 programme to auditors. This would typically be for those who, perhaps because they were ordained elsewhere in the Anglican Communion or in another denominational setting, are priests in good standing in the Diocese, but who have missed out on curacy. Auditors may or may not take the title of “Curate”, but would access all appropriate parts of the curriculum, as long as the following four factors are in place.

Sponsorship by a Bishop

An auditor will be formally sponsored by a Bishop, who will be the Recruiter for safeguarding purposes. This sponsorship letter will include an explicit time period during which the auditing will take place and the nomination of a supervisor. When an episcopal area is in vacancy, ‘sponsorship’ will be held by the relevant archdeacon.

Supervision

Auditors will have a supervisor, typically a parish priest, who will

- work with them to create a working agreement (probably a much simplified version of [Appendix 2](#))
- help them compose a programme of study from the training brochure, at the beginning of each academic year (see below)
- work positively and collaboratively with them, overseeing the auditor in their ministerial role but giving them the chance to develop through taking initiative and collaboration
- meet regularly with them for Supervision
- write an annual report about them, and meet with them and a CMD officer each year to monitor their progress and enable the CMD officer to write a report to the sponsoring Bishop; [Appendix 4](#) provides a template for such reports

Supplementary Training

As with a Curate, 20% of an auditor’s ministerial time should be spent on supplementary forms of training. This is likely to include face-to-face input, observation projects, and the writing of theological reflections (see [Appendix 8](#)), but with great flexibility as to the particular experience, needs and vocation of the auditor. In reading the training brochure together, the supervisor and the auditor should not be constrained by rubrics saying that certain modules are compulsory for certain pathways, or intended for certain year groups; they should feel able and welcome to choose whichever modules and tools are appropriate to the auditor’s needs, as long as 20% of ministerial time is indeed spent on learning. (However, Safeguarding courses *are* compulsory). [Appendix 1](#) may be a useful tool for identifying skills that require development, along with the evidence grids referenced on [page 14](#).

Licensing review

At the end of the auditing period, reports will be sent to the sponsoring Bishop both by the supervisor and the CMD Adviser, using exactly the templates and framework of qualities described in this handbook. The sponsoring Bishop will then decide whether

- the auditor has fulfilled the appropriate qualities (for Incumbent, Pioneer or Associate ministry)
- the auditor has not fulfilled the appropriate qualities, but is likely to do so with further support (the sponsoring Bishop and CMD Adviser would then work together to put a further programme of training in place), or
- the auditor is unlikely to fulfil the qualities. In this case, a continued license to minister in the Diocese of Chelmsford will not be given.