

# CURACY HANDBOOK

Diocese  
*of* Derby

 THE CHURCH  
OF ENGLAND



Diocese of Derby  
2022



# The Diocese of Derby IME2 programme



Our stated aim is to see all those in IME2 ...

***flourish within God's call***

*so that they may help others to do the same.*

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# WELCOME

Welcome to Diocese of Derby IME2!

We have developed a programme of blended learning which supports you in your primary learning context (often but not always a parish). We hope you will get to know your year group and the wider curate group, and we place a high value on learning in relationship. We are a comparatively small diocese, so you will have the opportunity to get to know those you work with well, and we hope you will invest in these relationships as you could be working side by side in our diocese for years to come.

IME phase 2 is not an optional extra tacked on to a curacy. It sets the curacy into the church's need for thoughtful, reflective, passionate, engaged and empowering ministry now and in the future. **The expectations of the IME programme should therefore be seen as the first priority when arranging other work or holidays.**

The IME2 programme prepares you for a ministry at potential incumbent or assistant ministry level, whether in an inherited church, a new church plant or a pioneer context. There are clear national requirements we have to meet. To that end we have a robust assessment system, which requires you to produce a portfolio of evidence which will be assessed before you can be recommended to the Sponsoring Bishop as having fulfilled the requirements for a Common Tenure post in the Church of England. Though you will have to write some reflections, we hope you'll be creative about the portfolio and not see it as a chore. Rather, it's a record of experience and learning that enables you to apply much of the learning you have already done in previous training.

It is vital that we see training holistically. Jesus spoke of loving God with 'heart, mind, soul and strength' (Matthew 22.37), and these four dimensions of the human personality provide a good reminder that thinking (mind) is only one part of the complex whole which God has created us to be. Heart (our feelings and emotions), soul (the spirit and our relationship with God) and strength (our capacity to work, build and create) are all also integral elements of your ministry. So, it may help to begin with four questions in any given situation:

- How do I feel (heart)?
- What do I think (mind)?
- How do I relate to God (soul)?
- What must I do (strength)?

You may find it helpful to keep a journal where you ask these questions at least once a week during your curacy. The journal will then often become the first draft of or the basis for the material that goes into your portfolio.

# INTRODUCTION

In changing times, the Church needs individuals able to offer flexible and responsive leadership in ministry and mission. Those who are ordained have a unique responsibility in offering such oversight.

A title appointment, or curacy, is an important stage in the life and ministry of an individual deacon and priest. It is a time for adjusting to a new role, for trying out new ideas, making mistakes and learning. A curacy is, above all else, a time of training and laying down good practice for future ministry. As such, priority should be given to this task.

The training that occurs in a curacy is focussed on the parish setting or pioneer context with the Training Priest being the lead training professional. It is in your training context and within this relationship that most learning will take place.

The relationship between Curate and Training Priest is therefore vitally important to a curacy. This is not primarily a relationship of friendship (*although friendships may develop and are to be welcomed*), but **a relationship that enables learning and development**. Curacy works to the nationally agreed Formation Criteria for the end of curacy, which can be found in the appendix section of this handbook. It is very helpful if both Curate and Training Priest can be familiar with the appropriate Formation Criteria and keep them in mind throughout the curacy. Both Curate and Training Priest must be committed to the relationship in this way. Given the situation facing the Church of England and the Diocese of Derby, it is impossible to make predictions about the church in which curates may be ministering in years to come. It is therefore vitally important that we form ministers who are in the habit of deeply reflecting on their practice and learning from it.

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

There may be moments when you are unsure what is expected of you or at times of transition. Alternatively, there may be other, more difficult concerns, in your relationship with your training minister or another person or dealing with stresses and anxieties. Alongside your own support networks, we're always available for conversation, practical advice or support or as a mediator in difficult situations. Lastly, please know that both Curates and Training Priests are prayed for regularly throughout the course of your curacy.

# PRAYERS FOR CURACY

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

## **Prayer for Courage from the Corrymeela Community**

Courage comes from the heart  
and we are always welcomed by God,  
the Croí<sup>1</sup> of all being.

We bear witness to our faith,  
knowing that we are called to live  
lives of courage,  
love and reconciliation  
in the ordinary and extraordinary moments  
of each day.

We bear witness, too, to our failures  
and our complicity in the fractures of our world.

May we be courageous today.  
May we learn today.  
May we love today.  
Amen.

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<sup>1</sup> The Irish word *Croí* (pronounced 'Kree') means 'heart'.



# WHO'S WHO

## Key Contacts

Role	Description	contact	e-mail
Sponsoring Bishop	Executive programme responsibility	Rt. Revd Libby Lane	<a href="mailto:bishop@bishopofderby.org">bishop@bishopofderby.org</a>
Director of Discipleship, Mission & Ministry	Strategic programme responsibility	Revd Canon Matt Barnes	<a href="mailto:matt.barnes@derby.anglican.org">matt.barnes@derby.anglican.org</a>
Ordained Ministries Development Officer	Operational programme responsibility	Revd Dwayne Engh	<a href="mailto:dwayne.engh@derby.anglican.org">dwayne.engh@derby.anglican.org</a>
IME2 Administrator	Programme administration	Marietta Forman	<a href="mailto:marietta.forman@derby.anglican.org">marietta.forman@derby.anglican.org</a>
Diocesan Safeguarding Advisor	Safeguarding Coordinator	Hannah Hogg	<a href="mailto:hannah.hogg@derby.anglican.org">hannah.hogg@derby.anglican.org</a>
Diocesan HR Manager	Responsible for personnel issues	Mandy Francis	<a href="mailto:mandy.francis@derby.anglican.org">mandy.francis@derby.anglican.org</a>
Property Assistant	Responsibility for clergy housing	Teresa Pumfrey	<a href="mailto:teresa.pumfrey@derby.anglican.org">teresa.pumfrey@derby.anglican.org</a>

# SAFEGUARDING

The Diocese of Derby takes the safeguarding of children and adults very seriously, not only as a legal issue but, more importantly, as a biblical, theological and pastoral priority.

The Church of England has six overarching policy commitments:

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

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

## Policies

Under section 5 of the Safeguarding and Clergy Discipline Measure 2016 all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens and PCCs must have 'due regard' to safeguarding guidance issued by the House of Bishops (this will include both policy and practice guidance). A duty to have 'due regard' to guidance means that the person under the duty is not free to disregard it but is required to follow it unless there are cogent reasons for not doing so. ('Cogent' for this purpose means clear, logical and convincing.) Failure by clergy to comply with the duty imposed by the 2016 Measure may result in disciplinary action.

For policies practice and guidance see:

<https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance>  
<https://www.derby.anglican.org/en/safeguarding>

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

## Training

The Diocese of Derby takes safeguarding very seriously. All clergy are required to undergo required safeguarding training. Refusal to do so is a disciplinary offence. Currently all ordinands coming into the diocese are required, as prerequisite to ordination, to hold an enhanced DBS certificate and have completed the Basic Awareness (CO), Foundation and Leadership courses. If, for good reason, this has not been done, then curates have until the end of their deacon's year to comply with all necessary training. As part of induction to the diocese curates are introduced to the Diocesan Safeguarding Advisor and in the course of the curacy, curates will be expected to complete the 'Responding to Domestic Abuse', 'Safer Recruitment' and 'Supervisor training' training. All training is tracked by the Safeguarding team (curates are required to submit all certificates to the safeguarding team and Ordained Ministry Development Officer to aid in this process) and it is your responsibility that the training is kept up to date (usually every three years).

You will find details of available training on the Diocesan Website by clicking on 'Safeguarding' and then 'Who needs to have Safeguarding Training'.

Training is delivered on a Deanery basis, and you may be asked to attend some additional events to support the learning of other church officers.

### The Diocesan Safeguarding Team

The Diocesan Safeguarding Advisor (DSA), Hannah Hogg, leads the Diocesan Safeguarding Team. The Team is based at Derby Church House.

There are three Assistant Safeguarding Advisors – Amanda Clarke, Cath Shippies, and David Bowden. They are involved in casework around current or past safeguarding concerns. Judie Fogarty, Safeguarding Administrator, looks after Training, DBS disclosures and supports the Team's work.

The Safeguarding Team needs to be aware of **all** safeguarding concerns.

**To contact the Safeguarding Team:**

**01332 388678**

**[safeguarding@derby.anglican.org](mailto:safeguarding@derby.anglican.org)**

**IN AN EMERGENCY: call 999**

**REMEMBER: "Safeguarding is everyone's business"**

**It is central to our Gospel message of care to the vulnerable within our communities.**

# THE ROLE OF THE TRAINING PRIEST

It is a privilege to be given the opportunity of working with someone in the first few months and years of ordained ministry, but it is also an awesome responsibility. Being a good and experienced parish priest is one thing; having the ability to pass on what has been learned and the wisdom that has been gained is another matter. So, experience alone is not enough to make someone a good training priest. The statements below are the latest attempt to pin down what makes a good training incumbent.

A training incumbent should be someone who:

- Models strategic, reflective, theological thinking in parish leadership
- Engages regularly in in-service training and takes time for reading and reflection
- Takes time for prayer and reflection. (Daily Office, Quiet Days, Retreats)
- Is self-aware, secure but not defensive, vulnerable but not fragile
- Demonstrates a collaborative approach in discussion, planning and action in the parish
- Is able to let go of responsibility to others, after appropriate training and supervision
- Shares ministry, including difficulties and disappointments, with colleagues
- Has a personal theological and spiritual position which is creative and flexible so as to be able to engage and work constructively with different theological and spiritual positions
- Consistently allows colleagues to develop in ways different from their own
- Interprets the social dynamics of the parish/context and develops a strategy for mission and the implementation of change
- Has a genuine desire to be part of the training team rather than wanting an assistant and is therefore willing to agree to enable training experience that makes use of prior experience
- Is able to help the curate in the process of integrating their theological studies with ministerial experience

# OR... THE TRAINING PRIEST FROM A DIFFERENT PERSPECTIVE

## **Manager (Steward)**

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

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

## **Educator (Teacher)**

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

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

## **Mediator (Intercessor)**

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

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

## **Supporter (Pastor)**

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

- Help the Curate face difficult issues and point to blind spots
- Help the Curate to analyse what is going on for them
- Affirm the Curate's work
- Enable the Curate to express distress
- Help the Curate discern future priorities and possibilities in ministry<sup>2</sup>

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<sup>2</sup> Adapted from Keith Lamdin and David Tilley, *Supporting New Ministers in the Local Church* (SPCK, 2007)  
*Diocese of Derby Curacy Handbook 2022 (Version 1)*

# THE TRAINING RELATIONSHIPS

The primary training relationship is between the Curate and the Training Priest. While this relationship is essentially that of colleagues sharing responsibility for leadership in a local Christian community, it will inevitably change over time as the curate's experience and confidence grows.

As the title suggests, the Training Incumbent also carries responsibility for ensuring that their curate develops in character and skills, gains the necessary competence to carry out the work of an ordained minister to which they may be called, and shares responsibility for assessing this growth in character, skill and competence over at least a three-year period with diocesan colleagues under the oversight of the bishop. Because the commitment of the Training Priest to the IME process is vital, they are asked to make a formal commitment to work within, and support, the programme.

There are four pieces of written material which contain the three-way 'contract' between curate, training priest and diocese.

- 1) The Working Agreement**
- 2) The Training Incumbent Code of Practice**
- 3) The NEW Individual Learning Plan**
- 4) The Annual Training Priest Reports**

## **The Working Agreement**

It is important that the Working Agreement you have already completed is regarded as a dynamic living document that may be reviewed at any time by either party to the agreement. At all stages prior to assessment at the end of curacy, the Working Agreement should be regularly reviewed to see if it requires any amendment. Curates in training will have their training plan and progress reviewed and there may be changes to the Working Agreement that stem from any of these reviews. Please ensure that updated versions of the Working Agreement are shared with all parties.

Negotiating a Working Agreement is a hard thing to do, because it is likely you are unknown quantities to each other. This makes it all the more imperative that the incumbent spends time making sure that the curate is happy not just with what is agreed, but that they understand why it has been agreed, as a means of safeguarding the curate's interests.

Working Agreements often express the laudable desire that curate and incumbent should be colleagues. Note that this word can carry some hidden problems. In the world, in general, it simply means those who work together, often in a management structure (I am my boss's colleague, for example).

But in the church, it often seems to be taken to imply an equality of relationship. Most incumbents like to think that they and their curates are on an equal footing, but only a moment's reflection shows that this is not the case: the Training Priests will usually also have the overall legal responsibility, for example, even if the work is shared. This is a *training* relationship, and while it may move towards equality it is never equal and it is misleading to pretend that it is.

From the beginning, it is important to be clear about the role of power in the relationship between you. Power is held between an incumbent and curate asymmetrically, which is to say that the incumbent is more powerful than the curate.

### **The Training Incumbent Code of Practice**

This document is intended to offer clarity and to help Training Incumbents know what is expected of them before they take on the joy and responsibility of sharing in the training of a new minister. At the heart of the role of Training Incumbent is the supervision and training of a curate, which involves reflecting theologically with them throughout their curacy. The role is appropriately time consuming and requires genuine commitment; a significant amount of time will be committed to the curate's training, supervision, and theological reflection. Having a curate should never be seen as acquiring 'an extra pair of hands.' The role is, however, highly rewarding.

The Code of Practice for Training Incumbents is a list of statements that describe the standards of professional conduct and practice expected of a Training Incumbent in IME2. They are designed to release, affirm, and support by offering an agreed baseline of practice that all Training Incumbents will follow. The codes articulate often unspoken assumptions that can, if left unaddressed, become sources of frustration, confusion, and conflict. They are intended to reflect existing good practice and it is anticipated that the Training Incumbent will recognise in the codes the shared standards to which they already aspire. It can be found on the diocesan website.

### **The NEW Individual Learning Plan**

Can be found online and in the 'Portfolio & Final Assessment 2022 Guidebook'. It will also be explained in detail in person at the Deacon's Induction in July. It is essentially a table that allows the curate to look at the specific criteria required to be met by the end of the curacy, what previous experience the curate already has from other contexts, what will need to be learned, and how that will be evidenced.

### **The Annual Training Priest Reports**

Can be found online. There are formative reports that the Training Priest will fill in every year (if full time) or for the first three years (if part time) on the same document, so that growth can be seen against the criteria. There are also short pre-priesting reports completed in March of the deacon year and an end of curacy report completed in January of the curate's final year.

# CHECKLIST FOR CURATES IN SUPERVISION

We suggest that you work through this list from time to time with your Training Priest. A hierarchy of needs operates here – if you are not comfortable with the elements in Section A, then it will be hard to feel positive about the other sections, for example. (And if you aren't comfortable with the needs in Section A, then please immediately work to clarify those first).

## **A. Basic Needs**

1. Do I know what is expected?
2. Do I have the resources I need to do the task right?
3. When do I have the opportunity to do what I do best?

## **B. Support**

1. Have I received recognition and praise for my ministry recently?
2. Does my vicar, or my other colleagues, seem to care about me as a person?
3. Is there someone who cares about my development as a minister?

## **C. Teamwork (belonging)**

1. Do my opinions count in our church?
2. Does the mission/purpose of the church make me feel my contribution is important?
3. Are the other members of the team committed to the same quality of work as me?
4. Do I have a best friend at church?

## **D. Individual Growth**

1. In the last six months, has someone talked about my development in ministry with me?
2. In the last year, what opportunities have I had to learn and grow for myself?<sup>3</sup>

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<sup>3</sup> These questions are adapted from the 'Gallup 12' questions developed to assess employee engagement



# LEGALITIES

## Common Tenure

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

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

Under Common Tenure, all clergy are obliged to take part in **Ministerial Development Review** (MDR). For curates, the MDR process is covered by the processes of assessment in curacy. All clergy are also obliged to take part in **Continuing Ministerial Development** (CMD). For curates, this is covered by the IME Phase 2 programme. Other obligations include a capability process and requirements around sickness.

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

As a Stipendiary, or deployable Self-Supporting Minister, you will normally meet with a member of the Senior Staff in the Spring during year three of your training to discuss your preparation for future ministry. You will also be provided with guidance and support to help you identify suitable positions following the completion of your training. This will include training around understanding the process, spiritually discerning vocation, completing applications, preparation for interview and follow-up. For some, participation in a leadership pipeline placement during their third year may be an appropriate way of exploring a potential first post. Should you not be successful in finding a suitable position, your designated training post will come to an end by the date given in your Statement of Particulars.

More information on Common Tenure and the Diocese of Derby's Grievance Procedure and Capability Procedure can be found in the clergy handbook on the diocesan website, search for 'clergy handbook' or visit: <https://derby.anglican.org/en/component/k2/clergy-handbook.html?Itemid=1951&highlight=WyJoYW5kYm9vayJd>

For help and guidance with this, please contact the Diocesan HR Administrator, **Mandy Francis** at [mandy.francis@derby.anglican.org](mailto:mandy.francis@derby.anglican.org) or 01332 388686.

## Appeals

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

## The Conducting of Weddings by Deacons

As ordained ministers of the Church of England, Deacons are legally allowed to conduct weddings. However, as a matter of good practice, while a Deacon may participate in a service at appropriate moments (such as leading intercessions), the Diocese of Derby does not permit a minister to conduct a wedding in the first year of ordained ministry. There is nothing to prevent a Deacon preparing to take a wedding, including working with a wedding couple, for a service that will take place after the first full year of curacy has been completed.

## The Conducting of Baptisms by Deacons

Baptism preparation is a very good area of ministry for the curate to explore alongside other ordained or lay leaders and all curates should be given some experience in participating in the baptism liturgy during their first year. In some contexts, deacons have opportunity to baptise, elsewhere that may not happen until after priesting. Note that curates may legally officiate at baptisms as a deacon. However, that is only if the Training Incumbent agrees theologically that this is appropriate and is confident about the curate doing so. The Bishop does not insist on either way being obligatory.

## Hearing Confessions in Curacy

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

Curates may find themselves asked to hear confessions. Curates should not engage in this ministry during their curacy.

It is acknowledged that informal pastoral encounters often relate closely to the Ministry of Reconciliation. However, formal exercise of this ministry should not be undertaken by Curates.

## The Length of a Curacy

From 2020 a stipendiary curacy in the Diocese of Derby will normally last between three and three and a half years. Illness or other circumstances may lead to an extension of this by explicit agreement. This means, under normal circumstances, a curate may not leave their curacy as completed before three years and may not remain in their curacy after three and a half years – in practice this means that curates will expect to be in their new post around the Christmas following the third anniversary of their ordination.

No curacy will be completed, such that the curate can move on to another position, unless both the process of Assessment at the end of curacy has been satisfactorily completed; and **three full calendar years have been served from the date of the curate’s ordination as Deacon**.

Where a curate is offering part-time ministry, in order to enable them to fulfil the requirements of the Formation Criteria, then a sliding scale is applied for the minimum time before Assessment at the end of Curacy, based on the number of hours offered in a week. **Please note that training events in the first three years take priority and attendance is required.** Individual bespoke arrangements can be worked out with the Ordained Ministries Development Officer.

20 hours and above	3 years (the expected full-time norm is 35-40 hours)
15-20 hours	4 years
10-15 hours	5 years

# SOCIAL MEDIA GUIDELINES

Many clergy and church officers use social media every day – and this is fine. Some use it to spread the Word, to highlight events and stories or even to have a chuckle. But please remember that if you use social media, it should represent YOU, YOUR views, YOUR beliefs, etc.

**Please don't write in such a way that implies that any view given is a diocesan or C of E opinion.**

## **Be authentic:**

- If you are going to use social media as YOU – then be you and be upfront. Don't hide behind an anonymous avatar, include your name and if appropriate your position or title
- Make it clear that any views are your own

## **Be Responsible:**

- Comments you make online are permanently available and open to being shared by others. Stay within the law and be aware that safeguarding, defamation, copyright and data protection laws apply
- Defamation law in England and Wales currently states that each time a web page is viewed it becomes a published entity. Anyone defamed by a webpage has 12 months from that point to bring an action. Web pages are essentially permanently open to action until twelve months after they are taken offline
- Always give people proper credit for their work. Make sure you have the right to use something with attribution before you publish

## **Be aware of privacy settings:**

- The use of social media blurs the boundary between public and private. The safest assumption is that the use of social media is always public
- The information we share with friends and family may be different to those we wish to share with colleagues or parishioners. Be careful when accepting friend requests or consider setting up a separate page for your church to allow parishioners to contact you and each other. (Our Communications Team at Derby Church House can advise you further on this.)
- Check your settings to ensure people can only see what you want them to see
- Don't be offended if a colleague or contact rejects your friend request - they may wish to keep their home life private

## **Consider your audience**

- Remember that when you publish anything on the internet - via a blog, comments section or social media - your readers include current parishioners, potential parishioners, as well as current / past / future employers and employees. Treat the internet as you would any face-to-face meeting, party or public forum
- Engaging in social media may attract the media
- Make it clear if you are joking. Humour doesn't always translate into the written word, and it is easy for it to be misinterpreted

## **A picture is worth 1,000 words**

- Tweets and status updates with an image are shared more frequently and receive more 'likes'
- Remember: Just because a photo or video is already on the internet or social media, this does not automatically give you the right to use it. Photographers and artists whose work is used online have a right to be paid for its use

## **Use common sense**

- If you wouldn't say it in real life, don't say it online
- Don't be argumentative, rude, or offensive... but do encourage debate and conversation
- Be sensible and sensitive about sharing information gleaned from conversations, emails or meetings. Ask yourself if it is your story to tell

## **Safety**

"The vast majority of people who use social media are like society. The vast majority are decent, intelligent, inspiring people. The problem comes with a small minority, as in society, who spoil it for everyone else." – John Cooper QC

Some posts may be distasteful, upsetting or express unpopular views but may not be 'criminal'. In these cases:

- Think carefully before you respond. Will this calm the situation or simply 'feed the troll', provoking more of a reaction?
- Keep a record of any offensive tweets or posts by taking a screenshot
- Report the behaviour to the site administrator
- Use the 'block' settings on the sites to stop people contacting you
- Others may be grossly offensive or be part of a campaign of abuse or threats of violence against a group or individual... and could meet the threshold for prosecution
- Keep screenshots of the offending post
- Report to the network administrator
- Report to the police using the 101 number

# WHERE CAN I FIND SUPPORT?

Both Curates and Training Priests will need support during the curacy. It might be for themselves as individuals or for the training relationship itself. Support can come from a number of sources.

## Ordained Ministries Development Officer

The Ordained Ministries Development Officer is the first point of contact for all concerns about the curacy. They are available to support all Curates and Training Priests. They are also very concerned to support the training relationship. The Ordained Ministries Development Officer is based at Church House in Derby. Contact the Revd Dwayne Engh at [dwayne.engh@derby.anglican.org](mailto:dwayne.engh@derby.anglican.org) or 01332 589769 or 07425 606421.

## Training Accompaniers

Curates and their Training Priests have been allocated a Training Accompanier to support the training relationship. They work with the Ordained Ministries Development Officer to help and support both Curates and Training Priests. If you are unsure who your Accompanier is, then please contact Ordained Ministries Development Officer.

## Adviser for Women in Ministry (role currently vacant)

Women clergy can contact the Adviser for Women in Ministry regarding any aspect of their ministry (not just matters relating to gender).

## Disability Inclusion Officer (role currently vacant)

Anyone may contact the disability inclusion officer to discuss matters relating to disability inclusion.

## BAME / UKME Champion

Anyone may contact the BAME Champion to discuss matters relating to BAME, UKME, BIPOC or Global Christian Majority concerns. Contact: The Rev Jacqueline Stober at [bjstober@yahoo.com](mailto:bjstober@yahoo.com)

## Diocesan HR Manager

If you need HR advice or have questions relating to Common Tenure, your Statement of Particulars or anything HR related, please contact the HR Administrator, who is based at Church House in Derby. Contact: Mandy Francis at [mandy.francis@derby.anglican.org](mailto:mandy.francis@derby.anglican.org)

## The Sponsoring Bishop

The Bishop of Derby is responsible for signing off curacies at the completion of the assessment, and for questions relating to applications for posts prior to the end of curacy. Contact: The Bishop of Derby's Office.

## The Archdeacons

Whilst not part of the formal supervisory arrangements for curates, the Archdeacons remain an important part of the support offered to all clergy. They are always available for advice or as a listening ear. Until 1 June, when the new Archdeaconries and new Archdeacons begin their posts, please contact:

### Contact:

The Revd Canon Peter Walley  
Acting Archdeacon of Derby  
[peter.walley@derby.anglican.org](mailto:peter.walley@derby.anglican.org)

The Ven Carol Coslett  
Archdeacon of Chesterfield  
[archchesterfield@derby.anglican.org](mailto:archchesterfield@derby.anglican.org)

## Spiritual Direction

All clergy are strongly advised to have a Spiritual Director or Spiritual Accompanier. If you need help to find a Spiritual Director (or equivalent), please contact the Revd Nicky Fenton at [nicky.fenton@derby.anglican.org](mailto:nicky.fenton@derby.anglican.org) or at 07811 957913.

## Clergy Well Being

The Revd Ben Griffiths currently holds the brief for Clergy Wellbeing. He can be contacted in confidence about a whole range of issues, including financial strains. Contact: The Revd Ben Griffiths at [ben.griffiths@derby.anglican.org](mailto:ben.griffiths@derby.anglican.org) or 07813285445.

## Self-Supporting Ministry Officer (role currently vacant)

Available to support SSM clergy of all kinds. The SSM Officer also runs the programme for SSMs and MSEs. Although the role is vacant, a recent SSM curate is happy to talk or offer advice. Contact: The Revd Claire Mitchell at [revd.clairemitchell@btinternet.com](mailto:revd.clairemitchell@btinternet.com)

## Clergy Housing

For curates living in Diocesan housing, the Clergy Housing Guide can be found at <http://www.derby.anglican.org/en/church-admin/resources-for-clergy/clergy-housing-guide.html>

Contact: Mrs Teresa Pumfrey (Property Assistant) at [teresa.pumfrey@derby.anglican.org](mailto:teresa.pumfrey@derby.anglican.org) or at 01332 388650

## The Derby Diocese Clergy Counselling Service

This is a free counselling service available to all clergy and their immediate families in this Diocese. If you are struggling in your personal life or your ministry, this service could be of significant value to you personally. The service offers individual and couples counselling, and counselling for the children of the clergy.

The service provides a safe and confidential space to unpack any sort of emotional distress, whether it is from discordant relationships inside or outside of the family, or the church, or issues related to your ministry that just aren't working out well.

Whether you have experienced some loss and bereavement, depression or anxiety, a sense of loss of vocation, or anything else that is getting you down and is draining your energy and good will, there is someone in a team of experienced, qualified and accredited counsellors with whom you can share your difficulty in complete confidence. It is free for you - the Diocese pays in full for eight sessions of professional counselling.

Contact Sheila Piggott, the co-ordinator of this service. She is a MBACP Senior Accredited Psychotherapist and Supervisor and will be able to guide you towards the best resources for present difficulty. You can get in touch with her by email on [contact.sheilapiggott@gmail.com](mailto:contact.sheilapiggott@gmail.com) or at 01433 631899.

### Money Advice

According to recent statistics, as individuals, we are now borrowing on average twice what we earn. This means that many are pushing their borrowing to the limit. But even if you are careful with your money, all it takes is for one unexpected event such as a family illness or a domestic emergency, and the money-balancing act begins. The stress and worry of not having enough money to go around can often affect your whole family. Money problems affect a wide range of people for all kinds of reasons.

Because of these potential problems, a confidential Money Advice Service was initiated for the Clergy and their families in Derby Diocese. The service is completely FREE and STRICTLY CONFIDENTIAL. It is being provided by a local advice agency manager who was formerly a Churchwarden within the Diocese. Given his experience, he acknowledges that admitting there is a problem and asking for help can often be the hardest part. He stresses that he will not make any judgements about how any difficulties arose. His role will be to help sort things out by using a nationally accepted system of making 'pro rata' offers based on what money is left to go towards paying your debts, after meeting all essential living expenses.

He is available for advice and can provide you with a pack that explains the procedure. Having taken advice and receiving the pack does not commit you to any further action unless you request it. Contact: Phil Morris by email at [pmorris149@gmail.com](mailto:pmorris149@gmail.com) or at 01246 453251.

### Clergy Marriage Breakdown: The Bishop's Visitor

The Visitor's task is highly specific and practical. For example, if the breakdown of a clergy marriage leaves a spouse stranded and potentially homeless, the Visitor acts swiftly to befriend with advice and action around issues such as housing, finance and sources of legal guidance. In the nature of things, they need to co-ordinate the response of several people and groups, including the Bishop, Archdeacon and possibly the Diocesan Board of Finance. This would be done sensitively and pastorally, respecting the privacy of individuals while acting as their friend and advocate. Access to the Visitor is through the Bishops or Archdeacons.



# INITIAL MINISTERIAL EDUCATION PHASE 2

Please note that this Curate's Handbook only provides a basic introduction to IME, Assessment and Portfolios.

**PLEASE SEE COMPLETE INFORMATION IN THE SEPARATE  
PORTFOLIO & FINAL ASSESSMENT GUIDEBOOK.**

Initial Ministerial Education (IME) is the term used to cover the whole of the training period for a minister. IME Phase 1 refers to training prior to ordination. IME Phase 2 covers the period after ordination (the period covered by curacy).

The Ordained Ministries Development Officer is responsible for arranging a course of training beyond that obtained in the parish. **IME events are to be regarded as compulsory for curates, and they should take priority in a Curate's diary over parish duties and holiday.**

## A Pattern for IME Phase 2

IME Phase 2 offers a pattern that is a blended learning style together with specific training events especially tailored to particular types of ministries.

## Core Programme

A core programme is offered to all curates. **Attendance is expected at all sessions.** Unless there is an illness or emergency, attendance is necessary to successfully complete the attendance criteria. Bespoke arrangements will be made with SSM and MSE curates who are doing their curacy part-time and unable to attend due to other commitments; please contact the Ordained Ministries Development Officer in good time to make alternative arrangements should this be the case. At the end of each session participants will be invited to complete a session review / feedback form.

## Online Courses

In addition to safeguarding courses, there will be a couple short online courses (between 30 minutes to 2 hours) that will need to be completed by curates each year.

## Supervision with Curate & TI

Supervision is a very particular discipline within a curacy. It is vitally important and forms the key place where the Curate and Training Priest reflect together on the curate's ministry. Supervision is not an optional extra – it should form the core of a curacy.

Supervision is different to a staff meeting. It is a conscious and formal setting aside of time in order to support the curate's learning. Staff meeting issues, such as scheduling events or matters that involve other people, should be kept out of Supervision.

**Please see the *Derby Supervision Compendium*  
for more detailed advice and examples of best practice.**

### Reflective Practice Groups

From the 2021 Deacons onwards, all curates will participate in bi-monthly Reflective Practice Groups throughout their curacy (starting in January of the deacon year).

This practice accomplishes a number of goals. It is intended to ensure a safer practice of ministry for the sake of those ministered amongst and to support the well-being of the ministers themselves. It is also expected to have a formative dimension through a balanced, three-legged stool of supervision (devised by Inskipp and Proctor)<sup>4</sup> that attends to:

1. The normative: ensuring shared theological reflection on the practices and vocation of ministry within the horizon of God's mission and within the Church of England's code of conduct; and the shared identification of risks to self and others and the identification of steps to ameliorate those risks.
2. The formative: offering support for lifelong learning, formation and development in ministry through shared reflection.
3. The restorative: ensuring that the vocation and work of the minister is shared, valued and nurtured and that health and wellbeing issues for ministers are addressed.

### Curate Residential Conferences

Twice a year, all those in the first three years of IME Phase 2 go away for a residential weekend conference. This is an important part of the IME programme and should be regarded as a compulsory part of the curate's training. It should take priority over parish duties and holiday.

Having a weekend away together allows us to engage in a subject with more depth. It is also important for building fellowship and support between curates. During the weekend, time will be spent in year groups for mutual support, prayer and accountability. This is an important and valuable part of the weekend.

Whilst respecting the breadth of the Church of England, there will be times at a Curate Residential Conference when there is a woman presiding at the Eucharist. On these occasions, as with other services during the weekend, all curates are expected to attend the service. There is, of course, no compulsion to receive the Eucharist.

On return from Curate Residential Conference, curates should not engage in parish duties on the Sunday evening. Training Priests are asked to respect the fact that curates will have been working hard at the training event from Friday night until Sunday afternoon.

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<sup>4</sup> Material adapted from Jane Leach's article 'Responsible Grace – the role of supervision in the renewal of vocation and ministry' *Diocese of Derby Curacy Handbook 2022 (Version 1)*

## Priests (Year 4 and beyond)

The fourth and subsequent years of curacy are normally free from compulsory IME events. If fourth year curates wish to attend any of the IME events advertised, they would be welcomed but should contact the Ordained Ministries Development Officer.

## Stream Specific Training

The Diocese offers to curates four stream specific routes; Inherited, Planting, Contextual, Assistant. Participation in each stream will involve joining pre-existing network groups where curates can interact and learn alongside practitioners. Each stream has a coordinator who will happily integrate the curate into the group. It is expected the default stream will be 'inherited'.

- Inherited: Ordained Ministries Development Officer [Enabling Ministers]
- Planting: Rev Andy Bond [Planters' Forum]
- Contextual: Rev Jason Kennedy [Company of Pioneers]
- Assistant: *Position currently vacant* [Assistant Ministers Support Group]

## Extended Placements

If the curate wished or needed an extended placement, they would remain licensed to their original church / pioneer context / chaplaincy but is sent on a placement elsewhere to undertake a ministerial opportunity which will stretch them. The most common time to begin exploring the idea is the autumn after priesting, so start thinking about them early.

The Diocese is structured around three primary strategic mission contexts and Curates are encouraged to engage in a short placement in a context different to the one where they are serving their title:

- Emerging Industrial
- Rural & Market Towns
- Urban Centres

Reasons why an extended placement is beneficial:

- To receive experience in a context different than their regular parish / context
- Because there is a specific interest / calling to a type of ministry the placement can best offer (for example, hospice or prison chaplaincy, or as a pioneer or church planter)
- Because the curate is ready for more responsibility than the curacy can offer

Extended placements are usually for two or three weeks of intensive in-depth experience. However, where appropriate and assuming the Training Priest agrees, we are also able to consider one or two day a week placement over the course of a year.

Every extended placement is unique and an agreement about all the factors must be drawn up in each case.

## Leadership Pipeline Placements

Increasingly, curates on the incumbency track are taking the opportunity to participate in extended 'Leadership Pipeline Placements' which give exposure to holding increased responsibility in a new context whilst still under the oversight of a Training Priest. This occurs in their third or fourth year and may be in a location where a future deployment is being considered. Other events are often organised with partners in the region to support clergy preparing to move on from their curacy.

The purpose of this is to better prepare our curates for the day after the curacy ends and incumbency begins. Research has shown that many curates in the past experienced the transition as 'falling off a cliff' in terms of comparative experience. (Essentially, traditional curacies only *ensured* that curates were trained to be good curates, not to be good incumbents). The Leadership Pipeline Placements occur outside of the parish on an extended placement of three months, with the option to extend for another six months upon approval from the bishop.

Every Leadership Pipeline Placement is unique and an agreement / working agreement about all the factors must be drawn up in each case.

## CMD beyond IME

Whilst the IME programme represents the provision of CMD for Curates under Common Tenure, there are further opportunities for development with which Curates are encouraged to engage. One opportunity is the annual **Clergy Conference**, which is an important part of the Diocesan year. It is an occasion for all the clergy of the Diocese to gather. Curates are usually involved in assisting with and hosting the Conference.

Each member of the clergy in the Diocese has access to CMD grant to spend on development and training events beyond the parish. Curates are encouraged to use this money. Curates become eligible to apply from their first January in post post-ordination. The policy and application form are available on the diocesan website.

## Shaping a Curacy

The nationally agreed Formation Criteria are the key tool used in assessment of a curacy. However, they do not provide the content of a curacy in a year-to-year way.

Curates and Training Priests are encouraged to work together to establish a shape for each curacy, enabling curates to cover a wide range of ministerial opportunities over their curacy. Curates who are SSMs or MSEs will require particular care in finding the right way of using the time that is available to cover the range of ministerial experience. The end of second year assessment is designed to support this approach to a curacy.

# THE NEW LEARNING PLAN & INDIVIDUAL FORMATION PLANS

This new document (found in *Portfolio & Final Assessment Guidebook*) enables you and your training priest to keep track of the learning you are doing in your curacy and the evidence you are going to collect to demonstrate it. It should be one of the first things you and your training incumbent do together to help you plan the learning needs of your curacy. At the end of the curacy, it should provide a complete overview of what evidence of learning the portfolio includes and where in the portfolio it can be found.

**PLEASE SEE COMPLETE INFORMATION IN THE SEPARATE  
PORTFOLIO & FINAL ASSESSMENT GUIDEBOOK.**

## Year 2 & Year 3 Individual Formation Plans

Year 2 curates and Year 3 curates will be expected to engage in a more in-depth individually planned formation programme that they propose. At the commencement of Year 2 and Year 3, each curate will submit a short 1-page A4 (there is no template or proforma) written proposal of study / development / formation for the subsequent year to the Ordained Ministries Development Officer, which will be agreed by the Ordained Ministries Development Officer and Training Priest. The purpose of this study is to allow curates to fill any 'learning gaps' they have identified - but more importantly, to prepare them for self-directed CMD post-curacy establishing the patterns of self-motivating, self-directed learning borne out of ministerial practice.

# FORMAL ASSESSMENT

## National Formation Criteria Framework

Since the introduction of Common Tenure in 2010, the assessment of curacies has become more formal than it was in the past. The formation criteria are the national church's estimation of what a curacy should include. Curates need to prove that they are fit to practise as clergy, whether they are paid to do so or not. The Framework holds them accountable to a minimum standard not only of professional competence but also of personal character and thus is a means of showing how you are fulfilling the ordination vows you made in anticipation of your ordained ministry as a deacon and a priest.

**PLEASE SEE COMPLETE INFORMATION IN THE SEPARATE  
PORTFOLIO & FINAL ASSESSMENT GUIDEBOOK.**

## The Formal Assessment of Curacy takes the following form:

### Assessment prior to ordination as priest

The Training Priest completes a report on their curate using a standard two-part form. One is formative in nature and the same form will be used every year to show the growth of the curate. The other is a summative report that indicates the Training Priest feels the curate is ready to be priested. The bishop also requests a recommendation from the Ordained Ministries Development Officer at this time. Both these reports recommend to the bishop that the curate is ready to be priested and will be reviewed in detail prior to ordaining the curate as a Priest.

If the reports raise any issues that need further attention, the bishop will meet with the curate (and possibly the Training Priest as well). The bishop may also involve the Ordained Ministries Development Officer or others as they see fit.

### Assessment at the end of the second year

The Training Priest completes their annual formative report to show the continued growth and areas for development. The Ordained Ministries Development Officer will also contact the Curate and Training Priest, inviting them to meet. The Meeting has several purposes:

- To check on how things are going generally
- To review progress against the nationally agreed Formation Criteria and fill in any gaps
- To check that a robust plan is in place for completing the curacy
- To begin to identify the Curate's next step in ministry

Following this meeting, a placement (of variable length) may be arranged for the curate by the Ordained Ministries Development Officer.

## Assessment at the end of Curacy

Curates will enter the Assessment process for the end of curacy either during their third or fourth year of curacy.

- Stipendiary curates will enter the process during the third year of their curacy.
- Deployable non-stipendiary ministers may choose whether to enter the process in the third or fourth year of their curacy.
- This choice should be made on the basis of when they will be best able to demonstrate that they meet the Formation Criteria.
- Ministers in Secular Employment may find that leaving assessment to the fourth year will allow them more time to complete the curacy whilst simultaneously maintaining a working life.
- The Ordained Ministries Development Officer is happy to offer advice as to the best time for an individual curate to enter the assessment process.

Assessment at the end of curacy involves the following:

- A Portfolio, compiled by the curate.
- A Report on the curate from the Training Priest, using a standard two-part form. One is the annual formative report to show the continued growth and areas for development that has followed the curate through their curacy. The other is a summative report that indicates the Training Priest feels the curate is ready to be recommended to be signed off.
- Reports from Lay People, Schools Representative, and a Safeguarding Officer
- Meeting with your End of Title Assessor
- An End of Title Assessor Report
- A Report on the curate from the Ordained Ministries Development Officer, written after having read the End of Title Assessor's Report, the Portfolio, and Training Priest's Report.
- An Interview between the curate and the Sponsoring Bishop.

The timescale for Assessment at the end of curacy looks like this:

- Late Summer/Early Autumn – Meeting with Curate, Training Incumbent and Ordained Ministries Development Officer to look at Portfolio and Learning Plan to determine what gaps need to be addressed before final submission
- 15 December – Deadline for Lay Report Year 3 and Safeguarding Officer Report
- 10 January - Deadline for final reports from the Training Priest
- 30 January – Submission of Curate's Portfolio to their End of Title Assessors
- mid-February – Individual Meeting with End of Title Assessor
- mid-February – End of Title Assessors Moderation Meeting
- 1 March – End of Title Assessors Report submitted to Ordained Ministries Development Officer
- March – Ordained Ministries Development Officer reads the Portfolios and writes Final Report for the Sponsoring Bishop recommending whether to sign off or if more work is required
- April/May/June – The Sponsoring Bishop sees Curate to confirm the successful completion of Curacy
- Signed off by June

Once a Curate has seen the Sponsoring Bishop, they may apply for jobs, investigate deployment elsewhere or re-licensing to the parish they serve. No job, redeployment or re-licensing should begin until 3 years have been served from the date of ordination as a Deacon.

Curates wishing to apply for posts before the May/June meeting with the Sponsoring Bishop must make an additional appointment with them **prior to submitting an application.**

#### Interim Report

Should a Training Priest leave or the curacy break down, then the Training Priest will normally be asked to complete an Interim Report on the curate. This will form part of the basis for considering the on-going training needs of the curate.



# CURACY PORTFOLIOS

The Portfolio is the main means of assessment at the end of curacy. It is also a means of cultivating the habit of reflective practice throughout the rest of the curate's ministry. Remember that the Portfolio is a positive exercise. It is to demonstrate what a Curate can do, not to catch them out on what they can't.

A good Portfolio will demonstrate all of the Formation Criteria in different ways and with a range of types of evidence. Only enough evidence to demonstrate all the Formation Criteria should be included and certainly no more than one file in total.

This is a significant piece of work. It allows the Diocese of Derby to say with confidence that a curate has completed their curacy in a manner which is consistent with all other dioceses in the Church of England. Enough time should be allowed to complete the Portfolio properly. It is easier to look out for this evidence as the Curacy progresses, rather than to try to gather it all at the end. The Ordained Ministries Development Officer is always happy to answer questions or to offer help in relation to Portfolios.

**PLEASE SEE COMPLETE INFORMATION IN THE SEPARATE  
PORTFOLIO & FINAL ASSESSMENT GUIDEBOOK.**

# PROBLEMS IN CURACY

The first port of call for any problems in a curacy is the Ordained Ministries Development Officer. Training Accompaniers will report any problems they identify to the Ordained Ministries Development Officer.

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

The Ordained Ministries Development Officer will try to meet with both Training Priest and Curate both individually and together in order to help with the training relationship.

External help, e.g. the support of a mediator, may be available as appropriate. Additional pastoral support for Curate and Training Priest may also be available.

## **Interim Report**

Should a Training Priest leave or the curacy break down, then the Training Priest will normally be asked to complete an Interim Report on the curate. This will form part of the basis for considering the on-going training needs of the curate.

## **Should a Curacy break down ...**

... the Curate ...

- will debrief with the Ordained Ministries Development Officer
- will normally be given a placement whilst arrangements are made for a further curacy
- will continue to be paid and housed (if Stipendiary) throughout the process
- will work with the Ordained Ministries Development Officer to find a new curacy
- will be given any necessary support through the transition
- may be asked to work to a Learning Plan, within the Learning Objectives/Formation Criteria, to allay any possible concerns

... the Training Priest ...

- will debrief with the Ordained Ministries Development Officer
- will be given any necessary support through the transition
- will be asked for an Interim Report on the curate

# CURATES DURING A VACANCY

Occasionally a Training Priest leaves the parish whilst a curate is still in post.

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

- If the Training Priest leaves during the Deacon's year, then normally the Curate will be moved into another parish with another Training Priest
- If the Training Priest leaves during the curate's first year as a Priest, then serious consideration will be given to moving the Curate into another parish with another Training Priest
- If the Training Priest leaves during the third or fourth year of a curacy, normally the curate will stay in place and another Training Priest from a different church / context will be found to supervise them
- In all cases:
  - Curates will not be left without a named Training Priest
  - The Bishop, Archdeacon(s) and Area Dean(s) will be involved by the Ordained Ministries Development Officer in determining the best course of action for the particular Curate
  - The consent of the curate involved is vital to decisions relating to a new Training Priest

Responsibility for the parish during a vacancy rests with the Church Wardens and the Area Dean. Under no circumstances should a curate take this responsibility.

The prime purpose of a curacy is the training and development of the curate. The existence of a vacancy does not change this. Curates are not to be used as a 'substitute vicar'.

The Working Agreement sets out the nature and quantity of the curate's workload and must be respected by all parties. The new Training Priest should act as a level of protection for the curate against attempts to make the curate take on too much. This will include protecting the curate from themselves. Regular meetings between the Curate and the Church Wardens are important.

The Bishop's advice to Church Wardens in the event of a vacancy asks them to make a careful assessment of the number of services being held and to make reductions where necessary.

The existence of a curate in the parish should not be used to justify the continuation of poorly attended services that would otherwise be discontinued.

The curate should not:

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

The Curate should ensure, and the new Training Priest monitor, that they take proper levels of time off during the week and as holiday.

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

The Ordained Ministries Development Officer will offer support and guidance to the curate in this situation.

# TYPES OF MINISTRY

Curacy is organised around two different types of ministry: **Assistant Ministers** and **Potential Incumbents**.

These form the basis both for discernment by Bishops' Advisory Panels, and for Assessment at the end of curacy. There are different Formation Criteria for different types of ministry, and so it is important to be clear which ministry any individual Curate is offering. These different types of ministry are recognised throughout curacy, both in the IME Phase 2 programme and in assessment throughout a curacy.

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

## Assistant Ministers

Assistant Ministers are those preparing to offer a ministry alongside an Incumbent. Assistant Ministers are deployable, and so at the end of their curacy they may be licensed to another parish. There is, however, no requirement that this happens. There is a set of nationally agreed Formation Criteria for Assistant Ministers. These are used for Assessment at the end of curacy, and for reporting throughout curacy.

## Potential Incumbents

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

## **Other categories of ministry**

### Ordained Local Ministers (OLM)

Ordained Local Ministry, as the name suggests, is organised locally and each Diocese will have different arrangements for OLMs. In the Diocese of Derby, OLMs are normally (but not exclusively) drawn from those who have had long experience as Readers in the Diocese. Their training prior to ordination is normally (but not exclusively) through the Diocesan Local Pathway to Ordination (LPO) scheme.

OLMs are licensed to a single parish or benefice. Ministry beyond this geographical area requires the explicit permission of the Bishop. Ordained Local Ministry is designed to serve the local parish and is a non-deployable ministry. This form of ministry is currently being phased out in the diocese in favour of SSM ministry (*limited by licence*).

## Stipendiary Ministers

Stipendiary Ministers are paid a stipend by the Church Commissioners. Normally, curates who are Stipendiary Ministers are full-time. They are expected to live in the house provided by the Diocese for the better performance of their duties in the parish. If a Stipendiary Minister wishes to live elsewhere than in the house provided by the Diocese, the Bishop's permission is required. This permission is only granted under exceptional circumstances in-line with the diocesan guidelines for the housing of curates.

## Self-Supporting Ministers (SSM)

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

## Ministers in Secular Employment (MSE)

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

## Ordained Pioneer Ministers (OPM)

Curates who have a specific brief for ministry as Pioneers are known as OPMs. They may or may not have been selected as OPMs. All OPM Curates must meet the Formation Criteria for Potential Incumbents or Assistant Ministers as appropriate and there are also additional Formation Criteria for OPMs. Within the Diocese, there is a Company of Pioneers currently run by the Revd Jason Kennedy, Diocesan Missioner, who can be reached at [jason.kennedy@derby.anglican.org](mailto:jason.kennedy@derby.anglican.org).

## Opportunities to Serve as a Chaplain

During Curacy, there is the opportunity for Curates to serve as Chaplains through Workplace Chaplaincy in Derbyshire. This is a Local Ecumenical Partnership sponsored by Churches Together in Derbyshire. It provides voluntary pastoral support to people in the county by building bridges of understanding between industry, faith, commerce and society.

Chaplains offer confidential, non-judgmental support about all aspects of life and work for a couple of hours each week. Chaplains are placed in a number of sectors, including:

- Emergency Services: Derbyshire Fire and Rescue Service and the Police
- Transport: East Midlands Airport and Railways
- Industry and Agriculture
- Sport: Derby County and Chesterfield FC and Derbyshire County Cricket Club
- And in Derby City Centre, in retail, business, entertainment, education and social care

For more information, please contact the Revd Anita Matthews, one of the Principal Chaplains, Workplace Chaplaincy in Derbyshire [office@stpetersderby.org.uk](mailto:office@stpetersderby.org.uk) or at 01332 360790. For more information, check out [www.workplacechaplaincyderbyshire.org.uk](http://www.workplacechaplaincyderbyshire.org.uk).

# ABBREVIATIONS

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

ABC	Archbishop of Canterbury
ABY	Archbishop of York
APCM	Annual Parochial Church Meeting
BMO	Bishop's Mission Order
CA	Church Army
CEN	Church of England Newspaper
CHN	Convent of the Holy Name
CMD	Continuing Ministerial Development
CMS	Church Mission Society
CNI	Church of North India
CofE	Church of England
CPAS	Church Pastoral Aid Society
CT	Church Times (another C of E newspaper)
CTD	Churches Together in Derbyshire
DAC	Diocesan Advisory Committee
DCH	Derby Church House
DBE	Diocesan Board of Education
DBF	Diocesan Board of Finance
DCC	District Church Council
DMO	Diocesan Ministry Officer

DDV	Diocesan Director of Vocations
DL	Deputy Lieutenant
DSA	Diocesan Safeguarding Officer
FXC	Fresh Expression of Church
ICS	Intercontinental Church Society
IME	Initial Ministerial Development
LEP	Local Ecumenical Partnership
LPO	Local Pathway to Ordination
MAP	Mission Action Plan
MDR	Ministerial Development Review
MMA	Mission and Ministry Area
MSE	Minister in Secular Employment
NSM	Non-Stipendiary Minister
OLM	Ordained Local Minister
OMDO	Ordained Ministries Development Officer
OPM	Ordained Pioneer Minister
OVO	Ordained Vocations Officer
PBS	Prayer Book Society
PCC	Parochial Church Council
POT	Post-Ordination Training
PTO	Permission to Officiate
PEV	Provincial Episcopal Visitor
PSL	Parish Safeguarding Link
RTN	Regional Training Network
RTP	Regional Training Partnership



SACRE Standing Advisory Council for Religious Education

SDF Strategic Development Fund

SMF Strategic Ministry Fund

SCP Society of Catholic Priests

SSM Self Supporting Minister

SOP Statement of Particulars

TLA Three Letter Acronym

# SOME HELPFUL REFERENCES

## Some Helpful Books

- Jeremy Fletcher, *Rules for Reverends* (Bible Reading Fellowship, 2013)
- Keith Lamdin and David Tilley, *Supporting New Ministers in the Church: A handbook* (SPCK, 2007)
- Jane Leach and Michael Peterson *Pastoral Supervision: A Handbook* (SCM, 2015 second edition)
- Jonathon Ross-McNairn and Sonia Barron (eds), *Being a Curate: Stories of What it's Really Like* (SPCK, 2014)
- Rick Simpson, *Supervising a Curate: A Short Guide to a Complex Task* (Grove Pastoral 128, 2011)
- Frances Ward, *Lifelong Learning: Theological Education and Supervision* (SCM, 2005)
- John Wiscombe (ed.), *The Curate's Guide: From Calling to First Parish* (Church House Publishing, 2009)

## Some helpful websites

The Diocese of Derby: <https://www.derby.anglican.org/>

Ministry Division: <https://www.churchofengland.org/more/diocesan-resources/ministry-division>

*Our thanks to Marietta Forman for proofreading.  
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Other original sources indicated where known.*

# APPENDICES

## Draft Example Clergy Statement of Particulars (Changes made as appropriate for each curate)

This is a Statement of Particulars of Office for the Revd ....., as Assistant Curate in the benefice of .....

This Statement is issued under Regulation 3(1) of the Ecclesiastical Offices (Terms of Service) Regulations 2009 (“the Regulations”). All references to the particular numbered Regulations are to the relevant provision or provisions of the Regulations, and references to Sections of the Measure are to the relevant provision or provisions in the Ecclesiastical Offices (Terms of Service) Measure 2009.

Copies of the Ecclesiastical Offices (Terms of Service) Measure and Regulations 2009 are available at [www.churchofengland/clergy-office-holders/common tenure.aspx](http://www.churchofengland/clergy-office-holders/common tenure.aspx) or from your Diocesan office.

## **1. APPOINTMENT AND OFFICE**

This statement is issued by the Venerable Carol Coslett, Archdeacon of Chesterfield, one of the officers of the Diocese nominated for this purpose under Regulation 3 by the Bishop of Derby.

It relates to your terms of service.

Your appointment took effect on .....

You hold office under common tenure from .....

Your office is designated as a training post under Regulation 29 (1) (c) and the Diocesan Bishop is required under Regulation 20 (1) to make arrangements so as to ensure that you are provided with suitable training and afforded such time off work as is necessary to undertake it.

You have a duty to use all reasonable endeavours to participate and complete any training provided for you.

Your training is to be provided in accordance with a learning agreement/personal development plan between you and your training incumbent, which sets out what is expected of you and your training incumbent.

## **2. TERMINATION OF APPOINTMENT**

Your office is designated a training post under Regulation 29 (1) (c) and will come to an end on 29 June 2023. You are expected to have satisfactorily completed your training by this date.

There will be proactive and planned discussions about your future, conducted with you by a member of the Bishop of Derby’s senior leadership team. If there is a need to vary the end date of your training period this will be confirmed in a new Statement of Particulars or a letter extending the end date of the current Statement.

Your term of office may be terminated before this date only in accordance with the circumstances set out at Section 3 of the Measure.

You are required to give at least 3 months' notice if you wish to resign your appointment. This period may be waived by agreement between you, your training incumbent and the diocesan bishop.

### **3. STIPEND, GRANTS AND OTHER BENEFITS**

The office you hold is a **full-time stipendiary post. (amend as necessary)**

Under Regulation 11 you are entitled to a stipend of at least the National Minimum Stipend

specified by the Central Stipends Authority.

The amount of your stipend is £..... per annum as at (add date) as approved by the Diocesan Synod, payable by BACS transfer on the last working day of the month.

You will receive each month an itemised statement of stipend from Payroll Services, who will also notify you of any change in the amount of stipend payable.

The body responsible for the payment of the stipend is the Diocesan Board of Finance.

For details of any grants made by the DBF, see the clergy handbook (common tenure).

For further details of how your stipend is calculated, see your statement of stipend and website:

[www.churchofengland.org/clergy-office-holders/clergypay/your\\_stipend.aspx](http://www.churchofengland.org/clergy-office-holders/clergypay/your_stipend.aspx)

You must give details to the diocesan office of any additional income you receive arising from your office. For further details, see the clergy handbook (common tenure).

### **4. PAROCHIAL AND OTHER FEES**

You have no legal entitlement to receive fees in accordance with the current Parochial Fees Order made under the Ecclesiastical Fees Measure 1986.

You must report any and all fees received by you to the Diocesan Board of Finance.

### **5. EXPENSES**

You are entitled to the reimbursement of expenses reasonably incurred in connection with the exercise of your office. Reimbursement is the responsibility of the parochial church councils of the parishes in which you serve. For further details, see *The Parochial Expenses of the Clergy: a guide to their reimbursement*, published by the Central Stipends Authority, and available at [www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx](http://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx)

As per your working agreement you are entitled to the reimbursement of mileage expenses from your current address to the parish boundaries. Reimbursement is the responsibility of the DBF and claim forms must be completed and returned to the DBF on a monthly basis for payment.

### **6. HOUSING**

You are entitled under Section 4(1) of the Measure to be provided with a house of residence.

Your relevant housing provider under Section 4 of the Measure is the Diocesan Parsonages Board, a subset of the Diocesan Board of Finance.

The address of the house provided for the better performance of your duties is: (add address)

The house you occupy is owned by the Diocesan Board of Finance.

The duties of your designated housing provider are set out at Regulation 12.

Your duties in respect of your accommodation are set out at Regulation 14.

This legislation can be obtained at [www.churchofengland/clergy-office-holders/common tenure.aspx](http://www.churchofengland/clergy-office-holders/common tenure.aspx) or from the diocesan office.

## **7. MINISTERIAL DEVELOPMENT REVIEWS (MDR)**

You are required by Regulation 18 to co-operate in any ministerial development review undertaken under that regulation and set out in the Bishop's ministerial development review scheme, including the training and assessment provisions set out in your learning agreement/personal development plan.

## **8. CONTINUING MINISTERIAL EDUCATION (CME)**

You are required by Regulation 19 to participate in arrangements approved by the Diocesan Bishop for your continuing ministerial education, and under Regulation 20 to use all reasonable endeavours to participate in and complete any training provided for you. Further details can be found in your learning agreement/personal development plan.

## **9. REST PERIODS, ANNUAL LEAVE AND TIME OFF**

You should follow the arrangements set out in the clergy handbook (common tenure) for reporting leave.

### **a) Rest periods**

You are entitled to an uninterrupted rest period of 24 hours in each period of seven days. You should also take an uninterrupted rest period of 48 hours (rather than 24 hours) once in each month. Preferably the same week day should be taken each week for your rest day and this day

should be made known to key parish officers, to your training incumbent and to your Area Dean. Generally your weekly rest period should not be taken on:

- a Sunday
- Ash Wednesday
- Maundy Thursday
- Good Friday
- Christmas Eve
- Christmas Day

It is always helpful to consult your training incumbent, (Area Dean or Archdeacon if your training incumbent is not available) should you need to take a rest day on one of these days.

### **b) Annual leave**

As a holder of a full time stipendiary post you are encouraged to take your entitled amount of holidays each year, beginning on 1 January. You are entitled to holidays of 36 days each year, including no more than 6 Sundays and also including whatever breaks you take after major festivals.

Your days of annual leave may not be taken on:

- More than 6 Sundays a year
- Ash Wednesday
- Maundy Thursday
- Good Friday
- Easter Day
- Christmas Eve
- Christmas Day

When planning your annual leave and rest days you are encouraged to consider local tradition and practice in relation to patronal festivals and other days such as Ascension Day, Corpus Christi and All Saints Day.

### **c) Bank Holidays**

You are entitled in addition to the following secular bank holidays:

- New Year's Day
- Easter Monday
- May Day
- Spring Holiday
- Late Summer Holiday
- Boxing Day

For further information on leave, please see the clergy handbook (common tenure).

### **d) Retreats and Sabbaticals**

Retreats and Sabbaticals are treated as part of Continuing Ministerial Education (CME) and are not considered to be annual leave. Further details on the arrangements and requirements for retreats and/or sabbaticals can be found in the clergy handbook (common tenure).

### **e) Special leave**

The Bishop may grant you an additional period of special leave in particular circumstances.

### **f) Maternity, paternity, parental and adoption leave and time off work to care for dependants**

You are entitled as appropriate to maternity, paternity, parental and adoption leave, all as specified in Regulation 23 and the Ecclesiastical Offices (Terms of Service) Directions [2010] and time off to receive ante-natal care as specified in Regulation 25.

You are entitled to request time off, or adjustments to the duties of the office, to care for dependants in accordance with the Ecclesiastical Offices (Terms of Service) Directions [2010].

For further details, see the clergy handbook (common tenure).

### **g) Time off for public duties**

You are entitled to spend time on public duties, as specified in Regulations 24 and 26. You will not suffer any reduction in stipend for time spent on public duties unless specified below.

As at the date on this Statement of Particulars, no reduction needs to be made. If you are Intending to take up public duties as specified in Regulations 24 and 26 you are expected to discuss this with your training incumbent and the Clergy CME Officer, prior to taking up any such public duties.

## **10. SICKNESS**

Your obligations and rights if you are unable to perform your duties because of sickness are set out in Regulations 27 and 28.

You are required to inform your training incumbent and the Bishop's HR Adviser (the officer of the diocese designated for this purpose) if you are unable to perform the duties of your office because of illness. This is in order to comply with the rules of the statutory sick pay scheme and to provide pastoral care if required. Any GP certificates of fitness to work (known as "fit notes") should be forwarded to the diocesan office as soon as they are obtained.

Further details relating to sickness absence administration and pastoral care are contained in the clergy handbook (common tenure).

## **11. PENSION**

Your service is pensionable within the terms of the Clergy Pension Scheme. There is no contracting-out certificate in force stating that the office is contracted-out employment for the purposes of Chapter 1 of Part III of the Pensions Schemes Act 1993.

## **12. DISCIPLINARY PROCEDURES**

The disciplinary rules and procedures applicable to your office are contained in the Clergy Discipline Measure 2003 and the Ecclesiastical Jurisdiction Measure 1963.

## **13. CAPABILITY PROCEDURE**

The Archbishops' Council has issued a Code of Practice under Regulation 31. Diocesan Bishops are required to have regard to this Code if they have grounds for concern about the performance of an office holder and institute an inquiry into his or her capability.

A copy of this Code – and the supporting advice issued alongside it - can be obtained from the diocesan office or from [www.churchofengland/clergy-office-holders/common tenure.aspx](http://www.churchofengland/clergy-office-holders/common tenure.aspx).

## **14. GRIEVANCE PROCEDURE**

The Archbishops' Council has issued a Code of Practice under Regulation 32 containing a procedure for enabling an office holder to seek redress for grievances.

If you have a grievance, you may seek redress by using that procedure, which, together with the supporting advice issued alongside it, can be obtained from the diocesan office or from [www.churchofengland/clergy-office-holders/common tenure.aspx](http://www.churchofengland/clergy-office-holders/common tenure.aspx).

If you have a grievance, you are encouraged to take it up informally in the first instance, and, if appropriate, consider mediation. This will not affect your right to require formal consideration of your grievance under the procedure.

## **15 RESPONDENT IN EMPLOYMENT TRIBUNAL PROCEEDINGS**

The body to be treated for the purpose of the Regulations as the respondent in any proceedings you might bring before an Employment Tribunal is the Diocesan Board of Finance of the Diocese of Derby.

## **16. DATAPROTECTION**

The Bishop needs to keep information about you for the purposes connected with your office and pastoral support, including your recruitment, ministerial development and dependants. The Bishop may also keep information on your health for compliance with health and safety regulations; to consider how health affects your ability to carry out your duties; if you are disabled, whether you require any reasonable provisions to assist you; and in relation to sick pay and any other related benefits.

Any information the Bishop holds is held securely in accordance with the Data Protection Act 2018. He may choose to share relevant information with members of his senior staff team for the efficient and effective operation of the Diocese. All information so shared will be held and treated in strict confidence.

By signing this Statement, you give your consent to such information being retained and used as required for the purposes set out above.

## **17. INFORMAL SUPPORT AND CONVERSATIONS/MEETINGS**

There may be occasions when you will wish to have an informal conversation or meeting to discuss any or all aspects of this statement of particulars, or any of the rights and duties of the office you hold, or to seek support in the performance of your office. It is important to you and to the Diocese to know and to feel that you can discuss any such matter without prejudice, to express any concerns, or to seek clarification on any point. Such an informal approach is encouraged by the Diocese.

This statement of particulars is issued by the Venerable Carol Coslett, Archdeacon of Chesterfield, one of the officers of the Diocese nominated for this purpose under Regulation 3 by the Bishop of Derby

Signed ..... Dated

I acknowledge receipt of this Statement of Particulars

Signed ..... Dated .....



## **SECTION 7: FAMILY FRIENDLY POLICIES (From Clergy Handbook, found online)**

### **7A: INTRODUCTION**

Regulation 23 of the Terms of Service provides for office holders to take maternity, paternity or adoption leave as appropriate.

Stipendiary office holders have a statutory entitlement to this pay as they pay Class 1 National Insurance contributions.

All statutory notifications must be adhered to. These are explained in the following policy documents.

### **7B: MATERNITY LEAVE AND PAY**

These guidelines have no legal force and cannot cover every point and situation. Further detail can be obtained from the government website at:  
[www.direct.gov.uk/en/parents/money\\_and\\_work\\_entitlements/work\\_and\\_families/pregnancy\\_and\\_maternity\\_rights](http://www.direct.gov.uk/en/parents/money_and_work_entitlements/work_and_families/pregnancy_and_maternity_rights)

### **MATERNITY LEAVE**

All pregnant clergy are entitled to paid time off for antenatal care

All pregnant clergy are entitled to 52 weeks maternity leave, made up of the following:

- 26 weeks Ordinary Maternity Leave plus
- 26 weeks Additional Maternity Leave
- Regardless of the length of Ordinary or Additional Maternity Leave taken, a minimum of 2 weeks' Maternity Leave must be taken immediately following the birth, this is known as Compulsory Maternity Leave.
- Additional Maternity Leave follows Ordinary Maternity Leave and there must be no gaps between the two periods of leave.

A woman can choose when to start her Maternity Leave.

- This can be any date from the beginning of the eleventh week before the week the baby is due.
- The woman must give the correct notice of intention to start Maternity Leave, i.e.:
- The Bishop must be sent a copy of the Maternity (MAT B1) Certificate, and details of the proposed date of the beginning of Maternity Leave, at least 15 weeks before the expected birth date.
- Ordinary Maternity Leave starts automatically if the baby is born early.
- If the woman is not intending to take the full 52 weeks leave, she must also inform the Bishops Office of the date on which she expects to return to work (she can change her mind at a later date but must always give 8 weeks notice of any change).

## MATERNITY PAYMENTS

- Pregnant clergy who meet qualifying statutory conditions (based upon their length of service and average earnings) will be entitled to 39 weeks Statutory Maternity Pay (SMP).
- The remaining 13 weeks of Additional Maternity Leave will be unpaid.
- The Diocesan Board of Finance will continue to make contributions to the mother's pension throughout Ordinary and Additional Maternity Leave.

SMP is equivalent to: 90% of the usual stipend for the first 6 weeks and is then paid at a rate set by Parliament for a further 33 weeks (the rate from 6 April 2019 is £148.68).

An expectant mother intending to return to stipendiary ministry will receive Occupational Maternity Pay in addition to the statutory requirements.

- The Occupational Maternity Pay will be the sum which, when added to the SMP, will give the mother a sum equal to her usual stipend<sup>5</sup>.
- Occupational Maternity Pay will be payable for the first 39 weeks of Maternity Leave.
- If the mother subsequently decides not to return to work, the Diocese will require her to refund all sums paid to her by way of Occupational Maternity Pay.

### MANAGING MATERNITY LEAVE (In the case of an incumbent)

- The Area Dean, together with the Churchwardens, will be responsible for ensuring the usual life of the parish continues whilst an incumbent is on Maternity Leave.
- The PCC will be responsible for meeting expenses of clergy covering services for the period of Maternity Leave of an incumbent. Fees for clergy providing cover will be reimbursed by the Diocesan Board of Finance.

### AFTER MATERNITY LEAVE

It is recognised that there is more than one way in which the vocations to motherhood and ministry can be fulfilled together. The Diocese seeks to be flexible and realistic in enabling mothers to continue their ministry in a way which is right for them and their family.

The following three models outline options within which the Diocese is willing to enable mothers to minister. Each of these options can follow on from maternity leave.

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<sup>5</sup> **Footnote:** OMP + SMP = usual stipend even if the mother will be returning to work part-time (and therefore receiving a lower stipend from the point of return to work).

Whilst it cannot be required, it would be most helpful if, before the period of maternity leave begins, an expectant mother gives an indication to the Area Dean of the model she is most likely to adopt.

During the period of leave the Incumbent/Area Dean will maintain contact with the mother, and will inform the relevant Diocesan staff of any changes in intention.

### **Possible models:**

#### **1. Full-time ministry**

A mother may return to her usual full-time ministry following the period of maternity leave.

- **Formal notification:** The Diocese will assume that the mother is returning to full-time ministry unless notified otherwise, at the latest 8 weeks before the intended return to work.
- **Housing:** the family may continue to live in the 'parsonage' during the period of maternity leave

#### **2. Part-time ministry**

A mother may wish to request to return to ministry on a part-time basis.

This request should be made in writing to the Bishop and will be considered by her in consultation with the Archdeacon, Area Dean and with PCC involvement. Whilst it cannot be guaranteed that such an option would be possible, in all cases the Diocese is committed to flexible working and the request will therefore be given careful consideration and a balanced decision made. For those in positions of incumbency status, the minimum basis would be 50%. Requests should also be mindful of the need to contain costs.

#### **Formal notification:**

Written notice of desire to return to ministry part-time must be submitted to the Bishop at the latest three months before the end of maternity leave.

- **Housing:** the family may continue to live in the 'parsonage' during the period of maternity leave.
- **Working Agreement:** an appropriate working agreement (see below\*) must be established before the end of the period of maternity leave. The Incumbent/Area Dean can be used to facilitate discussions in this area.

The precise meaning of 'part-time' will determine the level of stipend payable.

Pension payments will be proportionate to the level of stipend.

### \*WORKING AGREEMENTS

#### Curates in title parishes:

A realistic working agreement must be drawn up between the curate and training incumbent, with the involvement of the Area Dean or Archdeacon, and reviewed after three months.

The Working Agreements Adviser and Director of Curate Training are to be provided with a copy of the working agreement.

#### Incumbents (and equivalent):

A realistic working agreement must be drawn up between the incumbent, the Area Dean, any assistant clergy or other parochial staff (including those recruited for the period of part-time ministry), and the PCC. The agreement should be reviewed after three months.

The part-stipend which would be 'saved' by the Diocese could be made available to enable the deployment of ordained, or employment of lay, support staff in the parish – any such arrangement would need to be made through the Archdeacon before or during the period of maternity leave.

### **3. 'Changing ministerial role'**

A mother may choose to resign from stipendiary ministry whilst caring for her family and may want to return to stipendiary ministry when family commitments enable her to do so.

- **Formal notification:** Written notice of resignation must be submitted to the Bishop at the latest three months before the end of maternity leave. The resignation date will be the first day following the period of leave.
- **Housing:** the family can continue to live in the 'parsonage' for the period of maternity leave. The family will be required to have moved by the date of resignation.
- **Non-stipendiary ministry:** The mother may choose to exercise a non-stipendiary ministry following her resignation. She will need to request Permission to Officiate, or new License, from the Bishop.
- **Maternity Pay:** Any maternity payments made over and above the Statutory Maternity Pay, must be repaid to the Diocesan Board of Finance if the mother resigns.
- **Returning to stipendiary ministry:** The Bishop will actively seek to place the minister in a suitable post, if she seeks to return to stipendiary ministry. He is not in a position to guarantee a post.

### Tax Free – Childcare

Tax-Free Childcare is a government scheme in which the government will pay £2 for every £8 you pay your childcare provider via an online account. Details can be found at <https://www.gov.uk/help-with-childcare-costs/tax-free-childcare>.

### 7C: PATERNITY LEAVE AND PAY

These guidelines have no legal force and cannot cover every point and situation. Further detail can be obtained from the government website at:  
<http://www.direct.gov.uk/en/Parents/Moneyandworkentitlements/WorkAndFamilies/Paternityrightsintheworkplace/index.htm>

### PATERNITY LEAVE AND PATERNITY PAY

All clergy who have at least 26 weeks service by the beginning of the 14th week before the expected week of confinement (EWC) and are fathers to be or new fathers are entitled to up to 2 weeks paternity leave at full stipend.

Paternity leave can be taken at the time of the birth of the baby or up to 56 days following the birth and must be taken in whole weeks rather than odd days.

Clergy should inform the Bishops Office of the details of paternity leave requested using form SC3 available on the following website link: <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-payroll/parental-leave> Leave must be requested by the end of the 15<sup>th</sup> week before the baby is due. The Bishops Office may request a copy of the MATB1 certificate.

The Clergy Payments Department is able to reclaim part of the paternity pay from the Government at the rate of 92% of the clergy equivalent to Statutory Paternity Pay and so it is very important that the above form and notification process is followed.

Cover arrangements should be organised locally with the Area Dean.

### **Note:**

#### Shared Parental Leave

Shared Parental Leave enables eligible parents to choose how to share the care of their child during the first year of birth or adoption. Its purpose is to give parents more flexibility in considering how best to care for, and bond with, their child. All eligible clergy have a statutory right to take Shared Parental Leave.

ShPP is payable to eligible office holders to enable them to take parental leave in separate blocks, so they can return to work for part of the time and then continue leave at a later date.

It is relatively new and quite complex. Here are some key points to note:

- The mother must take at least 2 weeks maternity leave, the remaining 50 weeks of leave can then be shared between both parents
- Both parents can be off at the same time
- Leave can be taken in a maximum of 3 blocks and must be agreed at least 8 weeks in advance
- It also applies to adoptive parents, where up to 52 weeks can be shared (including 13 weeks of unpaid leave)
- Maternity/Adoption leave may need to end earlier in order to set Shared parental leave and pay

More information available on the following link <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-payroll/parental-leave>

### **7D: ADOPTION LEAVE AND PAY**

These guidelines have no legal force and cannot cover every point and situation. Further detail can be obtained from the government website at:

[www.direct.gov.uk/en/parents/money\\_and\\_work\\_entitlements/work\\_and\\_families/adoptionrightsintheworkplace](http://www.direct.gov.uk/en/parents/money_and_work_entitlements/work_and_families/adoptionrightsintheworkplace)

#### ADOPTION LEAVE

To qualify for adoption leave clergy must be newly matched with a child by an adoption agency ('matched' means that the adoption agency gives you the details of the child they think is suitable for you to adopt).

All clergy who adopt a child are entitled to 52 weeks adoption leave, made up of the following:

- 26 weeks Ordinary Adoption Leave plus
- 26 weeks Additional Adoption Leave
- Additional Adoption Leave follows Ordinary Adoption Leave and there must be no gaps between the two periods of leave.

Please note: If you are jointly adopting a child with your spouse or partner only one of you may take adoption leave. You may choose which adopter takes adoption leave. The other adoptive parent may qualify for paternity leave.

- Adoption leave may start from the day the child begins living with you or up to 14 calendar days before the child is due to start living with you.
- If you wish to take adoption leave you must inform the Bishops' office no less than seven days after the date on which notification of the match with the child is provided to you by the adoption agency.
- You must provide the Bishops office with the actual date of "matching", the date you expect the child to be placed with you and the date you wish adoption leave to commence.
- As evidence of adoption the Bishops Office must be sent a copy of the matching certificate and adoption papers from the adoption agency.
- You are able to bring forward or postpone the date upon which you wish the adoption leave to start with 28 days notice.
- If the adoptive parent is not intending to take the full 52 weeks leave, he/she must also inform the Bishops Office of the date on which he/she expects to return to work (he/she can change his/her mind at a later date, but should always give a minimum of 8 weeks notice of any change).

## ADOPTION PAYMENTS

Adoptive parents who meet qualifying statutory conditions (based upon their length of service and average earnings) will be entitled to:

- 39 weeks Statutory Adoption Pay (SAP).
- The remaining 13 weeks of Additional Adoption Leave will be unpaid.
- The Diocesan Board of Finance will continue to make contributions to the mother's pension throughout Ordinary and Additional Adoption Leave.

SAP is equivalent to: 90% of the usual stipend for the first 6 weeks and is then paid at a rate set by Parliament for a further 33 weeks (the rate from 6 April 2019 is £148.68).

An adoptive parent intending to return to stipendiary ministry will receive Occupational Adoption Pay in addition to the statutory requirements.

- The Occupational Adoption Pay will be the sum which, when added to the SAP, will give the adoptive parent a sum equal to his/her usual stipend<sup>6</sup>.
- Occupational Adoption Pay will be payable for the first 39 weeks of Adoption Leave.
- If the adoptive parent subsequently decides not to return to work, the Diocese will require him/her to refund all sums paid to him/her by way of Occupational Adoption Pay

#### MANAGING ADOPTION LEAVE (In the case of an incumbent)

- The Area Dean, together with the Churchwardens, will be responsible for ensuring the usual life of the parish continues whilst an incumbent is on Adoption Leave.
- The PCC will be responsible for meeting expenses of clergy covering services for the period of Adoption Leave of an incumbent. Fees for clergy providing cover will be reimbursed by the Diocesan Board of Finance.

#### AFTER ADOPTION LEAVE

It is recognised that there is more than one way in which the vocations to parenthood and ministry can be fulfilled together. The Diocese seeks to be flexible and realistic in enabling the adoptive parent to continue their ministry in a way which is right for them and their family.

The following three models outline options within which the Diocese is willing to enable the adoptive parent to minister. Each of these options can follow on from adoption leave.

Whilst it cannot be required, it would be most helpful if, before the period of adoption leave begins, an adoptive parent gives an indication to the Incumbent/Area Dean of the model he/she is most likely to adopt.

During the period of leave the Incumbent/Area Dean will maintain contact with the adoptive parent, and will inform the relevant Diocesan staff of any changes in intention.

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<sup>6</sup> **Footnote:** OAP + SAP = usual stipend even if the adoptive parent will be returning to work part-time (and therefore receiving a lower stipend from the point of return to work).



## Possible models:

### 1. Full-time ministry

An adoptive parent may return to his/her usual full-time ministry following the period of adoption leave.

- **Formal notification:** The Diocese will assume that the adoptive parent is returning to full-time ministry unless notified otherwise, at the latest 8 weeks before the intended return to work.
- **Housing:** the family may continue to live in the 'parsonage' during the period of adoption leave

### 2. Part-time ministry

An adoptive parent may wish to request to return to ministry on a part-time basis. This request should be made in writing to the Bishop and will be considered by him in consultation with the Archdeacon, Area Dean and with PCC involvement.

Whilst it cannot be guaranteed that such an option would be possible, in all cases the Diocese is committed to flexible working and the request will therefore be given careful consideration and a balanced decision made.

For those in positions of incumbency status, the minimum basis would be 50%. Requests should also be mindful of the need to contain costs.

#### **Formal notification:**

Written notice of desire to return to ministry part-time must be submitted to the Bishop at the latest three months before the end of adoption leave.

- **Housing:** the family may continue to live in the 'parsonage' during the period of adoption leave.
- **Working Agreement:** an appropriate working agreement (see below\*) must be established before the end of the period of adoption leave. The Incumbent/Area Dean can be used to facilitate discussions in this area.  
The precise meaning of 'part-time' will determine the level of stipend payable. Pension payments will be proportionate to the level of stipend.

## \* WORKING AGREEMENTS

### Curates in title parishes:

A realistic working agreement must be drawn up between the curate and training incumbent, with the involvement of the Archdeacon, and reviewed after three months.

The Director of Curate Training is to be provided with a copy of the working agreement.

### Incumbents (and equivalent):

A realistic working agreement must be drawn up between the incumbent, the Area Dean, any assistant clergy or other parochial staff (including those recruited for the period of part-time ministry), and the PCC. The agreement should be reviewed after three months.

The part-stipend which would be 'saved' by the Diocese could be made available to enable the deployment of ordained, or employment of lay, support staff in the parish – any such arrangement would need to be made through the Archdeacon before or during the period of adoption leave.

### **3. 'Changing ministerial role'**

An adoptive parent may choose to resign from stipendiary ministry whilst caring for his/her family and may want to return to stipendiary ministry when family commitments enable him/her to do so.

- **Formal notification:** Written notice of resignation must be submitted to the Bishop at the latest three months before the end of adoption leave. The resignation date will be the first day following the period of leave.
- **Housing:** the family can continue to live in the 'parsonage' for the period of adoption leave. The family will be required to have moved by the date of resignation.
- **Non-stipendiary ministry:** The adoptive parent may choose to exercise a non-stipendiary ministry following his/her resignation. He/she will need to request Permission to Officiate, or new License, from the Bishop.
- **Adoption Pay:** Any adoption payments made over and above the Statutory Adoption Pay, must be repaid to the Diocesan Board of Finance if the adoptive parent resigns.
- **Returning to stipendiary ministry:** The Bishop will actively seek to place the minister in a suitable post if he/she seeks to return to stipendiary ministry, but is not in a position to guarantee a post.

**Child care vouchers are also available to adoptive parents. Please see Pg 4**

### **7E: ADJUSTMENTS TO WORKING ARRANGEMENTS AND TIME OFF TO CARE FOR DEPENDENTS.**

This procedure is extracted from the Archbishops Council advice and adopted by the Diocese of Derby.

Holders of parochial offices already have a high degree of flexibility over how they carry out their duties, which is not always the case with employees, who will generally have defined hours of work. Office holders may not always need therefore to request flexible working to care for a dependant, in the way that an employee might. However, office holders still need to bear in mind the need to arrange appropriate cover if they are taking time off. For example, if they wish to take half term as leave, they should check with the Area Dean that one of their colleagues is available to provide cover during this period. Similarly, an incumbent or priest in charge still has a responsibility to ensure that someone is available to take weddings on Saturdays, despite any family commitments.

Where office holders need to vary their duties in order to care for a dependant (for example reducing a post from full time to part time with a commensurate reduction in stipend), they should use the procedure below.

The request may only be made in order to help care for a dependant not for any other purpose. “Dependant”, as defined in paragraph 3(6) of the Directions, embraces a spouse or civil partner; a child; a parent; a person living in the same household as the office holder (other than a tenant, employee, lodger or boarder) or anyone who reasonably relies on the office holder for assistance or provision of care in the event of illness or injury. The provision therefore covers a wide range of possible arrangements, from a few days’ time off in an emergency to a longer-term adjustment of duties to accommodate, for example, the need to care for an elderly parent or a disabled child.

The Directions confer the right to make a request – and have the request properly considered. The request may be refused if there is no other reasonable way of meeting the pastoral needs of the parish and the requirements of the office.

The Archbishops’ Council has agreed that the procedure for making a formal request should be as follows, and that the office holder should

- make the request in writing
- set out the date of the request
- make no more than one request during a twelve-month period
- state that the request is being made under the Ecclesiastical Offices Terms of Service) Directions 2010
- set out the reasons for needing an adjustment to the duties of the office
- set out the change requested
- state whether they have made any previous requests in their current post

- identify the effect the proposed change will have on the provision of ministry to the parish
- suggest how such an effect could be mitigated (the office holder may wish to consult colleagues about this first so that he or she is in a position to indicate that the proposed solution might have their support in principle)
- give a proposed start date
- indicate whether the proposed adjustment is intended to be permanent, or, if not, for how long it might be expected to last.

The bishop, on receiving the request, is required by paragraph 3(5) to consult the PCC(s). The bishop may also wish to consult any of the office holder's colleagues who are likely to be affected by the request.

Once the bishop has received a reply from the PCC(s), the office holder's request should be considered promptly.

If the bishop agrees to the request, the office holder and the PCC(s) should be informed in writing of the bishop's agreement.

If the bishop is not in a position to agree immediately, the bishop should arrange to meet the office holder as soon as possible to discuss the request. The office holder may bring a colleague or trade union representative to the meeting.

In good time after the meeting (normally within 14 days), the bishop should inform the office holder of the decision. If he does not accept the request, he must give the reason in writing and give reasonable time (normally 14 days) for the office holder to appeal. The appeal should be held, and the office holder informed of the result within reasonable time (in both cases, normally 14 days).

A revised statement of particulars should be issued to reflect any changes made, unless they are very temporary and short term. The office holder will need to be informed that this will be a permanent change to the duties of the office, and there is no automatic right to have the duties adjusted back to the original terms at a later point, unless this has been agreed in advance.

The bishop should not refuse the request simply because the PCC does not support it or the proposed solutions. Potential grounds for refusing a request include:

- cost
- inability to reorganise duties among existing clergy
- inability to recruit additional clergy
- potential effect on the office holder's performance of his or her duties.

The bishop may delegate consideration of these requests to the suffragan or area bishop or the archdeacon.

## **SECTION 8: SICKNESS Policy (From Clergy Handbook, found online)**

### **8A: DEFINING SICKNESS**

Because of the flexible nature of office it is often difficult to determine whether a clergy office holder is “off sick” or not.

For clarity sickness is defined as being unable to perform the duties of his/her office for period of a day or longer. In practice, if he/she is ill with a stomach bug but they are still working at the desk for at least 4 hours during the day; that does not count as sickness.

If an office holder is ill in bed for more than one day and has to cancel appointments and is unable to do desk work; he/she is ill and should follow the procedures outlined below for reporting sickness.

### **8B: REPORTING SICKNESS**

Stipendiary office holders are required to report sickness absence to the designated person in order to ensure practical and pastoral care can be provided AND that there is proper administration and accounting of Statutory Sick Pay (SSP)

The designated person for parochial clergy is the HR Manager and the designated person for Cathedral Clergy is the Derby Cathedral Office Manager.

For parochial clergy any sickness greater than seven days must also be supported with a ‘Fit-Note’ (formally known as sick note) The ‘Fit-Note’ must be sent to the HR Manager at the Diocesan Offices, Church House. They will ensure that the certificate is notified to the Church Commissioners.

For Cathedral clergy any sickness greater than seven days must also be supported with a ‘Fit-Note’. The ‘Fit-Note’ must be given to the Finance Officer. He will ensure that the certificate is notified to the Church Commissioners and also to the office manager.

### **8C: SICK PAY**

Under Regulation 27(3) office holders are entitled to receive in full any stipend payable in respect of their office if they are entitled to Statutory Sick Pay. Statutory Sick Pay is payable for 6 months.

GP Certificates are required to prove the entitlement to Statutory Sick Pay and you may download a claim form on the website link below.

After Statutory Sick Pay expires the Clergy payroll will write to you with options.

You may find the following link useful: [Sick pay](#)

### **8D: MANAGING SICKNESS**

It is our aim to support clergy through periods of short-, medium- and longer-term illness through the provision of pastoral care and any practical help that we can.

A member of the Bishops senior staff will keep in touch and do her/his best to take worry and concern away from the individual who is sick.

The Bishop and her/his senior team are all committed to being as flexible as possible in managing illness and a phased return.

If it is required, the Diocese will pay for a more specialised occupational health report. Occupational Health specialists look at the nature of the work and offer guidance as to what reasonable adjustments may be made to allow a return to work and if recovery is likely to be lengthy, will advise on what work may or may not be done.

Occupational Health referrals are made by the Diocesan HR Manager after consultation with the individual and the member of senior staff responsible for pastoral care.

Our aim at all times is to promote a speedy and sustained recovery.

### Claiming Expenses

The booklet *The Parochial Expenses of the Clergy – a guide to their reimbursement* is issued by the Central Stipends Authority and available online at <http://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx>

You are strongly advised to print a copy of this document and to read it carefully. Expenses can only be claimed from a PCC if they have been agreed and authorised in advance, so it is important to be clear, for example, what the annual budget is for hospitality or books. Please make sure it is clearly indicated in your Working Agreement.

Clergy who do not receive a stipend should claim expenses in exactly the same way as their stipendiary colleagues, and their allowable expenses of office are also not subject to tax.

The relevant allowable expenses for curates are as follows:

- Postage
- Stationery
- Telephone (including mobile phone calls)
- Computer equipment (where it is used for work-related purposes)
- Maintenance of robes (including cleaning and repair)
- Hospitality
- Travelling

Some other items may qualify as allowable expenses for tax purposes:

- Books
- Office furniture
- Training

Clergy do not have a right to the reimbursement of expenses, though the church does have a moral obligation to make sure that legitimate costs are not met from the minister's own pocket. However, the level of expense claims must be monitored carefully and records kept.

## Notes

1. All expenses necessarily incurred in connection with parochial duties should be claimed. Any expenses incurred in connection with other duties, such as chaplaincies or on behalf of the deanery or diocese, may also be included if no provision is made for them by any other authority. The cost of heating, lighting and cleaning the parsonage and of garden upkeep should not be included. In any case of doubt, the diocesan office should be consulted.
2. The cleric and the Parochial Church Council concerned should discuss regularly the likely level of claims under any of the headings shown.

3. If the telephone is in the cleric's name, s/he should claim as shown above. If s/he is to make reimbursement for personal calls made on the PCC's telephone, s/he should deduct the cost of these calls from his/her total expenditure (see entry for personal items) before making his/her net claim.
4. These should be at the rate recommended by the diocese.
5. A copy of this form should be retained by the cleric for use in connection with his/her annual return to the diocese and any claim s/he may make to the Inland Revenue for tax relief on any proportion of expenses claimed but not reimbursed.