

# DIOCESE OF TRURO

DISCOVERING GOD'S KINGDOM  
GROWING THE CHURCH

## Clergy Handbook

Revised June 2020

Dear brothers and sisters,

I'm very happy to commend this Clergy Handbook to you: I hope and pray it will be a really valuable resource for you in your ministry. It's intended to be a sort of 'one stop shop' providing practical advice and guidelines on a number of issues specific to the exercise of ordained ministry - it's definitely meant to be a helpmate and not a straightjacket! It's also a work in progress and we would welcome feedback on its content, and suggestions for its development.

In February 2020, General Synod approved 'A Covenant for Clergy Care and Wellbeing'. It's worth quoting some of that Covenant, because I see this document as an expression (albeit a small one) of that commitment:

*In its formularies, the Church of England recognises that God calls men and women to serve as deacons, priests and bishops to build up and equip the whole People of God. Conscious that such a calling is both a privilege and a demand, we as the Church of England commit together to promote the welfare of our clergy and their households in terms expressed in the Covenant for Clergy Care and Wellbeing.*

*We undertake to work together to seek to coordinate and improve our approach to clergy care and wellbeing that ordained ministers flourish in their service of the mission of God within and beyond the Church.*

It is certainly my prayer that we each of us, and all of us, as ordained ministers, will flourish in the service of the mission of God, here in our Diocese of Truro.

And may our God bless you in all you do to serve him, his Church and his world,

+Philip Truro  
June 2020

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## INTRODUCTION

1. This handbook aims to provide a one-stop resource for licensed clergy who have any queries about everything from their appointment to rights, accountabilities and responsibilities. It is available on our website [here](#).
2. Information is grouped into a range of sections as indexed below, and will be updated regularly, so we do recommend that if you need to keep a hard copy you also check the website to ensure you have the most up to date version of the section you need. Your Archdeacon, or HR at Church House, can provide further advice and guidance.
3. In this handbook the terms 'The Diocese' and 'we' are referred to. This is convenient shorthand for the Bishop, the Episcopal College, and other professionals and members of staff who have delegated roles in working with the churches and people in the parishes of the Diocese of Truro.
4. On 31 January 2011, the church entered a new era in terms of how it recruits and supports stipendiary and non-stipendiary clergy under Common Tenure arrangements. The [Ecclesiastical \(Terms of Service\) Measure](#), became law across the Church of England in 2011. Some of the regulations have been updated since then ([see here](#)).
5. This handbook is for those clergy engaged under Common Tenure terms. Separate guidance and/or handbooks are, or will be, available for:
  - Public preachers
  - Those with permission to officiate
  - Lay readers

# 1 EQUALITY, DIVERSITY AND DIGNITY

## 1.1 EQUALITY AND DIVERSITY POLICY STATEMENT

### 1.1.1 We will work to:

- ensure that individuals are treated fairly, with dignity and respect, regardless of their race, colour, nationality or ethnic or national origins, disability, age, gender, spent criminal convictions, faith or religious beliefs, social background, part time or fixed term employment, sexual identity or marital status;
- create an enjoyable, inclusive and supportive working environment and culture that recognises diversity and enables everyone to contribute fully and reach their potential.
- ensure that parishes are trained so that their recruitment and selection processes are carried out in the spirit of fairness, honesty and integrity, conscious always of the reverence we should have for one another, and for the power of the Holy Spirit who informs and guides us all;
- ensure that training and development opportunities are available to all without unfair discrimination within our resources; and
- take positive action to ensure equality of opportunity and of treatment on the matters specified above throughout our sphere of influence, and in so far as it lies within our power. The Episcopal College will monitor our progress in implementing this policy and track progress across any areas in which we fall short.

1.1.2 It is the responsibility of all clergy, staff, Board and committee members, both paid and voluntary, to abide by and to promote this policy, and any grievance, or other matter relating to it, should be taken up, in accordance with the relevant policy procedure (see Sections 9 and 11).

## 1.2 BULLYING AND HARASSMENT POLICY

### Introduction

1.2.1 The Church is required by God to foster relationships of the utmost integrity, truthfulness and trustworthiness. Abuse, harassment and bullying will not be tolerated within the Church of England. All complaints of abuse, harassment

and bullying are to be taken seriously and thoroughly investigated.’ House of Bishops 2001.

- 1.2.2 This policy and guidelines are based also on the advice set out in the CofE [Dignity at Work booklet](#).
- 1.2.3 Many people in our society are victimised and harassed and bullied as a result of their race, colour, ethnic or national origin, religious belief, political opinion or affiliation, sex, marital status, sexual orientation, gender reassignment, age or disability.
- 1.2.4 Personal harassment and bullying takes many forms ranging from tasteless jokes and abusive remarks to pestering for sexual favours, intrusive and threatening behaviour and actual physical abuse. Whatever form it takes, personal harassment and bullying are totally unacceptable.
- 1.2.5 Personal harassment and bullying can exist in our churches, and local communities, and this can seriously affect relationships and working lives by interfering with their job performance or by creating a stressful, intimidating and unpleasant environment. It is offensive in itself and profoundly unacceptable in communities that profess the belief that we are all made in the image of God and all called to share the life of Christ.
- 1.2.6 The legal position of issues relating to bullying and harassment is covered through a number of pieces of legislation.
- 1.2.7 The Diocese will take seriously - and investigate - any complaint made regarding bullying and harassment.

### **Policy**

- 1.2.8 All forms of personal harassment and bullying are deplored and the Episcopal College and TDBF will seek to ensure that the environments within the sphere of our control are sympathetic to all our clergy, Readers, and those clergy who have been employed centrally.
- 1.2.9 These procedures have been included in this Handbook to reinforce all the types of behaviour that are unacceptable, and to provide those who are the victims of personal harassment and bullying with a means of redress through appropriate process. Where appropriate, disciplinary action will be taken.

### **Examples of personal harassment and bullying**

- 1.2.10 Personal harassment and bullying take many forms, including mail, email, telephone conversations, etc, and individuals may not always realise that their behaviour constitutes harassment or bullying. Personal harassment is unwanted



behaviour by one individual towards another and examples of harassment include:

- insensitive jokes and pranks
- lewd or abusive comments about appearance
- deliberate exclusion from conversations
- displaying abusive or offensive writing or material
- unwelcome touching and/or attention
- abusive, threatening or insulting words or behaviour.

**1.2.11** Bullying is a form of psychological harassment. It is intimidation that serves to undermine self-esteem, confidence, competence, effectiveness and integrity. Examples of bullying include:

- continual, undeserved criticism
- arbitrary and inconsistent demands
- imposition of unreasonable deadlines
- shouting, swearing and offensive language
- displaying overbearing or intrusive behaviour.

**1.2.12** These lists are not exhaustive.

### **Informal Process**

**1.2.13** Complaints of bullying or harassment, particularly of sexual harassment, can sometimes be of a sensitive or intimate nature and difficult to challenge.

**1.2.14** An individual is encouraged to raise such issues in the first instance with a colleague of their choice as a confidential helper. This person may be for example the Diocesan Director of Ordinands (DDO), a Rural Dean, a senior or other local colleague, or where appropriate, an Archdeacon.

**1.2.15** If an individual is the victim of what they perceive to be minor harassment or bullying they can, on their own or with the assistance of a confidential helper, make it clear to the harasser on an informal verbal basis that their behaviour is unwelcome, and they are being asked to stop.

**1.2.16** Through due and fair processes, the Diocese will always seek to work with individuals informally in the first instance to try and achieve an informal resolution (sometimes using trained mediators), and encourage people to meet, share feelings, and give opportunities for apologies to be given and reconciliation achieved.

**1.2.17** If this is not possible, a written request to the harasser may be appropriate and, if they are supported by someone as their confidential helper, they can assist with this also.

1.2.18 Where an informal approach is not possible or appropriate, a formal approach may be required.

### **A Formal Complaint**

1.2.19 Where the informal approach fails or if the harassment or bullying is more serious, the individual should bring the matter to the attention of their Archdeacon as soon as possible verbally, and/or by formal written complaint (again the confidential helper can assist with this). If the complaint is about an Archdeacon, the complaint should be sent to the Bishop.

1.2.20 If possible, it's a good idea to keep notes or a diary of the harassment or bullying so that the written complaint can include:

- the name of the alleged harasser or bully;
- the nature of the alleged harassment or bullying;
- the dates and times when the alleged harassment or bullying occurred
- the names of any witnesses; and
- any action already taken by you to stop the alleged harassment or bullying.

1.2.21 On receipt of a formal complaint the Archdeacon will arrange to meet with the individual to investigate their allegations and discern the most appropriate series of next steps. Depending on the nature of the complaint, and the resources available, the Archdeacon may ask another Archdeacon, HR representative, or an independent member of the Episcopal College to assist with investigation or undertake it. However, anyone dealing with a grievance raised by any person holding office must have regard to the Code of Practice as set out under Section 8 of the Ecclesiastical Offices (Terms of Service) Measure 2009 and Regulation 32(1) of the Ecclesiastical Offices (Terms of Service) Regulations 2009.

1.2.22 Full details of the grievance procedure can be found in Section 9. You can also find more information on the Church of England website [here](#).

## 2 STARTING A CLERGY ROLE

### 2.1 CLERGY RECRUITMENT

2.1.1 Recruiting a new priest for a parochial role is an exciting new time for parishes. It also comes with processes of:

- information gathering
- liaising with patrons
- working with the Archdeacon and other diocesan officers where appropriate
- producing a clear roles and responsibilities document.
- producing a profile and a clear Statement of Needs document
- advertising
- shortlisting
- interviewing and recruiting processes
- discerning the right person
- new clergy moving in, licensing, induction and support

and, of course, who does what, when and how, during the period of Transition.

2.1.2 Parishes are expected to follow the guidance set out in “A Changing Season - Flourishing in a time of Transition” and in the “[Parish Safeguarding Handbook](#)” recruitment section. These both contain information and advice for parishes, from the start to end of the process. Copies of the transition booklet are available from Church House and by following this link from the website [here](#)

### 2.2 TERMS OF OFFICE

2.2.1 Since 2011, clergy office holders have been appointed under Common Tenure (see the Ecclesiastical Offices (Terms of Service) Measure 2009 [here](#)) A few individuals may hold the the Freehold of their post. Different terms and conditions apply to such cases. Non-office holders also have different terms, which can be found [here](#).

### 2.3 FIXED TERM APPOINTMENTS

#### Introduction

2.3.1 Under the Terms of Service Measure, clergy appointments may be made on a fixed term basis for any of the following reasons:

- Those on a short to medium term appointment covering sickness or other reason for another post holder’s absence from work
- Clergy who are over 70 years of age

- Those in training posts (and who must complete their 4-year training period)
- Posts with designated time-limited funding or sponsorship
- Posts created by a Bishop's Mission Order under the Dioceses, Pastoral and Mission Measure
- For other reasons where an interim appointment is appropriate (up to a maximum of three years) in line with Church of England guidance for interim posts [here](#).

2.3.2 In all cases of fixed term appointments, known as Qualified Common Tenure, the candidate will be clear from the outset of the reasons for the fixed term nature of the appointment, of their rights at the end of the appointment, and of the responsibility of the diocese.

### **Appointment Status**

2.3.3 Under secular employment law the rights of individuals on fixed term arrangements (Fixed Term Employees Prevention of Less Favourable Treatment Regulations 2002) ensures that all on fixed term contracts have clear rights. The Diocese extends the spirit of these rights to all of our fixed term clergy in terms of access to support, training, and development.

2.3.4 Fixed term clergy will not be treated less favourably than comparable permanent clergy on the grounds that they are only licensed on a fixed term basis, unless this can be objectively justified.

2.3.5 It is therefore important that fixed term appointments are used appropriately. Under Qualified Common Tenure, where a post can be specifically for a fixed term, Statements of Particulars will always set out the reasons for the post being fixed term, and have a specific end date.

2.3.6 Prior to the end of a post the Diocesan HR team or the Archdeacon's office will be in touch with the individual concerned to offer appropriate HR support.

2.3.7 Where the post ending is a curacy, the guidelines for completing the curacy will be followed, see section 11.

### **Appointing to a fixed term post**

2.3.8 Following the processes set out in recruitment guidelines, candidates for clergy appointments must be made aware of, and show that they understand, that the post is a fixed term post, for how long, and the reason(s) why, along with any appointments in place where a post is covering for a permanent member of clergy.

2.3.9 Fixed Term Regulations require employers to offer access to the occupational pension scheme on the same basis as permanent individuals, so fixed term clergy

are automatically enrolled into the Church Commissioners Clergy Pensions Scheme.

### **Reviewing or Extending Fixed Term arrangement**

**2.3.10** Where a fixed term appointment is to be extended this will be for a further defined period, with the reasons and new date explained and agreed.

**2.3.11** To confirm any arrangement, a revised Statement of Particulars will be agreed.

## **2.4 PERSONAL DETAILS**

**2.4.1** Whenever a new appointment is made, regardless of whether the individual is coming into the diocese from another, or moving within the diocese, we require a formal notification of personal details.

**2.4.2** On receipt of an appointment notification from the Bishop's office, the Archdeacon's Secretary or the Assistant Diocesan Secretary will contact the individual to welcome them to the diocese, and to ask them to provide details such as bank account details, NI number, next of kin details, etc. All details provided will be treated confidentially and in accordance with current data protection and privacy legislation.

## **2.5 STATEMENT OF PARTICULARS**

### **Introduction**

**2.5.1** Whenever a new appointment is made, regardless of whether the individual is coming into the diocese from another, or moving within the diocese a new Statement of Particulars (SoP) will be issued.

**2.5.2** The SoP sets out the terms and conditions on which the appointment is to be made, and will include (as appropriate for self-supporting and stipendiary clergy):

- The details of the entitlement to stipend, fees, and reimbursement of expenses
- Terms and conditions relating to leave and rest periods (including annual leave entitlement, Sundays on which leave may be taken, and the public and special leave days on which leave may not be taken)
- Terms and conditions relating to sickness absence
- Pension provision
- Statutory rights (including maternity, paternity, parental and adoption leave)
- Right to time off to care for dependents
- The right to a monthly stipend statement

- Links to the processes, guidelines and policies which underpin the roles and responsibilities of clergy within the diocese

**2.5.3** Any queries relating to your SoP should be discussed in the first instance with the appropriate Archdeacon or Diocesan Secretary, or with the Diocesan HR team.

## **2.6 ROLE DESCRIPTION**

**2.6.1** On appointment, a Roles and Responsibilities document is allocated to the individual clergy, which is informed by the Statement of Needs and agreed between the priest and Archdeacon. This will normally be reviewed after the first 6 months in post, and will then inform (and be amended by) subsequent Ministerial Development Reviews.

## **2.7 INDUCTION**

**2.7.1** Your Archdeacon and a contact person at Church House are responsible for inducting you into the diocese (where relevant). Your PCC(s) and Churchwardens are responsible for ensuring you are welcomed into their community, and you should work with them to help you to settle into your new role as quickly as possible.

## 3 DAY TO DAY ARRANGEMENTS

### 3.1 CHANGES IN PERSONAL DETAILS AND CIRCUMSTANCES

- 3.1.1 From time to time personal details will change for example bank details, marital status, children, additional roles and responsibilities, titles, qualifications, retirement, and so on.
- 3.1.2 It is your responsibility to inform the Bishop's Office, the Archdeacon or the Diocesan HR Advisor [Archdeacons/Diocesan Secretary], or the Property Department as appropriate on any changes other than bank details.
- 3.1.3 For bank details and any other relevant changes these should be made online at through your [MyView account](#) or you can contact them (see details [here](#))

### 3.2 STIPENDS, EXPENSES AND PAYMENTS

- 3.2.1 Information on stipends, expenses and payments is available in the guide produced by the Church of England regarding parochial clergy parish expenses, published by Church House. The information sets out guidelines for parochial clergy and PCC Treasurers about the reimbursement of expenses, how and where to claim and assign fees and expenses. More information is available [here](#).

### 3.3 DIOCESAN AND SYNOD DUTIES

- 3.3.1 The Bishop expects that clergy will play an active part in their Chapter and, of course, in Deanery synodical arrangements. Where clergy may have a national role e.g. General Synod, this is much encouraged. However if such a role impacts negatively on your parish role for any reason this will be discussed with you and the Bishop or Archdeacon.

### 3.4 PUBLIC DUTIES

- 3.4.1 As part of your parochial duties, you may hold various public duties such as school governor. Other duties such as roles in local government, or trade union duties for example, may require a review of your time in order to undertake these roles, as well as to be trained for them. You should consult your Archdeacon, or the Bishop if you wish to undertake a national or local public or other professional role.

### 3.5 ACCOMMODATION

- 3.5.1 Where there is a requirement to live in a Diocese property, [The Property Handbook](#) sets out guidance and responsibilities in relation to this.

## 4 HEALTH, SAFETY AND SECURITY

### 4.1 PERSONAL SAFETY AND SECURITY

4.1.1 The Diocese is committed to doing all it can to help with advice and guidance in enabling clergy and authorised ministry to minister safely. You should take all possible steps to ensure the personal safety of yourselves and their families in relation to your house, church office and vestries.

4.1.2 In the event of any incident involving verbal abuse, threats or actual violence to you or a member of your household, you should contact the police and Rural Dean or Archdeacon immediately; they will provide immediate practical and pastoral assistance.

4.1.3 Basic precautions include:

- Ensuring that porches and entrances are well-lit, using spy-holes
- Not inviting unknown visitors beyond the office or study in a house
- Not leaving unknown visitors unattended in an office or house
- Not seeing children or a vulnerable adult alone
- Ensuring that other people know when you are seeing people in the house, or seeing people at an external venue, and that someone has a contact number for emergencies or an address

4.1.4 You can find other useful information via the following links:

<http://www.colchesterdeanery.org.uk/docs/EIG-Knocking-at-Heavens-Door.pdf> - A guide to dealing with unexpected callers

<https://www.ecclesiastical.com/documents/working-alone-church-health-and-safety-guide.pdf> - A guide from to working alone in a church

[Personal Safety Plan](#) offered by EIG insurance

<http://www.suzylamplugh.org/>

### 4.2 HEALTH AND SAFETY

#### Introduction

4.2.1 Clergy have health and safety responsibilities, to themselves and their families, and within their churches and church buildings, and parochial responsibilities.

4.2.2 Much helpful information, advice and guidance can be found through [this link](#) to Ecclesiastical Insurance. This includes template policies and risk assessments.



4.2.3 Working from home can bring its own health and safety hazards and you should be mindful of good practice tips regarding electricity, water, gas, computers, cabling and so on. The Diocese has a policy on holding events in your home and this is available from Church House. Again, much information and good advice can be found on the Health and Safety Executive's website. This is especially helpful if parishes are employing other people such as administrators as there will be health and safety liability for these employees. These can be found on the [Health and Safety Executive website](#).

### 4.3 SAFEGUARDING

4.3.1 Truro Diocese, in line with all dioceses, national legislation, best practice and clear Church Commissioner guidance, has very strict rules and guidelines for issues relating to child protection and the protection of vulnerable adults. All diocesan requirements, guidelines and policies for parishes can be found on the diocesan website [here](#)

4.3.2 Every PCC must maintain current policies, recruit through National Church Safer Recruitment guidance and pay due regard to national policies and codes of conduct. See [here](#) for more details.

4.3.3 All clergy, readers and those with authorised ministries must attend mandatory training and this will be monitored and recorded through the safeguarding team.

4.3.4 There are a variety of template resources for parishes through the diocesan website and links to local authorities, statutory bodies etc.

## 5 FAMILY LEAVE POLICIES

### 5.1 INTRODUCTION

- 5.1.1 The Diocese places great value on family life and we have policies and practices in place to ensure that you are able to support, and spend time with, those you care for, about and live with. General advice and information for clergy is available on the Church of England website here but our specific policies are below.
- 5.1.2 Although clergy are not employees the Church of England has agreed that any legislative changes to the rights of employees in respect of maternity, paternity, parental and adoption leave will automatically apply to clergy.

### 5.2 MATERNITY LEAVE POLICY

#### Introduction

- 5.2.1 This policy includes both information and some practical guidance and a checklist to help work through the various things to think about as the pregnancy continues (see section 14 below).
- 5.2.2 You are encouraged to inform your appropriate senior member of clergy and the Archdeacon as soon as possible of your pregnancy so that:
- you can receive information/advice regarding your entitlement to maternity leave and pay;
  - a risk assessment can be undertaken;
  - to discuss options and arrangements for cover; and
  - have any other discussion that might be helpful or other advice given.

Confidentiality will be maintained at all times.

#### Ante-natal care

- 5.2.3 Clergy have the right to paid time-off for ante-natal care regardless of the length of service or the number of hours that they work.

#### Maternity leave entitlements

- 5.2.4 Maternity leave may last up to 52 weeks and is made up of two parts:  
Ordinary Maternity Leave (OML) - 39 weeks  
Additional and unpaid Maternity leave (AML) - 13 weeks

#### Claiming entitlements

5.2.5 The clergy member must return her MATB1 form and the following details to the Diocese HR team. This is forwarded to the national clergy pay team for stipend payment purposes. They should provide:

- Their full name and place of work
- The expected date of childbirth
- The date they are intending to commence maternity leave cannot start before the beginning of the 11th week before the expected week of confinement (EWC)

5.2.6 Individuals have the right to change the date they wish to commence their maternity leave and much will be down to local arrangements and the individuals own wishes - however, they should give a reasonable period of notice.

### **Claiming benefits**

5.2.7 Depending on length of service, clergy are entitled to Statutory Maternity Pay (SMP). Church Commissioners can claim back SMP for the 39 weeks of OML.

5.2.8 In the Diocese of Truro, qualifying clergy will receive their full stipend for the 39 week OML period which includes SMP.

5.2.9 Where SMP is likely to be more than earnings e.g. due to part time working, the Diocesan Secretary can give advice and the link to downloading the appropriate form from the Church Commissioners).

5.2.10 For information Statutory maternity pay (SMP) is paid to clergy who are:

- ✓ In their post by the end of the 15<sup>th</sup> week before their baby is due (qualifying week) and where:
- ✓ they have completed at least 26 weeks continuous service in their clergy role at the qualifying week
- ✓ they have given notice confirming the commencement date of their maternity leave (or agreed other local arrangements and informed the Archdeacon)
- ✓ their average stipend is above the lower earnings limit for National Insurance contributions
- ✓ they are still pregnant at the 11<sup>th</sup> week before their baby is due or have had their baby by that time.

5.2.11 If a member of clergy has less than 26 weeks in their clergy role they may not be entitled to SMP. The individual will need to seek advice from the Department of Work and Pensions to identify whether they qualify for maternity allowance.

The Diocese will issue an SMP 1 form to confirm that that no stipend payment will be made from the diocese.

### **Starting maternity leave and stipendiary payments**

**5.2.12** Maternity leave/pay can start on any day of the week but not before the beginning of the 11<sup>th</sup> week before the expected week of childbirth. However, if a woman gives birth before the start of their maternity leave, then their maternity leave/pay will start the day after the birth.

**5.2.13** A woman may not work for two weeks immediately after the birth of a baby by law.

### **Maternity pay**

**5.2.14** Income Tax - Payments of SMP are subject to income tax in the same way as normal earnings.

**5.2.15** National Insurance - Payments of SMP are subject to National Insurance contributions in the same way as normal earnings.

**5.2.16** Pension - The Clergy Pension Scheme ensures that individuals' contributions are paid during paid maternity leave absence. If an individual on her return to work wishes to pay contributions for the unpaid part of their maternity leave, they should contact the Diocesan Finance Director.

### **Pregnancy related-illness before maternity leave commences**

**5.2.17** If a woman is absent from work due to a pregnancy related illness, at the beginning of the 4<sup>th</sup> week before the expected week of childbirth, this absence will trigger the start of her maternity leave. In this case, her maternity leave will commence on the day after the first day of absence after the beginning of the 4<sup>th</sup> week before the expected week of childbirth.

**5.2.18** Individuals should let their appropriate Archdeacon know if their baby arrives before they commence maternity leave. This is so adjustments to the date for their return from maternity leave can be discussed.

### **Working during maternity leave (Keeping in Touch days)**

**5.2.19** Keeping in Touch (KIT) days allows an individual to work up to 10 days during maternity leave without losing the right to maternity pay or bringing the leave to an end.

**5.2.20** It is likely that clergy will want to stay in touch with their parish(es) and key people but it is advisable that they are very clear to everyone that they are only available for limited times so they are able to manage their leave appropriately.

The appropriate Archdeacon can be consulted if there are any problems. However, parishes and colleagues should be aware there is no obligation for the individual to attend their normal role/work during this time nor is there the obligation for parishes or the Episcopal College to expect, or offer, such opportunities.

**5.2.21** In the case of part-time clergy, pay will be calculated, based on an individual's average weekly contracted hours over 6 days, to ascertain an average days hours/pay, rather than a reflection of the actual weekly working pattern i.e. specific days worked each week prior to maternity leave.

**5.2.22** KIT days are not an extension to ordinary or additional maternity pay period i.e. they cannot be used at the end of maternity leave to extend the period.

### **Returning to work after maternity leave**

**5.2.23** Under current regulations, the Archdeacon will assume that the maternity leave will end at the dates which had been agreed with the individual.

**5.2.24** If an individual wishes to return to work before their official return date, then they should discuss this with the appropriate Archdeacon so that arrangements can be made and any advice or other support can be given.

**5.2.25** Where an individual wishes to return to work but on a different basis this should be discussed with the Archdeacon prior to any local conversations taking place.

**5.2.26** Where it has been agreed that an individual may return to work on a different basis, i.e. part-time for a short period, the details and implications should be thoroughly explored and agreed with the Archdeacon. (See also Right to request time off work or adjustments to the duties of the office to care for a dependent within this section).

**5.2.27** When it has been agreed that an individual can take parental leave immediately following the expiry of maternity leave, local arrangements must be discussed with the Archdeacon. (See Parental Leave policy within this section).

**5.2.28** An individual has the right to return to the clergy role in which she was prior to the maternity leave period. In the most exceptional of circumstances where this is not practical or advisable, the Archdeacon will discuss any available options or alternatives.

**5.2.29** Where an individual is in a training role eg a curacy, or other fixed term role, (Qualified Common Tenure) appropriate extensions to the training or other arrangements will be agreed by the DDO or Archdeacon as appropriate.

5.2.30 If an individual decides not to return to work after the maternity leave period, they must inform their appropriate Archdeacon giving their decision to resign from their post and a mutually agreed notice period.

### **Maternity leave and annual leave**

5.2.31 The period of absence on maternity leave will be counted as “service” for the purposes of annual leave. Individuals are advised to take their annual leave in the current year before the commencement of their maternity leave. Where is not possible to take the annual leave entitlement before the commencement of the maternity leave period, for example where the baby arrives early, then this leave can be taken after the maternity leave period.

5.2.32 If an individual decides to return to work in the current leave year then they may take their annual leave entitlement once they have returned to work.

5.2.33 If an individual is unsure whether they will be returning to work, they should be advised to take only a leave amount based on her anticipated service in the current leave year. If an individual returns to work they will be entitled to any outstanding leave entitlement due to her in that leave year.

### **Health & Safety**

5.2.34 A pregnant individual is given specific health and safety protection under the European Union “Pregnant Workers Directive” and the Management of Health & Safety at Work Regulations 1999 and the Working Time Regulations 1998. Whilst clergy are not employees, these do provide some sound advice and good practice, and the diocese recommends that individuals are mindful of these and take responsibility for familiarising themselves with their content, see [here](#) for more information. Further advice can be sought from your Archdeacon or Diocesan HR.

5.2.35 Diocese HR and your Archdeacon can also offer advice on and help an individual assess any risks they may be exposed to, to talk these through and discuss what adjustments may be required. Individuals are reminded that they also have a responsibility to identify any area of work and work practices, which might adversely affect their work health and safety and to raise any concerns with their Archdeacon.

### **Maternity checklist**

5.2.36 It can be a tricky balance maintaining proper time out on maternity leave, having an ear for what is going on in the parish/benefice, being seen out and about, and managing the expectations of parishioners, callers and others!

5.2.37 The following questions are prompts to help you think through boundaries, and plan for, what may arise and can be talked through with the Archdeacon and an incumbent/DDO or Rural Dean as appropriate.

	Checklist	What's next?	Y/N
1	Establish with those close to you what you feel the boundaries need to be in your particular situation.		
2	Meet with the appropriate people to discuss preferences and how they might be accommodated.		
3	<p>Might you want to worship in the Church and remain open to hearing what is going on?</p> <p>Might you want time away for a period, and only be informed of particular things e.g. a significant death in the parish or other important concern?</p> <p>Might you want a key link person/people to keep you in touch rather than lots of well-meaning people? How can you manage this?</p>		
4	Meet with your PCC to express your preferences in this regard and how they may be accommodated. Whatever you agree, confirm agreements in writing so there is an ongoing reference point throughout your absence.		
5	Practical arrangements - check out your "out of office" message, and your voicemail in order to manage enquiries effectively.		
6	Are there any key social events or activities you want to be involved with while on leave?		

	Checklist	What's next?	Y/N
7	What cover arrangements are needed and are there gaps that others e.g. the Rural Dean may be able to help with?		
8	Will there be a temporary cover person? Are you happy to have catch up meetings or be available for any ad hoc advice needed? Or do they know who else to contact, etc.		
9	How will people knocking on the vicarage door, be dealt with or redirected - it might be helpful to have a small A5 leaflet that can be handed to any callers setting out what to do for contact re Baptism, weddings, and other issues.		
10	Have you or the person responsible updated any website information or social media so it's clear about arrangements?		

### Maternity leave cover in a parish setting and responsibilities

**5.2.38** Under the Ecclesiastical Terms of Service Measure Office; Regulation 29 affords the appointment of fixed term roles in a few very specific settings. Cover for maternity leave is one such provision. Such fixed term arrangements are made only with the express direction of the Diocesan Bishop and will be clearly set out within a Statement of Particulars which will be shared with the office holder for reassurance and clarity. The end date of any fixed term arrangement can be changed should the office holder return to work earlier than initially discussed.

**5.2.39** All office holders on maternity leave remain in office while they are on leave - which means they retain the rights and responsibilities that go with the office, for example the right to remain in any accommodation provided for the better performance of their duties and the obligation to ensure that the duties of the office are carried out on their behalf.

**5.2.40** For clarity, unlike an employee, an office holder does not have the right to be found an equivalent post when he or she returns from maternity and adoption leave. However, she or he has deemed not to have left her office whilst on maternity/adoption leave and therefore returns to work in the existing post as of right unless she or he resigns or is removed from it for under CDM or redundancy.



## 5.3 ADOPTION LEAVE POLICY

### Introduction

- 5.3.1 As with pregnancy, clergy should inform their appropriate senior member of clergy and the Archdeacon that they will be adopting, or going through the adoption process, as soon as possible in order to receive advice, support and information/regarding their entitlement to adoption leave and pay. However, it is recognised that some clergy may not wish to let people know about their plans until things are clearer. Although joyful, this can be a very anxious and stressful time and the diocese would want to do all it can in terms of practical and pastoral support.

### Time off for introductions

- 5.3.2 Clergy have the right to paid time-off for specific introduction meetings with appropriate social workers/children.
- 5.3.3 Clergy adopting should let their Rural Dean and Archdeacon know when they are planning to take introduction time off and provide any evidence that may be required.

### Adoption Leave Entitlements

- 5.3.4 Leave arrangements can begin once a member of clergy can demonstrate that they have been matched with a child through an authorized adoption agency. This is the same as maternity leave above:

Ordinary Adoption Leave (39 weeks)  
plus  
Additional and unpaid adoption leave (13 weeks)

- 5.3.5 Once you have your **Matching Certificate** (or equivalent) from the adoption agency you should discuss this with the Archdeacon and send the certificate to HR with a note of the date when you plan to start your adoption leave who will send this on to the Church of England clergy payroll office. They need the certificate ideally at least **28 days** before the start of your leave to set up a claim for Statutory Adoption Pay. We appreciate there is sometimes very little time between the date you are matched and the date a child is placed with you, please send as soon as reasonably possible.
- 5.3.6 Ordinary Adoption Leave may commence from a predetermined date up to 14 days before the expected date of placement (within the UK for UK related adoptions). Where an overseas adoption is taking place leave may begin from the date of the child's entry into the UK or from a predetermined date up to 28 days after that.

## **Claiming Benefits**

- 5.3.7 Statutory Adoption Pay is paid by the Church Commissioners via the normal stipend arrangements and is paid for 39 weeks in total.
- 5.3.8 After the 39 weeks the individual is entitled to a further 13 weeks unpaid leave. Which makes the leave up to the 52 weeks available through maternity leave provision.
- 5.3.9 Either partner may receive Statutory Adoption Pay, but not both. The other partner may receive Statutory Paternity Pay.

## **Working During Adoption Leave (Keeping in Touch days)**

- 5.3.10 Keeping in Touch (KIT) days allows an individual to work up to 10 days during leave without losing the right to pay or bringing the leave to an end.
- 5.3.11 Both clergy and parish/diocese (as appropriate) must agree to KIT days being worked, however there is no obligation for the individual to attend work during this time.
- 5.3.12 Whether a whole day has been worked or only part, one whole KIT day will be deducted from the 10 days entitlement.
- 5.3.13 A KIT day will not take place during the first two weeks following the placement of a child.
- 5.3.14 KIT days are not an extension to ordinary or additional adoption leave or pay period i.e. they cannot be used at the end of leave to extend the period.

## **Adoption Leave and Annual leave**

- 5.3.15 The period of absence on adoption leave will be counted as “service” for the purposes of annual leave. An individual should try to take their annual leave in the current year before the commencement of their adoption leave. Where it is not possible to take the annual leave entitlement before the commencement of the adoption leave period, for example where there are placement difficulties then this leave can be taken after the adoption leave period.

## **Disrupted adoption**

- 5.3.16 If your adoption leave has started but you are then notified that either the placement will not take place, or if the child is returned to the adoption agency after placement or if tragically, the child dies after placement, your entitlement to adoption leave and if applicable, adoption pay, will continue for a further 8 weeks from the end of the week in which the disruption occurred, unless your leave and/or pay would have ended earlier in any event.

## 5.4 PATERNITY LEAVE POLICY

### Introduction

- 5.4.1 The entitlement to paternity leave is based on a relationship with the child's mother, so paternity and adoption leave also apply to partnerships of the same sex. Clergy should inform the Archdeacon as soon as possible of their partner's pregnancy so that initial thoughts regarding potential paternity leave can be discussed. The Diocese HR team or Assistant Diocesan Secretary can give details and links for the forms notifying the Church Commissioners of leave.

### Qualifying criteria

- 5.4.2 An individual who is the father of the child (adopted, foster or birth) or married to the child's mother, is entitled to paternity leave if he has the responsibility of the child's upbringing.
- 5.4.3 There is a right to paternity leave even if the child has died or was stillborn after 24 weeks of pregnancy.

### Paternity leave arrangements

- 5.4.4 The individual is entitled to take two consecutive weeks paid leave, ideally not two separate weeks and not individual days (but local arrangements may require flexibility), discussions should take place locally regarding cover etc.
- 5.4.5 The appropriate Archdeacon should be notified of an intention to take Paternity Leave in writing, detailing the expected week of delivery, the length of leave the leave to be taken and the start date. This date can always be negotiated depending on the individual circumstances.

## 5.5 SHARED PARENTAL LEAVE

### Introduction

- 5.5.1 Mothers and adopting parents who meet the conditions for entitlement to Shared Parental Leave remain entitled up to 52 weeks of maternity leave within the scope of this policy.
- 5.5.2 Mothers and adopting parents who meet the conditions for entitlement to Shared Parental Pay (statutory) are entitled to up to 39 weeks of pay.
- 5.5.3 In the diocese this means that for clergy mothers, clergy fathers and clergy partners you are entitled to your full stipend for the period of shared parental paid leave you take on within the scope of this policy.

## Process for reducing maternity or adoption leave to return to work

- 5.5.4 After taking two weeks' compulsory leave (see below) there is an entitlement to reduce maternity or adoption leave either by returning to work before the full entitlement of Statutory Maternity/Adoption Leave has been taken, or by giving notice to curtail their leave at a specified future date and to share the balance of any remaining leave, and pay, with the other parent.
- 5.5.5 The eligibility and notification requirements for Shared Parental Leave are quite complex. If this is an issue that is of interest, please get in touch with HR at Church House who will be able to share details of how this can work in practice, or discuss this with your Archdeacon.
- 5.5.6 Clergy who exercise an entitlement to Shared Parental Leave and who meet the eligibility requirements of the Statutory Shared Parental Pay (General) Regulations 2014 are entitled to Statutory Shared Parental Pay. See [here](#) for further information.

## Share parental leave and shared parental pay overview

- 5.5.7 Shared Parental Leave must be taken between the baby's birth and first birthday (or within one year of adoption).
- 5.5.8 To qualify you must share responsibility for the child with one of the following:
- Husband, wife, civil partner or joint adopter
  - The child's other parent
  - Your partner (if they live with you and the child)
- 5.5.9 You must also:
- Have been in your role continuously for at least 26 weeks by the end of the 15th week before the due date (or by the date you're matched with your adopted child)
  - Remain in the same role while you take shared parental leave

## 5.5.10 Your partner must:

During the 66 weeks before the week the baby's due (or the week you're matched with your adopted child):

- Have been working\* for at least 26 weeks (they don't need to be in a row)
- Have earned at least £390 in total in 13 of the 66 weeks (add up the highest paying weeks, they don't need to be in a row)

\* This can be as an employee, worker or self-employed person. Your partner doesn't have to be working at the date of birth or when you begin your leave and pay period.

### **For Shared Parental Leave to start**

**5.5.11** The mother (or the person getting adoption leave) must either:

- Return to work, which ends any maternity or adoption leave
- Give the diocese what is known as 'binding notice' of the date when they plan to end their leave (you can't normally change the date you give in binding notice)

**5.5.12** You can start SPL while your partner is still on maternity or adoption leave as long as they've given binding notice to end it.

### **When can't shared parental leave happen?**

**5.5.13** A mother can't return to work before the end of the compulsory 2 weeks of maternity leave following the birth (4 weeks if she works in a factory). If you're adopting, the person claiming adoption pay must take at least 2 weeks of adoption leave.

### **Changing your mind**

**5.5.14** It is possible to change arrangements, but it is strongly advised you talk to the Archdeacon to explore options before any requests for changes are made so that discussions can be supported and appropriate advice shared.

## **5.6 PARENTAL LEAVE**

### **Introduction**

**5.6.1** Parents, are, entitled in law to a period(s) of time to assist in the arrangements for their child(ren)'s welfare.

**5.6.2** All parental leave is unpaid (whether for father/mother/other carer).

### **Qualifying criteria**

**5.6.3** Clergy who have been in post for at least one year and who have or expect to have parental responsibility for a child are entitled to parental leave.

### **Parental leave entitlements (see leave arrangements in 4 below)**

**5.6.4** Parents are entitled to take up to 18 weeks unpaid leave in respect of each child up to their eighteenth birthday.

- 5.6.5 Parents are entitled to take up to 18 weeks unpaid leave in respect of each adopted child until the child's eighteenth birthday, whichever is the earlier.

#### **Parental leave arrangements**

- 5.6.6 Parents cannot take in excess of 4 weeks parental leave in respect of an individual child during a particular year
- 5.6.7 Parents must take leave in blocks of one working week (i.e. not single days).

#### **Making leave arrangements**

- 5.6.8 As parental leave falls outside the normal leave arrangements, the local senior colleague or Archdeacon should be advised of parental leave to be taken for the personnel file records as soon as possible, and be assured of cover arrangements.

### **5.7 DEPENDANTS' LEAVE**

#### **Introduction**

- 5.7.1 All clergy have much flexibility built in to the way they are able to carry out their duties. You are entitled to short period(s) of paid leave (usually no more than a few days) to assist in dealing with emergency situations or to make alternative arrangements in instances such as:
- Providing assistance when a dependent is injured, falls ill or gives birth
  - To make care arrangements for a dependent who is ill or falls ill
  - In the consequence of the death of a dependent due to the unexpected disruption or termination of current care arrangements
- 5.7.2 Flexible working, as it is understood in a normal employment context, does not apply to clergy office holders.
- 5.7.3 The Ecclesiastical Offices (Terms of Service) Directions 2010 currently confer a legal entitlement on clergy to make requests to take time off or make adjustments to the duties of the office to care for a dependant, but not for other reasons. (When the right to request flexible working was extended to all employees, the national church RACS committee took the view that it was not appropriate to extend it to clergy office holders, as they already had sufficient flexibility).

#### **Dependants**

- 5.7.4 A dependant is clearly defined in law as a person whose support and maintenance is contingent upon the aid of, or being sustained by, another

person, such as a child supported by his or her parents.

- Child
- Spouse
- Parent
- Grandparent
- In secular arrangements - a co-habitee or civil partner
- Anyone who reasonably relies on the individual for assistance in cases of illness and/or injury

### **Dependants' leave arrangements**

- 5.7.5 Individuals should let their senior colleague/Archdeacon know as soon as possible of their need for some time to make arrangements, the diocese is committed to providing as much appropriate pastoral and/or practical support that can be offered and/or arranged.
- 5.7.6 The amount of time off which is 'reasonable' will depend on each set of circumstances.
- 5.7.7 Where prolonged absence is required individuals should talk to their local senior colleague, and/or Archdeacon, as it may be appropriate for an agreed period of special leave, compassionate leave, unpaid leave, or temporary change in working days/arrangements.
- 5.7.8 Where an individual wishes to request time off work or adjustments to care for a dependent on a more permanent basis because of changing responsibilities they should seek immediate advice from the Archdeacon.
- 5.7.9 The process for requests is to:
- Write to the Bishop of Truro (copying the letter to the Archdeacon) setting out the reasons for the request;
  - Identify the effect the proposed change will have on the provision of ministry in their place and make any suggestions about how the effect can be mitigated; and
  - Set out how long the change is expected to last.
- 5.7.10 The Bishop will normally delegate consideration of the request to the Archdeacon or another senior colleague. They will then consult the PCC and any others that may be appropriate and consider the request promptly (and/or arrange to meet the office holder to discuss things more fully) before making a decision.
- 5.7.11 If changes are agreed, a new Statement of Particulars will be issued by the Archdeacons.

5.7.12 The Archdeacons can advise on this process at every stage, they can advise on the reasons a request may be refused, or where other considerations may/may not be possible.

## 5.8 RIGHT TO REQUEST TIME OFF TO CARE FOR DEPENDANTS

### Introduction

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

5.8.2 The request may only be made in order to help care for a dependant, not for any other purpose.

“Dependant”, as defined in paragraph 3(6) of the Directions, embraces a spouse or civil partner; a child; a parent; a person living in the same household as the office holder (other than a tenant, employee, lodger or boarder) or anyone who reasonably relies on the office holder for assistance or provision of care in the event of illness or injury.

The provision therefore covers a wide range of possible arrangements, from a few days’ time off in an emergency, which can usually be covered within the flexibility clergy are able to exercise their duties and arrange their cover, to a longer term adjustment of duties to accommodate, for example, the need to care for a very unwell partners, elderly parent or disabled child.

5.8.3 Before any formal request is made, it is strongly advised that the individual talks the issues over with their Archdeacon.

5.8.4 No more than one request during a twelve month period may be made.

### Process for application for a consideration to changes to a full time office

5.8.5 Any requests for longer term adjustments will be properly considered. But it should be remembered that a request may be refused by the diocesan bishop if there is no other reasonable way of meeting the pastoral needs of the parish and the requirements of the office.

5.8.6 The office holder should write to the Bishop and include the following information:

- The date of the request and the proposed start date of a new arrangement



- That the request is being made under the Ecclesiastical Offices Terms of Service) Directions 2010
- The reasons for needing an adjustment to the duties of the office
- The change requested
- Whether they have made any previous requests in their current post
- Identify the effect the proposed change will have on the provision of ministry to the parish
- Suggest how such an effect could be mitigated (the office holder may wish to consult colleagues about this first so that he or she is in a position to indicate that the proposed solution might have their support in principle)
- Indicate whether the proposed adjustment is intended to be permanent, or, if not, for how long it might be expected to last.

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

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

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

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

5.8.11 In good time after the meeting (normally within 14 days), the bishop will inform the office holder of the decision. If the bishop does not accept the request, they will give the reason in writing.

5.8.12 The office holder then has 14 days to set out grounds for appealing that decision. An appeal should focus on:

- Whether information available was not taken into account in the decision
- Whether further new information has since become available
- That a significant party in the consultation process was excluded from the process.

- 5.8.13 A letter setting out the appeal should be sent to the Archdeacon who will consult with the bishop and set up an appeal hearing with an appropriate person.
- 5.8.14 The appeal should be held and the office holder informed of the result within reasonable time (in both cases, normally 14 days).
- 5.8.15 A revised statement of particulars will be issued to reflect any changes made, unless they are very temporary and short term.
- 5.8.16 The office holder will be informed that this will be a permanent change to the duties of the office, and there is no automatic right to have the duties adjusted back to the original terms at a later point, unless this has been agreed in advance.
- 5.8.17 The bishop may delegate consideration of these requests to senior clerical colleague.

#### **Reasons for refusing a request**

- 5.8.18 The bishop will not refuse the request simply because the PCC does not support a request or its proposed solutions.
- 5.8.19 Potential grounds for refusing a request include:
- Cost
  - Inability to reorganise duties among existing clergy
  - Inability to recruit additional clergy
  - Potential effect on the office holder's performance of his or her duties.

## 6 WELFARE AND WELLBEING

### 6.1 WELLBEING PRINCIPLES

6.1.1 The Diocese places the wellbeing of its clergy and staff as its highest priority. Many of the policies and practices in this handbook are designed with this in mind, e.g. annual leave, reflective practice groups, maternity and paternity leave, ministerial development, etc. However, we know that the demands placed upon you are many and demanding, and can leave clergy feeling isolated. The chart at [Annex A](#) lists the current independent support sources, including our employee assistance programme provided by the occupational health service, and the Diocesan counselling service. You, and your family, are encouraged to use these whenever you think there may be a need to do so.

### 6.2 SICKNESS ABSENCE

#### Principles

6.2.1 This policy is based on the following principles:

6.2.2 Support - All clergy will be supported through sickness, ill health and in critical illness.

6.2.3 Respect for individual dignity and privacy - in accordance with medical guidelines, medical information will only be shared with the individuals' express informed consent.

6.2.4 Quality pastoral and practical care - we will stay in touch throughout the stages of illness and/or longer-term treatment and that we can offer and/or link with local networks of colleagues, for the best professional, pastoral, and practical care.

6.2.5 Seeking medical reports and professional advice - to ensure that any medical reports are obtained when needed, will offer practical advice, suggestions and recommendations phrased both in terms of fitness for duty, and short, medium and longer term adjustments which will enable the individual to return to full capacity at work as safely as possible.

6.2.6 Ensuring appropriate financial support - to ensure that stipends are maintained within the appropriate diocesan and Church Commissioner policies, and that in cases of hardship we will work to try and secure grants and other benefits from appropriate bodies on an individual's behalf.

6.2.7 Being flexible and focusing on the individual - to work with an individual to help them structure their working schedule and workload in such a way that will give

them the maximum flexibility to balance managing their medical treatment with maintaining effectiveness and efficiency at work.

- 6.2.8 Providing information and support - to work with individuals to seek out information that may help with their circumstances, and where appropriate and wanted, put people in touch with others known to us who may have knowledge of/been through similar circumstances and can offer support.
- 6.2.9 Providing assistance with cover arrangements - often an individual is left to make their own arrangements with Churchwardens and/or their Rural Dean at a time when they are feeling most vulnerable/ill. We will work with individuals to lighten this load and to help make cover arrangements for them where this is helpful.

### Reporting Sick Absence

- 6.2.10 It is very important for your own wellbeing that you take appropriate time off if you are ill. It is equally important that you report any illness or health problems that require you to do so, even if it is only for a day. If you do not do this you may not only put your own health at risk, but also the wellbeing and care of your family, parishioners and colleagues.
- 6.2.11 When you know are going to be absent in advance, you will be able to plan appropriately (e.g. if you are having an arranged operation or treatment). Where this is not the case and you feel unable to work, you should report your absence by phoning the Archdeacon's office or your manager, if you have one, ideally by 10am on the morning of the first day of illness. In some instances, the Rural Dean may be your first point of contact.
- 6.2.12 If you feel able to have a conversation, you should discuss with the person(s) you contact:
- the nature of your illness or health problem (if you feel able to discuss this);
  - anything (other than that agreed or will discuss with your Churchwardens/colleagues/Rural Dean) that the Archdeacon may need to do or be aware of due to your absence;
  - what action you or others will take, or have taken, to ensure you are not contacted whilst you are unwell (e.g. putting a message on your phone, setting an out of office reply on your email account); and
  - when you will make contact again.
- 6.2.13 If you are too ill to have a conversation, and do not have anyone who can do so on your behalf, then a text or email is perfectly appropriate. In such a

situation, you must not worry about your ministry. People will cope in your absence!

- 6.2.14 If your absence is 7 days or less, when you return to work you should complete a self-certificated sick certificate form (see [Annex B](#)) and send it to the Archdeacon's office or your line manager (or as agreed otherwise). There is no need to complete a certificate for any half days you are unable to work.
- 6.2.15 If your absence lasts more than seven days then you must obtain a "Fit Note" from your GP or hospital to cover your absence from the 8th day. You should post or email a copy of this to the Archdeacon's office or line manager (or as agreed otherwise) as soon as possible, and retain the original note.
- 6.2.16 If your absence continues, or is likely to continue, beyond the first GP/hospital dates on the Fit Note, you should send consecutive notes at regular intervals according to the dates given on each note. On your return to work, if not before, you will need to complete a self-certificated absence form for the first 7 days, as all days of absence should be covered.
- 6.2.17 The Diocese is required to send sick certificates to the national clergy pay team in London. This team is responsible for providing 'sick pay' and keeping sick absence records centrally.

### **Sick pay**

- 6.2.18 The Diocese has an occupational sick pay scheme during periods of certificated absence that supplements statutory sick pay (SSP).
- 6.2.19 You will receive full stipendiary during sickness absence for up to 28 calendar weeks within a rolling 12-month period, followed by up to a further six months at half pay.
- 6.2.20 Any clergy who do not qualify for SSP under government regulations or who have exhausted their period of sick pay entitlement as above can claim sickness benefit direct from the appropriate government department.

### **Occupational Health**

- 6.2.21 We have a professional consultancy arrangement with an independent occupational health provider.
- 6.2.22 Occupational health advice focuses on how the individual's medical condition impacts on their ability to fulfill their role and what reasonable adjustments might be made to facilitate a return to work. Advice may include a framework

and guidelines for managing a gradual return process, and may include, where appropriate, advice for family, colleagues, senior clergy or managers.

6.2.23 The Occupational Health professional will look at nature of work, workload, current pressures, and priorities, and give their advice on what is realistic and what is not advisable. It is usual that more than one OH appointment will be made so that the OH physician can help the individual track progress and increase workload gradually and so return to their full duties.

6.2.24 Occupational health referrals are made by HR following a discussion with the Archdeacon or line manager (or Bishop, as appropriate), and the individual concerned.

### **Supporting critical and serious illness**

6.2.25 There are four key stages to critical or serious illness

- diagnosis
- treatment
- recovery
- returning (not returning) to work

#### Diagnosis stage

6.2.26 It is important that as soon as possible after diagnosis the individual contact their appropriate senior local colleague (e.g. Rural Dean and/or their Archdeacon) so that both practical and pastoral support can be put in place.

6.2.27 The Archdeacon will arrange to meet the individual as soon as possible and will be in touch with their senior colleague or Rural Dean. The primary purpose of this meeting (which may be with the individual on their own or with a spouse or other family member or colleague - whichever they prefer) is to be as supportive as possible. They will ensure the individual has access to this policy and will talk through immediate plans for treatment and other hospital visits etc., the likely impact of treatment, whether or not it would be appropriate for the individual to continue to work and how this should be reviewed. They will also review local cover arrangements with the appropriate people. Most importantly they will focus on the likely impact of the diagnosis and ongoing medical treatment on the individual themselves, their family members; on their team/local senior colleagues; and on their local church communities.

#### Treatment

6.2.28 The nature of treatment for critical illnesses will vary from person to person and will determine how much/what work an individual is able to maintain.

6.2.29 During treatment (or with long term sickness for other reasons) an Archdeacon or any other nominated contact person should arrange to be in contact at regular intervals - purely for the purposes of keeping in touch.

6.2.30 At any stage of an individual working through treatment they feel they are unable to work, or are advised not to for a period, they should let their Archdeacon know and send in doctor's certificates at the appropriate times.

#### Recovery and returning to work

6.2.31 During a period of recovery and the road to returning to full capacity/duties the Diocese may take professional medical advice on what is most appropriate for an individual.

6.2.32 Through the Archdeacon, a referral may be made by the Diocese HR for the individual to be assessed by the Occupational Health (OH) service, who will give both the individual and the Diocese professional advice.

6.2.33 OH will look at nature of work, workload, current family and other pressures, and priorities, and give their advice on what is realistic and what is not advisable. It is usual that more than one OH appointment will be made over the course of the absence so that the OH professional can advise and help the individual, their senior colleagues, senior staff, to make adjustments, track progress and increase workload gradually and so return to their full duties safely.

6.2.34 OH will advise throughout the period of recovery, and the phased return to work, appropriate adjustments. These may include a range of temporary changes which may include, e.g.

- reduced working hours
- reduced days
- only working one or two 'sessions' a day/week etc
- change in role
- reduced responsibilities
- recommendations to assist plans for transport to and from work engagements
- onward referral for other professional specialist advice and guidance (where appropriate these costs will be met by the Diocese), and
- any other reasonable adjustments that would be helpful.

6.2.35 Where appropriate the Archdeacon, or a local senior colleague, may arrange a 'round-table' discussion to ensure that the professional advice and guidance,

and diocesan and local pastoral and practical support which are in place for the individual and their family, are well planned and coordinated.

#### Where an individual is unable to return to work

- 6.2.36 In the most serious of cases, it may be that an individual will not be able to return to, or maintain their duties.
- 6.2.37 Where their own doctor/specialist and the Occupational Health advice concurs, the Diocese through the Archdeacons will make the appropriate applications/arrangements through the Clergy pension scheme.
- 6.2.38 Where the individual is not able to move from the diocesan property into their own accommodation the Diocese will do all it can to provide assistance and/or advice.
- 6.2.39 Initially a period of 3 months will be given to remain in the current property during which time the Diocese will work with the individual and their family to help them find appropriate alternative accommodation.
- 6.2.40 Pastoral support to both family members and the individual will be paramount at this time.

#### **Professional counselling support for clergy and their families**

- 6.2.41 You and members of your families are able to access independently either the Diocesan Professional Counseling Service, the OH employee assistance programme or other support services. Information can be found at [Annex A](#).
- 6.2.42 You may also be recommended to have professional counselling. This may be to an external therapist or to the Diocesan Service as most appropriate. Other referrals may be for other short-term medical interventions/support such as physiotherapy.
- 6.2.43 All referrals are in confidence.

#### **Disability**

- 6.2.44 The Diocese will seek to follow the spirit of the Equality Act in support of all clergy (regardless of whether or not the individual's circumstances falls within the legal definition of a disability as set out in the Act).
- 6.2.45 Where a critical illness has left an individual with a disability, or where an individual with a disability is appointed to a clergy role, the Diocese will take responsibility for working with the individual (and where appropriate local senior



colleagues) to ensure that appropriate reasonable adjustments are made that will enable the individual to work effectively.

6.2.46 The Archdeacon will work together with the individual and their local senior colleagues to ensure the parish(es) are aware of, and have the training required, to ensure that local reasonable adjustments are in place.

6.2.47 Centrally, the Archdeacon and Diocesan Secretary or HR will make the appropriate links with departments (e.g. Property, Ministry, etc.), to ensure the individual is supported, and their needs addressed appropriately; and will also ensure that there is access to appropriate professional advice and support which will ensure that the individual is able to take up/continue their role effectively.

6.2.48 In circumstances where specific equipment is required, e.g. specialist software, adaptations to property etc., the Archdeacon or HR will provide advice on funding and resourcing.

### 6.3 ANNUAL LEAVE

#### Introduction

6.3.1 It is important that you take, and record, the right time off, as not doing so, over-working, and not respecting your own private and family time, sets a poor example to others, and puts your, and others', health and wellbeing at risk.

6.3.2 The responsibility for ensuring your full leave allowance is taken lies with both you and your parish.

#### Annual leave entitlement

6.3.3 The annual leave year runs from 1 January to 31 December. The full time annual leave entitlement is 6 weeks, i.e. 36 days and is pro-rated for part time clergy. It includes any days taken after Christmas and Easter. The days taken as annual leave may not ordinarily include more than five Sundays.

6.3.4 Where Christmas Day, Easter Day or New Year's Day fall on a Sunday and therefore the priest is working, an additional day's holiday should be taken shortly after.

6.3.5 Public Holidays = not including Christmas and Easter or where New Year's Day falls on a Sunday (clergy should take a day's leave in lieu of each)

#### Time off during the week

6.3.6 Full time stipendiary clergy are expected to work a six-day week, with ideally one full day taken off a week, and at least two evenings.

- 6.3.7 When planning a working week, wherever possible you should ensure appropriate time is allocated to personal space between ministerial commitments.
- 6.3.8 If you work without any personal time off in a week, you should, and are entitled to, take the whole or part of a second day off during that week.
- 6.3.9 Clergy need of course to be flexible because of the nature of the role, but should you find yourself working or planning to work excessive hours, you should discuss this with your Archdeacon, and in ministerial reviews and spiritual directions, so that you can be advised and guided appropriately.
- 6.3.10 If you have your own property you may stay overnight at the beginning or end of days off and, of course, as part of leave arrangements, but they should not stay more than one night away from the parsonage house during normal working weeks without prior arrangements agreed with the Archdeacon.

## 7 PERSONAL AND MINISTERIAL DEVELOPMENT

- 7.1 The Terms of Service/Common Tenure arrangements confer on clergy a responsibility to undertake regular reviews and a programme of on-going professional ministerial development.
- 7.2 Obviously much will depend on you, your experiences, and your own needs, which will vary over the years. The Diocese will do all it can to support you in your continuing formation, within the budget allocated for this.
- 7.3 Development opportunities will be offered through the Continuing Ministerial Development (CMD) programme and Accompanied Ministry Development (AMD) programme. More information can be obtained from the Diocesan Ministry team and on the diocesan website [here](#) and [here](#)
- 7.4 In addition to on-going conversations with your Archdeacon, spiritual adviser and colleagues, you will have a more formal bi-annual review with an authorised reviewer with whom you will be matched by the Bishop's office. Details of the Ministerial Development Review (MDR) process are [here](#), including information on how to apply for extended Ministerial and Development leave (EMDL).

## 8 DISCIPLINE AND CONDUCT

### 8.1 CONDUCT

8.1.1 The highest standards of professional conduct are expected from our clergy in line with the national Church of England guidelines [here](#).

### 8.2 FOLLOWING UP CONCERNS

8.2.1 Under existing ecclesiastical regulations the Clergy Discipline Measure (CDM) sets out very clear processes through which serious disciplinary issues will be followed up. The procedures for a formal CDM issue are set out in the Code of Practice, which is agreed by both the Archbishop's Council and the General Synod and can be accessed through the Church Commissioner's website [here](#).

8.2.2 From time to time however, complaints or issues of concern about individual members of clergy are brought to the attention of the Bishop or to members of their senior staff that may not result in, or warrant, the formal CDM-based process. This may be through the [Diocese complaints policy](#) or another way, but it is important that each is followed up:

- within fair, transparent and informal due process
- with pastoral sensitivity; and
- in a way in which all parties are afforded the opportunity to share or report their concerns; and
- individuals against whom allegations are made have the right to be represented and a right of reply.

8.2.3 The guidelines below set out how the Diocese will follow up issues or complaints brought to their attention through an **informal 6-step clear process of investigation and follow up**. The Bishop, or Archdeacon if delegated as appropriate by them, will then judge when an issue or complaint received should be referred through the formal CDM route with the involvement of the Diocesan Registrar where this is appropriate; or by the Diocese. The latter may be resolved through a local diocesan process, with Human Resources and the Episcopal College advice and guidance.

8.2.4 The process is based both on the current pre-formal capability procedure within the Terms of Service/Common Tenure arrangements, and also on the national ACAS guidelines which focus on the responsibility of organisations to work more creatively to bring about informal resolution to a situation. It ensures that:

- time is set aside to gain a clearer picture of all the issues raised;
- where possible, reconciliation is achieved;

- support and advice can be given; based on fair and reasonable processes and clarity of judgements and decisions;
- managed within a clear time frame to ensure that any subsequent formal complaint cannot be deemed out of time; and
- properly documented including the taking and sharing of notes of all meetings with the individuals concerned

8.2.5 It should be remembered that any informal process may, either during the process or at a later date move into a formal CDM process if it seems appropriate to do so, e.g. more serious allegations come to light. Documentary evidence is therefore a key part in any assessment of a fair legal/formal process or of its timing - especially if this is related to a later CDM process, so at all stages of proper paperwork, notes, records etc. should be kept.

### **Diocesan principles of accountability**

8.2.6 In all processes, we will ensure that we respect the individuals involved and their individual circumstances. We will ensure that:

- They fully understand all aspects of the processes available to them, and us, and the possible outcomes; and that they have the opportunity to explore these in confidence at every stage.
- They are aware of the range of pastoral and practical support available.
- They are made aware of timescales and next steps as informal processes are created and worked through and that these are managed consistently, and as quickly and fairly as possible.
- They are aware of theirs and others' roles and responsibilities, and of their right to be accompanied at any meeting if they so wish.

8.2.7 When things go awry with relationships both personally and in local communities, the Diocese's priority will always be to do what it can to bring people together in order to help restore relationships.

8.2.8 We will plan to do this with the individuals concerned in safe, creative and thoughtful ways which ensure respect, fair process, the right to be heard, and the right of reply.

8.2.9 Confident that clergy are determined to live out the commitments and promises they made at ordination, the Diocese has three key expectations on those who find themselves in situations of conflict or against whom accusations of improper conduct have been made:

- That they will do all that they can to bring about a local resolution.
- That where bringing about local reconciliation is a struggle (for whatever reason), where additional assistance, advice, and support may be helpful,

that they actively seek this from colleagues, national bodies, and the diocese; and

- that they will fully co-operate with the diocese in its responsibility to seek and facilitate all opportunities for reconciliation (e.g. through mediation).

### **Process and steps**

**8.2.10** An overview of the process, and details of each of the steps taken at each stage are set out below.

A 'complaint' or issue is raised with/passed to an Archdeacon



**Step One**  
**An informal 1:1 meeting with the complainant(s)**  
Identifying and exploring problems, concerns



**Step Two**  
**An informal 1:1 meeting with the ordained minister**  
Sharing the relevant information and concerns in advance, then meeting the priest and /exploring the concerns/issues raised.  
Where appropriate the opportunity of bringing together priest and individual to see if an informal way forward/reconciliation is possible at this stage



**Step Three**  
**Making a judgement**  
Deciding what are the appropriate ways forward  
*Ask: does it potentially raise an issue of serious misconduct?*  
Identifying whether this is a serious issue which would require a formal process under CDM and if so move straight to CDM process  
**OR**  
If the judgement is that it is **not** a potentially CDM matter - consider what intervention and pastoral support should be in place for an informal process/resolution to be achieved -  
*Ask: will the individuals involved be prepared to do this?*  
*Explore what informal options are open/available to them*



**Step Four**  
**Communicating with all parties**  
Setting out clear desired ways forward, expectations and accountabilities - putting in place supportive interventions  
*File notes, any correspondence with the individuals, arrangements for mediation and other options*



**Step Five**  
**Working for resolution**  
Providing support as the individuals work to resolve the situation  
*The role/responsibilities of the individuals themselves - what they are agreeing to, the role/responsibilities of the Archdeacon - who are the others involved?*



**Step Six**  
**Final steps**

Reviewing progress, what has been achieved, summarising what has occurred, any agreements about future working/pastoral relationship, communicating with all parties, making file notes, informing the Bishop. The situation is therefore closed - OR moves back to step three

## **Process at each stage**

8.2.11 Further details regarding the six steps are below.

NB. Steps one and two would normally be conducted by an Archdeacon, but the Bishop may wish to consider also using the skills of a Rural Dean, or an appropriate member of the Episcopal College or SLT to undertake these steps, and to report back to the Archdeacon for a decision at Step Three based on what has arisen from the preliminary enquiries.

### **Step One    An informal 1:1 meeting with the complainant(s)**

- The Archdeacon invites the complainant(s) to an informal meeting (at which they may be accompanied if they wish).
- At this meeting the complaint(s) should be explored and an informal note of what is discussed made (and depending on the circumstances details regarding the formal and informal processes of CDM are shared if this seems appropriate at this time). Nothing should be said or done at this stage that could prejudice the Diocese's freedom to act appropriately at a later stage.
- The Archdeacon may, depending on the circumstances, may ask another appropriate member of The Episcopal College and/or or the person providing HR advice to be present at this meeting. They should also have a note-taker present to enable them to focus on chairing the meeting.
- Depending on the nature of the complaint(s) it may be appropriate at this step to explore how the complainant would want to see the situation resolved. It might therefore be appropriate to explore if the complainant would be willing to meet with the priest in an informal way in the spirit of reconciliation; or to ensure that in some circumstances that they understand their recourse to a formal process in the most serious of cases.

### **Step Two - An informal meeting with the priest**

- The Archdeacon should contact the ordained minister, ideally face-to-face, and let them know that an issue has arisen, and invite them to attend an informal meeting at which the concerns can be explored.
- The Archdeacon will send any relevant statements or documents to the minister in confidence (they may share them with only close family or their representative)



- The ordained minister should be able to bring a colleague (not a family member) to the meeting if they wish.
- The Archdeacon will outline what the concerns are, check the individual understands them, and seek their response. The meeting may also explore some possible ways forward, although it is not the Archdeacon's role to pass comment, or make a judgement on the complaint or allegations at this stage.
- The Archdeacon may, depending on the circumstances, invite another appropriate member of The Episcopal College, and/or the person providing HR advice, or other appropriate local senior colleague to be present at this meeting.
- After the meeting, the Archdeacon should agree notes of what was discussed and send them to the clergy member for any comment/info.
- It may be appropriate at this step, depending on circumstance, the nature of the issues/concerns raised, the individuals involved, and/or the necessity to follow up with further 'investigatory' discussions, to follow up the outcomes of discussions in Step One to bring the priest and the complainant(s) together in the spirit of reconciliation if both parties are willing.

### **Step Three - making a judgement and ways forward**

- The Archdeacon may feel at this stage that they require some further enquiries for information or clarification that would enable them to make a better judgement about possible ways forward - and they may want to seek information from a third party, other appropriate person/people, and/or ask for some advice and/or support from the Registrar.
- Each situation will be different, and the Archdeacon may make a judgement about offering a short period of special paid leave where appropriate, to enable the further investigatory discussions to take place.
- Each situation will be different, but following the meeting (step 2) and any follow up enquiries that have been made - the Archdeacon should make a judgement about the appropriate way forward. This decision should be communicated to the complainant(s) and to the priest, either in person or by phone, and followed up by letter.
- If, on the evidence, the Archdeacon feels that in their judgement it is NOT a matter of serious professional misconduct (i.e. a CDM matter) they may decide that the way forward is for an informal process of resolution and reconciliation to be undertaken.

- If on the evidence, the Archdeacon feels that in their judgement this IS a matter of potential serious professional misconduct they may decide that the way forward is for a formal CDM complaint to be made and due process should then be followed in line with statutory requirements.
- If the Archdeacon requires some advice on help to establish whether this is a potentially serious issue or an issue possibly better suited to an informal resolution - they may ask another e.g. the Rural Dean or a member of the Episcopal College to review the situation and current evidence with them. The person providing HR advice can advise on the process for this.

#### **Step Four - communicating with both parties**

- The letter setting out the Archdeacon's decision (see Step Three above) and the desired next steps may include:
  - details of any training/development support that is required or available
  - a possible timeframe
  - any arrangements for external support such as mediation or facilitation
  - a date at which progress can be reviewed
  - the pastoral support that is available for all parties
  - a request that both complainant and the ordained minister reply to the letter that they are content for this to be the way ahead, and confirming their willingness to participate in it.
- The Archdeacon may decide, depending on the circumstances that they want to make it clear in the feedback and follow up letter to the ordained minister that whilst a formal complaint under CDM is not taking place, that the situation does raise serious concerns and that their full co-operation is required in the way forward decided upon.
- It is very important at this stage that there is a clear file note/report detailing the issues, copies of the letters, and of the plan for the desired way forward.
- In correspondence/discussion with the complainant, at this stage, the Archdeacon should make them aware of his judgement in the circumstances, but also of the complainant's right to bring a proper complaint through the appropriate formal processes.
- The Archdeacon should explain the formal process and explore potential outcomes - so that the complainant can be aware of the Archdeacon's judgement and the proposed way forward.

#### **Step Five - working for resolution**

- Both the complainant(s) and the priest should be given the appropriate time to work through the Archdeacon’s reporting and the agreed way forward. Where for good reason more time might be needed then the progress review meeting may be rescheduled, with agreement from all parties.

**Step Six - final steps**

- If at the agreed date to review and reflect on progress both the complainant and the priest are content that there is reconciliation or resolution - the issue is closed. The Archdeacon will write a file note summing up what has occurred since the original file note was made.
- At any review/progress meeting the ordained minister has the right to be accompanied by a colleague or union representative (but not a family member).
- At the end of a (successful) process, the Archdeacon will send a letter to all parties outlining what has occurred, giving his thanks for participation and engagement in the process, and of his hope for them in the future.
- The Archdeacon may, depending on the nature of the issue, send a copy of the summing up note to the Bishop who may feel that an informal meeting with the priest to help him/her reflect on the situation would be appropriate.

**8.2.12 Possible Outcomes**

The situation is satisfactorily resolved	No further action is necessary.  The Bishop may want to meet the ordained minister priest and/or the complainant to review what has happened.
The situation is resolved but with some potential remaining issues or the possibilities of recurrence, or with reservations on either side	A further formal meeting with either party is convened by the Archdeacon to set out a clear set of expected behaviours in moving forwards.  The Bishop may want to meet the ordained minister and/or the complainant to review what has happened.
The situation is not resolved	A further formal meeting individually with the complainant, and the ordained minister is arranged by the Archdeacon with the person who provides HR advice present to explore possible next steps.

<p>The situation is satisfactorily resolved but recurs -</p>	<p>Depending on the circumstances:  A further formal meeting individually with the complainant and the ordained minister is arranged by the Archdeacon with the person providing HR advice present to explore possible next steps,  Or  A <u>formal CDM</u> complaint is brought for disciplinary matters  Or  A <u>formal capability process</u> is instigated for performance matters</p>
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### 8.3 CLERGY DISCIPLINE MEASURE

8.3.1 For serious disciplinary matters, or for when the six-step process has been exhausted or terminated, the Clergy Discipline Measures will be followed [here](#). It should be noted that the timescales given are the maximum length of time allowed. The CDM process can be stressful for all parties concerned and every effort must be made to undertake the process as quickly, and to be as transparent, as possible.

#### Publicity

8.3.2 The CDM Code of Practice emphasises that it is important that the Church be open about any misconduct that has taken place. Tribunals therefore announce their decisions in public, giving reasons for their decision. For penalties imposed by the Bishop of Truro, there will always be an expectation and preference for transparency, but he/she reserves the right not to make public all or some information if there are genuine and strong pastoral reasons for not doing so.

## 9 GRIEVANCE PROCEDURE

### Introduction

- 9.1 We want office holders to feel assured that there is a way of raising their concerns that is both confidential, and fair in process. The aim of the grievance procedure is to ensure these complaints can be dealt with in timely, fair, and focused ways, where all parties have the right to be heard, and grievances pursued without the fear of inappropriate sanction.
- 9.2 If you have a grievance it will always be treated seriously and in line with them [Church of England Grievance Procedure](#). We will seek to follow [the Code of Practice](#) where this is feasible and practical. We will always try and seek the agreement of the person making the grievance to the course of action being followed if this departs from the Code. Our priority will always be to deal with issues informally wherever possible

### When the grievance process may be used

- 9.3 The process may provide a means of addressing clergy concerns (either informally first or moving straight to a formal process). The following list is not exhaustive but may relate to:
- The interpretation and application of terms and conditions of service
  - Housing
  - Ministerial Development Reviews
  - Continuing Ministerial Education (CMED)
  - Provision of suitable training etc
  - The behaviour or conduct of a PCC member
- 9.4 The process may be invoked by an individual during a capability or disciplinary process, but that process will not be suspended while the grievance is considered. Where the grievance relates to the handling of the capability procedure the appeal process there should be followed.

### When the grievance process may not be used

- 9.5 The process should not be used where other forms of appeal or representation are available. These include grievances or complaints:
- about the conduct or performance of a clergy member or DBF employee (this will be considered under Section 8)
  - against a capability or disciplinary decision (the relevant appeals process applies)
  - decisions taken under faculty jurisdiction

- statutory rights of objection in respect of proposals for certain housing transactions
- about pastoral reorganisation plans
- against an individual under a contract of employment (that organisation's processes should be used in this instance).

## Overview

- 9.6 Where a grievance may involve the alleged actions of a respondent, whether individual or a body, the respondent will be given every opportunity to express a view, and that view be taken into account. If informal approaches prove incapable of resolving a problem, the formal procedure may be invoked by the office holder (see below).
- 9.7 The Diocese will always do what it can to bring people together, for reconciliation, and will support issues being resolved at a local level, informally, and with support and pastoral care.
- 9.8 The Diocese always wants to learn from experiences, and where there are issues the Episcopal College will review each set of circumstances to make improvements, and learn lessons, review any trends etc. The Bishop of Truro may also want to appoint appropriate people to undertake reviews at particular times.
- 9.9 Training or coaching in different aspects of grievance procedures will be made available to those undertaking reviews or taking part in the process.
- 9.10 The diocese may seek Registrar or HR advice as appropriate at any stage of a grievance process.
- 9.11 Where theological tradition might be an issue, it may also be helpful to include representation of the relevant traditions within a group involved in a particular process or to seek an 'expert' panel member.
- 9.12 The Bishop of Truro will make appropriate independent, pastoral and confidential support available to those taking out a grievance, those who are the subject of a grievance, and those who are having to deal with a grievance.
- 9.13 During grievance processes, written records will be made which will include:
- the nature of the grievance raised
  - a copy of the written statement of grievance
  - any decisions and actions by the Archdeacon or grievance panel
  - whether the matter was taken to the further stage and if so what support or external interventions were put in place, and any outcomes
  - subsequent developments

- 9.14 Records will be treated as confidential and kept securely in a sealed envelope on the relevant file(s)
- 9.15 Office holders and respondents have the right to be accompanied at all meetings concerning a grievance by a trade union official, or a lay or ordained colleague. Where appropriate, local or external support and expertise may be appropriate, e.g. through trained support colleagues, mediators, facilitators.
- 9.16 **Summary flow chart and detailed overview of grievance procedure**

<p><b>INFORMAL STAGE</b></p>	<p>An office holder should in the first instance discuss their grievance with the person responsible for the matters which have given rise to concerns. If this is not appropriate or is unsuccessful the office holder should raise the matter with the Rural Dean, the person responsible for their Ministerial Development Review or another suitable person to explore other ways of seeking informal resolutions.</p> <p>Following the <b>Diocesan 6-step informal follow up process</b> (set out in Section 8 of this handbook) it is hoped that the diocese can be prompt in response, review and reconciliation or other satisfactory outcome.</p> <p>There will normally be appropriate to agree any remedial arrangements and a period of time for them to take effect before the office holder pursue a more formal process (under Stage One below). However the office holder may move directly to Stage One below if becomes evident that the other party is failing to observe their part in any agreed remedial arrangements.</p>
<p><b>FORMAL STAGE ONE</b> Putting the grievance in writing</p>	<p><b>Step 1</b> - The office holder should set out their grievance in writing, include details of what steps have been taken to try and resolve the matter, and what acceptable routes to a resolution they would consider and send their statement to the Archdeacon (unless the Archdeacon is already concerned, in which case the matter should be referred to the Diocesan Bishop).</p>
<p><b>STAGE TWO</b> Facilitated resolve</p> <p>Exploring the situation by a named person,</p>	<p><b>Step 1</b> - The Bishop or Archdeacon may feel that the matter can be appropriately handled by another person (eg Suffragan Bishop, Dean etc) and may, after consulting the Office Holder, refer the matter accordingly.</p> <p><b>Step 2</b> - The Archdeacon (or other) shall make enquiries into the matters raised in the written statement and allow all parties to</p>

<p>seeking views, prior to deciding how to take things forward</p>	<p>express their views. The person providing HR advice and Archdeacon shall convene a meeting and invite the office holder to discuss the grievance (to which their union representative or other colleague should be invited).</p> <p><b>Step 3</b> - if the grievance is directed at a respondent, that person or body should be invited to express a view, and that view must be taken into account at the meeting. Judgement will need to be made by the Archdeacon (or other) as to when parties should be seen together (if bringing them together too soon will inflame things). The respondent too has the right to be accompanied by a lay or ordained colleague.</p> <p><b>Step 4</b> -As soon as possible after the meeting, the Archdeacon (or other) shall inform the office holder in writing of their decision as to whether there is substance in the matters raised in the statement of grievance and if so what steps they are taking or proposes to take to resolve the matter</p>
<p><b>STAGE THREE</b> Formal grievance considered by senior clergy, prior to formal recommendations of ways forward.</p> <p>Following the suggested checklist for holding a stage three hearing as set out in the code of practice.</p>	<p><b>Step 1</b> - An office holder wishing to move to this stage of the Procedure shall inform the Archdeacon (or other) in writing, stating their reasons.</p> <p><b>Step 2</b> - The Archdeacon (or other) shall refer the matter to a senior member of clergy or to a small group of people including a senior member of clergy. The office holder shall be invited to attend a meeting to be held as soon as possible, with their union representative or other colleague and to discuss their grievance further.</p> <p><b>Step 3</b> - Where a grievance is directed at a respondent, that person or body should be invited to express a view, and that view must be taken into account at the meeting. Judgement will need to be made by the Archdeacon (or other) as to when parties should be seen together (if bringing them together too soon will inflame things). The respondent too has the right to be accompanied by a lay or ordained colleague.</p> <p><b>Step 4</b> -As soon as possible after the meeting the senior member of clergy (chairing the small group), shall inform the office holder in writing of their decision as to whether there is substance in the matters raised in the statement of grievance and if so what steps they are taking or propose to take to resolve the matter.</p>

**Outcomes**



9.17 It may be that the outcome of a grievance process may be unsatisfactory to some, or that the grievance itself may remain unresolved. The Diocese will ensure sensitive handling and the provision of pastoral care for all involved.

## 10 CAPABILITY

### Introduction

- 10.1 It is not possible to be good at everything! A process that moves into either an informal or more formal enquiry into an individual's capability will always take account of an individual's many and varied gifts and qualities.
- 10.2 Where an issue is a one-off or uncharacteristic, there may be no capability issue, but a member of the Episcopal College may talk through with the individual what occurred in order to ensure that any practical or pastoral support is made available.
- 10.3 The principles underpinning the capability process include:
- Access to policies and guidelines
  - Fair and due process
  - Right to reasonable support, advice and training/guidance
  - Right to be accompanied/of representation
  - Natural justice
  - right of reply
  - Right of appeal on the grounds of:
    - an unfair decision by the panel
    - new information has come to light
    - the capability process was not used correctly
  - Pastoral care and support
  - Right to object to membership of a panel (but only on the grounds of alleged partiality)
  - Support through sickness absence, critical illness (may be directed support)
  - Reasonable adjustments through disability
  - `Career`/HR advice and support for opportunities for seeking alternative work outside the Church where appropriate, eg. through the [Clergy Transitions Service](#)

### Capability procedures - an overview

- 10.4 The procedures for a capability process are set out in a [Code of Practice](#) agreed by both Archbishop's Council and General Synod. The Church of England has also produced a recommended set of guidance notes and supporting advice [here](#).

- 10.5 Capability procedures within the church require that clergy have at least the equivalent protection applicable for secular employees where processes require:
- a written statement of grounds/issues
  - a meeting with the right of representation, followed by a decision
  - right of appeal
- 10.6 As a last resort, a member of clergy may be dismissed under the capability procedure. Any office holder under Common Tenure who is removed from office in this way has the right to make a claim in an employment tribunal on ground of unfair dismissal.
- 10.7 A tribunal which finds a dismissal was unfair has the power to award compensation, or, if practicable, can make an order for the office holder to be reinstated in his or her post.

### Explaining Capability

- 10.8 The Code of Practice and supporting advice make it clear that the procedures have been developed in ways that put the emphasis on the hope that the minister will be able to recover and restore their ministry with clear diocesan guidance, timelines, and support in place. Only when this has proved not be the possible, will a minister be removed from that office.
- 10.9 The provision of ministry within the diocese is the responsibility of the Diocesan Bishop and the proper use of a capability process falls within this scope. The Bishop may appoint a suitably competent person to act on their behalf in these matters, particularly in the early stages, and this will be made clear to the individual at the outset.
- 10.10 Capability is about ***what you do and how you do it*** and then how this is demonstrated over a sustained period of time (so it is not possible to dismiss someone as an outcome of a single meeting). In assessing what is an accepted minimum the Archdeacon and/or Bishop will take into account the requirements of the Ordinal, Codes of Professional Behaviour, appropriate ecclesiastical offices/measures, and the specific requirements which are detailed in an individual's Roles and Responsibilities document or role description.
- 10.11 It is not expected that a capability process would come out of the blue. Conversations about issues of capability or performance should have taken place already, albeit in informal ways, and about ways in which to improve. Ministerial Development Reviews may also have picked up on issues in their own distinct self-contained settings.

10.12 Whether a capability issue has come out of the blue or not, the informal part of the Church's new Capability process allows for discussions to take place and recovery/improvement to happen before anything more formal has to be put in place.

10.13 It is important not to confuse capability with disciplinary processes.

- Principally capability processes are designed to help and support people to deal with poor performance before things become more serious and ensuring that there is clarity about what is expected.
- Disciplinary processes deal with issues of professional misconduct. The diocese is committed to resolving issues informally wherever this is possible, and will follow our diocesan informal process (see section 8) when following up a complaint or issue in the first instance before any formal Clergy Discipline Measure (CDM) complaint is made (if this is deemed appropriate).
- Where a complaint is potentially of such seriousness or where an initial complaint of such seriousness is received at the outset then a CDM complaint will be brought following the Church of England's required process.
- Under no circumstances will a capability process and a disciplinary-related process be conducted simultaneously on the same matter or issues.

10.14 In determining ways forward in a process, an individual may require additional training, support, coaching or counselling, and the diocese will put in place what is reasonable in each set of circumstances in order to help the individual realise their full potential.

10.15 A capability issue may reflect a mismatch between the requirements of the role and the person doing it - in a specific situation. A capability process in one set of circumstances will not prejudge the individual in terms of them being more than capable of doing a job in another situation.

10.16 Worked through carefully, a capability process will ensure that an individual is clear:

- About the nature of the process, its stages, and who is involved;
- What the issues are and where it has been determined that they may have fallen short;
- What their Roles and Responsibilities document and their broader professional codes of practice requires of them;
- What is required in order for them to improve;

- What resources the diocese will make available to them;
- What the timescales and expectations are;
- How decisions are made;
- Their rights throughout, including representation and appeal; and
- About the expectation on them to actively participate in the process.

## 11 WHISTLEBLOWING

- 11.1 The Diocese of Truro is committed to upholding the highest possible standards of integrity and recognises that clergy, lay staff and volunteers are often the first to become aware of, or identify, serious concerns. The Public Interest Disclosure Act 1998 (the 'Act') protects workers who raise concerns from victimisation or harassment, where there is a public interest in so doing. In accordance with the Act, the Diocese of Truro welcomes clergy who have serious concerns about any aspect of the Diocese's work to come forward and voice those concerns, in confidence, within the Diocese. Our whistle blowing policy and process is on our website [here](#).

## 12 IT AND COMMUNICATIONS

### 12.1 DATA PROTECTION AND IT SECURITY

#### Provision of IT equipment and other resources

- 12.1.1** Clergy are usually required to provide and use their own mobile phone, printer, laptop, tablet, PC etc. for work. Exceptionally, where you are provided with some equipment, you are expected to adhere to Diocese policy and procedures relating to it and use it solely for business reasons, unless it is an emergency. Where possible you should not incur unexpected additional costs, for example purchasing additional software or services. The Archdeacon or appropriate budget holder should approve any additional costs prior to purchase.
- 12.1.2** You may use the IT resources at Church House, and DBF staff are available to help you to do this. Additional equipment for talks or events such as laptops, speakers, projectors, screens and cabling are available for loan from Church House. They should be booked in advance with the Operations team.
- 12.1.3** Any item of official property that is damaged or lost due to negligence on your part must be repaired or replaced at your expense.

#### IT and data protection

- 12.1.4** Clergy may hold personal data on their PCs and other devices that might relate to individuals within their parishes, databases of PCC's, funerals, weddings, baptisms and so on. The use of your own devices to create and process information and data related to your role creates issues that need to be addressed, particularly in the area of data security and compliance data protection legislation.
- 12.1.5** There is a guide for parishes on issues of data protection, GDPR, registration and compliance [here](#).
- 12.1.6** Clergy are regarded under Data Protection Law as the Data Controller (see [here](#)). This confers on you the highest level of responsibilities for keeping and using data under GDPR legislation. See [here](#) for more information.
- 12.1.7** On a practical level, you should take all reasonable steps to:
- Familiarise yourself with your devices and their security features so that you can ensure the safety of the information you hold;
  - Maintain the device, ensuring it is regularly patched and upgraded;
  - Ensure that the device is not used for any purpose that would be at odds with the Diocesan policy on the "Use of Email and Internet" or Church of England policies;

- Prevent theft and loss of data, e.g. keep a laptop in a secure place when not in use, not leaving devices on display in a car, ensuring the screen automatically locks when not in use, etc;
- Keep information confidential where appropriate;
- Take responsibility for any software you download onto your device;
- Set up passwords, passcodes, passkeys or biometric equivalents of sufficient length and complexity for the particular type of device;
- Set up remote wipe facilities if available and implement a remote wipe if you lose the device;
- Use cloud based storage for your files and emails, eg. OneDrive, iCloud, GoogleDocs, etc, and avoid using memory sticks unless they are encrypted;
- Not hold any more information than is necessary and in line with current Diocese data management guidelines - be especially aware of sensitive, personal or confidential information, or that which may be of commercial value;
- Carry out regular “housekeeping” and delete any information as soon as possible once it is no longer required, including information contained within emails;
- Report the loss of any device containing Diocese or PCC data (including email) or security breach to your Archdeacon or the Data Protection Manager at Church House immediately (there is a legal requirement to report data loss under the General Data Protection Regulations); and
- Ensure that all data is erased completely if a device is disposed of, or sold/transferred to a third party

### **Impact on wellbeing**

**12.1.8** Because clergy often have access to their work emails, web sites, etc in the same way and on the same device as for personal emails or messages, this can potentially have a negative impact on your life-work balance. You are encouraged to find ways to avoid this happening, e.g. using a different email client for work and personal emails, and removing badges and icons and other notifications for work emails.

## **12.2 DEALING WITH THE MEDIA**

**12.2.1** There will be times when you will receive approaches from the news media. Be aware that researchers and journalists may try a number of ways to get a story. Please consider whether you are able to comment on behalf of the whole diocese and if in doubt please contact the Communications team at Church House, a member of which is available 24-7. It is best to avoid ‘off the record’ conversations with media.



### 12.2.2 The following tips may be useful:

- Behave calmly and professionally - there is no need to be defensive or hostile;
- If you are approached as you come into work or as you are leaving your home, and you do not feel able to speak, politely decline to comment;
- Ask the journalist for their contact details;
- Get in touch with the Communications team and pass on the journalist's details;
- If you are being vigorously pursued by a journalist you don't need to answer the door to someone you don't know or don't want to speak to;
- Be cautious when answering telephone calls. A journalist may pretend to be someone from the diocese. If you do not know the caller, ask for their number and say you or a member of the Communications team will call back.
- The Communications team will offer professional support and advice on all aspects of media handling. If you are concerned, please call them.

### **Out and about**

12.2.3 You should be very careful about discussing confidential or sensitive work matters in public places - in the pub, on the bus, with neighbours etc. Each one of us is an ambassador for diocese and the Church of England, and the way you talk, and what you talk about, reflects on all.

## 12.3 SOCIAL MEDIA GUIDELINES

12.3.1 Many people use social media as part of their ministry. The Diocese and the wider Church embraces this, acknowledging the value of social media as an important tool in mission. Through social media, we can connect with people where they are and build relationships with those we might struggle to reach through other channels.

12.3.2 Social media is immediate, interactive, conversational and open-ended. This sets it apart from other forms of communication and demands a new way of thinking. As well as the many opportunities, users should also be aware of (though not put off by) the associated risks.

12.3.3 These guidelines have been compiled to help clergy already active on social media (or thinking about it!) fulfill, with confidence, their role as online ambassadors for their local parish, the wider Church and our Christian faith.

12.3.4 All are based on principles of common sense and good judgment. Essentially, you should participate online in the same way as you would in any other public forum. Your actions should be consistent with your work and Christian values and you are responsible for the things you do, say or write.

## 1. Don't rush in

The immediacy of social media is one of its benefits - you can respond quickly to questions, correct misunderstandings, give our perspective about a breaking story in the news media. Responding quickly doesn't mean doing so without due consideration. Before posting always think:

- Is this my story to share?
- Would I want a parent to read this?
- Would I want God to read this?
- Would I want this on the front page of a newspaper?

These points applies even before you start posting your own content. Spend a while listening to others, getting a feel for the tone in that particular forum, giving thought to how you might participate.

## 2. Transient yet permanent

Social media updates are immediate and will outdate quickly BUT they can have a more lasting impact and you should assume that anything you post is permanent. Even if you delete it later on, it may have been seen and re-published or referred to elsewhere.

## 3. You're an ambassador

Whatever you think, if you are ordained, lead in or are employed by the Church, others will see you in your public role as a representative of the Church. If talking about a church matter, make it clear that these are your personal opinions and not those of the Church of England or the Diocese. If you are in any doubt, don't post.

## 4. Don't hide

Anonymity and 'hiding' behind aliases when using social media is frowned upon. It's also at odds with what we consider the main reason for using social media networks. How can anyone really connect with an alias? On any social media platform, if you choose a username or profile different to your real name, include brief personal details in the about section.

When the account is a shared one, for example, a Facebook page for your parish, ensure people can easily find out who is responsible for the content.

## 5. Blurring of public/private life boundaries

In everyday ministry, the distinction between public duties and private life is difficult to draw. It is no different online. There are risks associated with personal opinions being seen as public statements, a minister's private life being invaded and the difficulties of detaching from work. Consider setting

up different accounts for ministry and personal use to help set definite boundaries. Learn how to use privacy settings and use them wisely.

## **6. Safeguarding**

The informality that social media encourages can mean that it might be harder to maintain a professional distance that is required when working with children, young people and the vulnerable. Communicating directly online with someone, for example with private messaging, is like meeting them in private. You're advised to send messages to groups, rather than individuals, or share them publicly.

## **7. Stay within the legal framework**

Whilst sharing thoughts and reflections with friends or followers via social media can seem personal and private, it is not. By law, if one or more people can access it, content is classed as published, in the public domain and subject to legislation around libel, defamation, copyright and data protection. If you wouldn't say something in a public meeting or to someone's face or write it in a newspaper or on headed paper - don't say it online.

Be aware that the Code of Conduct for Pastoral Ministry, the Clergy Discipline Measure and standards and policies stipulated in the Diocesan Staff Handbook also apply.

## **8. Confidentiality**

Use of social media does not change the Church's understanding of confidentiality. Within the life of the Church there are private meetings and conversations, particularly in terms of pastoral work. Breaking confidentiality is as wrong as it would be in any other context. Arguably, it is worse as via social media a broken confidence could spread rapidly and be impossible to retract. Remember: Is this story mine to share? If in doubt, don't.

## **9. Be mindful of your own security**

Don't overshare personal information. Never publish detailed personal information such as your address or telephone number, unless in a private message to someone you know and trust.

For advice and guidance on any aspect of social media, please contact the Diocesan Communications Officer at Diocesan House or the Bishop's office at Lis Escop. For more information and resources for clergy and parishes see the Diocese website resources page .

## 13 CURATES

### 13.1 INTRODUCTION

- 13.1.1 The Diocese is committed to training roles that offer the broadest high-quality opportunities for ministry development, each supported according to an individual's needs.
- 13.1.2 The Director of Ministry oversees the IME Phase 2 programme, which is managed by the IME Phase 2 Officer and supported by other staff. A Handbook for curates and training incumbents describes the programme and provides details of the training in each year as well as the assessment requirements and other procedures. IME Phase 2 is normally expected to last between three and four years.
- 13.1.3 The IME Phase 2 Handbook is available [here](#) on the diocesan website.

### 13.2 STATEMENT OF PARTICULARS

- 13.2.1 Curates can be appointed on either a stipendiary or self-supporting ministry (SSM) basis. On appointment to a curacy role, individuals will have a clear Statement of Particulars that sets out the detail and arrangements for the role (see Section 3). All curacy posts are held under Qualified Common Tenure, which are time-limited posts. Under these terms, where a curacy needs to be extended (e.g. because of maternity leave), a revised training programme will be agreed by the Director of Ministry and a revised Statement of Particulars issued by the Archdeacon.
- 13.2.2 Training incumbents, the Director of Ministry, the Diocesan Director of Ordinands (DDO) and IME Phase 2 Officer will also be able to give advice on key aspects of the role.
- 13.2.3 For those appointed on a SSM basis the Statement of Particulars will set out the detail and arrangements for that training role based on what is realistic for the individual's circumstances. The Director of Ministry will discuss with an individual their expectations in terms of training and formation. It is expected however that the SSM curate will still make every effort to attend IME events, learn and develop.

#### **Training, development and support**

- 13.2.4 Training and ministerial development opportunities and ongoing reviews, supervision and guidance are part of the curacy arrangements. There may also

be times when further specific training and support are required, when for example:

- an individual may be struggling in a particular area;
- pastoral/local/domestic circumstances have changed;
- there are issues of disability or long term sickness absence; or
- during the fourth year of curacy, an individual has not secured a permanent role.

13.2.5 The Diocese will do all that it can during these times to be sensitive and will work with the curate and the training incumbent to put into place additional support. Support will be tailored to individual circumstances but may include, for example:

- health advice with occupational health support and guidance;
- reasonable adjustment for a temporary or permanent disability;
- specialist support for a particular aspect of ministry; and/pr
- one to one HR advice with pre interview practices, support with CV's and interview skills.

13.2.6 If an issue does come up for which additional support and guidance may be appropriate, either the training incumbent or the curate themselves should contact the IME Phase 2 Officer in the first instance.

## 14 HOUSE FOR DUTY CLERGY

### 14.1 INTRODUCTION

14.1.1 House for Duty clergy are normally licensed in the Diocese as associate ministers together with a priest in charge. House for Duty clergy, priests in charge and authorised lay ministers' work together as a ministerial team in a cluster of parishes.

14.1.2 For each appointment, arrangements will be set out within two documents:

- A Statement of Particulars - referring to the terms under which the appointment is made issued by the Archdeacons at the outset of an appointment, and
- A roles and responsibilities document is also provided which should outline most relevant details. In some circumstances it is helpful to have a working agreement in place within a certain period.

### 14.2 HOUSE FOR DUTY CLERGY - OVERVIEW

14.2.1 House for Duty clergy are usually provided with a designated diocesan property, but can choose to live in their own property if this has been agreed between them and the Archdeacons.

14.2.2 All House for Duty clergy will be required to participate in any Ministerial Review processes; and CMD events (see 7 below).

14.2.3 Where administrative or other support is locally available/shared, the details of how this works this will be clearly outlined at the beginning of an appointment, or if developed during an appointment will be updated within the Working Agreement.

### 14.3 HOUSE FOR DUTY CLERGY - COMMITMENTS AND WORKING AGREEMENTS

14.3.1 Whilst the amount of time will vary according to the individual circumstance, the usual expected commitment will be the equivalent of three days (including Sundays). The working agreement should specify on which days of the week under normal circumstances the priest is definitely on duty and on which days they are definitely off duty. A degree of flexibility will be desirable. For defined off-duty days there is no requirement for the priest to be in residence within the parish.

14.3.2 Within a Working Agreement an agreed monthly pattern should be set out. It may be necessary to consider modifying long established patterns of worship so as to suit the new situation. The agreement should indicate the extent of the responsibility of the House for Duty priest for the ordering and leading of services.

14.3.3 There is an expectation that the House for Duty clergy should attend specific meetings such as the PCC, benefice staff meetings, and Deanery Chapters. Other meetings can be agreed through the Working Agreement (such as Synods). Such meetings will be regarded as being within the priest's working week.

14.3.4 Where tasks and ministry is shared this must be clearly set out to help ensure clarity of role, boundaries etc.

#### 14.4 EXPENSES AND FEES

14.4.1 Resettlement expenses (moving) at the outset of an office being taken up will be met in full by the diocese. Removal expenses at the end of a post where this is not to another ministerial post will be met by the individual.

14.4.2 All expenses relating to the work undertaken in the office should be reimbursed by the relevant PCCs as for all other clergy. The way in which telephone charges are reimbursed should be negotiated within the cluster/benefice.

14.4.3 For occasional offices, the diocesan parochial fees policy states that for a House for Duty priest officiating at an occasional service in the benefice to which they are licensed, a fee is payable to them of 80% of the DBF fee. Please see detailed information by following this link. [XXXX](#)

#### 14.5 HOLIDAYS AND TIME OFF

14.5.1 All clergy are encouraged to have proper time for family, friends, and refreshment. House for Duty clergy are entitled to the same arrangements as stipendiary clergy pro rated as appropriate. This is 21 working days that can include a maximum of six Sundays a year.

14.5.2 The House for Duty priest must arrange holidays in collaboration with other clergy/the incumbent in the cluster/benefice. Churchwardens must be informed of any arrangements for cover. It is the responsibility of PCC(s) to pay any fees and travelling expenses incurred by covering ministers taking services.

Lesley Fusher  
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## 14.6 SICKNESS AND ABSENCE

- 14.6.1 The diocese has policies and processes in place to support clergy during critical illness, sickness and experiencing difficulties.
- 14.6.2 In the event of a period of ill health for seven days or longer, clergy should contact their Incumbent, Rural Dean and Archdeacon as soon as possible so that the diocese can see what support can be offered both pastorally and practically.
- 14.6.3 In the event of long-term sickness, some Occupational Health support and advice to clergy and their Incumbent, on how to gently return to working will also be available through the Archdeacon.

## 14.7 OPPORTUNITIES FOR CONTINUING MINISTERIAL DEVELOPMENT

- 14.7.1 All House for Duty clergy are expected to participate in diocesan events and it should be recognised that any time given to this will be regarded as part of normal working week arrangements. Involvement in such activities will be supported financially by the diocese on the same basis as for an incumbent.



## 15 INFORMATION AND ADVICE FOR SELF-SUPPORTING CLERGY (SSMs)

### 15.1 INTRODUCTION

15.1.1 Self-supporting clergy are those ministers who do not receive any stipend for their work. They may continue in their paid employment, be retired on a pension, or be financially supported by a partner or have independent means.

15.1.2 We offer the same training and qualifications to those who are self-supporting as those who work in stipendiary (salaried) posts.

15.1.3 At the outset of an appointment, arrangements will be set out within two documents, issued by the relevant Archdeacon:

A Statement of Particulars, referring to the terms under which the appointment is made; and

A Roles and Responsibility document

### 15.2 COMMITMENTS AND WORKING AGREEMENTS

15.2.1 A copy of the working agreement should be held on file by the Archdeacon and shared with the incumbent, Rural Dean and Archdeacon. The agreement should be reviewed one year after taking up the appointment with the incumbent or Rural Dean.

15.2.2 Every situation will be different depending on the individual's circumstances and the Working Agreement will reflect this, being realistic about what can be offered by the priest in that situation to enable realistic expectations in the parish(es).

15.2.3 There is no expectation self-supporting clergy should attend specific meetings but where they are able this is encouraged - such as the PCC, benefice staff meetings, and Deanery Chapters. Other meetings can be agreed through the Working Agreement (such as Synods). Such meetings will be regarded as being within the priest's working week.

15.2.4 Where tasks and ministry is shared this must be clearly set out to help ensure clarity of role, boundaries etc.

15.2.5 Throughout the period of the office, the Archdeacon will ensure that each member of clergy (and their incumbent where appropriate) will have an up to date Working Agreement.

**15.2.6** All SSM clergy are required to participate in the diocesan Ministerial Review and CMD events and processes that they are able to through their given individual circumstances, as agreed in their Working Agreement.

### **15.3 FAMILY FRIENDLY POLICIES AND GUIDELINES**

**15.3.1** Whilst maternity leave and pay and other family friendly policies are not always appropriate to non-stipendiary clergy, the Diocese will follow the spirit of such guidelines wherever practical. For information on time off for maternity, paternity, parental and caring situations and how these can be supported appropriately in parish settings, clergy should contact their incumbent where appropriate, Rural Dean or Archdeacon.

**15.3.2** Any permanent changes to working arrangements should be agreed with the incumbent where appropriate, or Rural Dean or Archdeacon and documented in a revised Statement of Particulars and Working Agreement and issued by the relevant Archdeacon.

### **15.4 EXPENSES AND FEES**

**15.4.1** All SSMs are entitled to retain 80% of the DBF fee for occasional offices. However, all expenses relating to the work undertaken in the office will be paid by the benefice and should be submitted to the appropriate treasurer(s) at regular intervals. Details of expectations regarding the reimbursement of expenses should be identified in the Working Agreement.

### **15.5 HOLIDAYS AND TIME OFF**

**15.5.1** All clergy are encouraged to have proper time for family, friends, and refreshment. Self-supporting clergy should agree in advance with colleagues regarding their times of holiday or other leave.

### **15.6 SICKNESS AND ABSENCE**

**15.6.1** In the event of a period of ill health for seven days or longer clergy should contact their Rural Dean and Archdeacon as soon as possible so that the diocese can see what support can be offered both pastorally and practically.

**15.6.2** The diocese will support self-supporting clergy during longer periods of ill health by:

- keeping communication lines open (where agreed with the individual)
- offering the Diocesan counselling service

- working with them to secure a return to work (eg. By making reasonable adjustments, reducing their workload, undertaking the appropriate risk assessment, providing relevant coaching or training)

## 16 ENDING A CLERGY ROLE

### 16.1 RESIGNATION

You may resign from a Common Tenure role but you are required to give three months' notice to the Bishop in writing.

### 16.2 END OF CONTRACT

If the post is in one of the limited categories of fixed or limited term appointments, it will end at the end of the term.

### 16.3 REMOVAL FROM OFFICE

Those holding office on Common Tenure may only be removed from office through the discipline or capability procedures, or the operation of the Mission and Pastoral Measure 2011.

### 16.4 PASTORAL REORGANISATION

The only mechanism for making clergy office holders 'redundant' is through pastoral reorganisation. Priests in charge are eligible for compensation for loss of office if they are displaced because of pastoral reorganisation. In certain specified cases, it is possible for an appointment to be held for a fixed term under Regulation 29. The termination of such an appointment at the end of the fixed term will not amount to redundancy and will not carry any right to compensation.

### 16.5 RETIREMENT

Those who hold office under Common Tenure are required to retire at 70. By the time you reach this age you may have already retired from office and will be exercising ministry on the basis of permission to officiate (PTO) which does not commit you to carry out any regular ministry.

**16.5.1** However, sometimes it may be appropriate for an office holder to remain in office beyond 70. Regulation 29A of the Regulations (see guidance [here](#)) makes provision for this. To enable someone over 70 to exercise a ministry other than through PTO, the archbishop or bishop will need to issue a direction to that effect. The direction will authorise the holding of the office for a time-limited period. This is subject to an occupational health assessment confirming that the person in question will be capable of performing the duties of the office throughout the period for which they are to hold the office.

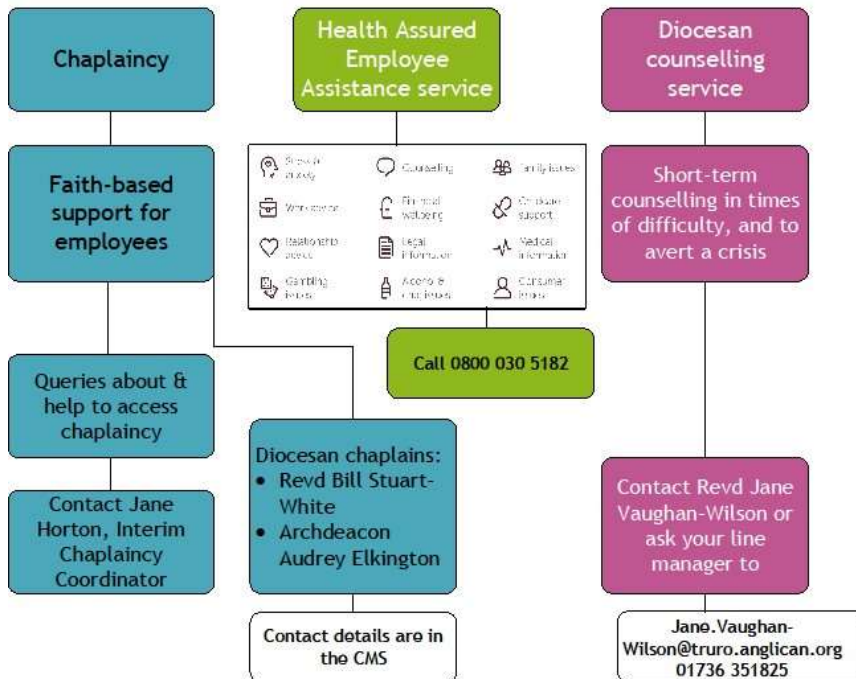
**16.5.2** The Church of England recognises that retiring can present considerable financial challenges. It can support you in finding a new home if this is the case, and you are encouraged to contact their housing team as soon as you

start thinking of retirement plans, ideally several years before you your planned retirement date. For more information, see [here](#)

# Annex A

## CONFIDENTIAL SUPPORT SERVICES

### Confidential support services available for clergy and your families



## Annex B



### SELF-CERTIFICATED SICK ABSENCE AND RETURN TO WORK FORM

<b>PART A: TO BE COMPLETED BY CLERGY MEMBER</b>	
Name	
First date of absence	
Last date of absence	
No. of days absent	
Reason for absence	
Was this reason due to a disability?	Yes/No
Was this absence due to an accident at work?	Yes/No If yes, please give details:
Signed:	
Date:	
<b>PART B: TO BE COMPLETED BY ARCHDEACON/MANAGER/RURAL DEAN</b>	
Please summarise the return to work discussion you had with the employee, including reasons for absence, and detail any outcomes or actions:	
Name:	
Signature:	
Date:	