



Diocese of Leeds

Clergy Guidance

Reviewed: April 2023

Loving. Living. Learning.

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Section 1 - Introduction

Welcome to the Diocese of Leeds

This information has been produced with the intention of providing advice and guidance on a range of practical issues regarding your ministry, and informing you about the support and services available within the Diocese.

Our bishops and archdeacons and the team at Church House Leeds, are available to provide help and support to you and will be pleased to answer any questions that you may have.

On behalf of the Diocesan Bishop's Staff Team and the Diocesan Board of Finance, we trust that you will enjoy your ministry in the Diocese of Leeds.

Jonathan Wood
Diocesan Secretary

The Diocese of Leeds

The Diocese of Leeds came into existence at Easter 2014 following the dissolution of the former Dioceses of Bradford, Ripon and Leeds and Wakefield. The Diocese covers the whole of West Yorkshire, part of North Yorkshire and small parts of South Yorkshire, Lancashire and County Durham.

The Diocese currently has 656 church buildings which are served by our Clergy and many Readers, Pastoral Workers and volunteers.

Hollin House is the home and office base for Bishop Nick, the Diocesan Bishop of Leeds, and Church House in Leeds is where the majority of the support team are based.

Church House

The work of the Leeds Diocesan Board of Finance (Leeds DBF) operates from Church House.

The Communications Department is responsible for the Diocesan publications: Leeds Diocesan News as well as the website. It also handles all press queries and communications across the Diocese.

DAC and Mission and Pastoral Departments are responsible for overseeing the requests from Churches to make changes, improvements and repairs to their buildings including any changes to the structure and boundaries of parishes and benefices.

The Education Department promotes church schools, religious education and worship; advises school governors and trustees and provides services for church schools, including governor training and support, staff training and support, schools inspections and building and professional services.

The Finance Department oversees all the accounting issues relating to Leeds DBF including payment of clergy.

The Finance Services Department provides accounting and payroll services to parishes throughout the Diocese.

The Human Resources Department is responsible for all personnel matters from recruitment to retirement of all the DBF staff and clergy, stipend and remuneration, conditions of service, retirement and termination. They also provide advice and support to the Diocesan Bishop, other senior clergy and managers as well as to parishes who have lay employees.

The Ministry and Mission Department is concerned with resourcing and supporting parishes in their ministry and mission, particularly church growth, social action and outreach. It supports clergy through 7/8 years of training and ongoing CMD including the recruitment and selection for ordained and lay ministries. Its major areas of concern are: Children, Young People and Families; Disability Awareness; Urban and Rural Ministry; the Environment; and Minority Ethnic Anglican Concerns. It aims to promote inclusivity in church communities and build partnerships within churches and society.

Parcevall Hall is the Diocesan Retreat and Conference Centre situated near Appletreewick in North Yorkshire and is managed by the Leeds Diocesan Board of Finance being leased from the Walsingham Estate. It provides opportunities for individuals and groups to meet, relax and gain spiritual understanding and fulfilment. *Parcevall Hall* offers day and residential retreats, conferences and study breaks.

The Property Department supports our clergy in looking after clergy houses.

Contacts within the Diocese of Leeds

Church House

17-19 York Place

Leeds

LS1 2EX

Tel: 0113 2000 540

Website: www.leeds.anglican.org

Parcevall Hall – Leeds Diocesan Conference Centre

Appletreewick

Skipton

North Yorkshire

BD23 6DG

Tel: 01756 720213

Website: <http://parcevallhall.org.uk/>

The Diocesan Bishop of Leeds

Hollin House

Weetwood Avenue

Leeds

LS16 5NG

Tel: 0113 2844 300

Email: lyndsay.horsman@leeds.anglican.org

The Area Bishop of Bradford

47 Kirkgate

Shipley

BD18 3EH

Tel: 0113 353 0290/0291 (office)

Email: carmel.dylak@leeds.anglican.org

The Area Bishop of Huddersfield

Sir John Ramsden Court

Ground Floor

University of Huddersfield

Huddersfield

HD1 3AQ

Tel: 01484 471801

Email: jo.hodgkinson@leeds.anglican.org

The Area Bishop of Kirkstall

Church House
17-19 York Place
Leeds
LS1 2EX
Tel: 0113 3530 252
E-mail: natalya.heap@leeds.anglican.org

The Area Bishop of Ripon

Redwood
New Road
Sharow
Ripon
HG4 5BS
01765 601094
Email: judith.richardson@leeds.anglican.org

The Area Bishop of Wakefield

Thornes Park Campus
Thornes Park
Wakefield
WF2 8QZ
Tel: 01924 434450
Email: caroline.asquith@leeds.anglican.org

The Church of England National Office

Church House
Great Smith Street
London
SW1P 3AZ
Tel: 020 7898 1000
Website: <http://www.churchofengland.org/clergy-office-holders.aspx>

Section 2 – Stipend and Benefits

Common Tenure

Under the Ecclesiastical Offices (Terms of Service) Measure 2009, a new form of tenure for clergy office holders called Common Tenure came into effect on 1st February 2011. Since this date, clergy other office holders continue to be appointed as vicars, rectors, assistant curates, priests in charge etc but instead hold their office under Common Tenure. Those clergy who currently hold the freehold of their parish may choose to continue to do so until they resign, retire or move posts.

Clergy not holding a freehold office at 1st February 2011 automatically transferred to Common Tenure with effect from 1st February 2011.

Further information is available either from the HR Department or on the Common Tenure website:

<https://www.churchofengland.org/our-faith/what-we-believe/simplification/clergy-terms-and-conditions-service>

Freehold

Clergy who currently hold the freehold of their parish(es) may continue to do so as long as they remain in that particular office, however they may choose to opt in to Common Tenure at any time.

Statement of Particulars

All clergy whose office is held under Common Tenure receive a Statement of Particulars.

The Statement of Particulars is not a contract of employment but includes the name of the office holder, the title to which the office holder has been appointed, the start date of the appointment and other specific information relevant to the appointment.

Role Descriptions

Role descriptions are prepared by the Archdeacon for clergy on Common Tenure.

Hours of Work

All clergy should have one full day off per week from work. Due to the nature of the role and the work that is required to be undertaken, this cannot be on a Sunday.

In each working day, time should be set aside for family responsibilities, rest and relaxation.

Holidays

The holiday entitlement for clergy is six weeks a year. It is important that holidays are taken to allow for rest, recuperation and relaxation.

Each Statement of Particulars advises when holiday may not be taken, which is usually Christmas Eve, Christmas Day, Easter Day, Good Friday, Ash Wednesday, Maundy Thursday and any significant festivals. Part-time clergy receive their holiday entitlement on a pro-rata basis.

If cover for services is a problem whilst you are on holiday, your Area Dean has a list of retired clergy in the area who are willing to do duty.

Stipends

For stipendiary clergy, the amount they will be paid is noted on their Statement of Particulars.

Stipendiary clergy receive their stipend by monthly instalments, which is paid into their bank account by the Church Commissioners, funded by the Diocese. Income Tax and National Insurance contributions are deducted at source.

Further details are available from “Your Stipend” via the following link:

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

Curates are paid on a sliding scale, which is reviewed annually.

Incumbents’ stipends are also reviewed each year with effect from 1st April. In the Diocese of Leeds, the basic stipend is normally more than the minimum recommended by the Central Stipends Authority.

Termination of appointment

If you wish to resign from office, three months’ written notice is required, although with agreement from the Diocesan Bishop, this may be varied in exceptional circumstances.

All clergy should complete a deed of resignation acquired from the Registrar and should send a letter to the Area Bishop copied to the Diocesan Bishop. Clergy leaving the diocese, or moving to a differently remunerated office, should complete the move notification form, which is available from Church House, Leeds.

Offices held under Common Tenure may be terminated due to:

- Resignation
- Incapability, following a capability procedure
- Following disciplinary proceedings
- Reaching retirement age
- The post coming to an end because of a pastoral scheme
- The appointment is for a term under Regulation 29

Appointments held under Regulation 29

Posts held under Common Tenure may only be fixed term (or time limited) if designated as one of the following:

- The office holder occupies a post which is designated as a post created in order to cover an office holder’s authorised absence from work;
- The office is designated as a training post;
- The office is designated as a post subject to sponsorship funding;
- The office is designated as a probationary office;
- The office is created by a bishop’s mission order made under section 80 or 83 of the Mission and Pastoral Measure 2011;
- The office holder holds a post which is designated as a post which is held in connection or conjunction with another office or employment;

- The office holder does not have the right of abode, or unlimited leave to enter or remain, in the United Kingdom;
- The office holder occupies a post which is designated as a Locally Supported Ministry Post;
- The office is designated as an interim post.

Appointments subject to pastoral reorganisation under Regulation 30

Where the Mission and Pastoral Committee of the Diocese has invited the views of interested parties before submitting proposals to the Diocesan Bishop, the post may be designated under regulation 30 as an alternative to suspending presentation and appointing a priest in charge. The post would be held subject to pastoral reorganisation and a priest in charge may be appointed on a limited term basis – if the priest remains in post for over 5 years the post becomes permanent.

Grants

Appropriate grants are payable to all clergy taking up a stipendiary post or house for duty post.

A 'first appointment' grant, currently 10% of the National Minimum Stipend is payable when taking up a first curacy or first incumbent appointment. To be exempt from tax, this grant is for purchasing items relating to the particular requirements of the role. For ordinands - robes, office equipment and books. This grant does not provide for 'work clothes' other than robes, stoles, surplices, cloaks etc (those specific items for the priestly role). It does not include clerical shirts, which are regarded by the Revenue as normal everyday wear.

A 'resettlement grant', currently 10% of the National Minimum Stipend is help replace used at the old residence which are not suitable for use in the new residence and which are considered a basic need. This usually covers the purchase of carpets, laminate flooring, lino and curtains, but could also cover, for example, kitchen equipment or furniture (eg a freestanding wardrobe to replace a fitted one). It does not allow for decorative items such as pictures, plants etc of any kind. *Should you choose to upgrade your existing items you will be liable for tax and you must declare them on your tax form.*

These grants will normally be paid out on the receipt of a clergy appointment form, which is included with the welcome letter sent out when the appointment has been announced by Hollin House. Details of how the grants are paid etc is also set out in the welcome letter.

Removals

It is normal practice that you are receive a maximum of two weeks in which to move. For a full or part-time stipendiary post as a priest or licensed lay worker, or for those moving into a diocesan property (provided that the previous appointment was in the United Kingdom), the Diocesan Board of Finance will meet the costs for the hire of the removal van, excluding insurance*, and packing costs up to the value of £4,000 (inclusive of VAT). This will apply to all clergy moving within the Diocese and those moving into the Diocese from another Diocese. Any request in excess of this amount will only be approved by the Diocesan Secretary where there are exceptional circumstances.

* Sometimes insurance is automatically added to quotes so please specify that this is not required as the Diocese holds a separate insurance policy. (Details on request).

NB: The Diocese does not meet the cost of removal when moving out of the diocese or for retirement.

Retirement

By agreement with the Diocesan Secretary, the Diocese may give clergy permission to remain in the parsonage house for up to one month after their retirement; however in exceptional circumstances, clergy can apply to the Diocesan Secretary to remain in the house for up to three months after their retirement date.

There is a booklet available from the Pensions Board that provides information about assistance with retirement housing that is available for retired clergy.

Pensions

The pension paid on retirement depends on the total number of years served. All service up to the 1st January 2008 was accrued on the basis that the period required for a full pension was 37 years. Service from 1st January 2008 to 31st December 2010 was accrued on the basis that the period required for a full pension was 40 years and the accrual period for service beyond 1st January 2011 is 41½ years.

The clergy pension scheme was contracted into the Second State Pension Scheme (S2P) with effect from 1st January 2011, enabling clergy to receive S2P in addition to the Basic State Pension. The full pension from the Clergy Scheme is reduced from two-thirds of National Minimum Stipend (NMS) to half of NMS for service from 1st January 2011.

To claim your clergy pension you should contact the Pensions Board at the Church Commissioners who will arrange for the necessary paperwork to be completed.

Clergy are also eligible for the State pension, which is paid in addition to the Church Commissioners' pension. For a forecast of your state retirement pension, you can check online: <https://www.gov.uk/check-state-pension>

To claim State Retirement Pension you need to fill in a form either online: <https://www.gov.uk/claim-state-pension-online> or by telephoning the State Pension Claim Line (0800 731 7898).

Further details regarding pensions and retirement housing are available from the Church of England's Pensions Board:

<http://www.churchofengland.org/clergy-office-holders/pensions-and-housing.aspx>

Retirement Housing

The Church of England Pensions Board can offer various forms of assistance for clergy housing including

- Shared ownership
- Rental
- Supported housing

For further details of the individual schemes please see the following:

<https://www.churchofengland.org/housing>

The Pensions Board also has a number of residential and nursing homes for the use of retired clergy – details of which are available from the Pensions Board.

Death in Service

If a member of the clergy dies in office, the relevant Bishop and Archdeacon should be informed.

A widow(er)'s pension two thirds of the clergy pension and is reviewed each year. The lump sum death-in-service payment is tax free.

Time will be given to ensure that a house which is appropriate to the spouse's needs and resources can be found, but naturally the parish will need a new incumbent as soon as possible and so a move within three months would be the right timing at which to aim for.

When registering a death, it is advisable to obtain at least three copies of the death certificate, as these will be required for insurance purposes etc.

The Clergy Support Trust may be able to offer financial assistance, and their website is <https://www.clergysupport.org.uk/> where you can check eligibility.

Childcare Vouchers

The Edenred Childcare voucher scheme is now closed to new applicants.

Tax-free childcare is the new alternative, please click [here](#) for the latest information or see <https://www.gov.uk/help-with-childcare-costs/childcare-vouchers>

For the latest information please from the Church Commissioners please see [click here](#) or see <https://www.churchofengland.org/more/clergy-resources/clergy-payroll/help-childcare-costs>

Reimbursement of Expenses

All parochial clergy should have their legitimate working expenses reimbursed in full by the PCC. It is important that you keep full and accurate records, including receipts, of all expenses claimed and reimbursed. This information will be required to support the reimbursement of expenses claimed and it may be required by HMRC.

Some PCCs pay a lump sum to cover all expenses. Incumbents should however be aware that HMRC will allow only the amount of actual expenses which may have to be justified by the PCC as appropriate. For this reason, it is normally better to make a monthly claim for reimbursement of actual expenses to the PCC Treasurer. Agreement should be reached with the PCC (through the Treasurer or the Standing Committee) about how expenses are to be met.

The main items of reimbursable parochial expenses are postage, stationery, telephone, secretarial assistance, office equipment, maintenance of robes, hospitality and travelling expenses.

A complete guide to parochial expenses can be found in the booklet "The Parochial Expenses of the Clergy" which is published by the Central Stipends Authority and is available from the Church of England website via the following link:

<https://www.churchofengland.org/sites/default/files/2017-10/parochial-expenses-guide-2017.pdf>

The booklet also contains information regarding the circumstances in which payments can be legally made to a spouse.

Curates are unlikely to incur the same level of expenses as incumbents, but it is important, before a title is accepted, that a curate should find out exactly how these expenses will be dealt with, i.e. what they cover, how claims are to be made and whether the claim should be counter-signed by the incumbent.

Car Loan Scheme

The Churches Mutual Credit Union (CMCU), offers car loans; all clergy and church employees are eligible to join and apply for a loan. Further information and details of the products available can be found on the CMCU website: www.cmcu.org.uk

Financial Help

In cases of financial hardship or unexpected expense, the Archdeacon should be contacted, who will then get in touch with one of the following charities or trusts. Limited funds are available via the Bishops and Archdeacons, in cases of special need.

Clergy Support Trust
1 Dean Trench Street
Westminster
London
SW1P 3HB
<https://www.clergysupport.org.uk/>
020 7799 3696
help@clergysupport.org.uk

Francis Ashton Charity
90 Deansgate
Westminster
London
SW1 3HB
Telephone: 07775 717 606
www. francesashton.co.uk
Email: francesashton@hotmail.co.uk

Foundations of Edward Storey
Storey's House
Mount Pleasant
Cambridge
CB3 0BZ

Section 3 – Training and Development

Continuing Ministerial Development

The fundamental purpose of Continuing Ministerial Development (CMD) is to equip and develop the Church's ministers in order that they may stimulate and enable the whole Church to participate more fully in the mission of God in the world.

For more information about CMD in our diocese see the CMD pages on the diocesan website: <https://www.leeds.anglican.org/clergy-development/cmd>

Under the terms of Common Tenure, the Diocesan Bishop is required to make arrangements for CMD and have regard to any guidance issued by the Archbishop's Council. The office holder is required to participate in arrangements approved for CMD by the Diocesan Bishop.

Clergy who choose to retain their freehold and do not move over to common tenure cannot be required to participate in CMD but are encouraged to do so.

Ministerial Development Review

MDR in the Diocese of Leeds:

Office holders under common tenure are required to co-operate in Ministerial Development Review (MDR). The Diocesan Ministerial Development Review Scheme (MDR) is designed for all licensed clergy (stipendiary and SSM) beyond initial ministerial training (IME). The aim is to encourage, support and challenge in the exercise of both personal discipleship and ministry under God. An MDR Scheme is integral to the care and support of clergy in the diocese. It is a tool to encourage reflection on practice as well as future improvement and development.

The MDR scheme operates on a three year cycle as follows:

- A. **An MDR meeting with your Area Bishop**
with a focus on mission and your own personal well-being and that of your family (where appropriate)
- B. **An MDR meeting with your Archdeacon**
with a focus on leadership, organisation and administration,
and on any changes which might need to be reflected in your role description;
with a focus on church growth and ministry in schools.
- C. **An meeting with your area dean**
This is intended to be less formal than the other two years, with simpler paperwork.

Clergy on freehold who do not choose to move to common tenure are not required to participate in MDR but are strongly encouraged to do so enable them to receive the support and encouragement available to develop their ministry.

Section 4 – Policies and Procedures

Clergy Sickness Policy and Procedure

The Clergy Sickness Policy and Procedure contains information regarding the reporting of sickness absence and the sick pay that may be expected.

If clergy become incapacitated due to illness, they must inform the appropriate person in the parish on the first day of sickness. This may be another member of clergy, parish officer (churchwarden), Area Dean.

In cases of serious illness, please ensure the Archdeacon is informed as soon as possible.

Sick Pay Arrangements

In order to comply with the statutory requirements for sick pay you must report absence as follows:

Reporting Sickness Absence

For short absences lasting seven days or less, clergy need to complete a self- certificate form and sent to jill.marsh@leeds.anglican.org, the form can be accessed via the link [SC2 form online](#)

Clergy must use all reasonable endeavours to make arrangements for their duties to be covered by another person. In parochial posts where the individual is unable to do this the responsibility lies with the churchwardens, in consultation with the Area Dean where necessary.

For absences lasting 7 consecutive days or more, or where a recurrence of a period sickness absence occurs the Area Bishop and Archdeacon should be informed.

If the absence continues for more than seven calendar days, a Doctor's Fit Note will also be required. This should be sent to the [HR Team](#) and [Jill Marsh](#) (PA to Jonathan Wood, Diocesan Secretary), at Church House who will keep a copy and consider whether any support including an Occupational Health referral is needed and forward the original to the Church Commissioners.

Sick Pay Arrangements

Clergy are usually entitled to receive their stipend at the full rate for the first 28 weeks of absence. – (please see Clergy sickness policy for full details)

Statutory sick pay (SSP) is payable for 28 weeks in respect of any one period of incapacity from work. One period of incapacity can be linked to another if they are separated by no more than 56 days. The linked periods constitute a single period for the purpose of calculating the maximum entitlement. The payment of full stipend will include the entitlement to SSP.

If the sickness absence continues beyond the date when entitlement to SSP ceases, the continued payment of stipend will be at the discretion of the Diocesan Bishop.

In cases where the payment continues, it shall be reviewed every month in the light of the medical evidence available.

After 28 weeks of SSP, the office holder is entitled to claim Employment and Support Allowance (ESA) directly from the government. Office holders will be notified by the Church Commissioners, Clergy Payments Department when SSP ceases and will be given information on how to claim ESA. The stipend will be reduced by the amount of ESA received.

There is no entitlement to SSP during a phased return to work.

<https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/clergy-payroll/what-happens-if-i-am-ill>

Bullying and Harassment Policy

The Diocese aims to provide a working environment that is free from bullying and harassment. The Bullying and Harassment Policy explains the standards expected and the procedure for those who feel that they have been the subject of bullying or harassing behaviour (please see Appendix 1).

Capability Procedure

The purpose of the Capability Procedure is primarily to support the office holder in achieving the required standards of performance where their performance has fallen below the expected standard.

However, this procedure will only be implemented when all other avenues of help and support have been exhausted.

The Diocese follows the national policy which can be accessed via the link:

<https://www.churchofengland.org/our-faith/what-we-believe/simplification/clergy-terms-and-conditions-service>

Grievance Procedure

Grievances should be resolved informally wherever possible and we advise that mediation should be undertaken before a formal grievance is submitted. It is recognised however, that there may be situations where a formal grievance is necessary. The Diocese will follow the national policy which can be accessed via the link:

<https://www.churchofengland.org/sites/default/files/2017-10/grievanceprocadvice%20SA.pdf>

Disciplinary Procedure

Safeguarding and Clergy Discipline Measure 2003 applies to all clergy office holders, (whether or not they are on Common Tenure) and is intended to cover serious misdemeanours.

Details are available on the Church of England website:

https://www.churchofengland.org/sites/default/files/2017-10/cdm-2003-as-amended-by-scdm-jan-2017-as-published_0.pdf

Section 5 – Other reasons for absence from Work

Compassionate Leave

Leave with pay for compassionate reasons may be granted at the Archdeacon's discretion. All clergy are entitled to five days compassionate leave inclusive of one day for a funeral.

Jury Service

You should inform your Area Dean and Archdeacon as soon as you are notified if you are called for Jury Service, so that alternative staff cover can be arranged during your absence. You should claim the allowance for loss of earnings from the Court (please forward the claim form to the Finance Department), as the allowance received will be deducted from your stipend. On occasions when you are not required at Court or are dismissed early, you should return to your normal activities.

Time off for Public Duty

Office Holders are entitled to spend time on public duties, as specified in Regulations 24 and 26.

Officers Holders will not suffer any reduction in stipend for time spent on public duties unless specified otherwise.

In circumstances where there is compensation for loss of income when undertaking public duties, the office holder should claim from the appropriate body and notify the Diocese so an appropriate reduction can be made to the stipend.

Absence due to Injury

In the unfortunate event that you shall be incapable of attending to your duties by reason of injury sustained wholly or in part as a result of actionable negligence, nuisance or breach of statutory duty on the part of a third party, all payments made to you by the Diocesan Board of Finance, shall to the extent that compensation is recoverable from the third party, constitute loans by the Board to yourself. These shall be repaid when and to the extent that you recover compensation for loss of earnings from the third party by action or otherwise.

Maternity Leave and Maternity Pay

Eligible female employees are entitled to Maternity Leave and Maternity Pay.

In order to be eligible for Maternity Leave, clergy need to notify the HR department of the following by the fifteenth week before the Expected Week of Childbirth (EWC):

- The fact of the pregnancy;
- The date of the EWC;
- The date the individual intends the maternity leave to start.

Maternity Leave is available for 52 weeks and Statutory Maternity Pay (SMP) is payable for 39 weeks, at two different rates:

- For the first 6 weeks, 90% of normal weekly earnings;
- For the remaining 33 weeks the statutory rate per week or 90% of normal weekly earnings, whichever is the lower.

For a woman to be eligible for SMP, the following conditions must be satisfied:

- She must have been continuously employed for at least 26 weeks at the end of the Qualifying Week (the fifteenth week before the Expected Week of Childbirth (“EWC”). For office holders paid through NCIs’ Clergy Payroll Services the number of weeks on the payroll is, in practice, treated as continuous service for this purpose;
- Her normal weekly earnings are at least the lower earnings limit (“LEL”) for National Insurance purposes;
- She must give at least 28 days’ notice (or as much notice as is reasonably practicable) of the date she intends SMP to start;
- She must still be pregnant 11 weeks before the start of her EWC, or have already given birth;
- She must supply a certificate (MAT B1) from a midwife or doctor confirming the date of her EWC;
- She must have ceased to work.

Diocesan Maternity Pay

Subject to the eligibility below, clergywomen and licensed lay workers who express an intention to return to work and who have completed at least one year’s service by the end of the qualifying week, will receive 39 weeks’ paid maternity leave on full stipend (pro rata for part time office holders).

To qualify for Diocesan Maternity Pay it is necessary to:

- Have one year’s continuous service at the end of the qualifying week;
- Be in paid service at the time maternity leave begins;
- Stop work at the earliest after the start of the 11th week before the EWC;
- Give notice to the Diocesan office in writing of the intention to take maternity leave before the end of the 15th week before the EWC. The Commissioners’ Clergy Payments Department should then confirm the date in writing, including the date when the clergywoman or licensed lay worker is expected to return to work. The clergywoman/licensed lay worker can change her mind about the dates but should give 8 weeks’ notice of any changes, which should again be confirmed by the Commissioners’ Clergy Payments Department in writing;
- Give an undertaking of the intention to return to work after the birth;
- Be pregnant at the 11th week before the EWC, or have had the baby.

Women whose babies are stillborn, or who miscarry after the 24th week of pregnancy, still qualify for the full scheme terms.

The payment of Diocesan Maternity Pay includes any entitlement to SMP.

In addition to paid maternity leave clergy women or licensed lay workers may wish to take an additional 13 weeks' unpaid maternity leave after the end of the period of paid maternity leave.

Paternity Leave and Paternity Pay

Paternity Leave of up to two weeks is available to those who are eligible. In order to be eligible for Paternity Leave, clergy need to notify the HR department of the following by the fifteenth week before the Expected Week of Childbirth (EWC):

- The date of the EWC;
- The length of the statutory paternity leave that the individual intends to take;
- The intended start date of the period of leave;
- The date of birth, once the child is born.

Statutory Paternity Pay

Statutory Paternity Pay is paid during periods of statutory paternity leave at the prescribed rate set by the Government each tax year or 90% of the individual's normal weekly earnings whichever is the lower.

The eligibility conditions are:

- The individual must have been continuously employed between the Qualifying Week and the child's birth;
- The individual must have at least 26 weeks' continuous service at the end of the Qualifying Week;
- The individual is the father of the child or is married to, the civil partner or the partner of the child's mother;
- The individual has, or expects to have, responsibility for the child's upbringing or (if not the child's biological father) expects to have main responsibility other than that of the mother for the child's upbringing;
- The individual's absence is for the purpose of caring for the child, or supporting the mother in her care of the child;
- The individual must have had normal weekly earnings of at least the LEL over the 8 weeks ending with the Qualifying Week;
- The individual must have ceased to work.

Diocesan Paternity Pay

The Diocese will give 2 weeks' paternity leave on full stipend (pro rata for part-time office holders), subject to the same conditions and eligibility criteria as apply to Statutory Paternity Pay and Leave set out above.

The individual is entitled to a maximum of 2 weeks within 56 days after the birth, subject to the same qualifying conditions that apply to Statutory Paternity Pay.

Adoption Leave and Adoption Pay

Adoption Leave is available to parents who adopt children from within the UK. Where one parent takes Adoption Leave the other parent is eligible to take Paternity Leave (whether male or female, e.g. the father may opt to take Adoption Leave and the mother opt to take Paternity Leave).

Statutory Adoption Pay

Statutory Adoption Pay is payable for up to 39 weeks.

Qualifying adopters will receive 90% of average earnings for the first six weeks followed by the statutory rate or 90% of average weekly earnings whichever is lower.

The qualifications for statutory adoption pay are:

- The individual must be the child's adopter;
- The individual must have continuous service for at least 26 weeks ending with the week the adopter is notified of being matched with a child;
- The individual must have agreed the date of placement with the adoption agency;
- Over the eight weeks ending with the date on which the adopter is notified of the match, the individual must have had normal weekly earnings of at least the LEL;
- The individual must have ceased to work.

Within seven days' of being matched with a child, the adopter must notify the employer of the expected date of placement and the date the individual intends the adoption leave to start.

Diocesan Adoption Pay

The Diocese will give clergy and licensed lay workers who intend to return to work up to 39 weeks' adoption leave on full stipend (pro rata for part time office holders), followed by a further period of unpaid additional adoption leave, subject to the conditions and eligibility criteria.

Either partner may receive Adoption Pay, but not both. The other partner may receive paternity pay if they have been continuously employed for the period between the end of the week in which the adopter is notified of being matched and ending with the day on which the child is placed for adoption and subject to eligibility conditions.

Shared Parental Leave

The statutory right to shared parental leave and pay applies to stipendiary office holders.

Shared parental leave will enable eligible mothers, fathers and partners to choose how to share time off work after their child is born or placed for adoption. Parents can decide to be

off work at the same time and/or take it in turns to have periods of leave to look after the child. Shared parental leave replaces additional paternity leave.

Stipendiary office holders keep their entitlement to 52 weeks of maternity leave and 39 weeks statutory maternity pay or maternity allowance plus any diocesan occupational entitlement but they can choose to give notice to end the maternity leave and pay early in order to opt into the shared parental leave and pay arrangements instead.

To access the scheme, both parents must share the main responsibility for care of the child. Additionally they have to satisfy a number of criteria. The mother must be entitled to statutory maternity/adoption leave or statutory maternity/adoption pay or maternity allowance and must have curtailed this or given notice to curtail it.

They must pass the continuity of employment test with a minimum of 26 weeks' service at the 15th week before the expected week of childbirth or matching date.

The employee's partner must also meet the test of employment and earnings. For shared parental leave they must work for at least 26 weeks in the 66 weeks before the expected date of the child's birth or matching date.

In addition to qualify for shared parental pay they must have earnings not less than the lower earnings limit for NI in the relevant period which is usually the 8 weeks leading up to the end of the 15th week before the expected week of child birth or matching date in the case of adoption.

The amount of shared parental leave and pay is calculated by establishing the amount of maternity or adoption leave and pay that has been taken prior to the mother or adopter curtailing their leave. The remainder is then available to take as shared leave and pay.

An office holder who is considering taking shared parental leave and pay should speak to the Diocesan Senior HR Advisor as soon as possible to ensure that all the eligibility and notification criteria can be met before making firm plans.

Keeping in Touch Days (KIT Days)

Keeping in touch can help to make it easier for both office holder and employer when it becomes time to return to work. The office holder is not obliged to do any work or attend any events during maternity/shared parental leave but if both employer and office holder agree, s/he can work up to 10 days during his/her leave. These are known as 'Keeping in Touch Days'. They are not limited to the office holder's usual job – they could be used for training or other events. It may be helpful for the office holder to use some 'Keeping in Touch Days' to ease his/her return to work, although, in cases of maternity leave, the mother cannot work during the first two weeks after the birth.

Both employer and office holder must agree which days will be worked and what that work will be. The office holder cannot be required to take up 'Keeping in Touch Days' and the employer may not be able to offer them. The office holder cannot be penalised for refusing to take up a 'Keeping in Touch Day'.

If you are not in receipt of Diocesan Maternity/Shared Parental Pay, then arrangements will be made to ensure that you receive your normal rate of pay for any such days.

Parental leave

Unpaid parental leave amounting to 18 weeks per child, applies to parents who have a child aged below 18 and have one year's qualifying service with Leeds DBF.

The Diocese allows clergy and licensed lay workers to take ordinary parental leave, subject to the same conditions and eligibility criteria as applied by statute to employees.

The objective of ordinary parental leave is to enable those with parental responsibility to have time off to spend time with and to look after a child, or to make arrangements for the child's welfare.

Individuals are entitled to a maximum of 18 weeks unpaid leave (of which up to 4 weeks may be taken in any one year) before the child's 18th birthday.

Leave must normally be taken in blocks of one week or more, up to a maximum of four weeks in a year for each child. If less than a week were taken at a time, under the statutory scheme, this would count as a whole week. However, parents of disabled children can take leave in blocks or multiples of one day.

The eligibility conditions are as follows:

- The individual must have at least one year's continuous service;
- The individual must have, or expect to have, responsibility for the child;
- The individual must have given at least 21 days' notice of intention to take leave and the employer must not have postponed the leave.

Leave may be postponed by the Diocese for up to six months from the date requested and ending before the child's eighteenth birthday where it is considered that an office holder's absence would be unduly disruptive.

Leave cannot be postponed where an office holder gives notice to take ordinary parental leave immediately after the time a child is placed with the family for adoption or the birth of a child.

The Diocese has the right to request sight of evidence that the office holder is the parent of a child or has parental responsibility for the child. Examples of what might be considered suitable evidence are:

- Information contained on the child's birth certificate;
- Papers confirming a child's adoption or the date of placement in adoption cases;
- In the case of a disabled child, the award of disability living allowance for the child.

Pensionable Service

All unpaid Maternity, Paternity, Adoption, Shared Parental or Ordinary Parental Leave should be pensionable, and pension contributions should continue to be paid during this period, as, under the present rules of the scheme, death in service payments can only be made during pensionable leave.

Retreats and Sabbaticals

Sabbatical leave is available to stipendiary clergy who have been in their current post longer than 3 years and who have not had a sabbatical in the last 7 years. Sabbaticals need to be agreed well in advance to give the opportunity for planning and arranging cover where needed. Applications for sabbaticals should be made to the Director of Clergy Development, with the support of the PCC.

It is important that clergy and lay ministers take regular opportunities for a retreat. Three or four working days per year should be spent on retreat, either as a block of time or as separate days. This should be regarded as part of normal work, and a legitimate charge on the working expenses to be reimbursed by the parish – these should not count as rest days or holidays.

Clergy and lay ministers needing help with setting up or resourcing retreats should discuss the matter with their Archdeacon.

The Diocese is fortunate to have a number of places of retreat and study including:

- Parcevall Hall is situated near Appletreewick in the North Yorkshire Dales and offers a place for individuals and groups to retreat, study, meet and pray.
- Marrick Priory is situated in Swaledale in the North Yorkshire Dales and provides a place for spiritual retreat and reflection.

For further details and applications forms for sabbaticals and retreats, please see Appendices 3-6.

Section 6 - Housing

Property team – email: property@leeds.anglican.org

For the latest property guidelines, and resources including contractors, please see the property team's webpage at:

<https://www.leeds.anglican.org/property>

The Parsonage House

The Diocese is responsible for the repair of the parsonage house. As part of this, a survey is undertaken every 5 years (or when there is a vacancy). This is arranged by the Property Department who may also need to inspect the house at other times. They are responsible for assessing the necessary repair work and for having it carried out (subject to the approval of the relevant Committee and in so far as funds permit).

In an emergency

If an emergency occurs out of normal office hours (e.g. burst pipes), the Incumbent or spouse should contact one of the approved contractors from the property list, or if not available then a local tradesman to arrange for a repair to take place and notify the Property Department when the office opens on the following working day to inform them of the problem.

For general repairs and non-emergencies Please use the online portal

<https://dioceseofleeds.fixflo.com/Auth/HomelssueCreate>

Section 7 – Personal Matters

Guidelines on Lone Working and Personal Safety for Clergy

Introduction

Clergy may find themselves working alone for several hours of their working day – this may be less if there is a parish office out of which they work, or more if they operate entirely from home.

Clergy working alone will of course face the same risks in their work as others doing similar tasks. However the work of clergy does carry additional risks and it is important that these are fully understood and that sensible precautions and adequate arrangements are made to ensure they are as safe as possible.

Potential hazards of lone working

There are a number of areas where risks may be greater when working alone:

- Accidents or sudden illness when there is no-one to summon help or first aid.
- Violence or the threat of violence.
- Allegations of inappropriate and/or abusive behaviour.
- Fire or other threat.
- Attempting tasks which cannot safely be done by one person alone, e.g. heavy lifting, or use of certain equipment.
- Lack of safe way in or out of a building (e.g. danger of being accidentally locked in).

Assessing the risks of lone working

The perception of what is a risk and the actual risk itself may be seen differently by individuals. For example, an inexperienced curate may underestimate the risks of an activity; some clergy, especially those in urban parishes may feel particularly vulnerable to violence after dark; or a medical condition may make it unsafe for an individual to work alone.

Clergy should consider these factors and assess the particular risks in their parish environment. Appropriate steps should be taken to reduce the risk, particularly where the environment around the vicarage or church is lonely, poorly lit and / or in an area where criminal activity is more likely.

Guidelines for the Professional Conduct of the Clergy

The guidelines on Lone Working and Personal Safety should be read in conjunction with the good practice advice given in the Guidelines for the Professional Conduct of the Clergy, which are on the Church of England website. Each Office Holder should have a copy provided to them but a copy is available in Appendix 2 for reference. They comment:

“At the heart of ministry is risk. Faced by a pastoral situation the minister has to take immediate decisions about what to say and do”.

Clergy will often find themselves in the powerful position of meeting people at the limits of their vulnerability. The Guidelines for the Professional Conduct of the Clergy seek to help you to safeguard and reassure such people, so engendering trust, without which ministry

cannot take place. They set out how to maintain appropriate boundaries, which in themselves are helpful in preventing misunderstandings and reducing risks.

Measures to minimise the risks of lone working

There are a number of things which can be done to minimise risks when clergy work alone.

The most important precautions you can take are:

- Know as much as possible about any potentially risky situation
- Ensure you have a mobile phone with you
- Do not put yourself into a situation where you are very vulnerable
- Let someone else know where you are if you feel you must go into that situation alone.

Reporting incidents

Please report any incidents that happen to you, so that you can be supported and so that we can learn any lessons and improve practice in this difficult area. If you have any concerns, please talk to your Area Dean.

Further details on personal safety can be obtained from:

Suzy Lamplugh Trust

<http://www.suzylamplugh.org>

Home Office

<https://www.gov.uk/government/organisations/home-office>

Local police force websites

Wellbeing, Counselling and Support

Please see the link below for guidance

[Wellbeing, counselling and support for clergy | The Diocese of Leeds, Church of England \(anglican.org\)](#)

Employee Assistant Programme

The Diocese of Leeds uses an Employee Assistance Programme (EAP) which is available to diocesan employees, and clergy and their spouses. The Diocese works with Health Assured in delivering a confidential, professional source of support, including a helpline and counselling services.

You can access the EAP by telephoning 0800 028 0199 or by visiting the [Health Assured](#) website.

To access their online resources you will need a username and password. To obtain these please contact: [The HR Team](#) or [Andrew Tawn](#) (Director of Clergy Development)

It should be stressed that the EAP service works to professional standards and is entirely confidential; no member of the Diocesan Bishop's team, nor anyone else, is given any information on those accessing Health Assured. However, statistics are retained for the number of people accessing the services

When you feel you need help

There are many joys and compensations for clergy families, but there are sometimes tensions. These may be connected with the irregular hours of clergy work, the use of the home as a working place or the unreal expectations of some parishioners. As in many families, there can be financial pressures. Clergy and their spouses are continually called upon to listen and pastor others, and often in the process they need to be supported and encouraged themselves - the demands of ordained ministry can take a toll on marital and/or family relationships. Clergy and their spouses are urged to seek help sooner rather than later when difficulties arise.

There are several options available:

- The bishops and archdeacons give a high priority to support clergy and their families in time of crisis.
- The Employee Assistance Programme. See the Wellbeing section above for further details.

Supporting clergy marriages

Counselling support is available to clergy, as set out above, where there are problems within a marriage. Where, however, it appears that a breakdown may be likely, the Diocesan Bishop has appointed two visitors who are ready to visit and discuss such matters as re-housing, financial assistance etc. If a marriage does breakdown, this must be reported to the Diocesan Bishop.

In addition, a self-help group, Broken Rites, exists to assist separated and divorced clergy spouses. It is an interdenominational nation-wide support and action group concerned with the breakdown of clergy marriages.

www.brokenrites.org

The Diocesan Bishop's Visitor will be able to help with advice. Financial help for spouses who have been left by their clergy partner may be available – not on a regular income basis but to meet special needs. It is also helpful to consult the Archdeacon.

Section 8 – General Information

Changes in personal details

Clergy are required to notify the HR and Finance department in Church House of any changes to their personal details in order that the records may be kept up to date.

Outside professional activities

Clergy should not engage in any activity of a political, commercial, or professional nature which is likely to have an adverse impact on the work or reputation of the Diocese, or which are contrary to the ethos of the Church.

Public statements and the media

Sometimes situations arise in a parish which cause media (newspaper/radio/television) reporters to seek information from the clergy. This media attention can come suddenly and unexpectedly and reporters can often be persistent, even aggressive. Try to avoid unguarded remarks, and if necessary just say: "I'm afraid I can't help you any further. You'll have to speak to the Diocesan Director of Communications" – giving his contact numbers. Help is always available from the Diocesan Director of Communications (0113 353 0270).

Standards of conduct

Clergy are expected to behave in a manner consistent with the Loving, Living, Learning ethos of the Leeds DBF (see Appendix 7) and the work of the Church of England.

Further information is contained in the Guidelines for the Professional Conduct of the Clergy (see Appendix 2) which is also available from Church House Publishing or via the Church of England website:

[Guidelines for the Professional Conduct of Clergy](#)

Working with those who are vulnerable (children and adults)

All clergy require an enhanced DBS disclosure and must work in accordance with the 'Protecting All God's Children' and 'Promoting a Safe Church' national policies and other safeguarding diocesan policies such as the 'Diocesan Safeguarding Policy' and the 'National Practice Guidance': <https://www.churchofengland.org/safeguarding/policy-and-practice-guidance>

Clergy should also be aware that the Safeguarding and Clergy Discipline Measure 2016 imposes a duty on clergy, licensed readers and layworkers, churchwardens and members of PCCs to have 'due regard' to guidance issued by the House of Bishops on matters relating to safeguarding.

All clergy need to have up to date safeguarding training in line with the Practice Guidance Learning and Development Framework.

Life Insurance

The Church of England Pensions Board operates a superannuation scheme which provides a tax-free lump sum on death while still in service. A booklet giving details of this is supplied to all clergy, entitled 'Your Pension Questions Answered' (Pensions Department Church of England Pensions Board, 29 Great Smith Street, London SW1P 3PS, telephone 0207 898 1800). Further details are available from the following link:

[Clergy pensions](#)

Life-only insurance policies (payable only on death and not as an investment) are a way of protecting against untimely death and the need to find housing. Life-only policies enable a large sum to be available on death for a very reasonable premium. Endowment policies combine life insurance with investment.

Before taking out any life policies, you are strongly recommended to take advice from a suitably qualified person or reputable insurance company. Make sure that you understand the product that is being offered to you and that it fulfils your own particular needs.

Insurance advice and premiums

Advice on insurance is available from any major insurance company but many clergy families insure with the Ecclesiastical Insurance Group (EIG), which allows clergy a 10% discount from their usual premium rates. In addition, if you live in a 'high insurance risk' urban or city area you can benefit from a special scheme which is funded jointly by the EIG and the Church Commissioners. The EIG's premium rates for all clergy in these areas are substantially reduced. Full details are available from: Customer Services (Insurance for Clergy), Ecclesiastical Insurance Group, Beaufort House, Brunswick Road, Gloucester GL1 1BR (01452 423557)

<http://www.ecclesiastical.com/>

Appendices

Appendix 1 – Bullying and Harassment Policy

To whom does this Policy apply?

This Policy applies to everyone in the Diocese, lay and ordained, who is in any way connected to the Church. It covers all working relationships, informal relationships and any areas where responsibility for individuals is exercised. While it is fundamentally about office holders and employees being allowed dignity at work, it extends to cover readers, parish officers and others that volunteer on behalf of the Church.

It is fully recognised that there are separate terms or conditions which will affect clergy, employees, parish officers and other lay persons. There are some issues that may be pursued through disciplinary or grievance procedures.

This Policy provides a practical approach to considering cases that arise, especially for those who are not subject to these terms or conditions. Its purpose is to provide a Diocese-wide framework for the recognition and consideration of instances of bullying and harassment. By definition this Policy is not contractual, but it is an application of “best practice” that supports the Diocese in identifying where there is bullying and harassment, understanding the issues and recommending possible courses of action.

This policy does not and is not intended in any way to replace, avoid or negate any contractual terms and conditions that may apply, nor does it prevent any terms or conditions being invoked subsequent to the application of this Policy.

1. The Policy

This Diocese takes the view that if a person complains that they are being bullied or harassed, it is duty-bound to investigate, regardless of whether their complaint accords with a standard definition.

1.1 Informal support and initial conversation

It is important that support is offered informally at the earliest opportunity to someone who may be experiencing bullying and harassment. An initial conversation at this point could prevent a worse situation developing, and avoid the need to enter into more formal procedures. Clergy, employees, parish officers or other lay persons who would like an initial conversation may, in the first instance, contact the Diocesan Secretary, an Archdeacon, or Human Resources.

1.2 Confidentiality

The complaint will be treated confidentially. No action will be taken without the willing consent of the person who feels they have been a target. However it must be clearly understood that if, during the course of an investigation, any civil or criminal activity is alleged or suspected, the Diocese is compelled by law to inform the relevant authorities. This may require the Diocese to suspend or close its own investigation.

1.3 Harassment Advice

This policy will be coordinated by the Diocesan Secretary, HR or an Archdeacon. They will be available to listen to complaints and offer support, advice and information. They will maintain confidentiality and will not make judgements and recommendations or write reports; they will listen in an informal setting and allow the individual/s to decide what action to take or what support they think they need.

The main duties of the Diocesan Secretary/HR/the Archdeacon will be:

- Acting as a sounding board, listening to the individual who believes they are being targeted
- Finding out all relevant information, including asking the individual to record examples of unacceptable behaviour
- Guiding the individual to the Covenant for clergy wellbeing found [here](#)
- Speaking to the alleged harasser in the first instance only if the complainant has asked them to do so, or accompanying the individual when they speak to the alleged harasser
- Providing support to the individual if the matter is taken further

The Diocesan Secretary/Archdeacon will consider how best to proceed when an allegation has been made. The circumstances of the complaint and the attitudes of the parties may determine the approach followed by the Diocesan Secretary/Archdeacon. However, any approach will be with the agreement of all the individual/s concerned.

1.4 Fair procedures

This Policy is intended to forestall the use of formal procedures or provide a process if no contractual or other terms or conditions exist. This section highlights where such procedures or terms or conditions may be invoked.

The Clergy Discipline Measure 2003 provides a structure for dealing with formal complaints of misconduct, including bullying or harassment, against members of the clergy, other than in relation to matters involving doctrine, ritual or ceremony.

When the accused individual is an employee, complaints of bullying or harassment may be brought under the Diocesan Grievance Procedure, with upheld complaints being dealt with under the Diocesan Discipline Procedure.

Where terms or conditions apply to one of the parties, advice may be sought from the Registrar about the most appropriate procedure to follow. It may be that, due to the locus of the parties involved, the complaint could be dealt with in a number of ways according to the circumstances. This will depend on whether parties are willing or unwilling to invoke terms and conditions, or whether HR/the Archdeacon and both parties feel a less formal route is preferable.

Dealing with volunteers requires a different process, as most will not be subject to employment terms or conditions. However, all volunteers are covered by this Policy and will be requested to take part in any such process.

1.5 False accusations

Every complaint will be considered in good faith. However, false accusations are a serious matter. An unfounded, deliberately malicious complaint or allegation will be taken very seriously and where possible, formal action taken.

Mediation Working to develop a culture that makes it less likely that bullying and harassment will take place, and acting swiftly to nip it in the bud if it does, will help to reduce the need for legal action. For these reasons the priority is to encourage a mediation process to be adopted. Mediation is not legally binding and does not decide who is right or wrong; it allows parties to speak openly and honestly about their disagreements using a third party (mediator) to help them work through their differences.

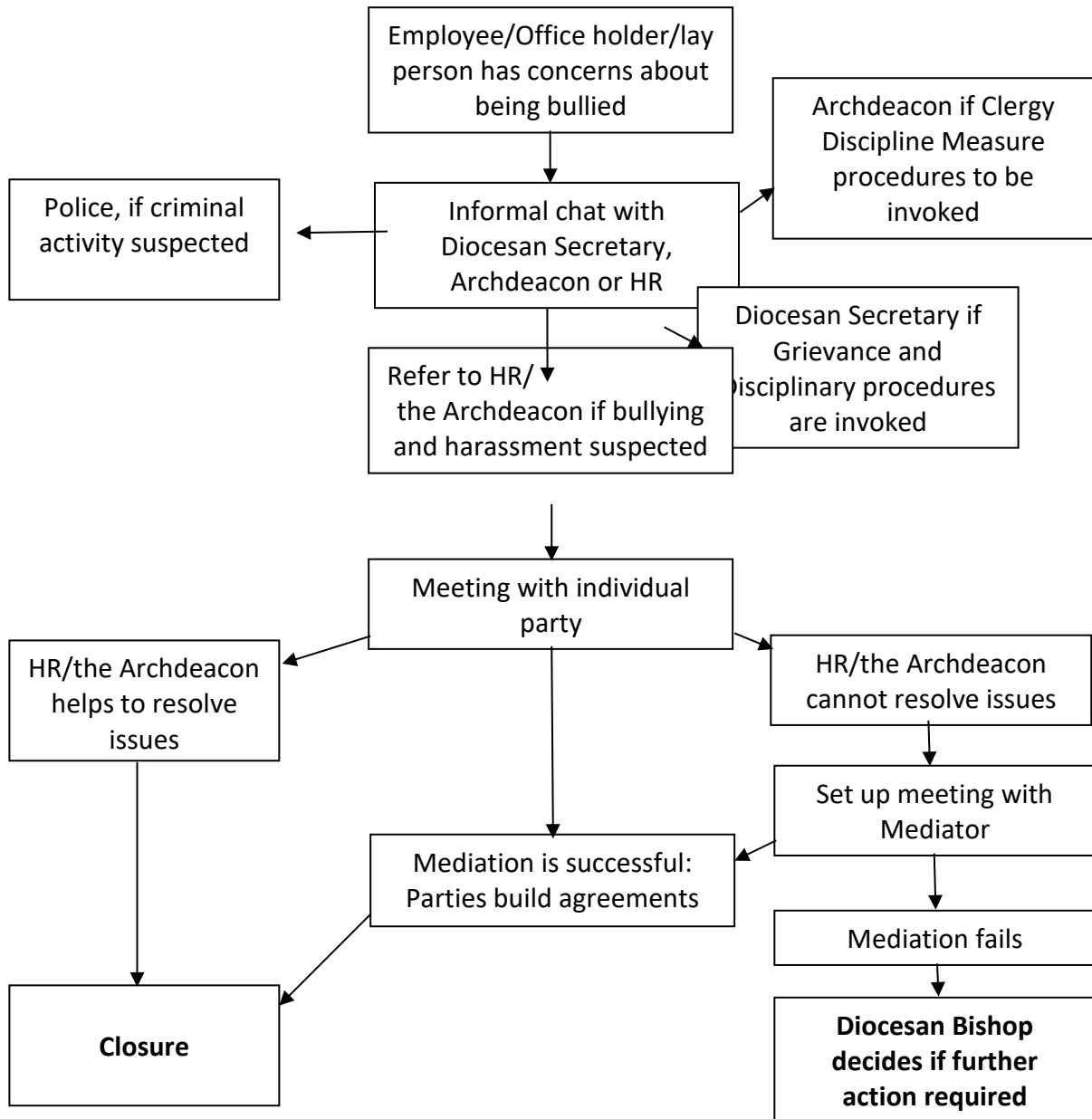
1.6 How it works

1. An individual or group has concerns about being bullied or harassed.
2. They have an informal discussion with the Archdeacon, Diocesan Secretary or HR.
3. If criminal activity is suspected, the Police will be contacted.
4. If the CDM procedure is to be invoked, the Archdeacon will take this forward after discussion with the Registrar.
5. If neither 3 nor 4 apply and bullying or harassment is suspected, HR/Diocesan Secretary/the Archdeacon will carry forward the complaint.
6. HR/Diocesan Secretary/the Archdeacon will meet with each party individually (both the person making the complaint and the person to whom the complaint refers).
7. If requested, HR/Diocesan Secretary/the Archdeacon may speak on behalf of the person making the complaint and try to resolve the issue. This may be possible and if so the process is ended.
8. HR/Diocesan Secretary/the Archdeacon works with the parties together to resolve the issues.

Steps 2 - 8 should be a quick and informal process.

9. If the issues are still not resolved, and both parties agree, HR/the Archdeacon sets up a meeting with the mediator.
10. The mediation process begins.
 - 10.a The issue is resolved and the process is ended
 - 10.b The mediation does not resolve the issues and a report is sent to the Diocesan Bishop that outlines the process followed, but does not divulge the details of the mediation.
11. The Diocesan Bishop decides if he needs to take any action.

1.7 Flow chart



1.8 Principles of mediation

It is important to stress that this Policy comprises a mediation process. Mediation is a well-established process for resolving disagreements in which an impartial third party (the mediator) helps people in dispute to find a mutually acceptable resolution. Mediation has a structure, timetable and dynamics that "ordinary" negotiation lacks. Participation is voluntary and cannot be compelled. The mediator acts as a neutral third party and facilitates rather than directs the process.

Mediation can assist the process of reconciliation as it encourages clarification of what has happened, how it is perceived by the other person and acknowledgement of the depth of

anger and hurt. Reconciliation, when possible, involves the rebuilding of damaged relationships for both parties.

Mediation should not be seen as committing people in advance to a particular outcome, but it does require willingness by all concerned to find a mutually acceptable solution. The emphasis is on collaborative problem-solving between those in dispute – ‘win/win’.

Mediation is a voluntary process. Unlike arbitration, the third party has no power to impose or even formally recommend a solution. The focus is on the future – rebuilding relationships rather than apportioning blame. It acknowledges feelings as well as facts, to allow participants to let go of anger/upset and move forward.

Mediation is most likely to work when it is used early and those in dispute want it to work. They must be prepared to be open and honest and to consider working towards reconciliation and a continuing relationship. The process of helping the parties to work through their issues openly is likely to encourage better collaborative working in the future, particularly when time is spent allowing people to explain how they feel about the other’s action or just gaining an understanding of what they didn’t know or understand.

Mediation is usually much quicker than formal processes and often produces longer lasting and more positive solutions. The greatest benefit is that it allows individuals to control the process and find their own solutions. Nothing is imposed, although a mediator will skilfully guide people through their difficulties and encourage them to look to the future if they become stuck in the past. It generally has a benefit even if agreement is not reached – participants usually have a better understanding of the other, even if they still cannot agree. It is an entirely confidential process between the parties concerned.

1.9 Setting up mediation

In situations where HR/the Archdeacon has not been able to help the parties to resolve the issues, they may decide that it would be appropriate to encourage the parties to consider mediation.

This is a voluntary process aimed at resolving the issues. While no-one can be compelled, they would be encouraged to take part to move the process forward.

If both parties agree, HR/the Archdeacon will set up a meeting with a mediator.

1.10 The mediation process

Mediation helps the parties in the dispute to identify the ‘real’ issues, to work through them openly and honestly and encourages options for resolution. The mediator is the facilitator and plays an active role in guiding parties through the confidential process in an impartial and empathetic way.

The Stages:

1. Separate meeting with the individual parties

Meeting with the parties individually allows the mediator to:

- * explain the process, including their role in it
- * explain the parties will set appropriate ground rules together
- * begin to build up some trust and rapport

- * gain some commitment to the process
- * explore the issues of the conflict
- * explain and prepare for a joint meeting if both parties give agreement to it; *however it will also allow the mediator to see if mediation is appropriate and if so to consider the best way to continue.*

2. Hearing the Issues

The parties will come together at a mutually convenient time. Ground rules are explored and agreed by all parties. The mediator then allows uninterrupted time for each party to offer their story. Together they set the agenda for the rest of the meeting, having pulled out the issues that will form the basis for the discussion.

3. Exploring the Issues

The mediator asks questions of clarity to both individuals, ensuring a fair allocation of time to each party. The mediator may be able to see what the underlying concerns are; help them to discuss these and in particular encourage communication between the parties; get them to look to the future; find out what they hope to achieve and how they can work together in the future. It may be necessary to acknowledge that some differences will not be overcome, in which case they can look at ways to deal with these.

4. Building and writing agreements

Building on what has been said, the mediator will encourage the parties to find solutions or suggestions to deal with the problems. Together they will test the solutions and finally the mediator will sum up areas of consensus and disagreement if some still exist.

The mediator will ascertain whether or not a written agreement is wanted or necessary or if it will be recorded in any way. The mediator will help them to put any agreement together and it will be written and signed there and then.

5. Closure

The mediator clarifies what will happen to the agreement and that it is completely confidential; they must decide who (if anyone) needs to know anything and how that will happen. If no agreement has been reached, the mediator may look at what has been achieved (or not) and the parties may look at what options are now available to them. The mediator will try to ensure that the parties leave with neither feeling an injustice.

The mediator will explain that their role ends here, but may offer a follow up meeting if the parties would find it helpful; if not the mediator may encourage the parties to review their situation in a few months, but encourage them not to leave it if relationships begin to unravel.

1.11 If mediation fails

If in the opinion of HR/Diocesan Secretary/the Archdeacon, the mediation process has failed, he or she will inform the Diocesan Bishop of this.

Appendix A: I think I have been the target of bullying or harassment, what can I do?

If you are experiencing bullying or harassment you should not suffer in silence or feel that you are to blame in some way for inviting bullying behaviour.

Actions you can take yourself

1. Keep a factual log of all incidents of bullying – dates, times, nature of incident, details of accusations, criticisms, emails and other correspondence. This may be needed as evidence should harassment, victimisation or bullying continue or subsequently recur.
2. Try to get witnesses to bullying incidents and avoid situations where you are alone with the bully.
3. If possible, clarify your role description so that you can check whether the responsibilities you are given match it.
4. Research all the available informal and formal options open to you and what support and advice is available including from qualified counsellors, professional associations, trades unions and the police. Speak to the Diocesan Secretary, the Archdeacon, or HR who will be able to offer support or put you in touch with someone else who can help. They will guarantee appropriate confidentiality and will meet with you in private to talk through your complaint and help you to clarify the impact of the behaviour you are experiencing so that you can decide what you want to do about it.
5. It may be possible for the complaint to be resolved quickly by explaining directly to the harasser or bully the effect their behaviour is having, and that you want it to stop. By trying the informal route you may be able to get the harasser or bully to stop their behaviour and so prevent the matter becoming public, or of escalating and making your situation more difficult; it has been shown that it is rarely advisable for a target to confront a bully alone, without professional support. Discuss with HR or the Archdeacon or the person supporting you whether to confront the alleged harasser, alone or with their support, or whether you would like them to talk to the alleged harasser on your behalf.
6. Every effort should be made to use informal means, including considering alternative dispute resolution such as mediation, to stop the offensive behaviour before formal procedures are invoked. But it should also be made clear that if the behaviour continues you will make a formal complaint. This may be enough to sort things out, particularly if the person(s) involved was/were unaware that their behaviour was causing offence.
7. For clergy: Whenever possible, any complaint of bullying or harassment should be notified, in confidence, to your Area Dean or Archdeacon. Once an outcome has been agreed between the parties, the Archdeacon will monitor the situation as appropriate. For employees and laity in parishes, contact HR.
8. If the Area Dean or Archdeacon decides the matter is sufficiently serious or constitutes gross misconduct, they will make a file note of action taken and with your permission, institute an investigation under the formal procedures.
9. Formal procedures are not dependent on you having to take personal action to ask the bully to stop their behaviour. It is recognised that by its very nature bullying is something that happens over a prolonged period and the longer it goes on the more difficult it is to take personal action to confront the behaviour.

10. If the perpetrator is a clergy person or licensed lay worker, and if an informal approach fails, or you are unable to make an informal approach, it may be appropriate to use the Grievance Procedure or the Clergy Discipline Measure 2003.
11. If the perpetrator is a lay person you speak to HR who will advise you on the process to follow. The earlier action is taken the better.

Appendix B: I have been accused of bullying or harassment, what can I do?

1. Bullying and harassment are matters that must be taken seriously. An accusation does not signify a judgement that you are guilty, and there will need to be a discussion with you to establish the true nature of the situation. It is possible that there will be a problem that has arisen because you have not realised the effect of your actions and you may not have intended the effects complained of.
2. The perception of the person complaining of bullying or harassment is, however, an important factor in determining whether harassment has taken place – simply to deny there is a problem, or that the problem lies with the person complaining will not normally be sufficient.
3. Clergy are encouraged to contact HR, the Archdeacon or the Diocesan Secretary, if you are accused of harassment. The aim of the person you contact will be to facilitate discussion with a view to resolving the problem at source if possible.
4. Employees and lay persons should speak to HR who will be able to offer support or put you in touch with someone else who can help. They will guarantee appropriate confidentiality and will meet with you in private to talk through your concern so that you can decide what you want to do about it if necessary.
5. In many cases the problem will be resolved informally through discussion. You will be asked to reflect on your behaviour and the possibility that you might be at fault, whether consciously or not.
6. The Diocese will ensure that any formal procedures are fairly and properly followed. Details relating to the circumstances that gave rise to the complaint, the evidence of witnesses and the nature of the professional relationship between the person complaining and yourself, will all be taken into account.
7. If you are a clergy person or a licensed lay minister accused of bullying another minister, a formal complaint may be made under the Grievance Procedure. If you are a clergy person accused of bullying other clergy or laity there will be consideration of whether the matter constitutes misconduct under the Clergy Discipline Measure 2003.
8. If you are a lay person accused of bullying a minister or another member of the laity, there are several ways this may be dealt with, but these guidelines will be followed.
9. Throughout any formal or informal procedures, the principal objective is to identify the underlying issues and eliminating the cause of offence as quickly as possible and with minimal recrimination.
10. As a result of formal or informal action you may be offered help to recognise, understand and modify your behaviour; you are strongly advised to accept this help.

Appendix 2 – Guidelines for the Professional Conduct of Clergy (2015)

Foreword by the Archbishops of Canterbury and York

“In the name of our Lord we bid you remember the greatness of the trust that is now to be committed to your charge.”

The solemn reminder about trust that is in the Ordinal confronts all the ordained with the privilege and responsibility entailed in their particular ministry. We know that the Church of God expects high standards, but it also remains true that society at large expects high standards of the clergy. This is true of both those who profess faith in Jesus Christ and those who do not. A failure in meeting the standard expected results in profound disappointment, and a deep sense of being let down.

Yet setting such standards can also be a source for over-anxiety about how we can live up to them.

These *Guidelines for the Professional Conduct of the Clergy* are therefore a source of counsel, advice and comfort. We are all sinners who stand in need of redemption, yet we follow Jesus Christ who brings that redemption. We proclaim the gospel of hope, and are called to underpin all that we do with prayer.

The care of souls and the proclamation of the gospel are demanding roles, but profoundly fulfilling. If we are to be effective we need to take proper care to refresh our learning and to refresh ourselves. There will always be the challenge of getting the balance right, but these guidelines encourage us to do just that.

We remain deeply thankful to God for the faithfulness we see demonstrated so often in the ordained ministry of our Church. Please be assured of our prayers for you. Remember the source of any strength that we find.

“You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may be daily enlarged and your understanding of the Scriptures enlightened. Pray earnestly for the gift of the Holy Spirit.”

Justin Cantuar:
Sentamu Eboracensis
July 2015

Preface

In 2003 the Convocations of the Provinces of Canterbury and York, representing the bishops and clergy of the Church of England, published a wholly new document, a set of Guidelines describing what is desirable in the professional conduct of ordained ministry. These Guidelines are not a legal code; they are the fruit of shared experience and wisdom offered by clergy to clergy, and to all who share in their ministry, and they are set within an expectation that all the clergy will be familiar with the principles of canon and ecclesiastical law by which their public ministry is governed.

Those who compiled the first Guidelines recognised that a time would come for their revision in response to changes or developments in either the Church or the law of the land. We have welcomed a new Clergy Discipline Measure in 2003; the publication of a new Ordinal in 2007; and in 2009 the new Ecclesiastical Offices (Terms of Service) Measure and Regulations brought reform to many aspects of the ways in which the clergy are deployed and supported. Since 2003 there have also been vitally important changes to the law to ensure the safeguarding of children and vulnerable adults.

The starting point for the Guidelines, both now and originally, is quite rightly the Ordinal, which sets out formally and liturgically the Church's spiritual expectations of its new ministers as they are presented for ordination. The Guidelines are framed, not as a set of detailed regulations, but as an elaboration of the text of the Ordinal. The quotations with which the Guidelines begin, and which appear at the beginning of each section, offer a spiritual and pastoral framework for a lifetime's vocation and ministry as servants of Jesus Christ, deacons, priests and bishops ordained for service and mission in his Church.

The authority which we are given for our ministry is the Holy Spirit, who calls us to consider our vocation and ministry. Through the Church which Jesus Christ founded, this ministry as deacons, priests and bishops is handed on in each generation for his mission in the service of God and his kingdom. Although laws and regulations inevitably play a part in the life of the Church, which must both order its own life and engage with state and society, our calling is primarily spiritual, and we must be guided by the scriptures, by the long experience of the Church which we call tradition, and by the best insights and knowledge available to us in the present age to which our ministry is addressed.

Accordingly a working party was appointed by the House of Clergy of the General Synod, from among the membership of the two Convocations, to revise and update the Guidelines so that they remain available to every ordained minister, and to the Church as a whole,

as a valuable resource for reflecting upon our vocation and its exercise in the many spheres of ministry in which clergy are engaged.

The Guidelines are not intended to be a complete compendium covering every aspect of our life and ministry but contain pointers to wider knowledge of other subjects, spiritual, pastoral and legal with which we ought to engage. They are not the last word on any subject, and indeed will be revised at regular intervals in order to keep pace with changes in church and society.

We are very grateful to the Dean of Brechin, the Very Revd Dr Francis Bridger, who has updated for this edition his theological reflection which was originally written for the first edition of the Guidelines in 2003.

Serving in ordained ministry can be a difficult and challenging way of life, with many demands made upon themselves by conscientious clergy as well as by those to whom they minister. We have sought in these revised Guidelines to draw some reasonable boundaries between the sacrificial perceptions of ordained ministry, and the proper need for rest, reflection and care of self and family on the part of those from whom much is asked.

Protection of others forms part of our calling, and it must be applied also to the clergy who serve in a society which is less and less familiar with the Christian tradition of ordained ministry. It is our hope that these Guidelines will also provide useful insights into our training, appointment and deployment for all of those concerned with the ministry of the Church of England.

These Guidelines were approved on 10 July 2015 and declared as an Act of Convocation by the Convocations of Canterbury and York.

The Reverend Stephen Trott

Synodical Secretary of the Convocation of Canterbury

MEMBERSHIP OF THE JOINT CONVOCATIONS WORKING PARTY

The Reverend Canon Moira Astin
The Reverend Prebendary David Houlding (Chair)
The Right Reverend Pete Broadbent
The Reverend Canon David Felix
Mrs Mary Johnston
The Reverend Dr Meg Gilley
The Reverend Canon Simon Killwick
The Right Reverend Peter Hill
The Reverend Stephen Trott (Secretary)

Guidelines for the professional conduct of the clergy

“God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.”

“The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom.”

“To serve this royal priesthood, God has given particular ministries.”

“Deacons are ordained so the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission.”

“Priests are ordained to lead God’s people in the offering of praise and the proclamation of the gospel. They share with the Bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being.”

Excerpts from the Ordinal
(*Common Worship: Ordination Services 2007*)

The primary aims of these Guidelines are:

- to encourage the clergy – deacons, priests and bishops – to aspire to the highest possible standards of conduct throughout a lifetime of ministry;
- to identify certain basic minimum standards of behaviour;
- to seek to ensure the welfare and the protection of individuals and groups with whom the clergy work, and of the clergy and their families;
- to provide safe and effective boundaries for clerical ministry;
- to encourage personal and corporate ministerial development.

Calling

1 Priests are to set the example of the Good Shepherd always before them as the pattern of their calling.

1.1 The three orders of ordained ministry play a central role in the mission of the Church which Jesus Christ entrusted to his Apostles, to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (*Matthew 28.19-20*).

1.2 Ordained ministers bear the privilege and responsibility of being servants and leaders in the ministry of the Church. As pastors, spiritual guides and representatives of the Christian faith, they are in a position of trust in their relationships with those for whom they have pastoral care.

1.3 The compassion, care and kindness of the Good Shepherd should be the hallmarks of the clergy. Unworthy behaviour disgraces the Church and undermines the gospel.

1.4 All personal and professional conduct is bounded by law and legal sanction. For the clergy, who swear the Oaths of Canonical Obedience and Allegiance, and make the Declaration of Assent, this will include ecclesiastical law as well as secular law. Thus nothing in these Guidelines should be read as suggesting that clergy stand outside the rule of criminal or civil law. Indeed, any concern about possible criminal behaviour, and in particular any information about abuse or risk of abuse will be reported by the Church authorities to the police.

Care

2 They are to sustain the community of the faithful by the ministry of word and sacrament. Priests are called to be servants and shepherds among the people to whom they are sent. They are to be messengers, watchmen and stewards of the Lord.

2.1 Caring for one another is the responsibility of the whole Church and is an extension of the justice and love of the Incarnate God disclosed in Jesus Christ. Compassion is essential to pastoral care. The clergy should enable other members of the worshipping community to share in this pastoral care, ensuring that they are recruited safely, and have the appropriate training and supervision for the tasks involved, including current training in safeguarding in accordance with the guidance issued by the House of Bishops. (See also 2.9). Clergy should seek to ensure that churchwardens, PCCs and the wider congregation understand their responsibilities and roles in making every church a safe place for all.

2.2 In their ministry, pastoral care and working relationships, the clergy should offer equal respect and opportunity to all. They should be unbiased in their exercise of pastoral care,

especially when caring for one party in a dispute between two or more people. In some cases they may need to ask another appropriate person to provide pastoral care to one of the parties.

2.3 The clergy should discern and acknowledge their own limitations of time, competence and skill. They will need to seek support, help and appropriate training and, on occasion, to refer to specialist agencies. The clergy should be aware of the help available from accredited agencies so that it can be commended where appropriate.

2.4 Clergy should always be conscious of the power dynamics involved in their pastoral care, noting both the position of trust which they hold and the power which they exercise. See also Sections 12 and 14.

2.5 The distinctions between the various roles in which the clergy exercise oversight and care are always to be recognized and acknowledged. Ministers need to be clear with those with whom they are dealing. At no time should they provide formal counselling for those in their pastoral care, even when they are accredited as counsellors in other settings. Those who wish to work as accredited counsellors should seek appropriate advice about how to maintain proper boundaries between this and their role as ordained ministers.

2.6 Similarly, where the clergy are supervising employed members of staff, or mentoring or coaching church members, there needs to be absolute clarity about the role in which they are engaging with them. The responsibility for pastoral care must not be confused with any other role.

2.7 There is risk in all pastoral work. The appropriateness of visiting and being visited alone, especially at night, needs to be assessed with care. The same assessment should also apply to other “out of hours” contact (especially through telephone calls and social media).

Consideration should be given to:

- the place of the meeting;
- the proximity of other people;
- the arrangement of furniture and lighting; and
- the dress of the minister, appropriate to the context

– which are important considerations in pastoral care. The perceptions of others need to be considered at all times, taking particular care to assess the extent to which others may experience or perceive behaviour to be inappropriate.

At times it may be appropriate to advise a third party in advance of any appointments which have been made. Keeping accurate records of appointments is helpful and good practice.

2.8 It is essential in pastoral care to acknowledge appropriate physical, sexual, emotional and psychological boundaries. Inappropriate touching or gestures of affection are to be avoided. The clergy need to be aware of what is appropriate when meeting people from different cultural traditions.

2.9 The clergy should be aware of the dangers of dependency in pastoral relationships. Manipulation, competitiveness or collusion on either side of the pastoral encounter should be

avoided. Self-awareness should be part of the relationship. The responsibility for maintaining appropriate boundaries always rests with the clergy, however difficult or challenging the pastoral relationship may prove to be.

2.10 The clergy must always put first the interests of those for whom they are pastorally responsible, and act to protect them even where this requires them to override personal and professional loyalties. It is their duty to raise concerns where they believe that someone's safety or care is being compromised by the practice of colleagues, or by those in authority, or by the systems, policies or procedures with which they are expected to work. They must also encourage and support the development of a culture in which they and their colleagues can raise concerns openly and honestly. Those in authority should listen carefully to their concerns and act upon them where they are justified, enabling those who have the best interests of others at heart to raise concerns without fear of detriment to themselves.

2.11 The clergy are required to have appropriate and current training in safeguarding children and vulnerable adults. Failure to participate may result in action being taken under the Clergy Discipline Measure. The Church of England's national and diocesan policies, guidelines and requirements must be known and observed. If they become aware that someone known to have a conviction for offences against children or vulnerable adults attends their church, they must follow the guidelines for ministering to such offenders.

2.12 Clergy should be clear about the circumstances in which information about abuse of all forms, or the risk of abuse, must be reported to the statutory authorities (that is, the police or local authority children's or adult services). Children or adults who provide information about abuse need to know that their concerns will be taken seriously and that the clergy will work with them in making the referral, in order that a proper investigation can be undertaken and appropriate help be obtained.

2.13 It is essential that clergy maintain an accurate and factual written record of any safeguarding concerns or actions. They should be aware of the dangers of glossing over the conduct of fellow clergy, or even of collusion with it.

2.14 All the clergy should be aware of the circumstances in which information can and should be disclosed to third parties. To that end, they should refer to the national and diocesan safeguarding policies. When preparing for such a disclosure, the clergy should seek appropriate legal and other specialist advice, for example from the Diocesan Safeguarding Adviser. Whenever a safeguarding referral is made, clergy should always inform the Diocesan Safeguarding Adviser.

2.15 Similar requirements apply if the conduct of a colleague appears inappropriate, when advice should always be obtained and action taken.

2.16 The clergy should ensure that all communications they may have with or about children or vulnerable adults are appropriate in their tone and that they comply with relevant national and diocesan policies and guidance. This refers to the use of any means of communication, written, spoken or electronic. Anything published online is public and visible to everyone.

2.17 The clergy should take care to observe appropriate boundaries between their work and their personal life just as much in the use of social media as in "real life" encounters. They

should recognize the importance of knowing themselves and their own emotional needs. Working with a spiritual director or pastoral supervisor can greatly help the development of this insight, which is difficult to achieve when working alone.

In this context it should be noted that paragraph 5.21 of *Protecting All God's Children* states: "Clergy should not expose themselves or others to material which is sexually explicit, profane, obscene, harassing, fraudulent, racially offensive, politically inflammatory, defamatory or in violation of any British, European or international law."

Reconciliation

3 They are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. They are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.

3.1 The ministry of reconciliation, as an extension of Jesus' own ministry, lies at the heart of this vocation. It is to be exercised gently, patiently and undergirded by mutual trust. It may include spiritual or godly counsel as appropriate and as requested by those concerned; it may include mediation between those who have found themselves at enmity with one another.

3.2 Where it is freely sought by a penitent, a priest may exercise the formal ministry of absolution as described in Canon B 29.

3.3 The ministry of absolution may only be exercised by the minister who has the cure of souls of the place in question or by another priest with that minister's permission, or by a priest who is authorized by law to exercise ministry in that place without being subject to the control of the minister who has the cure of souls (e.g. a priest who is licensed to exercise ministry under the Extra-Parochial Ministry Measure 1967). This rule is subject to an exception that permits a priest to exercise the ministry of absolution anywhere in respect of a person who is in danger of death or if there is "some urgent or weighty cause" (See Canon B 29.4)

3.4 Before undertaking the ministry of absolution a priest should receive appropriate training and be familiar with any guidelines published by the House of Bishops that relate to the exercise of this ministry.

3.5 A clear distinction must be made between pastoral conversations and a confession that is made in the context of the ministry of absolution. Where such a confession is to be made both the priest and the penitent should be clear that that is the case. If a penitent makes a confession with the intention of receiving absolution the priest is forbidden (by the unrepealed *Proviso* to Canon 113 of the Code of 1603) to reveal or make known to any person what has been confessed. This requirement of absolute confidentiality applies even after the death of the penitent.

3.6 If, in the context of such a confession, the penitent discloses that he or she has committed a serious crime, such as the abuse of children or vulnerable adults, the priest must require the penitent to report his or her conduct to the police or other statutory authority. If the penitent refuses to do so the priest should withhold absolution.

3.7 The canonical duty of absolute confidentiality does not apply to anything that is said outside the context of such a confession. In particular, if information about abuse that was disclosed when seeking the ministry of absolution is repeated by the penitent outside that context the priest must follow the established procedures for reporting abuse of children or vulnerable adults.

3.8 However confidentiality extends far beyond the specific situation of the ministry of absolution. People have to be able to trust clergy with their stories, their fears, and especially their confidences. The duty of confidentiality relating to the ministry of absolution sets a standard for our ministry against which all other instances should be set and judged. Those to whom we minister must know that they can depend upon us not to disclose information which they have shared with us in confidence.

***Note:**The text of this section reflects the current legal position in relation to the ministry of absolution, arising from the unrepealed proviso to Canon 113 of the Code of 1603. In September 2014 the Archbishops' Council decided to commission further theological and legal work to enable it to review, in consultation with the House of Bishops, the purpose and effect of the proviso to the Canon of 1603, with a view to enabling the General Synod to decide whether it wished to legislate to amend it.*

For further information in that connection, please see GS Misc 1085 on page 32.

Mission

4 They are to tell the story of God's love . . . they are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith . . . they are to preside at the Lord's table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving.

4.1 Mission belongs to the whole church worldwide and is a primary calling of the clergy. Parish priests are charged with the "cure of souls", not solely the chaplaincy of congregations. As such, they have a clear responsibility, with their people, to develop appropriate practices of mission and evangelism in their parish, network or other context.

4.2 The clergy should ensure that services are thoughtfully and thoroughly prepared, matching the need and culture of the parish or institution within the Anglican tradition. Where appropriate, they should involve others in leading worship, having ensured that they are equipped to do so by providing training and preparation as necessary to support them.

4.3 The clergy should ensure that appropriate and accessible courses and discussion groups on all aspects of the Christian faith are available at regular intervals to parishioners seeking to explore, deepen or renew their faith.

4.4 Suitable preparation for Baptism, Confirmation and Marriage is a primary responsibility for the clergy.

4.5 The clergy should recognize, affirm and encourage the ministry and witness of lay people. This should include acknowledging their mission in workplaces and communities.

4.6 All schools, along with other institutions within a parish, may provide opportunities for mission and ministry, and a church school is a particular responsibility for the clergy. The clergy should seek to enhance opportunities for themselves and appropriately gifted and trained laity to contribute to the worship, religious education, pastoral care and governance in local schools and colleges.

4.7 In an increasingly “mixed economy” Church, which fosters pioneer ordained ministry and Fresh Expressions of Church as well as traditional parish ministry and mission, ministers who lead such pioneering mission are subject to the same call, responsibility and accountability.

Ministry at times of deepest need

5 They are to bless the people in God’s name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death.

5.1 The clergy have a particular responsibility to minister sensitively and effectively to the sick, the dying and the bereaved. Ministry to those near to death should never be delayed.

5.2 The clergy should be familiar with and follow the current House of Bishops’ *Guidelines for Good Practice in the Healing Ministry*. Existing diocesan regulations should be followed. Professional boundaries with health care professionals and chaplaincies should be observed. All reasonable steps should be taken to ensure the safety of the person receiving the healing ministry, including by ensuring that satisfactory arrangements are in place for training and accountability for those undertaking this ministry.

5.3 The clergy should be aware of and respect the boundaries between the ministry of healing and the deliverance ministry. People have a right to know what is being provided and how they will be ministered to: no one should be ministered to against their will.

5.4 Deliverance is an area of ministry where particular caution needs to be exercised, especially when ministering to someone who is in a disturbed state. The current House of Bishops’ guidelines on the deliverance ministry which are known as *The House of Bishops’ Guidelines for Good Practice in the Deliverance Ministry 1975* (revised 2012) should be followed and cases referred to the diocesan advisers for the deliverance ministry when necessary. The advisers’ special expertise should be used in order to help as effectively as possible those who think they need this ministry.

5.5 The ministry of exorcism and deliverance may only be exercised by priests who have been specifically and personally authorized by the Bishop, normally for each instance of such a ministry. If this ministry is sought in connection with a child or vulnerable adults, the Diocesan Safeguarding Adviser must be involved and may need to ensure that a referral to the statutory authorities is made, in accordance with national and diocesan safeguarding policies.

Servant Leadership

6 Guided by the Spirit, they are to discern and foster the gifts of all God’s people, that the whole Church may be built up in unity and faith.

6.1 The clergy are called to servant ministry and leadership within the Church and the wider community.

6.2 They should develop this gift of leadership within their own ministry through prayer and training, being aware of their own natural leadership style.

6.3 The clergy should recognize and affirm lay ministry that already exists and encourage new ministries, both lay and ordained. They should be ready to assist others in discerning and fulfilling their vocation. They should actively prompt and encourage new vocations in the Church and in the world.

6.4 At times as we seek to hear God's call for the Church in this generation, the clergy will hold different views. However, all debate should be had in a spirit of respect and love, and ministers should always be willing to work with each other, whatever views are held on current topics of debate.

6.5 The clergy should promote good ecumenical relationships and encourage respect for all people of good will.

6.6 Upon resignation or retirement, the clergy should relinquish their responsibilities and should cease professional relationships with those formerly under their pastoral care. Any exception to this guideline should be formally negotiated with the Bishop.

6.7 Having resigned or retired, the clergy may not minister in a former church, parish or institution unless invited by the clergy with pastoral oversight or with their express permission. Ministry in retirement is subject to the Bishop granting a Licence or Permission To Officiate, and subject to the completion of safeguarding clearance and training.

Learning and Teaching

7 Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel? Will you lead Christ's people in proclaiming his glorious gospel, so that the good news of salvation may be heard in every place?

7.1 The given daily prayer of the Church (the Daily Office) is one of the essential foundations of confident ministry centred on Christ, using the resources of the Church such as the *Book of Common Prayer*, *Common Worship*, or other authorized forms of the office.

7.2 The life of prayer, although personal, includes the praise and prayer offered in Christ's name in his church, both on earth and in heaven. Clergy should therefore seek to offer the daily prayer of the church with other members of the community in which they serve.

7.3 To pray for others in thanksgiving for the benefits of Christ is a common duty of Christians, and is a particular privilege of the ordained ministry. To intercede whether in public or in private belongs to the ways God accomplishes in his church that which he wills.

7.4 The use of conversation with a chosen companion such as a spiritual guide or with others sharing the ordained ministry is commended, recognizing the different ways in which God has called his people to relate to him, and enabled them to do so.

7.5 It is part of the mission of the clergy to teach those whom they serve both the ways and the delight of prayer, being open to learning these things as they do so.

7.6 Continued theological learning is an essential discipline for preaching and teaching, as well as for personal growth.

7.7 The clergy should set aside time for continuing ministerial education and development, including the consideration of contemporary issues and theological developments, so that their faith engages with the perceptions and concerns of this generation.

7.8 Keeping abreast of a whole variety of communicating skills is crucial to the effective and ongoing proclamation of the gospel.

7.9 Part of the clerical vocation in both preaching and teaching is a prayerful openness to being prophetic and challenging as well as encouraging and illuminating.

7.10 Great care should be taken that illustrative material from personal experience does not involve any breach of confidentiality.

Faith

8 Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ? Will you faithfully minister the doctrine and sacraments of Christ as the Church of England has received them, so that the people committed to your charge may be defended against error and flourish in the faith?

8.1 The clergy are required to make the Declaration of Assent (contained in Canon C 15) at their ordination, and at the inauguration of any new ministry within the Church of England. All should ensure that they know and understand the significance of the statements to which they have publicly given their assent, and that they can accordingly only use the forms of service authorized or allowed to be used in the Church of England.

8.2 The basis of the Church of England's understanding of doctrine and of the sacraments is set out in the Declaration of Assent, and the Preface which precedes it. The Church's clergy should uphold this understanding, having declared their commitment to it formally and publicly at the start of their ministry.

8.3 Ministers who for whatever reason find that they are unable any longer in conscience to believe, hold or teach the Christian faith as the Church of England has received it, should seek advice and help in deciding whether or not they should continue to exercise a public ministry in which they represent the Church.

Public Ministry

9 Will you, knowing yourself to be reconciled to God in Christ, strive to be an instrument of God's peace in the Church and in the world?

9.1 The reputation of the Church in the community depends to a great extent on the integrity and example of its clergy, who should recognize their role as public representatives of the Church. Their lives should enhance and embody the communication of the gospel.

9.2 The clergy should ensure a reasonable level of availability and accessibility to those for whom they have a pastoral care. A prompt and gracious response to all requests for help demonstrates care.

This response should be in the context of appropriate boundaries, so as not to put at risk the clergy, members of their household, or the Church.

9.3 Reconciliation lies at the heart of the gospel: “God was in Christ reconciling the world to himself” (2 *Corinthians* 5.19). The clergy should promote reconciliation in the Church and in the world wherever there are divisions, including those which exist between people of different faiths.

9.4 The call of the clergy to be servants to the community should include their prophetic ministry to those in spiritual and moral danger.

9.5 It is appropriate for the clergy to play a positive part in civic society and politics, promoting the kingdom values of justice, integrity and peace in public life, calling attention to the needs of the poor and to the godly stewardship of the world’s resources.

9.6 Ministers must not be members or active supporters of any political party or other organization whose constitution, policies, objectives, activities or public statements are incompatible with the teaching of the Church of England, as defined by the House of Bishops, in relation to the equality of persons or groups of different races.

9.7 There are a number of situations where the clergy may have a conflict of interest and they should declare it, whenever that is appropriate, withdrawing from the situation if required. It is a delusion to think we can be impartial when there is a conflict of interest.

Life and Conduct

10 Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ’s people?

10.1 The clergy are called to an exemplary standard of moral behaviour. This goes beyond what is legally acceptable: a distinction can be made between what is legal and what is morally acceptable. There is no separation between the public and home life of the clergy: at all times and in all places they should manifest the highest standards of personal conduct.

10.2 The clergy should set an example of integrity in relationships, and faithfulness in marriage. Marital infidelity is regarded as “unbecoming or inappropriate conduct” for the purposes of the Clergy Discipline Measure. The House of Bishops’ *Marriage: A Teaching Document* (1999) clearly affirms, “Sexual intercourse, as an expression of faithful intimacy, properly belongs within marriage exclusively.” Those who are called to marriage should never forget that this is also a vocation. It should not be thought to be of secondary importance to their vocation to ministry. Being a parent is likewise a holy calling and so ordained ministry should not take priority over bringing up children with Godly love, care, time and space. Similar considerations may apply to caring for other members of the family.

10.3 All should guard themselves and their family against becoming victims of harmful levels of stress. It is the calling of all Christians, whether married or not, including those with a

vocation to celibacy, to take the necessary steps to nurture in holiness their lives, their friendships and their family relationships.

10.4 Good administration enables the work of ministry. Dealing promptly with correspondence and enquiries with efficiency and courtesy is essential.

10.5 The keeping of parochial registers and records to a high standard is legally required.

10.6 The clergy need to ensure that all their financial activities, whether personal or corporate, meet the highest ethical standards. There must be strict boundaries between church finance and personal moneys in order to avoid the possibility of suspicion or impropriety. This will require accurate and careful record keeping of money which is received from others, including Parochial Fees, and a proper audit trail for all money which is to be passed on to third parties including the PCC, the Diocesan Board of Finance and the tax authorities.

10.7 The clergy should never seek any personal advantage or gain by virtue of their clerical position. Those who receive personal gifts should keep a record in case of later misunderstandings or false accusations.

10.8 The clergy should take care of their physical well-being. They should not undertake any professional duties when medically advised against it, and avoid the influence of alcohol or drugs. Those who find themselves in difficulty with addictions of any kind should seek appropriate help.

10.9 Blasphemous, violent or offensive language or behaviour is unacceptable at all times. Clergy should manifest the fruit of the Spirit: see Galatians 5.22-23.

Discipline

11 Will you work with your fellow servants in the gospel for the sake of the kingdom of God? Will you accept and minister the discipline of this Church, and respect authority duly exercised within it?

11.1 The clergy should know how ecclesiastical law shapes their exercise of office and ministry, and should respect such regulations as are put in place by the Church. They should familiarize themselves with *The Canons of the Church of England*, and with any regulations made by the Bishop of the diocese in which they serve.

11.2 The authority of churchwardens and lay people elected or appointed to office in the local church is to be respected and affirmed.

11.3 The clergy serve under the authority of the Bishop both in the ministry to which they have been appointed, and in the diocese as a whole. At their ordination and at every new appointment they take an Oath of Canonical Obedience, committing themselves to live within the framework provided by scriptures, creeds, historic formularies, canons and legislation which govern their ministry within the Church of England.

11.4 They should participate actively in the life and work of chapter, deanery, archdeaconry, and diocese, giving support and respect to ordained and lay colleagues and to those who exercise the responsibility of oversight and leadership.

11.5 Any member of the clergy who is arrested for an offence, however minor, and whether or not charges are brought, is required by the Clergy Discipline Measure to report this fact within 28 days to their Bishop. However, clergy who are questioned by the police in relation to a possible arrest should also report that fact.

11.6 Any ordained person who is the subject of an allegation of misconduct in relation to a child or vulnerable adult or of domestic abuse, whether in their public ministry or in their home life, must report this fact straight away to their Bishop.

11.7 Clergy whose marriages break down and who are divorced, or have an order of judicial separation made against them, on grounds of their adultery, unreasonable behaviour or desertion by them of their spouse can have a penalty under the Clergy Discipline Measure imposed on them as a result. Any member of the clergy who is a party to a divorce petition or an application for an order for judicial separation should therefore obtain legal advice in respect of their position under the Clergy Discipline Measure before any steps are taken in the matrimonial proceedings.

11.8 Clergy are under a duty to inform their Bishop when they are divorced, or have an order of judicial separation made against them.

11.9 The highest standards are expected of the clergy in respect of their personal relationships, not least in respect of their relationships with those in their pastoral care. In particular, the clergy must never have sexual or inappropriate relationships with those aged 16 or 17, or vulnerable adults. A breach of this requirement, in addition to being treated as a disciplinary matter, will be referred to the local authority designated officer. In some cases it may constitute a criminal offence. Anyone found guilty of a criminal or disciplinary offence of this kind is likely to be removed from office and referred to the Disclosure and Barring Service which has power to bar them from work with children and/or vulnerable adults.

11.10 Discretion should be used in all forms of communication including when sending messages by email or text, or when visiting social networking sites or blogs, or holding conversations using cameras or microphones via the internet, much of which relies upon insecure forms of data transmission.

It is advisable for clergy to maintain a distinct email address for their ministry which is not shared with others in the household, and email correspondence received should be accessible only to the person to whom it is sent.

Confidentiality in all forms of correspondence must be respected and maintained whether written or electronic.

11.11 The clergy must remember that they are public figures whose opinions when proffered have weight and significance. In using social media ministers should always assume that anything they post or contribute is in the public domain and will be shared. The power of the

internet for doing harm as well as good must always be borne carefully in mind and weighed before saying anything which may prove be damaging to oneself as well as to others.

11.12 Close attention must be given to secure all forms of data, including traditional paper records. In particular, data held on mobile or desktop computing equipment and on mobile devices should have secure passwords and up-to-date security software/

Trust

12 In the name of our Lord we bid you remember the greatness of the trust that is now to be committed to your charge. Remember always with thanksgiving that the treasure now to be entrusted to you is Christ's own flock, bought by the shedding of his blood on the cross. It is to him that you will render account for your stewardship of his people.

12.1 The development of trust is of primary importance for honest relationships within ministry.

12.2 The clergy are placed in a position of power and authority over others, in pastoral relationships, with lay colleagues, and sometimes with other ministers. In all forms of ministry, in leadership, teaching, preaching and presiding at worship, the clergy should resist all temptation to exercise power inappropriately. This power needs to be used to sustain others and harness their strengths, and not to abuse, bully, manipulate or denigrate.

12.3 Pastoral care should never seek to remove the autonomy given to the individual. In pastoral situations the other party should be allowed the freedom to make decisions that may be mistaken unless children or vulnerable adults are thereby placed at risk in which case the advice of the Diocesan Safeguarding Adviser must be sought.

12.4 The clergy should thankfully acknowledge their own God-given sexuality. They should not seek sexual advantage, emotionally or physically, in the exercise of their ministry.

12.5 A person seeking pastoral guidance and counsel has the right to expect that the minister concerned will not pass on to a third party confidential information so obtained, without their consent or other lawful authority. Exceptions to the general position include information concerning the commission of a crime or other misconduct, where there is a requirement that the information be disclosed. If a minister has grounds for considering that that exception may apply, or that the disclosure reveals a risk to children or vulnerable adults, he or she should consult the diocesan registrar and, in cases involving safeguarding issues, the Diocesan Safeguarding Adviser.

12.6 Unless otherwise agreed, the clergy are accordingly not at liberty to share confidential information with their spouses, family or friends. The content and process of a pastoral relationship may need to be shared with certain other people, such as a supervisor or supervisory group, consultant or other involved colleagues. Such sharing needs to be carefully restricted so that it does not involve any breach of confidence.

12.7 It is important to safeguard the right of parishioners to share personal information with one minister and not another. In a team situation, it may be advisable to create a policy to avoid the danger to ministers within a team of being manipulated and divided by the sharing of personal information with one and not another.

12.8 Ministers who handle personal information about individuals are under the same legal obligations to protect that information under the Data Protection Act 1998 as anyone else. When help or advice is being sought, any note-taking should be mutually agreed wherever possible. If notes contain any information about a living individual which is capable of identifying that individual (“personal data”) the notes will be subject to the Act. Information about the Act may be found at www.ico.gov.uk

12.9 The minister of a parish is required by law to provide for the publication of the banns of marriage and the solemnization of holy matrimony for those within their cure, subject to any impediments which may exist in law to their union. Canon B 33 requires the minister to make inquiries as to the existence of any reasons which may prevent the marriage from taking place, and should seek appropriate advice from the diocesan registrar or the civil authorities in any case of doubt. The clergy should also be aware of the House of Bishops’ Guidance on the Marriage of Non-EEA (European Economic Area) Nationals, and the requirement to follow that guidance.

12.10 There is much helpful advice in the Faculty Office publication, *Anglican Marriage in England and Wales: A Guide to the Law for the Clergy*. Copies can be purchased from the Faculty Office at 1 The Sanctuary, Westminster, SW1P 3JT.

12.11 It is the duty of every parochial minister to officiate at the funerals or interment of those who die within their cure, or any parishioners or persons whose names are entered on the church electoral roll of their parish whether deceased within their cure or elsewhere. (Canon B 38). This obligation includes not only funeral services which take place at the parish church, but those which are held in a crematorium or cemetery. Others will also be involved in the care of the bereaved, including funeral directors and cemetery and crematorium staff.

The clergy should maintain good professional relationships with all such to ensure appropriate care for the relatives of those who have died.

12.12 Ministers must not officiate or otherwise exercise ministry outside the area of the benefice to which they have been instituted or licensed without the consent of the minister with the cure of souls. This is subject to a statutory entitlement of the minister of a parish to perform a funeral service in any crematorium or cemetery that is situated in another parish without consent provided that the deceased died or was resident in the minister’s own parish or was on the electoral roll of that parish at the time of his or her death.

12.13 When officiating at weddings and funerals the clergy should ensure that only those fees prescribed by the Archbishops’ Council in a Parochial Fees Order, reasonable travel expenses and genuine extras are requested from those with whom they make arrangements. When a marriage service or funeral service is being conducted only statutory fees and genuine extras (such as payments to organists, singers and bellringers) may be charged.

Well-being

13 You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened. Pray earnestly for the gift of the Holy Spirit.

13.1 The clergy minister by grace through their own broken humanity, being aware of their own need to receive ministry.

13.2 In exercising their ministry, the clergy respond to the call of our Lord Jesus Christ. The development of their discipleship is in the discipline of prayer, worship, Bible study and the discernment of the prompting of the Holy Spirit. The clergy should make sure that time and resources are available for their own personal and spiritual life and take responsibility for their own ongoing training and development.

13.3 Spiritual discernment can be facilitated by sharing the journey of faith with another person. A minister should have someone outside the work situation to whom to turn for help.

13.4 Ministers holding office under common tenure have a legal obligation to cooperate in arrangements made by the bishop for ministerial development review, and to participate in appropriate continuing ministerial education. Ministers who are not subject to common tenure should also, as a matter of good practice, ensure that arrangements are in place for their ministry to be reviewed on a regular basis and for their ongoing ministerial education.

13.5 Both formal ministerial development review and discussion with a spiritual director or companion should offer the opportunity for the clergy to reflect on whether they are giving sufficient time and attention to family life, friendship, recreation and renewal and to consider any health issues.

Care for the Carers

14 Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake . . . Will you continually pray for them? Will you uphold and encourage them in their ministry?

14.1 “Care for the carers” is fundamental. The clergy need to be supported and the laity have a particular and significant role in the pastoral care of the clergy.

The clergy and those who support them should be aware of the Ministry Division publication *Dignity at Work* (2008) and its recommendations concerning bullying, harassment, and accusation at work.

14.2 The bishop takes responsibility for the welfare of the clergy when receiving the oath of canonical obedience. This responsibility is shared with suffragan and area bishops, archdeacons, and rural and area deans.

14.3 Care of the clergy is a responsibility shared between the PCC and Diocesan Authorities.

Many of these responsibilities are spelled out in the *Statement of Particulars* under Common Tenure and in Diocesan Regulations. The PCC is responsible for the provision of adequate administrative assistance, reimbursement in full of ministerial expenses (see *The Parochial Expenses of the Clergy*, Ministry Division, 2002) available online at www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee/the-parochial-expenses-of-the-clergy.aspx) and for ensuring a safe environment in the church and its surroundings in which to work.

Where the PCC is the relevant housing provider, it has responsibilities for the maintenance and upkeep of the clergy housing. The responsibilities of Bishop and Diocese are as set out in the *Statement of Particulars* and *Diocesan Clergy Handbook*, and in the *Green Guide* published by the Church Commissioners. The *Statement of Particulars* includes provision for holidays, an annual retreat, upkeep of the parsonage house, and entitlement to release for extra-parochial ministry.

14.4 As part of good stewardship, those who occupy either a parsonage house or housing provided by the Diocese or PCC must take proper care of the property and should be aware of the requirement to allow access for both inspections and works to take place.

14.5 Power is exercised and experienced in many ways, and the clergy should beware of the potential of using their position to bully others. Equally those who have the responsibility of caring for the clergy should be aware that bullying can be exercised both by church authorities and by parishioners.

14.6 The clergy should be encouraged to develop opportunities for mutual support and pastoral care within chapters, cell groups, or other peer-groupings. All the clergy should also be encouraged to have a spiritual director, soul friend or confessor to support their spiritual life and help to develop their growth in self-understanding. If required, help should be given in finding such a person.

14.7 In ministries where the clergy have both a sector and a parochial responsibility, there should be a clear understanding between diocese, parish and the minister concerned about where the boundaries lie.

14.8 Support and advice on the practical, psychological and emotional issues involved should be readily available to clergy approaching retirement and to their families.

14.9 The Bishop and those exercising pastoral care of the clergy should both by word and example actively encourage the clergy to adopt a healthy life-style which should include adequate time for leisure, through taking days off and their full holidays, developing interests outside their main area of ministry, and maintaining a commitment to the care and development of themselves and their personal relationships. Helping the clergy understand and overcome unrealistic expectations needs to be a priority.

Grant, Lord, that we may live in your fear,
die in your favour, rest in your peace,
rise in your power and reign in your glory;
for your own beloved Son's sake,
Jesus Christ our Lord.

William Laud (1573–1645)

Remember, O Lord, what thou hast wrought in us
and not what we deserve;
and as thou hast called us to thy service,
make us worthy of our calling;
through Jesus Christ our Lord.

The Prayer Book as proposed in 1928

Postscript

These guidelines are not meant to be a burden, nor do they pretend to be complete. They should help the clergy discover and experience how great is the freedom to which they are called and the joy that the gift of an ordained life brings. We are to remember the injunction of St Paul to be “happy in the Lord at all times” and to rejoice always in his abiding presence.

We recognise, too, that we are not alone, that we cannot do all these things by ourselves in our own strength, but only by the grace of God and through the power of his Spirit working in and through us; for as the Prayer Book Ordinal puts it, in the Declaration to those being ordained to the office of priest, we are called to “apply ourselves wholly to this one thing and to draw all our cares and studies this way” and that we will “continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the assistance of the Holy Ghost”.

So we pray that our lives may be sanctified to this end, for the sake of those whom we seek to serve. For the ordained life of a bishop, a priest or a deacon, for whom these guidelines are designed, is indeed of “what dignity and of how great importance”, but also of “so great excellency and so great difficulty” that we all need help and encouragement along the way – and it is in that spirit that the Guidelines are offered.

So it is our prayer that, by our lives and in our work, through all we do and by what we are called to be, we may honour God's holy name and be faithful to the vocation he has given us, that his salvation may be proclaimed in all the world. May we be found worthy of our calling!

Prebendary David Houlding

*Pro-Prolocutor of the Convocation of Canterbury
Chair of the Working Party*

A Theological Reflection

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In the decade since the Church of England adopted the original version of these Guidelines, events have reinforced the importance of ensuring good practice in professional conduct of the clergy. It is timely, therefore, that the philosophy and theology that undergird the Guidelines set out below are articulated once more. For although it may still seem to some clergy that the existence of a set of guidelines implies a lack of trust in their integrity and an intrusion into sacred vocation, the reality is that the Church must continually strive to retain the confidence of a society that has observed scandals within the Church that have undermined such confidence. The Church can no longer count on an unquestioning presumption of trustworthiness and it would be wrong to do so.

The purpose of this reflection therefore is twofold: firstly to rehearse the pragmatic reasons why professional guidelines exist; and secondly to set out a number of theological principles which inform them.

Pragmatic Considerations

The pragmatics are straightforward: from the perspective of its internal life, the Church now has in place a clear procedure for clergy discipline in the shape of the Clergy Discipline Measure that has been in effect from 2006. Since discipline requires an understanding of what does and does not count as acceptable professional behaviour, it follows that guidelines for practice are apposite. It is worth noting, also, that over the last 10 years, Anglican provinces and dioceses around the world have adopted their own versions of professional guidelines.

From a broader perspective, there is a continuing need for the Church to respond to historic and current social pressures for greater regulation of *all* professions. To date, this has been achieved mainly by means of *self*-regulation, and therefore it is reasonable to expect that the Church reaffirm its willingness to engage in the same kind of self-examination as have others. The simple truth is that a great deal more public concern now exists about the integrity of previously-respected professions: no longer are people willing to give professionals the benefit of the doubt merely because they are professionals.¹ They are properly subject to scrutiny and criticism in a way that was not true a generation ago. This constitutes a sizeable challenge to the Church, for it is no longer – if it ever was – credible that it should expect to remain immune from such scrutiny. The need for accountability and transparency is as strong now as it was when the Guidelines were first published.²

1. On the debate as to how far the clergy should be understood as professionals and therefore to what extent the models employed by “the professions” are relevant, see Karen Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care*, Nashville: Abingdon Press 2000, chap. 2. Also Eric Mount Jr, *Professional Ethics in Context*, Louisville: Westminster/John Knox Press 1990, chaps 2 and 3.

2. See the Interim and Final Reports of the Commissaries Appointed by the Archbishop of Canterbury in Relation to a Visitation upon the Diocese of Chichester (2012 and 2013) available at <http://rowan-williams.archbishopofcanterbury.org/articles.php/2604/archbishops-chichester-visitation-interim-report-published>

Clergy Discipline procedures and the Professional Guidelines are designed to protect three parties: the accused, the accuser and the Church. It is important to mention the last of these because it can easily be forgotten that professional ethics are not simply a matter for individuals. While they undoubtedly exist to guide and protect individuals they also serve to safeguard the profession. They are an expression of mutual accountability and responsibility. When one clergyman or woman acts unprofessionally, he or she threatens to bring the Church as a whole into disrepute – witness the ripple effect of scandals. As Eric Mount has commented: “Moral responsibility includes being responsible people within institutions.”³ Or in St Paul’s words, “We are members one of another” (*Ephesians 4.25*).⁴

It is important to appreciate, moreover, that whereas the Clergy Discipline Measure provides a mechanism whereby justice can be done and be seen to be done (not least for the accused), the Guidelines set out here supply a framework for behaviour that reflects the highest standards to which all clergy, by virtue of their calling as well as their office, should aspire.

Pragmatic reasons in themselves, though, are not enough. They are a necessary – but not sufficient – justification for self-regulation by the Church if it is to be prepared for the sort of scrutiny presupposed by contemporary society. It is here that a *theology of professional responsibility* becomes central. And it is to this we now turn.

Professional Responsibility

The starting point for any discussion of professionalism must be the principle of *vocation*. It is axiomatic that ordained ministry is first and foremost a calling that originates with the purposes of God, is intuited by the individual and is then discerned by the Church. The sense that they are engaged in a vocation rather than a career is fundamental to clergy identity and self-understanding.⁵ Unfortunately, however, this is sometimes used as a kind of knock-down argument against the introduction of a professional code of practice on the grounds that “to ‘professionalise’ pastoral ministry is to accept uncritically a culture of managerialism that reduces ministry to a set of competencies and tasks and ignores its spiritual, transcendent dimension”.⁶

While there is something to be said for a critique of the competency culture that the Church has sometimes seemed to adopt without question (the so-called “management by tick-box” approach that can often be found in clergy review processes, for example), it needs to be remembered that: (a) historically, the notion of “profession” has its roots in a religious connection between profession and vocation;⁷

3 Eric Mount Jr, *Professional Ethics in Context: Institutions, Images and Empathy*, Louisville: Westminster/John Knox Press 1990, p.45.

4 Significantly, Paul uses the language of mutual interdependence as justification for the code of community ethics he goes on to outline in this passage (vv.26f).

5 For a recent discussion see Nigel Peyton and Caroline Gatrell, *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*, London: Bloomsbury 2013, chap. 4.

6 Richard M. Gula, *Ethics in Pastoral Ministry*, NY: Paulist Press 1996, p.11.

7 Thus Darrell Reeck notes that, “Judaean-Christian culture from Biblical times through the Reformation imbued the concept of profession with the moral concept of service grounded in a religious vision of God working together with people for the improvement of all creation. The doctrine of the vocation or calling became the religious and moral theme that most illuminated the meaning of the professions and professional work.” Darrell Reeck, *Ethics for the Professions: A Christian Perspective*, Minneapolis: Augsburg 1982, p.33 quoted in Joe E. Trull & James E. Carter, *Ministerial Ethics*, Broadman & Holman, 1993, p.25.

(b) the idea of *professio* (from which the term profession derives) carries with it the meaning of “standing for something” or “value laden”; (c) the identification of professionalism with technocratic expertise is a modern development which has served unduly and untheologically to narrow the concept; and (d) by means of a theology of vocation, it becomes possible to reinvest the idea of profession with a transcendent, moral dimension, thereby drawing the sting of critics in one respect at least. In Richard Gula’s words, “Aligning ‘having a vocation’ with ‘being a professional’... affirms all that we do in ministry is a response to the presence of God in and through the community calling us to act on its behalf as signs and agents of God’s love.”⁸

In the light of this, the criticism that guidelines amount to an unwarranted concession to managerialism must be seen as misplaced. They simply set out what it means to act in a manner consistent with a calling to ministry and should be seen as an attempt to work out in concrete terms the practice of vocation in a contemporary setting. As a result, “profession”, in a clergy context, must be seen as possessing not one meaning but two: on one hand to describe the sociological reality of a group of people who operate according to conventions and practices developed by the group; and on the other, as an indication that this group stands for – professes – a set of transcendent values and principles which derive from a theology of vocation. Both senses of the term profession must be kept in mind.

From the principle of vocation follows the question: a vocation to what? The most obvious answer is “to serve”. But to serve whom? Theologically, service is firstly towards God and only secondly towards human beings. Moreover, such service is only possible through relationship. This, in turn, requires the teasing out of a cluster of concepts that shape the notions of relationship and relationality, and at the centre of this cluster lies the idea of covenant.

1. *Covenant*

The concept of covenant represents the wellspring from which a theology of professional responsibility flows. Its significance can be demonstrated by contrasting it with the concept that governs secular models of professional relationship, namely that of *contract*. As Richard Gula has pointed out, the two are close cousins but there are crucial differences. Contracts define the specific nature of the relationship and the precise rights and duties that follow from it. Neither party can expect the other to go beyond the specified contractual duties, and each has the liberty to refuse requests to do so. Indeed, the expectation is that such requests will not be made or granted except *in extremis*. “The contract model acknowledges human limitations of the contracting parties since it clearly distinguishes rights and duties. It circumscribes the kind and amount of service being sought and offered.”⁹ By contrast, the biblical model of covenant – exemplified most powerfully by the covenant relationship between God and his people – is based upon grace.

8 Gula, as above, p.14.

9 Gula p.15.

The covenant partners are bound together not by a set of legal requirements but by the relational nexus of gracious initiative followed by thankful response. Covenant goes further

than the carefully defined obligations contained within a contract to the need for further actions that might be required by love. “When we act according to a covenant, we look beyond the minimum... Partners in a covenant are willing to go the extra mile to make things work out.”¹⁰

It is this graciousness – the readiness “to make room for the gratuitous, not just the gratuities”¹¹ – that distinguishes covenant from contract and gives ministry its distinctive quality. Rooted in the covenant love of God, the covenantal ministry of clergy mirrors that of Christ himself who gave himself freely for the sake of the world and “who, though he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant” (*Philippians 2.6-7*). The covenant model is, in the end, profoundly Christological.

The implication of this is that those who are called to ordained ministry must act out of a covenantal rather than a contractual motivation and mindset. They must be “willing to go the extra mile” which means that they must be prepared to allow their ministry to be shaped by the needs of others rather than their own preconceptions of autonomy. But how might this be worked out? This leads us to two further principles: agape and virtue.

2. Agape

In a discussion of agape and pastoral care, Simon Robinson notes that agape and covenant are intimately connected in a number of ways. In the first place, both are based upon gift, for just as covenant is gracious, so agape is a matter of gift-love. In pastoral terms, agape “is not based upon any contractual terms” but is “a way of knowing the other, the ground of care for the other”.¹² Pastoral relationships are thus governed by agape. Secondly, agape involves faithfulness and constancy. The minister remains true to the other person whatever he or she has done since “agape promises to be there whatever the response from the other”.¹³ Thirdly, agape allows for a measure of relational open-endedness rather than placing rigid limitations on the growth of a pastoral relationship. This is not to deny the importance of boundaries; yet, at the same time, it “nourishes rather than limits relationships” and “is always searching for the good of the other ... is always open to the possibilities of the other”.¹⁴ From this it can be seen that agapeic love is not conditioned by the attraction or achievement of the other but “loves the other simply because they are the other”. It is “a love which does not base itself on the action of the other, a disinterested love which is not based in a partial way on the other”.¹⁵

10 Gula p.15.

11 Gula p.15.

12 Simon J. Robinson, *Agape, Moral Meaning and Pastoral Counselling*, Cardiff: Aureus Publishing 2001, pp.44,43. For a recent discussion of agape as the basis for a comprehensive Christian ethic, see Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics*, Leicester: Apollos 1997, chap 8.

13 Robinson p.45.

14 Robinson p.45.

15 Robinson p.44.

How, in turn, should this theology be applied? Secular pastoral counselling has developed five operational principles as the basis for its professional codes. If we invest them with the

theological concept of agape, it becomes possible to construe them as a principled framework for ethical practice in ordained ministry:

- i. the promotion of autonomy for the counsellee (understood as the ability to make self-chosen decisions)
- ii. the duty of the counsellor to act for the positive good of the counsellee (the principle of beneficence);
- iii. the responsibility of the counsellor to do no harm (the principle of non-maleficence);
- iv. the obligation to act justly in the counsellee's best interests (the principle of justice);
- v. the counsellor's commitment to trustworthiness (the principle of fidelity).

While the term agape does not explicitly appear, from a theological perspective it can be discerned as the theological meta-principle lying behind all five. And if we were to substitute the terms "parishioner" for "counsellee" and "minister" for "counsellor", the transference to a set of principles for Christian ministry becomes clear.

What is equally clear, too, is that while one purpose of this framework is to protect the counsellor/minister, its fundamental emphasis is on the needs of the client/parishioner. In Robinson's language, the principles are directed towards the well-being of the Other. The rights of the helper are secondary to the good of the one who seeks help. This in turn means that those of us who are called upon to offer ministerial care must be prepared to allow our independence to be qualified as we test our ministry against the demands of professional guidelines informed by agape. The Guidelines give substance to this.

Nowhere is the importance of agapeic principles more clearly seen than in the issue of power. Within the relationship between clergy and parishioners, it is crucial to appreciate that power is used asymmetrically. That is to say, the clergyman or woman is more powerful than the person seeking help. Although self-evident upon reflection, this is a fact which is all too easily overlooked. At its worst, the wielding of asymmetrical power leads to abuse, sexual and otherwise. The vicar who uses her power to coerce, manipulate or bully an individual into agreement is every bit as abusive – albeit in a different way – as the vicar who uses his status to satisfy his sexual desires. Both are exercising power to achieve their own ends in contravention of the principles above.

In reflecting on this, we are helped by the work of Rollo May who has developed a typology of power that enables us to identify what kind of power is being used at any given time.¹⁶

16 Rollo May, *Power and Innocence*, New York: W.W. Norton & Co. 1972, chap. 5. See also Karen Lebacqz, *Professional Ethics: Power and Paradox*, Nashville: Abingdon Press 1985.

According to May, power can be discerned under five headings:

- i. *exploitative* power which dominates by force and coercion;
- ii. *manipulative* power which controls by more subtle and covert psychological means;
- iii. *competitive* power which is ambiguous since it can be used constructively where parties are relatively equal but is destructive where they are unequal (as in most pastoral relationships);
- iv. *nutritive* power which sustains and empowers;
- v. *integrative* power which takes the freedom of others seriously and seeks to harness the other person's (potential) strengths.

This typology offers a grid by which particular ministerial exercises of power can be assessed. The first two types clearly fall outside a covenantal/agapeic understanding of ministry since they are not concerned with the needs or good of the other person at all. The third is questionable, though capable of constructive use in some situations. The fourth and fifth accord well with a theology of covenant and agape because they arise out of a desire to further the best interests of the other.

From a ministerial perspective, therefore, "the moral challenge is to see that in our interaction with others, the right use of power moves away from dominating others through exploitation and manipulation, and that it moves toward liberating others through nutrient and integrative acts of power".¹⁷ When seeking to achieve our objectives – whether with a group of people or in a one-to-one relationship – we must ask ourselves what kind of power we are seeking to exercise and for whose benefit? If the answer to either of these questions is ourselves, we need to return to the five agapeic principles and reflect again.

In summary, therefore, it can be seen that if ministry is to be based on a concept of covenantal responsibility from which agapeic practice flows, this will require a more substantive set of professional criteria than a simple appeal to the beatitudes or any other general idea. As the example of how power might be exercised shows, a more complex approach is needed if we are to grasp both the theological nature of ministerial relationships and the implications for practice that must follow.

Virtue

Ethical behaviour, though, is not just a matter of adherence to rules or principles. The revival of virtue ethics among moral philosophers and theologians in recent years reminds us that the *character* of the professional is as important as the *moral* code to which he or she adheres.¹⁸ The ethics of conduct must be shaped by the ethics of character and the ethics of integrity.

What does this mean? According to William Willimon, character can be defined as the "basic moral orientation that gives unity, definition and direction to our lives by forming our habits into meaningful and predictable patterns that have been determined by our dominant convictions".¹⁹

¹⁷ Richard Gula, as above, p.86.

¹⁸ On the importance of virtue ethics, see Joseph J. Kotva, *The Christian Case for Virtue Ethics*, Washington DC: Georgetown University Press 1996.

¹⁹ quoted in Trull and Carter, as above, p.47.

What we do is governed by who we are. As Stanley Hauerwas notes, each of us makes moral choices arising out of “the dispositions, experience, traditions, heritage and virtues that he or she has cultivated”.²⁰

From this, two points stand out: firstly, the Christian minister must *deliberately* cultivate Christian character and virtues and not leave them to chance. In Pauline language, he or she must seek the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (*Galatians 5.22-23*). When we ask what this might entail in terms of professional ethics, Karen Lebacqz argues for two central virtues: trustworthiness and prudence. The former is a matter of integrity or honour so that the minister is recognized as a “trustworthy trustee”. The latter has to do with wise judgement or discernment. The combination of both is necessary for the minister to develop an instinct for doing the right.

Secondly, we are brought back to the idea of “habits of the heart” suggested (inter alia) by Willimon. Because these arise out of the kind of people we are, our theological convictions and spiritual practices are crucial to professional life. We are formed by the beliefs we hold, the ways in which we relate to God and the communities to which we belong. Doctrine, ethics and spirituality go hand in hand “to the point of behaving ethically most of the time as though by instinct”.²¹ The Guidelines’ use of the Ordinal as their organizing framework recognizes this and reminds us that the sustenance of virtue cannot be a matter of indifference or fortuitousness. The *deliberate* cultivation of spiritual life is crucial.

Having said this, it has to be remembered that behind all Christian versions of virtue ethics stands the truth and reality of divine grace. The power to be and do right flows from the free self-giving of God in Christ. And it is through the indwelling Holy Spirit that we are enabled to grow in character and virtue. We become trustworthy trustees and are sustained in ministry by the activity of God in us. Ministerial guidelines may set the boundaries but only by grace can we live them out. In Richard Gula’s words, “If we are to minister in the spirit of Jesus and continue in our own time his mission of proclaiming the reign of God, then we must be free enough in ourselves to accept God’s offer of love and so be free for others to enable them to let go of whatever keeps them from accepting divine love as well”.²²

Conclusion

This has necessarily been a brief survey of the issues and principles that underlie the Guidelines: a mapping of the terrain rather than an exhaustive journey through it. We have seen how the Church can no longer stand back from addressing the issue of what it means to act professionally in today’s social climate. We have noted that to develop a culture of professional ethics will require not just a set of criteria that govern good practice but also virtuous character based on theology and spirituality.

20 Trull and Carter p.47.

21 Walter E. Wiest & Elwyn A. Smith, *Ethics in Ministry: A Guide for the Professional*, Minneapolis: Fortress Press 1990, p.182.

22 Gula, as above, p.29.

Above all, we are reminded that the foundational value for all Christian ethics is the uniquely Christian gift of agape. Without this we are but clanging cymbals, professional or otherwise.

*Francis Bridger
Brechin*

Trinity 2014

*Appendix 1
GS Misc 1085*

The Ministry of Absolution

General Synod

1. At its meeting on 30 September the Archbishops' Council considered what advice to offer to the Convocations on its treatment, in the proposed revision of the *Guidelines for the Professional Conduct of the Clergy*, of the ministry of absolution for which provision is made in Canon B 29. The Annex to this paper sets out the background to the revision process.

2. The Working Party preparing the revised draft of the revised Guidelines on behalf of the Convocations proposed that the section dealing with "Reconciliation" should, amongst other matters, describe the current legal position in relation to the formal ministry of absolution.

3. The legal position in that respect is governed by the unrepealed proviso to Canon 113 of the Code of 1603, which reads as follows:

"Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not in any way bind the said minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity."

4. This is the one provision of the 1603 Code which was not repealed as part of the complete overhaul of the Canons of the Church of England in the 1950s, which led to the present Code being enacted by the Convocations in 1964 and 1969.

5. The effect of the proviso is that, where the formal ministry of absolution as described in Canon B 29 is sought, if the penitent makes a confession with the intention of receiving absolution, the priest is forbidden to reveal or make known to any person what has been confessed. That requirement of absolute confidentiality applies even after the death of the penitent.¹

6. The Archbishops' Council recognized that the practice of the ministry of absolution has a well-established place in the life of the Church of England, playing an important part in the spiritual life of some of its members and representing a significant aspect of the ministry of some of its clergy.

7. However, the Council also recognized the responsibility of the Church to protect children and vulnerable adults from harm, and the force of the argument that the legal framework of the Church should accordingly, in all respects, be such as to enable those who present a risk to children and vulnerable adults to be identified – both so that they can be held to account for past wrongs and be prevented from doing further harm. The Council is also aware that there has been some wider debate as to whether Parliament should legislate to make it an offence not to report evidence of child abuse to the statutory agencies.

8. The Council therefore decided to commission further theological and legal work to enable it to review, in consultation with the House of Bishops, the purpose and effect of the unrepealed proviso to the Canon of 1603, with a view to enabling the Synod to decide whether it wished to legislate to amend it. At their November meeting the Council will consider the terms of that review and who should conduct it, with a view to putting their proposals in those respects to the House of Bishops when it meets in December.

9. In the light of its decision, the Council invited the Working Party undertaking the revision of the Guidelines to consider further the section on “Reconciliation”. It has now been amended to make clear that the present law, which is explained there, is now to be the subject of a review.

William Fittall
SECRETARY GENERAL
22 October 2014

¹ As is apparent from the text, the Canon allowed for an exception to the duty of confidentiality where non-disclosure could have rendered the priest himself vulnerable to prosecution for a capital offence. This provision was, however, never operative since by 1603 parliament had already legislated to abolish the common law capital offence for a person who had knowledge of a treasonous plot not to reveal the plot to the Crown. Instead, it had created a statutory offence of misprision of treason, with a maximum sentence of life imprisonment.

Appendix 2

Documents referred to in the text

Preface

Common Worship Ordination Services 2007 (Known as *The Ordinal*) Clergy Discipline Measure 2003

Ecclesiastical Offices (Terms of Service) Measure 2009

Safeguarding

2.17 *Protecting All God's Children* The Child Protection Policy of the Church of England 4th edition, 2010 (House of Bishops)

Reconciliation

3.2 The Canons of the Church of England

Note: GS Misc 1085 is included in this document at page 32

Ministry at times of deepest need

5.2 *Guidelines for Good Practice in the Healing Ministry* – House of Bishops

5.4 *Guidelines for Good Practice in the Deliverance Ministry 1975 (revised 2012)* – House of Bishops

Trust

12.9 The Data Protection Act 1998

12.11 *Anglican Marriage in England and Wales: A Guide to the Law for the Clergy* (published by the Faculty Office, 1 The Sanctuary, Westminster, SW1P 3JT)

Care for the Carers

14.1 *Dignity at Work* (2008) – Ministry Division publication

14.3 *The Parochial Expenses of the Clergy* (2002) – Ministry Division publication

Clergy Terms and Conditions of Service (Common Tenure)

Parsonages: A Design Guide (The Green Guide) – Church Commissioners publication

Safeguarding and relevant documents

Child Protection

The Church of England, in all aspects of its life, is committed to and will champion the protection of children and young people both in society as a whole and in its own community.

It fully accepts, endorses and will implement the principle enshrined in the Children Act 1989, that the welfare of the child is paramount. The Church of England will foster and encourage best practice within its community by setting standards for working with children and young people and by supporting parents in the care of their children.

It will work with statutory bodies, voluntary agencies and other faith communities to promote the safety and well-being of children and young people. It is committed to acting promptly whenever a concern is raised about a child or young person or about the behaviour of an adult, and will work with the appropriate statutory bodies when an investigation into child abuse is necessary.

The Church of England is committed to encouraging an environment where all people and especially those who may be vulnerable for any reason are able to worship and pursue their faith journey with encouragement and in safety. Everyone, whether they see themselves as vulnerable or not, will receive respectful pastoral ministry recognizing any power imbalance within such a relationship.

Safeguarding Adults

All church workers involved in any pastoral ministry will be recruited with care including the use of the Criminal Records Bureau disclosure service when legal or appropriate. Workers will receive training and continuing support.

Any allegations of mistreatment, abuse, harassment or bullying will be responded to without delay. Whether or not the matter involves the church there will be cooperation with the police and local authority in any investigation.

Sensitive and informed pastoral care will be offered to anyone who has suffered abuse, including support to make a complaint if so desired: help to find appropriate specialist care either from the church or secular agencies will be offered.

Congregations will often include people who have offended in a way that means they are a continuing risk to vulnerable people. The risks will be managed sensitively with the protection of adults and children in mind.

The Church of England has agreed the following policy statements:

(web links are current at the time of publication)

Promoting a Safe Church (safeguarding policy for adults) 2006

<https://www.churchofengland.org/clergy-office-holders/protecting-and-safeguarding-children-and-adults-who-are-vulnerable.aspx>

Protecting All God's Children (safeguarding policy for children and young people, 4th edition, 2010) <https://www.churchofengland.org/media/37378/protectingallgodschildren.pdf>

Responding to Domestic Abuse (guidelines for those with pastoral responsibility, 2006) <https://www.churchofengland.org/media/1163604/domesticabuse.pdf>

Safeguarding Guidelines relating to Safer Recruitment (interim policy, 2013) <https://www.churchofengland.org/media/2097516/safer%20recruitment%20guidance%20final%2013-6-13.pdf>

Please note:

For the latest safeguarding guidance Please see: <https://www.leeds.anglican.org/safe>

Appendix 3 – Sabbatical Application Form

Sabbatical Application 2021

Name:

Address:

Tel:

Email:

Date of Ordination:

Date of any previous sabbaticals:

Present Post:

Dates of proposed sabbatical:

When and with whom has the proposed sabbatical been discussed?:

Key personal and ministry objectives in your most recent MDR

(Please expand boxes as required)

LEARNING:

The sabbatical should include a project or study related to your ministry. This will be the main focus of the sabbatical. Please say:

- a) what do you intend to do?
- b) which topics/themes you intend to investigate/read about/reflect on?
- c) which places do you intend to visit / people do you hope to meet?
- d) what you hope to learn from this?
- e) how do you envisage this contributing to your ongoing ministry?

LOVING:

Your sabbatical should also include dedicated time with family and friends. A holiday may be part of this. This is a good time to give proper attention to relationships which can be neglected in the busy-ness of ministry. How do you plan to do this?

LIVING:

During the sabbatical there should some element of recreation for you; this may include a retreat, a personal holiday if you do not have family, some time pursuing a hobby, some physical exercise etc. Please outline your plans for this:

Do you envisage your sabbatical raising any particular issues/needs among colleagues with whom you normally share your ministry?

How do you intend to arrange cover for the period of absence?

Please outline your budget:

Maintenance £

Travel £

Course fees £

Other (please specify) £

How do you plan to fund this?

Please return to your area Clergy Development Officer by 15th April 2020:

Bradford: Cat Thatcher

Huddersfield: Sarah Farrimond

Leeds: Andrew Tawn

Ripon: *Andrew Tawn (for the moment)*

Wakefield: Peter Townley

p:\hr\sabbaticals\application for sabbaticalrevised.doc

Appendix 4 – Sabbatical Leave Notes

Clergy Sabbaticals in the Diocese of Leeds

Guidance Notes

1. What is a Sabbatical?

The word *sabbatical* is derived from the same root as *Sabbath*. The Archbishops' Council acknowledges in *Mind the Gap: Integrated Continuing Ministerial Education for the Church's Ministers* (Archbishops' Council, 2001) that a fundamental purpose of a sabbatical is to set aside time for mental renewal, spiritual re-creation and physical rest, so as to return refreshed in one's ministry.

To avoid possible misunderstanding, *Mind the Gap* makes it clear that a sabbatical is not intended to be

- simply an extended holiday.
- doing the same job in a different location.
- solely used for academic study.

To translate this in terms of our diocesan strapline, any sabbatical plans should include a balance of Loving, Living and Learning:

- **Loving:** the sabbatical should include dedicated time with family and friends. This is a good time to give proper attention to relationships which can be neglected in the busy-ness of ministry.
- **Living:** during the sabbatical there should be some holiday time and something recreational for you, including a retreat.
- **Learning:** the sabbatical should include a project or study related to your ministry. It is important to ask yourself what you hope to gain from this and how it may enhance your ministry on your return or in the future.

Clergy may apply for their first sabbatical when they have been ordained for 10 years or more. When clergy have had a sabbatical they would usually have a gap of at least 7 years before applying again. If there are more sabbatical applications than places, it is probable that preference would be given to those who have not had a sabbatical before.

The normal period for a sabbatical is three months. These periods should be seen as over and above annual holiday. However the sabbatical should include your annual retreat.

Length of service should be the determining factor in the taking of a sabbatical, not the amount of time one has worked in a particular diocese.

2. How do I apply for a Sabbatical?

The normal timeline for applications is as follows (for sabbaticals in 2021):

- January/February 2020: the Director of Clergy Development sends out a general invitation to anyone considering a sabbatical in 2021. Quite often, a Bishop or Archdeacon may have initiated the idea in personal conversation, at a pastoral visit or during the course of conducting an MDR.
- Anyone who is interested in a sabbatical in 2021 should then contact their area Clergy Development Officer (CDO) to discuss their proposals. The area Clergy Development Officer may be able to advise applicants about possible grants or applicants in their search for colleges and other institutions offering library resources, residential accommodation, courses, personal tuition and any combination of these.
- The area CDO will provide an application form and guidance notes.
- The applicant should normally discuss his/her plans at this stage with personnel locally, typically the Churchwardens, appropriate Clergy/Readers and Area Dean. In particular the application form asks how services will be covered during the sabbatical
- The application form asks for a budget. The reason for this is to ensure that applicants are being realistic in their proposals and have done sufficient research into the likely costs. It is not binding and may later need to be adapted to the available funding.
- Completed application forms should be sent back to the area CDO by mid-April at the latest. The applications are then collated, and completed application forms are sent to the area bishops.
- May 2020: the application forms are discussed at Bishop's Staff Meeting where the decision is taken as to which applications to approve. The diocese usually grants up to 15 sabbaticals per year so if there are more than 15 people applying some applications may be turned down or deferred to a later time. It is also possible that Bishop's Staff may pass the applications back asking for more information or more carefully worked out learning outcomes.
- The area CDO will inform applicants whether or not their application has been successful – usually by the end of May.
- ***In certain circumstances a bishop may authorize a sabbatical at shorter notice than the timeline above. However if all the regular sabbaticals are already allocated for that year the diocese may not be able to provide any sabbatical expenses.***

3. Funding

- The Director of Clergy Development will send to all successful applicants a list of charities which may provide financial assistance for a sabbatical. In particular the deadline for applications for the Ecclesiastical Ministry Bursary Awards is in September of the preceding year (September 2020 for sabbaticals in 2021). **Clergy are strongly urged to apply for this bursary. Typical grants are in the region of £600-700.** This will either help you do more in the sabbatical, or save you spending some of your own money, or possibly save the diocese money (if you then do not need the full diocesan grant).
- The diocese offers sabbatical expenses of up to £1000. Please note, this is not given in advance but is paid to you in reimbursement for your sabbatical expenses. You will be given a sabbatical expenses claim form which should be submitted to your area Clergy Development Officer along with receipts / proof of expenditure. If you have a large sum to pay out (e.g. a plane fare) you may submit a copy of the invoice in advance and this can be paid into your bank account before you need to pay it out yourself. The sabbatical expenses can be claimed in one go, or more than one installment.
- Please note, sabbatical expenses should be claimed within the calendar year during which the sabbatical is taken. So all expenses for a sabbatical in 2021 must be submitted by the middle of December 2021. (The budget does not carry over to the coming year).

4. Covering your parish / ministry during your sabbatical

- The applicant is responsible for making arrangements for adequate cover in the parish/ministerial context, in consultation with ordained/lay colleagues and the Area Dean, before the sabbatical begins. This should include any periods when the person on sabbatical will be residing at home, but will not be available to undertake parochial ministry.

5. Sabbatical report

- When the sabbatical is over, the Bishop requires that a brief written report should be submitted to the area Clergy Development Officer. This should not be a burdensome task but a chance to reflect on what you have learned and gained from this time. A couple of sides of A4 will usually be sufficient but you may also choose to include an actual piece of work produced as a part of the sabbatical project itself, or a photographic record of your experiences.
- You may also talk about what you have gained from your sabbatical in your next MDR and/or request a 'de-brief' meeting with the area CDO to help reflect on the value of the experience.

6. What can I do during a sabbatical?

There is a good deal of variation because sabbatical programmes are individually tailored to meet different learning and development outcomes. Some examples are:-

- A visit to an overseas diocese with the aim of learning from the exposure to a different context and culture.
- A study of patterns of shared leadership made by visiting a range of contrasting churches throughout the country.
- Writing a paper, dissertation or book in some area of theology of particular personal interest.
- An extended retreat period offering exposure to some unfamiliar style of spirituality.
- Engagement with a secular social concern by spending time outside the church environment, e.g. in a prison, school, or social services department.
- Staying at a theological college and participating in a programme of directed study.
- Undertaking a challenging experience, well outside the “comfort zone”.
- Pursuing some area of interest which has been identified in an MDR.

Given this wide diversity of possibilities, the Bishop encourages clergy to include the following in a three-month period of sabbatical:

- A period devoted to the central project, which should occupy a larger portion of the sabbatical time than anything else;
- Time for reading/study, to help read round, focus and contextualise the project;
- A retreat or time of spiritual refreshment, not necessarily connected with the project;
- Rest and recreation with family or friends;
- A short period at the beginning to leave behind the parish, and similarly at the end to re-engage with it;
- A short or more prolonged period of time for ‘writing up’.

Appendix 5 CMD Grant Application Form

Loving.
Living.
Learning.



CMD Grant application form

Grants are awarded from your CMD Grant subject to the amount you have available and the agreement of your Clergy Development Officer.

Name:

Parish:

Phone no:

e-mail address:

Event or course:

Date of course:

Provider:

How does this event/course address the Development Needs identified in your Ministerial Development Review? What do you hope to gain for the course?

Cost of the course:

Travel costs (these should not usually exceed the cost of the course):

Total grant requested (cost of course & travel combined) £

Date

You should consult your Clergy Development Officer **in advance** to make sure this event/course qualifies for a grant.

Then submit this form **with receipt or invoice** to the Clergy Development Officer for your area:

Bradford area: Cat Thatcher
Huddersfield area: Sarah Farrimond
Leeds area: Andrew Tawn
Ripon area: *Andrew Tawn* (until an appointment is made)
Wakefield area: Peter Townley

CMDPGR / CLED

Appendix 6 Retreat Grant Application Form



THE CHURCH
OF ENGLAND
Diocese of Leeds

Loving.
Living.
Learning.

RETREAT Grant application form

Grants are awarded from your Retreat Grant (total £210) subject to the amount you have available and the agreement of your Clergy Development Officer.

Name:

Parish:

Phone no:

e-mail address:

Please give details of the retreat:

Date of retreat:

Cost of the retreat:

Travel costs (these should not usually exceed the cost of the retreat):

Total grant requested

Date of submission:

You should consult your Clergy Development Officer **in advance** of the retreat to make sure this qualifies for a grant.

Then submit this form **with receipt or invoice** to the Clergy Development Officer for your area:

Bradford area: Cat Thatcher

Huddersfield area: Sarah Farrimond

Leeds area: Andrew Tawn

Ripon area: *Andrew Tawn* (until an appointment is made)

Wakefield area: Peter Townley

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For office use –

Receipt/Invoice received

Appendix 7 – Loving, Living, Learning Ethos

At the heart of all we do are the values captured in our diocesan strap line, ‘Loving, Living, Learning’. It’s designed to make sense to those outside the church who wonder what we are about. It’s a useful list to check against everything we do.

Loving, Living, Learning

We aim to:

Love God, the world and one another.

Live in the world as it is, but, drawn by a vision of something better, we want to help individuals and communities flourish.

Learn when we get things wrong, by listening and growing together.

‘Loving’ - because our experience of God’s love compels us to love God, the world and our neighbour, showing compassion to all and building outward-looking communities.

‘Living’ - because we celebrate the abundance of life and promote human flourishing, engaging with the world and working for its transformation, challenging injustice, respecting and protecting the environment for this and future generations.

‘Learning’ - because we’re confident in God and the good news of Jesus Christ ... but we’re always listening - to God, the world and each other, and we’re always learning - alert to Jesus Christ’s challenge to live differently.