

Working and Learning Agreement for a Curate's Title Post
 Stipendiary/SSM/OPM/MSE
 Curacy Beginning Petertide 2019



1) Introduction

- a) This agreement ensures that curate, Training Incumbent (TI) and Curate Training Officer (CTO) have discussed, understood and accepted the expectations of the training post and have a basis of understanding for working together.
- b) The agreement is between:

The Curate	
The Training Incumbent	
(Parish/Benefice:	
The CTO (on behalf of the Diocese)	The Revd Dr Carys Walsh

2) Basis of the Agreement

- a) The title post forms an important second element within IME (Initial Ministerial Education). During the curacy (IME Phase 2), the curate's education and training is primarily based in and focused on the parish/benefice to which they have been appointed.
- b) The curate works alongside an experienced TI and learns from them – by instruction, observation, feedback, reflection and discussion. The curate should expect to play a full part in the life of the parish. In much of this they share in ministry with the TI and other ministers but in addition some tasks or areas of responsibility may be allotted to or taken on by the curate.
- c) The essence of a good curacy is an honest, committed and open relationship, based on mutual loyalty and encouragement. The curate understands that he/she works under the direction of the TI and according to the structures put in place by the PCC. The TI respects the previous experience which the curate brings and ensures that s/he has time for family/friends, study and relaxation.

3) Duration of the Working and Learning Agreement

- a) The Agreement applies for the duration of the curacy. However, it should be regularly reviewed and updated in accordance with the guidelines outlined in the Curate Training Handbook.

4) Mutual expectations

- a) The curate and TI discuss the nature of ministry in the parish or benefice and how the TI sees his/her role in relation to the congregation and community. Within this context, the Training Incumbent and Curate will have expectations of each other. In broad terms these mutual expectations will include:

What the Incumbent can expect of the Curate	
Openness and honesty; a desire to learn; loyalty; commitment to developing spiritual life; appropriate awareness of differing responsibilities due to role; willingness to contribute; commitment to theological reflection; appropriate professional confidentiality and a developing understanding of boundaries.	Please add anything here:

What the Curate can expect of the Incumbent	
Support; loyalty; commitment to sharing parish life; commitment to supervision; sharing of wisdom and experience; clear, relevant and timely feedback; opportunities to take risks and to grow; honouring the curate's existing experience; acknowledging curate's / family's needs; attending to their own needs; modelling good management of personal well-being; clarity about boundaries.	Please add anything here:

5) Training Needs

- a) It is the responsibility of the curate to participate in identifying their personal training needs; to co-operate with their TI and the CTO; to attend training days provided by the diocese or fulfil alternative requirements as laid out in the handbook and to keep portfolios up to date.
- b) It is the responsibility of the TI and curate together to identify opportunities for training in the parish.
- c) The CTO is responsible for providing details of the diocesan scheme for curate training, for ensuring review and assessment take place and that reminders are sent for reports.
- d) Where grants are required the CTO can help advise on how to apply to the Diocese for the limited amount of money available for courses of study. Like all diocesan clergy, curates are entitled to the annual CME grant to help towards books, retreats and conferences.
- e) The Bishop and Senior Staff expect all OPM Curates to participate fully both in the Diocesan Pioneer Learning Community and the Curate Training programme.

6) Supervisory and Working Arrangements

- a) The TI and curate agree details of frequency and duration of supervision sessions. These should be **in addition** to staff/team or business meetings **and at least once a week to begin with for full time stipendiary curates** (possibly reducing for fortnightly after the first year), **and never less than once a month for SSMs**.

- b) It is the **responsibility of the curate** to keep appropriate records of the on-going supervision sessions, along with a list of any agreed action points.
- c) The **CTO** will ensure that the curate is advised of appropriate diocesan policy and procedures. The curate agrees to engage with the requirements of the scheme.
- d) It is the **responsibility of the curate and/or the TI** to inform the CTO if regular supervision sessions are not taking place or if they are not fulfilling their objective.
- e) Please outline your supervision arrangements below:

Supervision arrangements:	
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7) Allocation of time and expenses

- a) The amount of time offered to parish ministry each week should be noted. For those in full time ministry this is FT. For part timers or SSMs the number of days or sessions should be noted. It is the responsibility of the TI to ensure the curate knows how and on what basis to claim expenses.

The amount of time offered to parish ministry:	
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8) Learning Agreement

- a) Curate and TI need to note hopes and expectations for the training period. This initial discussion will be shaped by the National Formation Criteria, which will be the Assessment Criteria for the Curate during IME2:
 - A Christian Faith, Life and Tradition
 - B Mission, Evangelism and Discipleship
 - C Spirituality and Worship
 - D Personality and Character
 - E Relationships
 - F Leadership, Collaboration and Community
 - G Vocation and Ministry within the Church of England
 - H Pioneer Ministry, where a curate is an OPM..
- b) Please refer to the National Formation Criteria for IME2 to help to identify ways of practising / evidencing / learning key areas. When discussing these, please note any particular training needs identified during the Curate’s final college / course report, and please note any specific areas of interest or expertise.

9) Progression and Monitoring

- a) The TI and the CTO will ensure that the curate is aware of the requirements for progression, including the procedures for supervision sessions, reviews and reports, and methods of assessment, in particular:

Second commitment

The PCC has agreed to full reimbursement of authorised expenses for your duties under this agreement. The system for payment of these has been agreed between the PCC, the Training Incumbent and the curate.

..... **Curate** **Incumbent**

Third commitment

The Curate has agreed to participate in the Diocesan Curate Training Scheme according to the details outlined in the Handbook and the TI will ensure that this is prioritised over parish events and will him/herself endeavour to attend relevant training sessions for TIs.

..... **Curate** **Incumbent**

Appendix - Curacy Learning Points against National Formation Criteria

A. CHRISTIAN TRADITION, FAITH AND LIFE

Ordained ministers sustain their public ministry and personal faith in Christ through study and reflection that is open to new insights.

- Understand the Bible;
- Interpreting Scripture;
- Independent study of Christian beliefs and practices.

Ordained ministers work with and value the breadth and diversity of belief and practice within the Church of England.

- Independent study of how Christian beliefs and practices shape moral life of individuals and communities;
- Reflect critically Christian doctrine and ethics.

What opportunities will there be to explore these areas, and how will they be assessed?

This should include practicalities such as frequency and timing of study time.

B. MISSION, EVANGELISM AND DISCIPLESHIP

Ordained ministers have a deep and prayerful enthusiasm for mission and evangelism that is nourished by Christ's love for the world and lived out in acts of mercy, service, justice and reconciliation.

- Discern God's mission;
- Engage in mission, evangelism and apologetics;
- Communicate the gospel;
- Leading in mission and evangelism.

Ordained ministers are committed to Christian education, promoting good practice, both inside and outside the church.

- Nurture others in their faith development;
- Understand the Church of England's engagement with schools.

What opportunities will there be to explore these areas, and how will they be assessed?

C. SPIRITUALITY AND WORSHIP

Ordained ministers are sustained by disciplined personal and corporate prayer shaped by the responsibilities of public ministry and corporate worship in the tradition of the Church of England.

- Different approaches / traditions of worship.

Ordained ministers ...

- Reflective practice in preaching and in leading.

Ordained ministers are growing in the love of God and in Christ-likeness as members of the body of Christ and can testify to the grace of the Holy Spirit in their lives and ministries.

- Relate spiritual traditions to practices that sustain and develop their and others' spirituality.

Ordained ministers' spirituality permeates their perceptions of and interactions with others inside and outside the church.

- Help others discern God's presence.

What opportunities will there be to explore these areas, and how will they be assessed?

This should include personal spiritual discipline for the Curate, and practicalities of how often they lead worship.

D. PERSONALITY AND CHARACTER

Ordained ministers show insight, resilience, maturity and integrity in the pressure and change entailed in public ministry.

- Balance appropriate care of self with the care of others.

Ordained ministers are growing in self-knowledge and commitment to Christ within the roles and expectations of ordained ministry.

- Sacrificial impact of ordained ministry;
- Reflect on strengths, weaknesses, failures, gifts and vulnerability.

What opportunities will there be to explore these areas, and how will they be assessed?

E. RELATIONSHIPS

Ordained ministers ...

- are able to form and sustain healthy relationships with peers in the mixed economy of fresh and more traditional expressions of church.
- are able to handle and help resolve conflicts and disagreements, enabling growth through them.
- understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts.
- demonstrate good reflective practice in a wide range of pastoral and professional relationships.

Ordained ministers are people who respect others, demonstrate empathy and honesty in their relationships, learning from them. They ...

- are able to live within the House of Bishops' Guidelines: Issues in Human Sexuality and engage positively with those with whom they differ.
- are able to establish and evaluate appropriate professional boundaries in their ministerial practice and personal lives.
- understand policies and best practice in safeguarding and their application in a variety of contexts.

What opportunities will there be to explore these areas, and how will they be assessed?

F. LEADERSHIP, COLLABORATION AND COMMUNITY

Ordained ministers seek to model their servant leadership on the person of Christ. They ...

- are able to participate in and lead communities, reflecting on, and being alert to, the use and abuse of power.
- are able to lead collaboratively and competently, working as a member of a team within a community, as an ordained person.

What opportunities will there be to explore these areas, and how will they be assessed?

F. LEADERSHIP, COLLABORATION AND COMMUNITY (cont)

Ordained ministers share leadership by actively looking for, recognising and nurturing the gifts of others. They ...

- are able to use authority appropriately in ways that release, equip, enable and empower others, including colleagues, to fulfill their calling to mission and ministry from within a Christian community.
- are able to supervise and mentor others in a limited range of roles and responsibilities in mission and ministry.

G. VOCATION AND MINISTRY WITHIN THE CHURCH OF ENGLAND

Ordained ministers are firmly convinced of their calling to ordained ministry, realistic about its challenges, and continue to ask important questions about their role as deacon or priest in the church of God. They ...

- are able to articulate their calling to discipleship and to ordained ministry as a deacon or priest within the Church of England.
- understand the sacrificial and corporate nature of their role in ministry and mission as a deacon or priest within the breadth and diversity of a mixed economy of traditional and fresh expressions of church.

Ordained ministers are rooted in the traditions and practices of the Church of England and share in the spiritual life of the communities they serve. They ...

- are able to represent the church in public life and engage in partnerships across wider groups of parishes, including, where possible, working with churches of different denominations and traditions and other faith communities and their leaders.

Ordained ministers are accountable and obedient in exercising ordained ministry as a deacon or priest within the Church of England. They ...

- understand the legal, canonical and administrative responsibilities of those in public ministry within a mixed economy of church.
- show developed skills as theologically reflective and reflexive practitioners in relatively unsupervised settings, exercising wise and discerning judgment.

What opportunities will there be to explore these areas?

ORDAINED PIONEER MINISTRY

Ordained pioneer ministers are particularly flexible, resourceful, innovative and entrepreneurial in their approach to ministry and mission beyond the existing church, thriving in unfamiliar cultures and contexts. They ...

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

This section only to be completed if the Curate is an OPM.

What opportunities will there be to explore these areas, and how will they be assessed?

