

# Clergy Handbook

## Diocese of Guildford

Version	1
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Owner:	Andy Morgan, Director of People & Safeguarding

### AMENDMENTS

Date	Section	Summary of change

# Foreword

The vocation to pastoral and priestly ministry is one of the most privileged, challenging, joyful, exposing, fulfilling and stretching of all callings; and I feel hugely privileged to work alongside such able women and men here in the Diocese of Guildford, who have taken up that challenge and responded to the call of God in their lives. The first thing I want you to read in this clergy handbook is that you are much loved and valued by your bishop, dean and archdeacons. A very important part of my ministry is to be pastor to the pastors and it's one that I, with our dean and archdeacons, take very seriously.

This ***Guildford Diocesan Clergy Handbook*** sits alongside the ***Guildford Diocesan Clergy Wellbeing Covenant***. If you are new to the Diocese, I might suggest that you read the Clergy Wellbeing Covenant first! We place a high priority on your wellbeing and, since the General Synod of the Church of England adopted a *Covenant for Clergy Care and Wellbeing* as an Act of Synod in February 2020, we have invested time in listening to the needs of clergy and attempting to both develop a culture of clergy and all leaders feeling loved and valued, alongside developing practical resources to help them flourish.

Alongside the Covenant, however, we sensed a need to gather all the fragments of scattered information, policies, guidance for clergy in one place. I hope this will be a welcome offering. Please don't feel the need to sit down and read this in one sitting (although you're very welcome to!). It's more a reference document that you can pick up when you're wondering how sabbaticals work or what adoption leave looks like or what the guidance is over annual leave in this diocese. It will be an organic document so expect it to develop – and we'll try to be clear about changes when they happen.

This collection of fragments is, of course, a supplement to canon law and, particularly, to the ***Guidelines for the Professional Conduct of the Clergy*** which I find enormously helpful – particularly as they are rooted in the ordinal and provide some very helpful reflections on how its theology and mission might be lived out in the daily round and common task of ministry. They also supplement all the safeguarding material (summarised in the e-manual) and to which we are fundamentally committed as we remember with thanksgiving that the treasure entrusted to us is Christ's own flock'.

Whilst I hope that this Handbook will answer lots of questions that you may have, I recognise that it is not exhaustive. Please do not hesitate to contact your area dean or archdeacon or our People team at Church House Guildford if you have any questions that are not answered within these pages or would value some help or further explanation. Likewise, if you have any ideas about how it may be developed or improved, we'd be grateful for those too! I am committed to doing all I can to ensure that those who serve within CofE Guildford feel loved, listened to, cared for and supported.

Finally, we must remind ourselves that it is impossible to respond to God's call without the power and strength of the Holy Spirit to equip us. We need to ensure that ministry takes place out of a place of deep discipleship and reliance on the Lord. In commending to you this material, I also ask you to ensure that your ministry is deeply rooted in prayer – and that you participate in the community of prayer which is the diocese. The monthly prayer cycle is published on the diocesan website, and it enables us to hold each other in prayer as together we serve God in ***Transforming Church, Transforming Lives***.

With love in Christ,

A handwritten signature in blue ink that reads "+Paul." The plus sign is a simple cross, and the name "Paul" is written in a cursive, slightly slanted script.

The Rt Revd Paul Davies  
Bishop of Dorking & Acting Bishop of Guildford

# Contents

- 1. Introduction ..... 5
- 2. Diocese of Guildford ..... 6
- 3. Appointment and Office ..... 11
- 4. Housing ..... 20
- 5. Managing Finances in Office ..... 22
- 6. Day-to-Day Working Arrangements..... 26
- 7. Family Friendly Policies ..... 31
- 8. Health and Safety, and Security ..... 43
- 9. Safeguarding ..... 44
- 10. IT and Data Protection ..... 47
- 11. Communications ..... 51
- 12. Growing in Ministry..... 53
- 13. Clergy Care and Wellbeing..... 55
- 14. Moving On and Retirement ..... 60
- 15. Misconduct..... 64
- 16. Performance and Capability..... 68
- 17. Grievances..... 71
- 18. Anti-Bullying and Harassment..... 73
- Appendices**..... 74
- 19. Guidance for Curates in Training ..... 74
- 20. Guidance for House for Duty Clergy ..... 76
- 21. Guidance for Self-Supporting Ministers (SSMs)..... 78

# 1. Introduction<sup>1</sup>

This Clergy Handbook summarises the terms and conditions of your service as an office holder in the Diocese of Guildford (“the **Diocese**”). It expands on your **Statement of Particulars** which, under the **Ecclesiastical Offices (Terms of Service) Regulations 2009**, was provided prior to your start with the Diocese and sets out policies which apply to you.

The Statement of Particulars forms part of the legal framework for ministry in the Church of England known as Common Tenure for your service as an office holder in the Diocese. It is set within the broader context of the national [Guidelines for the Professional Conduct of the Clergy](#) and the [Five Guiding Principles](#) commended by the House of Bishops, which all clergy are expected to adhere to and to work in ways that are consistent with it.

The terms and conditions of service summarised in this Handbook apply to all parochial office holders in the Diocese unless stated otherwise in their Statement of Particulars. However, the Clergy Handbook does not form a part of your Statement of Particulars, and where there might be divergence between the Clergy Handbook and the House of Bishops guidance and policies, those guidance and policies take precedence. The handbook is also subject to change without notice at the discretion of the diocese.

Some clergy in the Diocese do not hold a parochial office, but instead are employed by the Guildford Diocesan Board of Finance (**DBF**) or are employed as chaplains by other organisations. For clergy who are employed by DBF, there is an **Employee Handbook** which provides information on employee working conditions, benefits and policies. For those employed by another organisation, that organisation’s employee handbook or equivalent should be referred to. Clergy who are employees of DBF or another employer will usually hold a Bishop’s Licence under Seal. Such clergy are subject to the terms and conditions set out in their contract of employment, rather than the provisions of Common Tenure.

In order to keep this Handbook to a manageable length, the terms and conditions have been summarised and you are signposted to further information online. Striking a balance between providing a working summary of the policies whilst not losing the principles of the full policies is a challenge, so we encourage you to refer to the full guidance and protocols online as needed.

We hope this Handbook gives sufficient information to help you approach your ministry with confidence, and helps you in the decisions and choices you make during your ministry. To ensure you have to the most up-to-date version of the Handbook and related policies and procedures, either on the Diocesan or Church of England websites, **please only use this online version**.

If you have questions regarding either the contents of this Handbook, your entitlements, or what you have to do to comply with it, please contact in the first instance your Archdeacon, Bishop’s Chaplain, or Director of People & Safeguarding. As a first version of the Clergy Handbook for the Diocese, feedback is welcomed to continue to develop this resource.

Andy Morgan  
Director of People & Safeguarding  
February 2025

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<sup>1</sup> This handbook draws on handbooks and policies from the Dioceses of Exeter, Salisbury and London with permission

## 2. Diocese of Guildford

### 2.1. Vision and Strategy

The leadership and community of the Diocese is committed to the vision of a **Transforming Church, Transforming Lives** and has been since September 2016.

It is a vision of a diverse, growing, intergenerational church at the heart of each community, working alongside our chaplaincies and schools in living and proclaiming the Good News of God in Jesus Christ.

### 2.2. Origins and achievements

The original vision came from our parishes, with over 1,500 people from across the diocesan community consulted from a diverse range of contexts, cultures and churchmanship.

From that wide-ranging listening exercise, 12 strategic goals were developed and, for six years, we worked hard towards those goals through all our planning and priorities in each of our contexts.

We achieved so much during that time:

- More than a hundred new worshipping communities have developed within our parishes.
- We have played our part in a remarkable 40% increase across the nation of men and women offering themselves for primary leadership in the church.
- In 2019, we recorded our first growth for a decade in the number of adults (up 2.5%) and children (up 10%) worshipping in our churches during an average week.

### 2.3. Our focus

To take into account the impact of the Covid-19 pandemic, in 2021 the focus for our diocesan ministry and mission was again reviewed through a wide-ranging consultation and extensive prayer, and, looking at the National Church's focus of 'Simpler, Bolder, Humbler', we opted for three related priorities that refresh and evolve our original vision:

#### Growing Disciples

This brings together:

- Encountering God through worship, prayer, retreat and learning.
- Everyday Faith – sharing and expressing our faith in daily life, and exploring vocation.
- Meeting with our Church family in all sorts of contexts for Christian encouragement, friendship and support.

#### Growing Diversity

Growing Disciples | Growing Diversity | Growing Community



This will mean, for many parishes, increasing the number of younger people, and also growing our diversity in every way to ensure we better reflect the communities we serve. It means continuing the great work our schools are doing. It means having the courage to experiment with new ways of being Church, physically and digitally.

### **Growing Community**

This builds on the community partnerships of our parishes, chaplaincies and schools, many of which were developed throughout the pandemic. It also draws in the critical work across our communities to care for the Earth and reduce carbon emissions.

Alongside the three priorities, we also created a refreshed set of 'Imagine' statements:

## **2.4. Imagine statements**

Imagine a Church that is rooted in prayer, daily recognising our dependence on the God who saves, guides, strengthens and grows the Kingdom.

Imagine a Church where people of all ages reach their full potential as disciples and leaders, cheering one another on in the adventure of following Jesus.

Imagine a Church that worships in many ways and places, building diverse, holy, attractive communities of faith that are nourished through word and sacrament, alive in the Spirit, and accessible in every way.

Imagine a Church at the heart of the communities we serve, reaching out to the poor and marginalised with compassion and purpose, challenging injustice, and bearing gospel fruit around the world.

## **2.5. Archdeaonries and Parishes**

The diocesan area is subdivided into two Archdeaonries, which are each then subdivided further into Area Deaneries. You can find a list of parishes within each deanery via the [Find a Church Page](#) on the diocesan website.

### **2.5.1. Surrey Archdeaonry**

The Archdeaonry of Surrey covers the western side of the Diocese which includes the western side of the County of Surrey and part of North-East Hampshire. It includes the boroughs of Guildford, Waverley and Surrey Heath (in Surrey), and Rushmoor and Hart (in Hampshire). Towns such as Aldershot, Farnborough, Fleet, Camberley, Godalming, Farnham, Hazlemere and Guildford sit alongside some of Surrey and Hampshire's most picturesque ancient villages, stretching from the Crown Estate in the north to Loxwood - our only parish in Sussex - in the south.

The Archdeaonry consists of the following Area Deaneries:

- Aldershot
- Cranleigh
- Farnham
- Godalming
- Guildford
- Surrey Heath

## 2.5.2. Dorking Archdeaconry

The Archdeaconry of Dorking covers the boroughs of Epsom and Ewell, Runnymede, Woking, Elmbridge, part of Reigate and Banstead, and most of the district of Mole Valley. One parish, Chessington, is in Greater London. Towns such as Woking, Epsom, Dorking, Leatherhead and Egham sit alongside village communities stretching from the banks of the Thames to the borders of Sussex.

The Archdeaconry of Dorking comprises the Area Deaneries of:

- Dorking
- Emly
- Epsom
- Leatherhead
- Runnymede
- Woking

## 2.5.3. Parish Life

Our network of parishes covers the entire geographical area of the Diocese, with churches located in all kinds of different contexts, from tiny rural communities to the busy commuter towns, areas of challenging social deprivation and others of great affluence.

Every church is encouraged, resourced and inspired through the diocesan leadership to be a transforming church, transforming lives.

So churches are there for everyone, providing opportunities for people of all ages and backgrounds to pray, to explore their faith, to access support, to make a positive impact locally and globally, and to be supported at significant moments in their lives such as a wedding, a baptism, a confirmation or a funeral.

Each parish is an independent charity, with its own leadership and governance structures, and an ordained Minister is responsible for pastoral care, as well as the running and legal responsibilities of the parish church for that area. They may be assisted by one or more Curates and there may be more than one church in each parish.

Through Deanery meetings, parishes help each other in prayer, finances and mutual support.

## 2.6. Bishop's Leadership Team

The Diocese is led by the Bishop of Guildford, The Right Reverend Andrew Watson. He is supported by a Suffragan Bishop, Right Reverend Paul Davies, Bishop of Dorking. The Bishop's Leadership Team includes the Bishop of Dorking, the Archdeacon of Surrey and the Archdeacon of Dorking, the Dean of Guildford Cathedral, the Diocesan Secretary, the Director of Mission, the Director of Education, and Director of People & Safeguarding, with Bishop's Chaplain as clerk. Generally, BLT meets monthly.

## 2.7. Diocesan Synod

The Diocesan Synod should be thought of as 'the parliament' of the Diocese. Synod assists the Bishop and his staff to support the work of the Diocese. As most of its members are elected, it helps to provide a system of democratic representation and accountability.

## 2.8. Bishop’s Council

The Bishop’s Council is Synod’s Board which oversees and takes forward Synod’s decisions outside of full Synod meetings. The majority of its members are elected.

## 2.9. Guildford Diocesan Board of Finance

The Guildford Diocesan Board of Finance (DBF) is the body whose core activity is to support the mission of the Diocese of Guildford. It supports the work of the Diocese through stewarding its resources, and serving and supporting the parishes and schools within the Diocese. DBF is a charity and company employing approx. 80 staff, with an annual expenditure of £3m, and with property and investment assets of a market value of approx. £15m.

DBF was incorporated in 1922 as a company limited by guarantee and its governing documents are its Memorandum of Articles of Association. DBF is registered with the Charity Commission and its registered address is Church House Guildford, Stag Hill, Guildford, GU2 7UP, next to the Cathedral.

The role of DBF is to provide excellent services to support parishes, schools and chaplaincies in encouraging all people to be passionate disciples of Jesus Christ and leading others into a relationship with Him.

The DBF’s responsibilities include:

Mission Team	Operational Support Services	Education Team
<p>Support for the ministry of parishes, clergy and laity</p> <ul style="list-style-type: none"> <li>Mission Enablers supporting churches develop &amp; deliver their vision &amp; development plans</li> <li>Consultancy on children, families and youth ministries, social action, stewardship and church revitalisation</li> <li>Lay and ordained leadership training and development</li> <li>Theological education</li> <li>Vocations, discernment and ordinands</li> <li>Curate training</li> <li>Youth Catalyst Programme</li> <li>Hear Here Programme</li> </ul>	<p>Support for the operations of parishes, DBF and Church House</p> <ul style="list-style-type: none"> <li>Staff HR, Clergy Appointments and Parish HR Advice</li> <li>Safeguarding training, casework &amp; advice</li> <li>Finance, budgeting, and Parish share &amp; fees</li> <li>Housing, property services, DAC and faculty support</li> <li>Communications, media &amp; web services</li> <li>Synodical governance and elections</li> <li>Coordination of programmes &amp; data</li> <li>Net Zero Carbon Programme</li> <li>Office and Administration</li> </ul>	<p>Support for the work of schools, parishes and DBE</p> <ul style="list-style-type: none"> <li>Christian distinctiveness &amp; school effectiveness</li> <li>Encouraging schools &amp; churches to grow in faith together with support of a Mission Enabler specialism</li> <li>School organisation &amp; academy development</li> <li>School admissions &amp; governance</li> <li>School buildings services</li> <li>School effectiveness services</li> <li>School HR services</li> </ul>

The diocesan teams are led by the Diocesan Secretary, supported by Directors of Education, Mission, Finance and People & Safeguarding and the Heads of Property, Communications and Operations & Governance, and comprise around 80 staff, both lay and ordained.

## 2.10. Guildford Cathedral

*Cathedra* is Latin for ‘seat of the bishop’, so Guildford Cathedral is the venue for Christian Initiation services such as Confirmations and Ordinations at which the bishops of the Diocese preside. It is also ‘the mother church’ of the Diocese and as such regularly hosts diocesan services including the annual Chrism Eucharist in Holy Week (to which all clergy serving in the Diocese are invited).

The day-to-day running of the Cathedral is delegated to the Dean and the two Residentiary Canons, who together with the Chapter – the governing body drawing upon valued lay and ordained expertise – the staff, and many volunteers, are responsible for the mission and functioning of the Cathedral. Its governance also includes a College of Canons consisting of up to 15 clergy and 15 laity drawn from across the Diocese; and an Advisory Board which comprises a range of local stakeholders. The Cathedral is first and foremost a place where worship is offered 365 days a year several times a day [see its website for up-to-date details]. It also hosts special services reaching out to the wider community in the County, and local schools. The Cathedral is also well used for a wide range of events which bring thousands across its threshold and help contribute to meeting its running costs.

The Cathedral is a 20thC expression of the traditional Gothic style and was designed by Sir Edward Maufe. It is perhaps unusual amongst English Cathedrals for its unified design, with many features signifying its dedication to the Holy Spirit. Its construction following the creation of the Diocese in 1927 to become this country's newest such foundation was a triumph over adversity, as the Second World War delayed its completion, and an innovative 'buy a brick' campaign was needed to finish it. It was consecrated in the presence of Her Late Majesty Queen Elizabeth II on 17 May 1961. A major restoration project was recently carried out, involving the removal of asbestos from its roof vaults. This was substantially funded from the Heritage Lottery Fund, but with many generous donations, and was completed in 2017.

## 3. Appointment and Office

### 3.1. Varieties of Tenure

#### 3.1.1. Common Tenure

Under the [Ecclesiastical Offices \(Terms of Service\) Measure 2009](#) and [Regulations 2009](#), Common Tenure came into effect on 31st January 2011, and all clergy appointed after this date hold office under Common Tenure. Common Tenure was introduced into the Church of England to maintain the system of office holding while giving certain rights equivalent to the rights enjoyed under employment legislation. Common Tenure applies to stipendiary, and self-supporting ministers, including House for Duty and Curates.

Whilst not an employment relationship, Common Tenure confers certain rights for stipendiary office holders:

- An entitlement to be provided with a written Statement of Particulars setting out the terms of the appointment.
- An entitlement to an uninterrupted rest period of not less than 24 hours in any period of seven days.
- An entitlement to annual leave.
- An entitlement to maternity, paternity, parental and adoption leave in accordance with directions given by the Archbishops' Council as Central Stipends Authority.
- An entitlement to request time off, or adjustments to the duties of the office, to care for dependants in accordance with directions given by the Archbishops' Council as Central Stipends Authority.
- An entitlement to spend time on certain public duties other than the duties of the office, except for self-supporting ministers, with the matter being determined by the Bishop if there is any dispute.
- Access to a grievance procedure and supporting advice.
- Rights in respect of housing, except for self-supporting ministers.
- A right of appeal to an employment tribunal if removed from office on grounds of capability. The Guildford Diocesan Board of Finance will be the 'responsible body' for this purpose.

Common Tenure confers certain rights and obligations for non-stipendiary office holders:

- An entitlement to be provided with a written Statement of Particulars setting out the terms of the appointment.
- Access to a grievance procedure and supporting advice.
- Non-stipendiary ministers are normally provided with a working agreement setting out the scope of their ministry and their monthly working arrangements.

The legislation requires all office holders under Common Tenure to:

- Cooperate and participate in Ministerial Development Review (**MDR**), and Initial Ministerial Education (**IME**) in the case of Assistant Curates in Training.
- Participate in arrangements approved by the diocesan bishop for Continuing Ministerial Education (**CME**).
- Inform a person nominated by the bishop when unable to perform the duties of office through sickness.

- Undergo a medical examination where the Bishop has reasonable grounds for concern about the office holder's physical or mental health.

Other provisions included in the legislation are:

- The only mechanism for making clergy officeholders "redundant", as now, is through pastoral reorganisation. The legislation extends the right to be consulted on any pastoral scheme to all office holders under Common Tenure in receipt of a stipend or housing who would potentially be affected by the scheme.
- The legislation introduces a capability procedure when the clergy officeholders' performance gives reasons for concern.

### 3.1.2. Freehold

Those clergy who held freehold when Common Tenure was introduced were invited to transfer but were not obliged to do so. A few clergy still hold office under freehold. Clergy who currently hold the freehold of their parish may choose to continue to do so on their existing terms until they resign, retire, or move posts, and they may choose to opt into Common Tenure at any time.

Freehold office may be brought to an end through reaching retirement age, ill health, after a breakdown of pastoral relationships, or through pastoral reorganisation, as well as for disciplinary reasons. When a clergy person holding the freehold leaves their post, it becomes a Common Tenure Post.

Although Ministerial Development Review is optional for freehold office holders, they are strongly encouraged to participate.

## 3.2. Curates, House for Duty and Self-Supporting Ministers

Curates can be appointed on either a stipendiary or a 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 post. All curacy posts are held under Qualified Common Tenure, which are time-limited posts. Under these terms, where a training curacy needs to be extended (e.g. because of maternity leave), a revised training programme will be agreed by the Director of Ordinands and a revised Statement of Particulars issued by the Bishop.

SSM is a term which describes clergy licensed to parish but who do not receive a stipend. They may continue in their paid employment, be retired on a pension, or be financially supported by a partner or have independent means. Normally, retired clergy and full-time Chaplains would not be considered as SSMs.

House for Duty clergy are licensed and normally work together with an incumbent, though on occasions may also be licensed as an incumbent, but do not receive a stipend.

For more detail about the terms and conditions of service for these posts, please go to sections 19, 20 and 21.

## 3.3. Key Documents

For all clergy, there are key documents giving details of rights and responsibilities within the Church of England that all office holders should honour, regardless of their form of tenure. These include:

- The [Ordinal](#) which describes the role of the office holder.

- The licence or deed of appointment from the Bishop.
- The **role description** (for incumbents) or **working agreement** (for non-stipendiary ministers) or **learning agreements** (curates in training). Role descriptions have not historically been used in the Diocese of Guildford but are being introduced for all new clergy from January 2026 as part of the appointment process.

In addition, it should be noted that all clergy, regardless of their form of tenure, are subject to the provisions contained within:

- [The Canons of the Church of England](#) which set out church legislation which governs the way an office-holder should carry out his or her role.
- [The Clergy Discipline Measure](#) (see section 11.2 for more details).
- [Patronage \(Benefice\) Measure 1986](#) which sets out the law related to patronage and the appointments procedure.
- Anti-discrimination legislation – apart from specific exemptions conferred by the [Priests \(Ordination of Women\) Measure 1993](#) and the [Equality Act 2010](#). The Church is subject to discrimination legislation in the same way as all other organisations.

### 3.3.1. Statement of Particulars

Clergy who hold office under Common Tenure are entitled to a written Statement of Particulars (SOP) setting out the obligations and rights of office holders conferred by the [Ecclesiastical Offices \(Terms of Service\) Measure 2009](#). The SOP is supported by this Clergy Handbook, which provides more detailed information about local diocesan arrangements.

SOPs are a factual statement of the basic terms and conditions of service that apply to the holder of a particular office. The legal obligations referred to in the SOP are binding because they derive from legislation to which office holders are subject (principally the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) and [The Canons of the Church of England](#)). It is not an employment contract.

The information that must be provided in the SOP is set out in the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#).

## 3.4. Nominated Officers

The Bishop is required to nominate diocesan officer(s) responsible for agreeing and issuing Statements of Particulars, overseeing the implementation of common tenure and administration of the regulations and the Ecclesiastical Offices (Terms of Service) Measure 2009.

In the Diocese of Guildford, the nominated officers are the Archdeacons who sign and issue SOPs. If an office holder has any queries or concerns, they should seek advice and assistance in the first instance from their Archdeacon, who may take advice from the Director of People & Safeguarding.

## 3.5. Fixed Term Appointments

Under the Regulation 29 of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#), clergy appointments may be made on a fixed-term basis for any of the following reasons:

- Short to medium-term appointments to cover sickness or other reasons for an office holder's absence from duty.
- Clergy who are over 70 years of age, subject to the Bishop's consent. Please also see section 3.10 of this Handbook.

- Those in training posts, including if the office holder is required by the Bishop to undertake ministerial education. A training post may continue to be designated as such for a period of no more than one year following completion by the office holder of the initial ministerial education.
- Those in probationary posts.
- Posts with designated time-limited funding or sponsorship.
- Posts created by a Bishop's mission order made under Mission and Pastoral Measure 2011.
- Posts designated as being held in conjunction with another office or employment.
- The office holder does not have the right of abode, or unlimited leave to enter or remain, in the United Kingdom.
- The office is designated as an interim post.
- A Locally Supported Ministry Post (e.g. a locally funded curate post) can only be designated as such if:
  - The PCC has entered into a legally-binding agreement with the DBF to meet all the costs including stipend, expenses, pension and housing.
  - the post is held by an assistant curate who is not the priest-in-charge of the benefice to which the parish in which he or she serves belongs.
  - the designation is in writing, signed by the Bishop, acting with the consent of the office holder and the parochial church council.
- 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 guidance](#).

The term of office of any office holder appointed for a fixed term, or until the occurrence of a specified event, shall terminate on the expiry of the fixed term (unless that term is extended for a further period(s)) or on the occurrence of the event, as the case may be.

### 3.6. Appointment Status

Under secular employment law<sup>2</sup>, individuals on fixed-term contracts have the same rights as those on permanent contracts, including having the same access to support, training, and development.

Under Qualified Common Tenure, for a fixed-term post, the SOP sets out the reasons for the post being fixed-term and the specific end date, as well as setting out the rights of the individual at the end of employment and the Diocese's responsibility.

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.

Prior to the end of a post, the Archdeacon will be in touch with the individual concerned to offer appropriate support.

Where the office is held under fixed term or is time-limited because of **Regulation 29(c) of the Ecclesiastical Offices (Terms of Service) Regulations 2009** Training Posts, the guidelines for completing the curacy will be followed. This also sets out the policy for when extending the length of a curacy is recommended and the process to be followed in such instances. Any agreed extensions to

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<sup>2</sup> Fixed Term Employees Prevention of Less Favourable Treatment, Regulations 2002

a curacy training period will be formalised with a revised SOP, or a statement of change of the SOP, issued by the Director of Mission.

### 3.7. Termination of appointment

If a clergyperson wishes to resign from office, three months' written notice is required, although with agreement from the Diocesan Bishop, this may be varied in exceptional circumstances.

A clergyperson should send a letter to the Diocesan Bishop, copied to the relevant Archdeacon. For clergy not moving to another office, the Clergy Appointments Officer will then request completion of a Deed of Resignation.

Offices held under Common Tenure may be terminated due to:

- Resignation
- Incapability, following a capability procedure
- Disciplinary proceedings
- Reaching retirement age of 70 / early retirement due to ill health
- The post coming to an end because of a pastoral scheme
- The appointment being for a fixed term under Regulation 29 of the Ecclesiastical Offices (Terms of Service) Regulations 2009

### 3.8. Interim Posts

Interim Posts are made under [Regulation 29 \(7D\) of the Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) as amended by the [Ecclesiastical Offices \(Terms of Service\) \(Amendment\)](#).

An interim post may be designated on a fixed-term basis providing there is good justification for not making it permanent. Interim appointments can be made for a maximum of three years and may only be renewed once, for a maximum three-year term.

Prior to the end of an office held on fixed-term appointment, the incumbent will schedule a meeting with the associate minister to review the fixed-term period. Depending on circumstances, the outcome may either be the end of the fixed-term post as planned or an extension to the fixed-term post. Fixed-term post can usually only be extended once.

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. To confirm any arrangement, a revised SOP will be agreed.

### 3.9. Appointments Subject to Pastoral Reorganisation

Where the Diocesan Mission and Pastoral Committee has invited the views of interested parties before submitting proposals to the Diocesan Bishop, a post may be designated under [Regulation 30 of the Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) as an alternative to suspending presentation and appointing a priest in charge. The post would be held subject to pastoral reorganisation and a priest in charge may be appointed on a limited term basis. If the priest remains in post for over 5 years, the post becomes permanent.

### 3.10. Priests over the age of 70

Those who hold office under Common Tenure are required to retire at 70, and may apply for Permission to Officiate (PTO) if they remain in the Diocese. Guidance about applying for PTO can be

obtained from the Bishop's Chaplain. This policy applies to stipendiary and self-supporting office holders.

Occasionally, it may be appropriate for a Common Tenure office holder to remain in office beyond 70. **Regulation 29A of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)** allows the Diocesan Bishop to issue a direction to that effect for a time-limited period which, in the Diocese of Guildford, would normally be for a maximum of two years.

The Bishop may only issue a direction if it is considered that the pastoral needs of the parish, or of the Diocese, make it desirable to give the direction. It is not a reflection on someone's ministry if the Bishop decides not to issue a direction, and there should be no expectation on the part of the office holder or the parish that a direction will be issued.

As with office holders on Common Tenure, office holders aged over 70 are required to give three months' notice of resignation or retirement, though this can be shortened or waived by the Diocesan Bishop.

Common Tenure office holders aged over 70 cannot claim casual duty fees or occasional office fees (50% of the DBF part of the fee), even if they are SSMs or House for Duty priests. The only exception to this is that, if SSMs suffer a loss of earnings as a result of conducting a service, or if there are other exceptional circumstances, the Diocesan Bishop can give permission for them to receive some of the fees. This must be recorded in their Statement of Particulars.

This policy is based on the [Ecclesiastical Offices \(Age Limit\) Measure: Guidance Issued by the Archbishops' Council \(October 2017\)](#).

Guidance for [Applying for PTO](#) can be found on the diocesan website.

## 3.11. Other requirements

### 3.11.1. The Five Guiding Principles

In July 2014, legislation was passed to enable women to be consecrated to the episcopate in the Church of England. This means that the Church of England is now fully committed to all orders of ministry being open equally to all, without reference to gender. The Church of England also remains committed to ensuring that those who cannot receive the ministry of women priests or bishops are able to flourish. The House of Bishops has therefore agreed Five Guiding Principles as the basis for this mutual flourishing. From January 2015, all candidates coming to a Bishop's Advisory Panel are required to give their assent to all of the Five Guiding Principles. The House of Bishops confirms that the principles need to be read 'one with the other and held in tension, rather than being applied selectively'.

Therefore, all office holders in the Diocese of Guildford are expected to adhere to and to work in ways that are consistent with the [Five Guiding Principles](#).

### 3.11.2. Guidelines for professional conduct

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

The Church of England [Guidelines for professional conduct of clergy](#) describe what is desirable in the professional conduct of ordained ministry. The Guidelines are not a legal code, but the fruit of shared

experience and wisdom offered by clergy to clergy, and to all who share in their ministry, and are set within an expectation that clergy will be familiar with the principles of canon and ecclesiastical law by which their public ministry is governed.

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

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

The primary aims of these Guidelines are:

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

### 3.11.3. The Equality Act

The [Equality Act \(2010\)](#) (EqA) protects people from discrimination in the context of their work and sets out the nine protected characteristics:

**age, disability, gender reassignment, race, religion or belief, sex, sexual orientation, marriage and civil partnership, pregnancy and maternity.**

The EqA offers protection against the following types of discrimination:

**Direct Discrimination:** This occurs when someone is treated less favourably than another person because of a protected characteristic which they have. It includes both 'associative discrimination', where a person is treated less favourably because of their association with an individual with a protected characteristic, and 'perception discrimination', where a person is treated less favourably because of the mistaken belief that they possess a protected characteristic.

**Indirect Discrimination:** This occurs when a provision, criterion or practice is applied across the board, but adversely affects people with a particular protected characteristic more than those without that characteristic, and that adverse impact cannot be justified. For example, an office is advertised on the basis that it is only open to those with a driving licence, which places disabled people at a particular disadvantage. Such a requirement would be discriminatory unless it can be justified.

Indirect discrimination can be justified if it can be shown that is a proportionate means of achieving a legitimate aim. This means that the employer must act reasonably and should be able to show that he or she has considered less discriminatory alternatives.

**Harassment:** This includes sexual harassment and other unwanted conduct, related to a protected characteristic, which has the purpose or effect of violating an individual's dignity or creating an intimidating, hostile, degrading, humiliating or offensive environment for that individual. It applies to all protected characteristics except for marriage/civil partnership and pregnancy/maternity.

**Victimisation:** retaliation against someone who has complained or has supported someone else's complaint about discrimination or harassment. This includes where someone mistakenly believes that the person victimised has done so.

**Disability discrimination:** this includes direct and indirect discrimination, any unjustified less favourable treatment because of the effects of a disability, and failure to make reasonable adjustments to alleviate disadvantages caused by a disability.

The application of the EqA to clergy offices is complex because the legal categories of workers dealt with by the EqA are tailored to the secular sphere and do not reflect the particular characteristics of some ecclesiastical offices.

### 3.11.4. Diocesan Equality, Diversity and Inclusion Commitment

#### Introduction

Diversity is fundamental to God's creation, a gift to be enjoyed and relished. Yet, in so many of its dimensions, diversity is a gift that is challenging and complicated. As a Diocese, we commit to pursuing its benefits and tackling the barriers with "Growing Diversity" being one of our three priorities of our vision of "**Transforming Church, Transforming Lives**".

The Biblical principle that underpins this policy is Galatians 3.28: "*There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus*" which leads us to recognise that all people are of equal importance in the eyes of God. From Revelation 7.9, we also recognise that God is inclusive: "*There before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb*".

As such, the Diocese of Guildford is committed to encouraging equality, diversity and inclusion among clergy, and parish, cathedral and DBF staff and volunteers, and eliminating any unlawful discrimination. We aim for our people to be truly representative of all sections of society and the communities that make up our Diocese, and to create an inclusive environment where all can contribute their best work and develop to their full potential. We also want to celebrate the fact that everyone is different yet valued, and to make sure that all staff are treated with dignity and respect.

#### Commitment

As the Diocese of Guildford, we commit to the following actions:

1. **Encourage equality, diversity and inclusion** in all our workplaces.
2. **Create a working environment** that promotes dignity and respect for all, and where individual differences and the contributions of all are recognised and valued, and that is free of bullying, harassment, victimisation and unlawful discrimination. We commit to take reasonable steps to prevent sexual harassment.
3. **Take seriously complaints** of bullying, harassment, victimisation and unlawful discrimination by colleagues, and members of parishes and schools.

Harassment, including sexual harassment, may amount to a criminal offence under the [Protection from Harassment Act 1997](#) and the EqA and may include referral to the police. Allegations of sexual assault will always be referred to the police. Allegations should be raised through the [Diocesan Complaints Policy](#). Complaints against clergy will be dealt with under the [Clergy Discipline Measure 2003](#).

4. **Provide training and awareness** for clergy on Equality, Diversity and Inclusion (EDI) to help and encourage clergy to develop their full potential, so their talents and resources can be fully utilised for the benefit of the Diocese.
5. **Make decisions** concerning clergy based on merit (apart from in any necessary and limited exemptions and exceptions allowed under the EqA).
6. **Review diocesan employment practices** regularly to ensure fairness and that EDI is embedded, updating policies and practices to take account of changes in the law. We will also ensure that no person or group of people will suffer detrimentally by our practices.
7. **Monitor clergy demographics** including but not limited to information on age, sex, race and ethnicity, and disability to encourage equality, diversity and inclusion. This will support us in meeting the commitments of this policy so we can work towards staff better reflecting the communities we support. Any demographic data will be held securely in line with our Data Protection Policy and only shared in anonymised form.

#### 3.11.5. Proof of Right to Work

In accordance with the amendment to the [Immigration, Asylum, and Nationality Act \(2006\)](#), any prospective candidate is required to provide proof of the Right to Work in the UK. The Diocese is not licensed to sponsor UK visa applications, so we are unable to accept applications from individuals who do not have the Right to Work in the UK.

#### 3.11.6. Medical Clearance

All office holders are offered their role with the Diocese of Guildford subject to medical clearance. Our current Occupational Health provider is [Thrive Worldwide](#), but this may vary from time to time.

For those seeking to extend their ministry beyond the age of 70, the Diocese reserves the right to ask for a medical certificate.

For pregnant women, a medical certificate ([MAT 1B](#)) will be issued by the GP to state they are well enough to continue with their duties.

The Diocese also reserves the right to ask for medical clearance if it has concerns about an office holder's capability, or where the office holder has extended and frequent periods of sickness absence.

#### 3.11.7. DBS Checks

All office holders are required to undertake a [Disclosure and Barring Service \(DBS\)](#) check, the level dependent upon the role, including when moving post or when a new licence to PTO is issued. The Diocese does not accept DBS certificates from other organisations or dioceses. DBS certificates need to be renewed every 3 years.

## 4. Housing

Canon C25.1 requires every beneficed priest to reside in their benefice and ‘in the house of residence (if any) belonging thereto’ – effectively the parsonage house. The majority of office holders are required to live in accommodation provided for the “*better performance of their duties*”. Incumbents generally occupy the designated parsonage house for the benefice, unless otherwise agreed by the Bishop (pursuant to Canon C25.4). This is subject to the rights and duties set out in the [Repair of Benefice Buildings Measure 1972 Code of Recommended Practice](#).

Office holders, other than an incumbent, who receive a stipend, are entitled under the [Ecclesiastical Offices \(Terms of Service\) Measure 2009](#) to be provided with accommodation reasonably suitable for the purpose. This is known as a “house of residence”. It is occupied for the “better performance of the duties” of the office holder. It does not create a relationship of landlord and tenant between the relevant housing provider and the office holder.

Details relating to the provision of housing, and the duties and responsibilities of the housing provider and the officer holder, can be found at Regulations 12-17 of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) and in such other present and future legislation as may apply.

The [Property Team](#) is available to assist with queries or concerns individuals may have with regard to their housing, and further information is available in the [Parsonages Handbook](#).

### 4.1. Address

The address of the property as confirmed on the Statement of Particulars is the address where an office holder is required to live for the better performance of their duties if applicable.

### 4.2. Rights and Responsibilities of the Housing Provider

In accordance with **Regulations 12 and 13 of The Ecclesiastical Offices (Terms of Service) Regulations 2009**, the housing provider has a duty to:

- Have the property inspected by a qualified surveyor every 5 years.
- Keep the property in an appropriate state of repair.
- Give reasonable notice of entry to the property (except in an emergency) to carry out inspections or repairs.
- Pay Council Tax.
- Insure the property (excluding contents) against all risks.

### 4.3. Rights and Responsibilities of the Office Holder

In accordance with **Regulation 14 of the Ecclesiastical Offices (Terms of Service) Regulations 2009**, the office holder who is in occupation of a house of residence or other accommodation has a duty to:

- To use all reasonable endeavours to keep the property and any contents of the property provided by the relevant housing provider, clean and free from deterioration, with the exception of fair wear and tear, and to keep any garden or other grounds belonging to the property in a reasonable state of upkeep.
- Permit the relevant housing provider and its agents to enter the property.
- Notify the housing provider of any problems with the property as soon as possible.
- Not make any repairs, alterations or additions without consent.

- Use the property only as a private residence and for other purposes agreed by the relevant housing provider.
- Observe any terms or conditions of the lease (if the property is on lease).
- Vacate the property within two weeks of the date on which the office holder ceases to hold office, and to leave it clean and tidy.

#### 4.4. Disputes

If there is a dispute about the performance of the respective obligations of the housing provider and the office holder which cannot be resolved by the [Diocesan Complaints Policy](#), it shall be referred for arbitration (pursuant to [Regulation 15 of the Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)).

#### 4.5. Terms of Occupation

The terms of occupation of the property by the office holder may be varied by agreement between the relevant housing provider and the office holder, and the Statement of Particulars amended to reflect any such change.

Sub-letting of clergy housing is not allowed.

#### 4.6. Vacating the Property

The office holder should vacate the property within two weeks from the date on which they cease to hold office, or within such longer period as agreed by the Diocese.

In the case of retirement, the property should be vacated within one month. Retirees may request to stay in the property longer, and will be expected to sign a short-term rental agreement (AST), and pay rent, council tax and water rates.

The housing provider shall allow any member of the household of an office holder on Common Tenure who dies in occupation to continue to occupy the property for a period of at least three months following the office holder's death.

#### 4.7. Lodgers in a Clergy Occupied House

If office holders are considering having a lodger in the property, they should first contact the Property Team to discuss the practical and legal implications. The policy does not apply to a friend or relative of an office holder staying for a short period at the clergy property, but rather to circumstances where a fee is being received.

## 5. Managing Finances in Office

### 5.1. Grants

The following grants are available to stipendiary office holders:

**Removal Grants:** The cost of packing and removal of standard household goods will be fully reimbursed. This may not extend to large specialist items such as grand pianos, nor to the dismantling and removal of sheds.

**Resettlement Grants:** Clergy will be offered a resettlement grant of 10% of the National Minimum Stipend towards the cost of carpets, curtains and other furnishings. Expenses must be incurred within twelve months of the grant being awarded. If the entire resettlement grant is not spent, please make arrangements to return the balance to the Diocese.

**First Appointment Grants:** Individuals taking up a full-time post as assistant curate or deacon for the first time, and those taking up an appointment as an incumbent or minister of incumbent status for the first time, will receive a grant of 10% of the National Minimum Stipend towards the cost of robes, theological books and any other equipment needed for the first appointment. Expenses must be incurred within twelve months of the grant being awarded. If the entire First appointment grant is not spent, please make arrangements to return the balance to the Diocese.

It is an HMRC requirement that a record is kept of how both the first appointment grant and the resettlement grant are spent, together with receipts. HMRC may want to see the receipts at any point over the next three years, and office holders must have them to hand.

Office holders also need to be alert to the tax implications of these grants. The resettlement and first appointment grants are regarded as “income arising from the office”, irrespective of when the grant is paid and when the costs are incurred. They are therefore taxable, except for amounts paid out from the grants for the following:

- An item which is exempt from tax ([See tax return guidance](#)).
- Capital items which qualify for Annual Investment Allowance.
- An item which qualifies for tax relief because it is used “wholly, exclusively and necessarily in the performance of the duties” of the office, e.g. robes and books for conduct of services.

All other items are taxable and should be declared in box 10 on the Ministers of Religion page of the tax return. The grants are refundable in full in the unlikely event of the individual not taking up the office. For grants advice or a copy of this document and the forms, please contact the [Finance Team](#).

### 5.2. Expenses

PCCs should reimburse in full all reasonable expenses incurred by office holders in the course of carrying out their duties. As a matter of good practice, clergy should provide their PCC Treasurers with copies of all invoices and receipts relating to their expenses in order that they can be fully justified and should retain copies for themselves for HMRC.

Reimbursable parochial expenses include postage, stationery, telephone, administrative assistance, robe maintenance, hospitality, provision of a locum, travelling and subsistence. In addition, office holders are encouraged to take an annual retreat which is a legitimate clergy expense to be met by the parish.

The reimbursement of allowable parochial expenses does not normally attract any liability for National Insurance. However, where a PCC provides a taxable benefit in kind, this is liable for Class 1A National Insurance. The PCC should inform HMRC who will send the necessary form at the end of the tax year for completion and return.

For retired clergy and SSMS giving assistance in a vacancy, all reasonable expenses should be reimbursed by the PCC(s).

Expense claims for office holders serving on certain Diocesan committees normally need to reach the Diocesan Office within 3 months. Bank details should be provided so that a BACS payment can be made.

Further information from the Church of England is available in the guidance booklet [Parochial Expenses for Clergy 2017](#). Guidance is also available on Parochial Fees in line with the [Parochial Fees and Scheduled Matters Amending Order 2014](#).

## 5.3. Stipends

For all stipendiary clergy, the body responsible for the payment of the stipend is the DBF. It performs this responsibility through the Church Commissioners, who are not legally the office holder's employer, but are responsible for paying a stipend to most office holders. Stipends are paid by monthly instalments into the office holder's bank account on the last working day of each month. The Church Commissioners are also responsible for making deductions for income tax, National Insurance, and any other authorised deductions.

The Church of England national guidelines ensure all stipends are broadly comparable across dioceses. The National Minimum Stipend (NMS) and the National Stipend Benchmark (NSB) are reviewed and set by the Central Stipend Authority (CSA) each year. However, the actual stipend level is set by the body responsible for the office holder's post; in most cases, this is the Bishop of Guildford.

**All stipendiary clergy under Common Tenure** are legally entitled to receive at least the NMS (pro rata for part-time office holders). The stipend clergy will be paid as set out on their SOP. The amount of Diocesan Stipend is reviewed annually with effect from 1st April; however, there is no guarantee of an increase.

## 5.4. Pension

### 5.4.1. Church of England Pensions Scheme

Full-time stipendiary office holders' service is pensionable. The [Church of England Pensions Scheme](#) (CEPS) provides pensions and associated benefits for clergy and others in stipendiary ministry.

Part-time stipendiary office holders' pension entitlements are proportional to the level of stipend they receive.

If an office holder has already retired and is in receipt of a clergy pension, then their service will not be pensionable under the Clergy Pension Scheme, but alternative pension arrangements will be outlined in their SOPs.

The pension paid on retirement depends on the total number of years served. All service to 1 January 2008 was accrued on the basis that the period required for a full pension was 37 years. Service from

1 January 2008 to 31 December 2010 was accrued on the basis that the period required for a full pension was 40 years, and the accrual period for service beyond 1 January 2011 is 41½ years.

The full pension from the Clergy Scheme is equivalent to two-thirds of National Minimum Stipend (NMS) for service prior to 31 December 2010 and half of the NMS for service from 1 January 2011.

To start claiming a clergy pension, normally 3 months' notice is required to make the necessary arrangements.

The Pensions Board can be contacted on [pensions@churchofengland.org](mailto:pensions@churchofengland.org).

#### 5.4.2. State Pension

Clergy are also eligible for the State Pension, which is in addition to the Church Commissioners' pension. You can obtain a State Pension forecast [online](#).

Office holders will not get the State Pension automatically. It must be claimed. Office holders should receive a letter 2 months before reaching their State Pension age, giving instructions on what to do. If an office holder fails to receive an invitation letter, here are instructions on [how to claim](#).

### 5.5. People System

The Church Commissioners have a self-service online portal for Human Resources and payroll information for office holders - the [PeopleSystem](#). This allows clergy to view their pay statements (including backdated statements) and P60 and P11D documents. Clergy can view their personal details, amend bank details, and submit an annual HLC return using the PeopleSystem. Here's the [PeopleSystem Login Guide](#).

### 5.6. HLC Scheme

The heating, lighting, cleaning and garden upkeep (HLC) Scheme is run in partnership with the HMRC. The scheme allows office holders to claim tax relief on the costs of their official property. It's a reclassification of part of the stipend which is paid before tax and National Insurance is deducted; it isn't an additional payment. It's viewed as a taxable service benefit because office holders can claim for the costs for the whole property, not just the work-related portion.

In order to qualify for the scheme, office holders need to:

- Be a full-time office holder paid through the Church Commissioners' clergy payroll.
- Occupy, rent-free, an official house provided by the Church of England (or a charity).
- Confirm an Annual Return each year.

Where clergy couples live in the same vicarage, only the person the house is provided for may claim HLC.

If an office holder is part-time or lives in their own home, they are not eligible for HLC; however, they are still able to claim tax relief on any work-related heating, lighting, cleaning, and garden upkeep expenses through the Ministers of Religion Tax return under other expenses.

Here's the Church of England guidance on [HLC scheme](#), [Annual HLC Return](#), and [Ministers of Religion tax returns](#).

For further information on when and how office holders are paid their stipend, employment status, making statutory deductions in respect of PAYE tax and National Insurance, please contact [clergy.payments@churchofengland.org](mailto:clergy.payments@churchofengland.org) or visit [Clergy Payroll](#).

## 5.7. Tax Office

The tax office which deals with the Church Commissioners' payroll is:

HM Revenue & Customs, Public Department 1, 6 Central Square, CARDIFF, CF10 1XS  
Tel: 03000 434720

When contacting HMRC, please quote the Church Commissioners' PAYE Reference **940/LA73776** and your National Insurance Number.

Where tax related questions arise, in the first instance, enquiries may be made to the Clergy Payments department ([clergy.payments@churchofengland.org](mailto:clergy.payments@churchofengland.org)). Otherwise, office holders with concerns about any aspect of their tax affairs should seek advice from HMRC or a taxation specialist.

A useful source introducing the complexities surrounding the particular tax position of stipendiary office holders is the Taxation of Ministers of Religion: A Rough Guide (August 2009) issued by the [Churches' Legislation Advisory Service](#).

## 5.8. Working Families Tax Credits

Office holder families may qualify for Universal Credit. Office holders are encouraged to contact the [Working Families](#) free legal advice service by email [advice@workingfamilies.org.uk](mailto:advice@workingfamilies.org.uk) or on 0300 012 0312 for more advice.

## 5.9. Financial Help

Several charities exist to assist clergy and their dependents in time of need. For further information on these charities, visit the [Church of England](#) located under the financial section.

After exploring the options, please speak with your Archdeacon who may be able to advise on other options, including the Bishop of Guildford's **Clergy Hardship Fund**, which may offer small grants in exceptional circumstances.

## 5.10. Car Loan Scheme

The Church Commissioners do not provide a car loan scheme, though the [Churches Mutual Credit Union](#) (CMCU) offers car loans for clergy (and church employees) at reasonable commercial rates.

## 6. Day-to-Day Working Arrangements

### 6.1. Rest Periods and Annual Leave

The responsibility for ensuring that leave and days off are taken lies both with the clergy and their parish(es). It is important that office holders take time off, as overworking is detrimental to health.

### 6.2. Rest Periods / Time Off During the Week

Full-time stipendiary office holders are expected to work a six-day week. Full-time office holders are entitled to an uninterrupted rest period of a minimum of 24 hours in each period of 7 days, ideally including the preceding evening. The weekly rest period may not be taken on:

- Any Sunday
- Any of the Principal Feasts of The Church of England as set out in The Canons and Common Worship
- Ash Wednesday
- Good Friday

In exceptional circumstances time off on these days may be granted with the express permission of the Archdeacon in consultation with churchwardens.

In addition, in months when there are no bank holidays and annual leave is not planned, then the Diocese encourages clergy to extend one of the 24-hour rest period to 48-hours.

Office holders are largely left to determine their own working hours. There is no statement about how many hours full-time clergy are to work, and clergy are not covered by the Working Time Regulations 1998 which sets limits on working hours. However, clergy should aim to take some time off each working day, e.g. by dividing the day into five sessions and only working four of them.

General Synod took the decision ([GS 2357B](#)) in July 2024 to provide clergy with a 36-hour weekly rest period each week. Once this has been written into legislation and provided guidance on practicalities this Clergy Handbook will be updated.

All office holders need to work flexibly because of the nature of the role. Should excessive hours be worked or planned to be worked on a regular basis, it is advisable to discuss workload with your Archdeacon or Incumbent so that priorities can be discerned. It is good practice to reflect upon work-life balance in the course of **Ministerial Development Reviews** and in the context of spiritual direction.

### 6.3. Annual Leave Entitlement

Office holders are entitled to 36 days or 6 weeks of annual leave (pro rata for part-time clergy). Clergy are also entitled to take the Bank Holidays or time off in lieu, for example, for Bank Holidays worked such as Christmas Day and Good Friday.

Currently, the annual leave year runs from 1 April to 31 March. However, from 1 January 2026, this will change to 1 January to 31 December, in line with [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#).

Annual leave may not be taken on:

- More than 6 Sundays a year
- Any of the Principal Feasts of The Church of England as set out in The Canons and Common Worship, Ash Wednesday, or Good Friday without the express written permission of your Archdeacon

It's recognised that self-supporting ministers may have other commitments which mean that this is not feasible.

There is no requirement to report annual leave, though clergy must keep a record of their annual leave. Office holders are expected to take the full allocation of rest days and annual leave each year. It is the office holder's responsibility to make suitable arrangements for annual leave; if any issue is foreseen in this regard, then the matter should be raised with the Archdeacon.

Annual leave may not be "carried over" into the following year, except with the express permission of the Archdeacon in consultation with churchwardens.

## 6.4. Sickness

The obligations and rights for office holders, if they are unable to perform their duties because of sickness, are set out in **Regulations 27** and **28** of [The Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#). See here for further guidance from the Church of England about [what happens when an office holder is ill](#).

A stipendiary office holder is required to:

- Inform the Archdeacon (or, if an Associate Minister or Curate, then the Incumbent) of being unable to work because of illness.
- Provide a medical certificate (Fit Note) from your GP, or hospital discharge note, for absence of more than 7 days to the Clergy Appointments Officer for Clergy Payroll.

Both stipendiary and self-supporting office holders are required take reasonable efforts to make arrangements for the duties of their office to be performed by another minister during any absence because of illness. This includes notifying their Archdeacon or Area Dean of the arrangements which have been put in place.

Office holders who do not qualify for Statutory Sick Pay, or who have exhausted their period of entitlement, may be able to claim [Employment and Support Allowance](#)

Following an absence of more than seven days, all office holders (including self-supporting and House for Duty ministers) should contact their Archdeacon to inform them of the nature of their absence and its likely duration. The Archdeacon is responsible for providing pastoral support.

Up to the fifth week of absence, churchwardens are encouraged to organise LLMs and clergy in the parish with PTO to take services to ensure that the office holder concerned is relieved of duties. The office holder concerned, and the Archdeacon should agree the frequency of contact so that the situation can be monitored appropriately without being intrusive.

## 6.5. Long Term Sickness

Following the fifth week of absence (or earlier in appropriate cases), the Archdeacon (or Area Dean) depending on circumstances will either arrange to visit the office holder at home, or an online meeting. The purpose of the visit is to:

- Understand better the nature of the illness and its likely duration, respecting the confidential nature of all medical information.
- Provide pastoral care.
- Agree any support which may be required for the individual (and, in certain circumstances, also for their family, where deemed appropriate at the sole discretion of the Bishop's senior staff), including access to a counselling service, retreat, spiritual direction or support from other clergy.
- Consider any support or reasonable adjustments which may be provided to assist the individual in returning to their duties.
- Make decisions regarding the involvement of our Occupational Health provider, currently [Thrive Worldwide](#), who can provide information to support the individual or whether it is appropriate to approach the individual's GP for a full medical report.
- Agree how the absence is to be publicly described (e.g. in communications to colleagues, churchwardens and the wider public), maintaining confidentiality around any personally sensitive information.
- Agree the frequency and means of contact and communication between the individual and the Archdeacon.

The Archdeacon will keep in regular touch with the churchwardens to clarify what help is available locally, whilst respecting the confidentiality of the absentee.

The Bishop may, if he has reasonable grounds for concern about the physical and mental health of an office holder, request the office holder to undergo a medical examination in accordance with **Regulation 28 of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)**.

When approaching 28 weeks of Sick Leave, the Archdeacon will arrange to meet again with the office holder. A written summary of the discussion will be retained. The purpose of the meeting is to:

- Establish the likely prognosis.
- Understand what progress towards recovery has been made and whether a return to work is feasible now or in the near future.
- Make a referral to our Occupational Health provider or arrange a review appointment where they have already been involved.
- Clarify with the individual what the possible options are.
- Discuss whether ill-health retirement needs to be considered, where a return to work does not seem possible.
- Consider any other support that may be required for the individual and/or their family.

Where the period of absence continues beyond this point, further review meetings will be arranged. The frequency of these meetings will be decided according to the individual circumstances. The Archdeacon may refer to the Head of People for guidance.

## 6.6. Stipend during Sick Leave

The Diocesan Policy in relation to payment during long-term sick leave is:

- 28 weeks at full stipend, which is inclusive of any statutory sick pay entitlement.
- Pension contributions for office holders, and housing (where applicable) will continue to be provided for 28 weeks, while stipends are paid.

Payment of stipend and pension to an office holder who has been absent from work for more than 28 weeks is a matter for the Bishop's direction. Following an Occupational Health referral indicating a reasonable expectation of a return to work, then up to a further 3 months of full stipend and pension

may be agreed. For clergy who were in role before 1 January 2025 a further 3 months of stipend may also be considered at the Bishop's direction.

Once the period of sick leave has end, no further stipend or pension will be paid. Before the end of this period, discussions on ill-health retirement will be initiated and will include careful thought to pastoral care of the individual concerned. The [Retired Clergy Officer](#) may be involved in these discussions, along with access to the counselling as needed. Where clergy move to another diocese, arrangements for the transfer of pastoral care will be made.

## 6.7. Returning to Duties

Where an office holder is able to return to their duties after a period of long-term sickness absence, they should have a meeting with their Archdeacon to:

- Ensure the person feels fit to undertake their duties.
- Provide assistance where a phased return to work might be needed and consider how this might be accommodated (where possible).
- Consider whether any reasonable adjustments are required and how these may be accommodated (where possible) (see section below on disability).
- Understand whether any other form of support is required.
- Consider who the individual should meet with as part of their return in order to "catch-up" on what has happened during their absence, e.g. LLMs, churchwardens, etc.

Where a phased return is required, this should be discussed between the individual and the Archdeacon. Guidance may be sought from the Head of People, the individual's GP, or Occupational Health, depending on the circumstances. A phased return may include a range of temporary changes such as reduced working hours or days, or reduced responsibilities. During any phased return to work, non-working time will be considered as sick leave, and stipend payment will be subject to section 6.6.

## 6.8. Other Types of Leave

### 6.8.1. Time Off for Public Duties

Office holders may spend time on public duties other than the duties of their office, subject to **Regulation 24(2) of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)**. Public duties are defined in the Regulations as follows:

- Any work done for a public authority, including membership of a court or tribunal, or for a charity within the meaning of the **Charities Act 2006** or an incorporated or registered friendly society.
- Any work done in connection with the activities of an independent trade union representing office holders of a description which includes the person in question.

Some clergy may also act as Trustees for charities or as Governors with schools, for which appropriate time off may also be taken.

### 6.8.2. Jury Service

All Office Holders including Bishops are eligible for Jury Service. It is not possible to claim exemption, though it is usually possible to defer it once, provided there is good reason. All stipendiary clergy

called for jury service will be granted leave of absence with full stipend and should follow this procedure (Self-Supporting Ministers should adapt these guidelines appropriately):

On receipt of the notice of jury service, the clergyperson should inform their Archdeacon, Finance Team, Incumbent and Churchwardens as appropriate, and immediate colleagues.

Attendance Allowance must always be claimed. The [Certificate of Loss of Earnings form](#) must be sent to the Church Commissioners for completion prior to the jury service. This form will be returned to the clergyperson. When jury service is complete, the Finance Team should be informed of the amount of Attendance Allowance received. The Church Commissioners will be instructed to make an equal adjustment to the stipend. See here for guidance on [claiming jury related expenses](#).

### 6.8.3. Special Leave

Office holders do not have a legal entitlement to Dependents' Leave or Bereavement Leave. However, [Church of England guidance](#) is that Bishops are encouraged to ensure clergy are given the appropriate amount of special leave, and it may be appropriate to closely match the statutory two-week entitlement. For further information, office holders should contact their Archdeacon.

The Bishop may grant an additional period of special leave in certain circumstances. For Family Friendly Policies, see Section 7.

### 6.8.4. Flexible Working

The right to request flexible working does not apply to office holders, as they already have a high degree of flexibility over how they carry out their duties, and, unlike employees, do not have defined hours of work.

Whether an office is part-time or full-time is determined as part of the appointment process and specified in the role description, and cannot normally be adjusted.

However, an office holder is entitled to make a request for adjustments to be made to their duties of office in order to care for a dependant, but not for any other purpose. The definition of "dependant" for these purposes is wide and includes a spouse or civil partner, a child, a parent, a person living in the same household as the office holder, or anyone who reasonably relies on the office holder for assistance or provision of care in the event of illness or injury.

Further information is available from the [Archbishops' Council Advice for Special Leave](#).

## 6.9. Disability

As part of the diocesan commitment to equality, diversity and inclusion, where an individual has a disability as defined under the EqA, the Archdeacon will endeavour to provide assistance to the individual so reasonable adjustments can be made to enable the individual to carry out their duties effectively. This could include ensuring the parish(es) have appropriate knowledge and training to ensure reasonable adjustments are truly in place.

The Archdeacon will liaise with appropriate diocesan teams to ensure the individual is supported where possible, their needs are addressed appropriately, and they have access to appropriate professional advice and support. In circumstances where specific equipment is required, e.g. specialist software, adaptations to property etc, the Archdeacon will provide advice on funding and resourcing.

## 7. Family Friendly Policies

### 7.1. Legal Entitlement to Statutory Leave and Pay

Although clergy are not employees, the Church of England has agreed any legislative changes to the rights of employees in respect to maternity, paternity, adoption and shared parental leave, and pay will automatically apply to clergy. Stipendiary office holders, by virtue of their payment of National Insurance contributions, are entitled to Statutory Maternity, Paternity, Adoption and Shared Parental Pay in the same way as employees.

The relevant ecclesiastical regulations are **Regulation 23 of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)**.

### 7.2. Enhancement to Statutory Pay Provision

Each diocese sets its own policies in relation to any Maternity, Paternity, Adoption and Shared Parental Pay provision for stipendiary office holders, provided that it meets or exceeds their statutory entitlements.

Office holders must give the required amount of notice regarding the date from which they want to start receiving Maternity, Paternity, Adoption or Shared Parental Pay. Failing to provide the appropriate notice means the Diocese will not be able to recover the statutory pay amount from the Government, as HMRC requires at least 28 days' notice of the date agreed with the office holder.

### 7.3. Terms & Conditions of Service During Statutory Leave

Office holders remain in office while they are on leave, which means they retain the rights and responsibilities that go with the office. This includes 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. Office holders also continue to accrue annual leave during periods of leave, both paid and unpaid.

As per the [Archbishop's Council 2020 Guidance to dioceses on policies to support clergy office holders who become parents](#), Keeping in Touch Days are not applicable to office holders during maternity or adoption leave. However, if an office holder wishes to undertake any of their duties of office during leave, they are advised to agree, in writing, with their Churchwardens and Archdeacon/Area Dean (as appropriate) what these duties will be and when they will be undertaken. This will enable the office holder to set clear boundaries to protect their leave which can be communicated to the PCC. The Diocese does not advise office holders to work more than 10 days during any period of statutory leave in line with the principles of statutory KIT days.

### 7.4. Pension Contributions During Statutory Leave

The Clergy Pension Scheme ensures that office holders' pension contributions are paid during paid statutory leave absence. If an office holder on their return to work wishes to pay pension contributions for the unpaid part of their statutory leave, they must contact the Finance Team.

### 7.5. Maternity Leave

The purpose of this policy is to ensure that clergy are clear about entitlements to maternity leave, the process that should be followed for arranging leave, and the terms that apply after maternity leave. The Diocese recognises and respects the rights of expectant and recent mothers taking time away from their ministry in connection with their maternity and childbirth, and they will not be subjected to a detriment for exercising their right to take maternity leave, or for seeking to do so.

### 7.5.1. Definitions

The following key definitions are used in this policy:

- Expected Week of Childbirth (**EWC**): the week, starting on a Sunday, in which the office holder's doctor or midwife expects her to give birth.
- **EMP**: Enhanced maternity pay.

### 7.5.2. What is maternity leave and who is eligible to take it?

Maternity leave is the right for clergy to take up to 52 weeks of leave in connection with their pregnancy and/or birth of their child.

Pregnant clergy also have the right to time off work for antenatal appointments.

To be eligible for maternity leave, clergy must:

- be an office holder, and not a self-supporting minister.
- comply with the notification requirements set out in this policy.

The right to take maternity leave is not dependent on tenure as an office holder.

### 7.5.3. Giving notice of pregnancy

In all cases, we ask that an Archdeacon is notified of pregnancy at least 15 weeks before the EWC. Office holders should provide a certificate from a doctor or midwife (usually on a MAT B1 form) confirming your EWC, as well as details of when they would like maternity leave to start, and the intended length of maternity leave.

### 7.5.4. Antenatal Appointments

During pregnancy, expectant office holders may take time off from work to attend antenatal classes, whatever their tenure or hours of work. This will not impact stipend payments. Please give us as much notice of the appointment as possible. We may ask you to provide the following, unless it is the first appointment:

- a) a certificate from the doctor, midwife or health visitor stating that you are pregnant; and
- b) an appointment card.

You may take unpaid time off to accompany a pregnant woman to an antenatal appointment if you are the baby's father or you are the pregnant woman's spouse or, civil partner

You may take time off to accompany a pregnant woman to up to two antenatal appointments in relation to each pregnancy. You must not take more than six and a half hours off for each appointment, including travel and waiting time.

Further time off for antenatal appointments is at our absolute discretion OR If you wish to take time off to attend further antenatal appointments, you should request annual leave.

### 7.5.5. Health and Safety During Pregnancy

As well as our normal health and safety responsibilities owed to all clergy, when we hear about pregnancy, an additional workplace and accommodation assessment will be undertaken. Any risks identified, along with suggested measures which should be taken to ensure additional safety, will be discussed and necessary changes implemented. In some cases, we may need to take steps to protect against health hazards that may include having to:

- make changes to work arrangements, on terms and conditions that are the same or not substantially less favourable; or
- suspend the clergy person from duties on full stipend.

The Archdeacon, in conjunction with the PCC, is responsible for this assessment.

### 7.5.6. Sickness

Pregnancy-related sickness will be treated as any other period of ill-health and will not be considered for the purpose of any structural decisions relating to the parish.

During the 4 weeks immediately before EWC, any sickness absence will normally automatically trigger the start of maternity leave.

### 7.5.7. Starting Maternity Leave

Maternity leave cannot start earlier than 11 weeks before the EWC (unless premature birth occurs) and can be amended by giving written notice at least 28 days before the earlier of either the new start date or the original start date. If it is not possible, then we ask for notice to be provided as soon as reasonably practicable.

By law, clergy may not work during the 2 weeks immediately after giving birth, so the maternity leave period must include these 2 weeks.

Office holders should discuss with their Archdeacon/Incumbent the arrangements for maternity cover, and if they have appetite for keeping in touch during leave.

### 7.5.8. Working During Maternity Leave

Office holders may work up to 10 days during maternity leave to “keep in touch” (**KIT**). Any work during leave must be by agreement and cannot be forced. KIT days do not need to be consecutive but should be used for any work-related activity including retreats or meetings. Working for part of a day will count as one day’s work. Any KIT days worked will not extend the maternity leave period beyond 52 weeks and will not bring total pay beyond 39 weeks’ full stipend.

An Incumbent and/or Archdeacon may also make reasonable contact with an office holder during their leave, for example, to discuss return to work.

### 7.5.9. Maternity Pay

With the exception of self-supporting ministers and ordinands in training, office holders are entitled to 39 weeks’ leave at full stipend (this is inclusive of the first 2 weeks’ compulsory time off following childbirth). Any additional time taken (taking leave up to a maximum of 52 weeks) will be unpaid. All other benefits such as housing, as outlined in your Statement of Particulars, will remain in place.

### 7.5.10. Holiday

Where possible, accrued annual holiday entitlement should be taken before maternity leave commences. It will continue to accrue throughout maternity leave but cannot be taken whilst away; it should instead be scheduled for a date after the leave has ended. Where it is not possible to take holiday in the year it accrues (due to being on maternity leave), it will be carried over into the next year.

### 7.5.11. Expected return date

Office holders should confirm the date that they expect to return to work within 28 days of the initial notification of pregnancy. If, for any reason, the maternity leave start date changes, such as premature birth, we will confirm the revised return date within 28 days of the start of maternity leave. If there are no changes to the return date, no further action is required; however, office holders should speak with their Incumbent/Archdeacon if an earlier or later return is envisaged, offering at least 8 weeks' prior written notice of the new date. If an extended time is sought, office holders should either:

- request ordinary parental leave; or
- request to take annual leave in accordance with their Statement of Particulars. If sickness prevents an office holder returning on the planned date, then the normal policy relating to sickness absence will apply. If office holders decide not to return to work at all, then they must give notice of resignation in accordance with their SOP.

### 7.5.12. Stillbirth

Office holders should contact their Incumbent/Archdeacon in the event of a stillbirth or miscarriage in the first 24 weeks of pregnancy. A period of sick leave and/or special leave may be arranged as appropriate. Entitlement to maternity leave and pay is extended to anyone who experiences a stillbirth in or after the 25th week of pregnancy.

### 7.5.13. Shared Parental Leave

Office holders have the option of applying for Shared Parental Leave (**SPL**). More details of this scheme can be found in our SPL policy.

### 7.5.14. Self-Supporting Ministers

Self-supporting ministers have the same entitlement to maternity leave as other beneficed and licensed clergy, but they are not eligible to receive SMP, as they do not receive a stipend. SSMs may be entitled to SMP if they are employed by another organisation and meet the qualifying requirements through that employment. If a self-supporting minister does not qualify for SMP, they can apply for Maternity Allowance which is paid by the Department for Work and Pensions. Similarly, SSMs are unlikely to qualify for Shared Parental Leave and Pay unless qualifying through employment with another organisation.

If self-supporting ministers are provided with a house for the better performance of their duties, they have a right to stay in the house during any period of leave, as they remain in office during their Maternity Leave. Self-supporting ministers will also need assistance with cover while on Maternity Leave and when returning from leave.

### 7.5.15. Maternity Leave During Curacy or Other Time-Limited Posts

Under **Regulation 29 of [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)**, there are several categories where the post is given on a fixed-term basis. Pregnant office holders in these posts have the same rights as those in other positions.

More specifically, for those in curacy posts, provided the office holder has met her obligations in terms of notification requirements, appropriate extensions to the training or other arrangements will be agreed by the Diocesan Director of Ordinands (**DDO**) upon her return from maternity leave. However, when the role comes to an end, the SMP rate will apply for the period between the end-of-post date and the end date of the paid maternity leave.

## 7.6. Adoption Leave

This policy sets out entitlements around fostering/adoption leave and pay. It applies only when fostering/adoption occurs through an official agency; for example, there is no provision in the instance of adopting a stepchild. The Diocese recognises and respects the rights of office holders taking time away from their ministry in connection with fostering to adopt/adoption. No one will be subjected to a detriment for exercising their right to take this leave or for seeking to do so. This is a statement of policy and does not form part of clergy Statement of Particulars. We may amend this policy at any time at our discretion.

### 7.6.1. Definitions

The following key definition is used in this policy:

- Expected Placement Date (**EPD**): the date on which an agency expects that it will place a child into the office holder's care with a view to adoption.

### 7.6.2. What is Fostering Leave and who is eligible to take it?

There is no provision for office holders who wish to foster a child unless there is a formalized commitment to later adopt the same child. If the placement is made with this intention, entitlement to adoption leave and pay will apply.

### 7.6.3. What is Adoption Leave and who is eligible to take it?

When a child is placed with an individual for adoption, it is the primary adopter is entitled to take 52 weeks' adoption leave, while his/her spouse or partner may be eligible for paternity leave.

To be eligible for adoption leave, you must:

- be an office holder (full or part time), and not a self-supporting minister;
- be newly matched with a child for adoption by an approved adoption agency and an EPD agreed by all parties;
- comply with the notification requirements set out in this policy.

Leave may start on any day of the week, which may be:

- on the EPD date; or
- on a fixed date which can be up to 14 days before the EPD.

### 7.6.4. Taking Time Off for Adoption Appointments

The main adopter will be able to take paid time off for up to five adoption appointments. The secondary adopter may take unpaid time off for up to two appointments.

### 7.6.5. Adoption Notice

No more than 7 days after the agency or local authority notifies you in writing that it has matched you with a child, (or, if this is not possible, as soon as possible), office holders should share the adoption/fostering to adopt “Matching Certificate” with their Incumbent/Bishop, confirming:

- the agency’s name and address
- the name and date of birth of the child
- the date that the match was notified
- the EPD
- the preferred date for adoption leave to start
- confirmation of desire to take adoption, and not paternity, leave

### 7.6.6. Overseas adoptions

If adopting from overseas, an office holder must have received notification that the adoption has been approved by the relevant UK authority (Official Notification). They should inform their Incumbent/Bishop in writing of:

- their intention to take adoption leave
- the date they received the Official Notification
- the date the child is expected to arrive in Great Britain.

This notice must be given as soon as possible and at least within 28 days of receiving the Official Notification and of when they wish to start adoption leave. This may be the date that the child arrives in the UK, or a pre-determined date no later than 28 days after the child arrives. Incumbents/Bishops will respond to an office holder’s notification within 28 days to confirm the leave. You must also notify us of the actual date the child arrives in Great Britain within 28 days of that date.

The return date must not fall later than 52 weeks from the start of the leave. Dates can subsequently be altered as long as the change is notified at least 28 days before the new start or return date.

### 7.6.7. Starting Adoption Leave

In adoption or fostering for adoption cases, OAL may start on a predetermined date no more than 14 days before the Expected Placement Date, or on the date of placement itself, but no later.

If the office holder wants to change the Intended Start Date, please tell us in writing. Wherever possible the office holder must tell us at least 28 days before the original Intended Start Date (or the new Intended Start Date if they are bringing the date forward). We will then write to the office holder within 28 days to confirm the new Expected Return Date.

In a surrogacy case, OAL will start on the day the child is born, unless the office holder is at work, in which case it will start on the following day. You cannot change the start date.

Shortly before the adoption leave starts we will discuss with the office holder the arrangements for covering work and the opportunities for the office holder to remain in contact, should they wish to do so, during adoption leave.

### 7.6.8. Adoption Leave Pay

As with maternity leave, office holders who are the primary adopter are entitled to receive up to 39 weeks' leave, paid at full stipend. Any additional time taken (taking leave up to a maximum of 52 weeks) will be unpaid.

### 7.6.9. Rights during Adoption Leave

During a period of leave, all terms and conditions outlined in an individual's Statement of Particulars, except stipend payments, will continue (see section 8); for example, housing, use of parish laptops, annual leave accrual, and pension contributions will continue as usual.

### 7.6.10. Holiday

Office holders are reminded that, wherever possible, holiday should be taken in the year that it accrued. Where possible, accrued annual leave should be taken before adoption leave commences. It will continue to accrue throughout the leave but cannot be taken whilst away; it should instead be scheduled for a date after the adoption leave has ended. Where it is not possible to take annual leave in the year it accrues (due to being on adoption leave), it will be carried over into the next year.

### 7.6.11. Working During Adoption Leave

Office holders may work up to 10 days during adoption leave to "keep in touch" (KIT). Any work during leave must be by agreement and cannot be forced. KIT days do not need to be consecutive but should be used for any work-related activity including retreats or meetings. Working for part of a day will count as one day's work. Any KIT days worked will not extend the maternity leave period beyond 52 weeks and will not bring total pay beyond 39 weeks' full stipend.

An Incumbent and/or Archdeacon may also make reasonable contact with an office holder during their leave, for example, to discuss return to work.

### 7.6.12. Disrupted Adoption Leave

Adoption leave is disrupted if it has started but an office holder is later notified that the placement has been cancelled, the child is returned to the adoption agency after placement, or the child dies. In these situations, the office holder's entitlement to adoption leave and pay will continue for a further 8 weeks from the end of the week in which the disruption occurred.

### 7.6.13. Shared Parental Leave

Adopters have the option of applying for Shared Parental Leave (SPL). More details of this scheme can be found in our SPL policy.

### 7.6.14. Self-Supporting Ministers

Self-supporting ministers have the same entitlement to adoption leave as other beneficed and licensed clergy, but they are not eligible to receive SAP, as they do not receive a stipend. SSMs may be entitled to SAP if they are employed by another organisation and meet the qualifying requirements through that employment. If a self-supporting minister is employed by another organisation, they may qualify for Shared Parental Leave and Pay.

### 7.6.15. Disrupted Adoption

If the office holder's adoption leave has started but they are then notified that either the placement will not take place, or the child is returned to the adoption agency after placement, or if, tragically, the child dies after placement, the 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 the leave and/or pay would have ended earlier in any event.

## 7.7. Paternity/Partner Leave

The purpose of this policy is to ensure that office holders are clear about entitlements to paternity/partner leave and the process that should be followed for arranging leave. The Diocese recognises and respects the rights of expectant and recent fathers/partners to take time away from their office holding in connection with the arrival of a new child. No one will be subjected to a detriment for exercising their right to take paternity/partner leave, or for seeking to do so. This is a statement of policy and does not form part of clergy Statement of Particulars. The Diocese may amend this policy at any time, at our discretion.

### 7.7.1. Definitions

The following key definition is used in this policy:

- Expected Week of Childbirth (**EWC**): the week, starting on a Sunday, in which a doctor or midwife expects the birth to happen.

### 7.7.2. What is Paternity/Partner Leave and who is eligible to take it?

Clergy whose wife, civil partner, or partner gives birth to a child, is entitled to two weeks' paternity leave, regardless of their tenure.

To be eligible for paternity/partner leave, clergy must:

- be an office holder, and not a self-supporting minister
- have, or expect to have, responsibility for the upbringing of the child, and be making the request to help care for the child or to support the child's mother
- take leave in a single block of one week, or two weeks, within eight weeks of the birth or adoption of the child
- comply with the notification requirements set out in this policy

Paternity/partner leave is also available to adoptive parents where a child is matched or newly placed with them for adoption. See adoption leave policy for more details.

Provisions will be made for curates in training (in title post). They should speak with their post-ordination training director for more information. Ordinands in training should connect with their area director of ordinands.

### 7.7.3. Giving notice of intended leave

In all cases, we request that office holders inform their Incumbent or Bishop at least 15 weeks before the EWC, as well as when they would like paternity/partner leave to start.

They should also confirm the EWC by providing us with a certificate from their partner's doctor or midwife (this will usually be on a **MAT B1 form**).

They should also complete and sign a self-certificate declaring entitlement to paternity leave using the UK Government [Statutory Paternity Request Form\(SC3\)](#).

Reasonable time may be taken off from work to support a partner at antenatal classes or adoption appointments. This will not impact stipend payments.

#### 7.7.4. Paternity Pay

Paternity leave is paid at full stipend. All benefits, including annual leave, will also continue to accrue.

#### 7.7.5. Stillbirth

Office holders should contact their Incumbent/Archdeacon if their partner has a stillbirth or miscarriage in the first 24 weeks of pregnancy. A period of sick leave and/or Special Leave may be arranged as appropriate.

Entitlement to paternity leave and pay is extended to anyone whose partner experiences a stillbirth in, or after, the 25th week of pregnancy.

### 7.8. Shared Parental Leave

This policy applies to all stipendiary clergy, both full-time and part-time. Non-stipendiary office holders are unlikely to be entitled to Statutory Shared Parental Leave as both parents need to be employed to be eligible to claim it. However, non-stipendiary office holders are entitled to take unpaid Parental Leave.

The qualifying and notification requirements for Shared Parental Leave are complex. It is the individual's responsibility to check their and their spouse's eligibility for shared parental leave and pay.

#### 7.8.1. Entitlement to Shared Parental Leave

Mothers and adopting parents who meet the conditions for entitlement to Shared Parental Leave remain entitled to 52 weeks of maternity leave and can share up to 50 weeks' leave. This equates to 52 weeks minus the compulsory 2 weeks of maternity leave.

Mothers and adopting parents who meet the conditions for entitlement to Statutory Shared Parental Pay are entitled to up to 39 weeks of pay and can share up to 37 weeks of pay (2 weeks of maternity pay for the mother are mandatory, giving a balance of 37 weeks which can be shared). If the mother takes 38 weeks or more of Statutory Maternity Pay, Statutory Adoption Pay or Maternity Allowance, then no Statutory Shared Parental Pay can be created.

The office holder must have been in continuous service for at least 26 weeks by the end of the 15<sup>th</sup> week before their EWC, or by the date the individual is matched with an adopted child. **However, the Diocese will waive the continuous service requirement in line with Maternity and Adoption Leave and Pay.** The office holder must also remain in the same role while taking Shared Parental Leave.

The office holder must share responsibility for the child with the husband, wife or partner, or be the child's other parent. The husband, wife or partner of the office holder does not have to be working at the date of the birth or when the office holder begins the leave and pay period.

Shared Parental Leave must be taken between the baby's birth and first birthday, or within one year of adoption.

An office holder who exercises their entitlement to Shared Parental Leave and who meets the qualifying requirements, is entitled to Statutory Shared Parental Pay.

### 7.8.2. Enhanced Shared Parental Pay

If an office holder qualifies for the enhanced Maternity Pay, then for any Maternity Leave which is curtailed and converted into Shared Parental Leave, the Shared Parental Pay rate will be paid at the same rates over the same periods as Maternity Pay.

Office holders who qualify for Statutory Maternity Pay would receive any Shared Parental Pay at the Statutory Maternity Pay rate.

## 7.9. Parental Leave

This policy applies to all stipendiary clergy, both full-time and part-time, and all non-stipendiary office holders.

The purpose of Parental Leave is to enable people with parental responsibility to have time off to spend time with and look after a child, or to make arrangements for the child's welfare up to the child's 18<sup>th</sup> birthday.

Please read the Diocese of Guildford **Parental Leave Policy** which sets out the full policy requirements and can be found on the Diocese website.

### 7.9.1. Entitlement to Parental Leave

All office holders who are parents (biological or adoptive) will have a right to Parental Leave if they have a minimum of one year's continuous qualifying service by the time they want to take the leave. **However, the Diocese will extend parental leave entitlement to all office holders regardless of their length of service, provided they meet all the other qualifying criteria.**

The office holder must be named on the child's birth or adoption certificate, or have or expect to have parental responsibility for the child in question, and leave must be taken with the purpose of caring for the child.

Qualifying office holders are entitled to take up to 18 weeks of **unpaid leave** in respect of each child or each adopted child under 18 years and before a child's 18<sup>th</sup> birthday. It can be taken by both mothers and fathers and both full-time and part-time office holders. Parental Leave taken with a previous Diocese counts toward the maximum entitlement.

The maximum amount of Parental Leave that may be taken in any one year in respect of a child is 4 weeks. Parental Leave may not be taken in blocks of less than one week, except where the child is disabled in which case it may be taken one day at a time.

We reserve the right to request sight of evidence that an office holder is the parent of a child or has parental responsibility for the child.

## 7.10. Special Leave

Office holders have a legal entitlement under **Regulation 23 of the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#)** to request time off work or an adjustment to the duties of the office to care for a dependant. These rights and how they should be exercised are explained in separate

guidance which also provides further information about special leave which can be granted by the bishop.

### 7.10.1. Time off to support dependants

All clergy 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 dependant is injured, falls ill or gives birth
- to make care arrangements for a dependant who is ill or falls ill
- in the consequence of the death of a dependant
- due to the unexpected disruption or termination of current care arrangements

### 7.10.2. Dependants

A dependant is 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”. This could be any of the following:

- a child
- a spouse
- a parent
- a grandparent
- a civil partner or other person with whom the individual shares a home

A dependant may also be anyone who reasonably relies on the individual for assistance in cases of illness and/or injury.

### 7.10.3. Special Leave Arrangements

Individuals must let their Archdeacon know as soon as possible of their need to be absent from work, as well as an idea of how long they will need to make suitable arrangements for cover. This is so that appropriate pastoral and/or practical support can be offered and/or arranged.

The amount of time off which is ‘reasonable’ will depend on each set of circumstances. Where prolonged absence is required, individuals should talk to their Archdeacon, as it may be appropriate to arrange an agreed period of special leave, unpaid leave, or a temporary change in working days/arrangements. The Director of People & Safeguarding should also be notified.

There is no entitlement to paid leave to care for dependants, but if time off to care for dependants is required, speak with the Archdeacon who will generally seek to be supportive in this regard for any short-term leave requirements.

### 7.10.4. Flexible Working

The right to request flexible working does not apply to office holders, as they already have a high degree of flexibility over how they carry out their duties, and (unlike employees) do not have defined hours of work.

Whether an office is part-time or full-time is determined as part of the appointment process and specified in the role description, and cannot normally be adjusted.

However, an office holder is entitled to make a request under the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) for time off work, or for adjustments to be made to their duties of office,

in order to care for a dependant but not for any other purpose. The definition of “dependant” for these purposes is wide and includes a spouse or civil partner, a child, a parent, a person living in the same household as the office holder (other than as 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.

Further advice is available from the [Church of England](#).

## 8. Health and Safety, and Security

### 8.1. Health and Safety

Office holders have health and safety responsibilities, to themselves and their families, and within their churches and church buildings, and parishes. Working from home brings its own health and safety risks and office holders should be mindful of good practice there as well as on church premises. If parishes are employing roles such as administrators, there will be health and safety liability for these employees.

For information, advice and guidance, including template policies and risk assessments, please refer to [Ecclesiastical Insurance](#) the [Health and Safety Executive](#) and [Parish Resources](#).

For information on using Display Screen Equipment (DSE), please refer to the [Health & Safety Executive DSE guidance](#) and [DSE workstation assessment](#).

### 8.2. Personal Security

In the event of any incident involving verbal abuse, threats or actual violence to clergy or their family, they should immediately contact the Police and / or (where the involvement of the Police is not considered to be necessary) their Area Dean or Archdeacon who will endeavour to provide practical and pastoral assistance.

The Diocese is committed to doing all it can to provide a safe working environment for office holders and to equip them to minister safely. Office holders should take all possible steps to ensure the personal safety of themselves and their family in relation to their houses and church office and vestries. Below are some very basic precautions:

- Ensure porches and entrances are well-lit, and use spy-holes.
- Do not invite unknown visitors beyond the office or study in a house.
- Do not leave unknown visitors unattended in an office or house.
- Do not see children alone.
- Ensure someone knows when people will be visiting the house, or if you are seeing people at an external venue, and ensure someone has a contact number for emergencies.

# 9. Safeguarding

## 9.1. Introduction

*'So just why is safeguarding important', is a question that we often ask in interviews and one that gets a whole range of answers. It is important because God is our refuge and strength and church should be a place of refuge and strength as well. It's important because of God's special care for the vulnerable, for widows and orphans. Or in our term's vulnerable adults and children and young people. It's important because where it goes wrong, it can cause untold damage, lifelong damage to victims and survivors, to their families, their churches and communities. It is important, said one interviewee rather bravely, because church should be a place where potential abusers can find support within safe and clear parameters. And it's important for society as well, because when you and I go on the latest safeguarding course, we're not just being equipped as the citizens of the kingdom of God, we're being equipped too as citizens of the United Kingdom as a transforming church, working to transform the communities around us. That's why I'm so grateful to you first and foremost, for everything you do to work among children, young people and vulnerable adults through youth work and children's work and food banks and debt centres and community cafes and warm hubs and all the rest. And for doing so safely and having equipped yourself with everything you need to build on good safeguarding foundations. And it's also why I welcome the new Safeguarding Leadership Pathway, which continues to benefit from our growing expertise in this area. And why I'm also grateful to our Diocesan Team for making it as clear and streamlined as possible. And may our prayer be this, that's God's Kingdom might come and his will be done in the Diocese of Guildford, as it is in heaven.*

*Bishop Andrew Watson, Bishop of the Diocese of Guildford.*

## 9.2. Safeguarding Requirements for Clergy

The Diocese takes its responsibilities for safeguarding extremely seriously, and requires its clergy to do so too.

All office holders must undertake mandatory safeguarding training as part of their appointment and every 3 years thereafter, which is monitored by the Safeguarding Team.

All office holders must undertake an enhanced DBS check prior to their appointment, with a renewal every 3 years thereafter, which is monitored by the People Team.

Any issues arising from DBS checks will be reviewed by the **Diocesan Safeguarding Officer** to ensure the clergy person is safe to continue in their office.

All clergy have a **duty to comply** with the **Safeguarding Codes of Practice**:

- [Managing Safeguarding Concerns and Allegations](#)
- [Reporting Safeguarding Concerns and Allegations](#)
- [Safer Recruitment and People Management](#)

All safeguarding codes of practice and guidance can be found on the [Safeguarding E-Manual](#).

A failure to comply with a requirement set out in the Safeguarding Codes of Practice is a ground of misconduct under the Clergy Discipline Measure 2003 which will be replicated in the future Clergy Conduct Measure.

All Diocesan Safeguarding requirements, guidelines and policies can be found on the [Diocesan website](#).

### 9.3. Parish Safeguarding

Safeguarding is the responsibility of the Parochial Church Council (PCC), although the first point of contact is often the Parish Safeguarding Officer (PSO). The National PSO group has developed a [Welcome and Information Pack: Parish Safeguarding](#) to help PCCs and PSOs understand their role and responsibilities.

A key element of safeguarding is the recruitment of staff and volunteers and their management which the Coe of Practice for [Safer Recruitment and People Management](#) provides detailed guidance for parishes. Safer recruitment aims to deter and prevent those who may be unsuitable for working with children, young people and vulnerable adults from doing so.

Further information, with the most up-to-date safeguarding guidance and policies, is available from the [Church of England Safeguarding Policies and Templates](#).

While not mandatory, parishes can use the Parish Safeguarding Dashboard, which is a simple-to-use, online tool that helps you keep track of safeguarding in your church and keeps you up-to-date with local and national changes in safeguarding requirements. It has its [own website](#) with more information on how to get started, how to progress to the next level, FAQs and tutorials.

It is the Diocese's expectation that all office holders will familiarise themselves with the policies and guidance set out here, comply with the requirements including reporting any concerns, and be a champion for safeguarding in their parish.

### 9.4. Diocesan Safeguarding Team

The Diocesan Safeguarding Team is led by the Diocesan Safeguarding Officer, and supported by a number of Safeguarding Advisors and Caseworkers, plus a Trainer and DBS Coordinator.

### 9.5. Raising a Safeguarding Concern

In line with the Safeguarding Codes of Practice, clergy have a duty to report safeguarding concerns they may have to the Safeguarding Team within 24 hours of becoming aware of the concern.

To report a concern, please fill in a [Safeguarding Concern Form](#). This will provide us with all the key information to help us deal with your concern. Or to discuss a safeguarding concern, please contact the Safeguarding Team on 01483 790379 or email [safeguarding@cofeguildford.org.uk](mailto:safeguarding@cofeguildford.org.uk) Monday to Friday between 9am and 5pm.

**If a child, young person or vulnerable adult is at immediate risk of harm, please call 999 as an emergency.**

Further information on reporting a concern can be found on the [Diocesan website](#).

### 9.6. Use of private dwellings for youth work

In October 2023 the DfE published non statutory guidance, [After School Clubs, Community Activities and Tuition](#). The Guidance applies to organisations such as churches and for individuals who provide community activities, tuition or after-school clubs for children. The purpose is to help providers run safe settings to ensure the welfare of the children attending them.

The Guidance is non-statutory, which means that it must be complied with unless there are very good grounds in a specific circumstance to not comply.

It is recognised that the facilities in some churches are limited or limiting for youth work, and this has meant that the private homes or the vicarage might previously have been considered as a location for youth work. **However, it is best practice that all regular youth and children's work take place in a public space and not in someone's home particularly the vicarage or rectory.** An exception might be one off events such as a summer barbecue. Private homes or the vicarage can be used if there is no other viable alternative, after having conducted an appropriate risk assessment and mitigating actions have been put in place to reduce any identified risks.

Our practice for DBS checks for clergy is that they are checked at an enhanced DBS level with the barred list for children and adult workforces. If a clergy undertakes children or youth work in their vicarage or rectory, then they become eligible for the **additional home-based check**. Hence if you undertake such work, **this needs to be declared to your Archdeacon so that the People Team can arrange this higher level of DBS check.**

The Church of England Guidelines for [Children's & Youth Ministry in Personal Homes](#) provides details on safe practice, and Churches Together in England also provide similar advice in their publication [Keeping Young People Safe in Private Dwellings](#).

# 10. IT and Data Protection

## 10.1. Provision of IT equipment and Other Resources

Office holders are required to provide and use their own mobile phone, printer, laptop, tablet, PC, etc for their work. If an office holder requires financial assistance with the cost of new equipment for work purposes, they should discuss such needs with their PCC.

## 10.2. IT and Data Protection

Although the Diocese is not the employer of office holders, it is a legal requirement for the Diocese to comply with the Data Protection Act 2018. The General Data Protection Regulation (GDPR) sits alongside this act and tailors how the GDPR applies in the UK.

For further information on Data Protection for Clergy and Parishes, go to the [diocese website](#) or contact the Data Protection Officer [dataprotection@cofguildford.org.uk](mailto:dataprotection@cofguildford.org.uk).

Office holders may hold personal data on their work PCs and other devices that might relate to individuals within their parishes, databases of PCCs, funerals, weddings, baptisms and so on.

It is not best practice to use personal or shared devices to process and store personal data associated with your role as an office holder. However, if this cannot be avoided, you should take all reasonable steps to:

- Keep work-related information in an area separate from that of your personal documents.
- Ensure no other member of your household can access the area in which your work-related information is held.
- Ensure any data held on the device is wiped when you change roles.

Office holders are regarded under [Data Protection Legislation](#) as the **Data Controller**. This confers on office holders the highest level of responsibilities for keeping and using data under GDPR. On a practical level, whether using a personal or work device, office holders should take all reasonable steps to:

- Ensure your IT setup and configuration is robust, including anti-spam and anti-phishing. Set up passwords, passcodes, passkeys or biometric equivalents of sufficient length and complexity for the particular type of device. Have multifactor authentication turned on.
- 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; keep laptops in a secure place when not in use, do not leave devices on display in a car, ensure device screens automatically lock when not in use, etc.
- Keep information confidential where appropriate.
- Take responsibility for any software downloaded onto a device.
- Set up remote wipe facilities if available and implement a remote wipe for a lost device. Most suppliers of mobile phones, and some tablet devices, offer a remote-wipe service. This may have to be configured in advance by following the supplier's guidance, usually on their web pages. Links for [Apple OSX devices](#), [Windows phones](#), [Android phones](#).
- Use cloud-based storage for files and emails, e.g. OneDrive, iCloud, Google Docs, etc, and avoid using memory sticks unless they are encrypted.

- Not hold any more information than is necessary and in line with current Church of England data management guidelines [Record Management Guides](#) for parishes and 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, unless required for audit trail purposes.
- Report the loss of any device containing Diocese or PCC data (including email) or security breach to the Archdeacon or the Data Protection Team immediately (there is a legal requirement to report data loss under the General Data Protection Regulations).
- Ensure all data is erased completely if a device is disposed of, or sold/transferred to a third party.

### 10.3. Data Privacy Statement

The Bishop and the Bishop’s officers need to keep officer holders’ personal information in order to exercise our legal and pastoral responsibilities as your diocesan bishop. In addition to the general oversight of your ministry, we are responsible for assessing your qualifications and suitability for any particular office or ministry within the Diocese, and for making appropriate arrangements for your ministerial development (including ministerial development review) in order to be able to develop, support, administer, regulate and manage licensed ministers.

For more information, please see the [Diocesan Privacy Notice for Clergy](#).

All information provided by office holders will be stored on the Diocesan electronic database in accordance with the General Data Protection Regulation (GDPR). This is a password-protected system that is accessible to and maintained by approved individuals. Office holders may need to register separately with the Information Commissioner depending on the type of information held. The same may apply to local Parochial Church Councils (PCCs), which are separate legal entities. For more information on General Data Protection Regulation (GDPR), visit the [Information Commissioner’s Office \(ICO\)](#) and the [Diocese of Guildford Privacy](#).

### 10.4. Personal Details

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.

On receipt of an appointment notification from the Bishop’s office, the Clergy Appointments Team will contact the individual to welcome them to the Diocese, and to ask them to provide information such as bank account details, NI number, next of kin details, etc.

### 10.5. Impact on Wellbeing

Constant access to and notifications of work emails, messages, documents, etc can potentially have a negative impact on the individual’s life-work balance. Office holders are encouraged to find ways to avoid this happening, e.g. using a different email client for work and personal emails.

### 10.6. Conversations When Out and About

Office holders should be very careful about discussing confidential or sensitive work matters in public places, for example in the church administrative office, in the pub, on the bus, with neighbours, etc.

Each one of us is an ambassador for the Diocese and the Church of England, and the way we talk, and what we talk about, reflects on us all.

## 10.7. Giving Professional and Personal References

Office holders occupy a unique position in the local community due to the professing of their Christian faith and the exercising of that faith through the training and licence to minister they have received. As such, office holders are expected to uphold high standards of conduct when holding office and to exercise a high level of discernment when called upon to give references. Any reference provided by an office holder is given considerable weight and taken with seriousness by those to whom the reference has been addressed. Therefore, due regard should be given to the office held and to those the office services when providing a reference, whether in the form of a written professional reference or a less formal, social media-based reference.

## 10.8. Professional References by Letter

Written references now come under the provisions of the **Data Protection Act 2018** and the UK General Data Protection Regulations which gives individuals the right to see information kept about them. Acting as a referee is an important job, but office holders should be aware that candidates can ask to see their paperwork, and so an office holder may wish to discuss their reference with the individual before submitting it.

When writing a professional reference, the office holder must clearly outline the capacity in which they write and the connection through which the office holder has known the individual. An office holder may give consideration to providing a reference in a purely personal capacity rather than in their official capacity as an office holder, thereby making it clear they are not representing the views or opinions of the Diocese. An office holder may also wish to add a disclaimer such as, "This reference is given in good faith but without any liability on behalf of the writer or the Diocese".

If an office holder is in any doubt as to the appropriate response to a request for a professional reference, they should seek the guidance of their PCC or Archdeacon.

## 10.9. Personal References/Endorsements on Social Media

When an office holder writes a personal reference/endorsement on social media, that reference/endorsement would be considered to be in the public domain, unlike a letter of reference which can only be seen by those to whom it is addressed, or an endorsement given during a privately-held conversation. When an office holder is asked to provide a personal professional reference/endorsement for a fellow office holder, parochial colleague or member of their congregation on a social media site such as, but not limited to, LinkedIn, which refers to their ecclesiastical or pastoral relationship/experience, the office holder should consider whether the giving of such a reference/endorsement would impact their ability to carry out fairly the duties of their office and whether giving such a reference may be viewed as showing favouritism or preferential treatment to a particular individual.

The office holder should also consider whether providing the reference/endorsement would be viewed by others to be representing the view of the PCC, congregation or wider parish where the office is held, or Diocese and it may, in some circumstance, be prudent for the office holder to obtain the approval of the PCC, or Archdeacon, to publicly endorse a fellow office holder, parochial colleague or member of the congregation.

Similar consideration should be given when an office holder publicly endorses a business, service provider or a charity on social media, especially if they have any family or financial connection (whether formal or informal) to the business, service provider or charity.

When an office holder is asked to provide a personal reference/endorsement for someone entirely unrelated to the duties of their office and unknown to their parochial colleagues or members of the congregation, then they should consider how their reference/endorsement might be viewed by the local parish community and by those outside the parish and whether it could cause any difficulties for the office holder in the carrying out of their duties or those of their parochial colleagues. If in doubt, the office holder should err on the side of caution and seek further guidance if necessary from the PCC or Archdeacon.

As with providing professional written references, whenever an office holder chooses to write a public reference or give an endorsement on social media, they may wish to make clear the reference/endorsement is being given in a purely personal capacity rather than in their official capacity as an office holder, thereby making it clear they are not representing the views or opinions of the Diocese. The same disclaimer if appropriate can be used.

# 11. Communications

## 11.1. Working with the Media

Communicating via the media can be a fantastic opportunity to spread the positive work of your church community and let people know how they can join you.

However, if you are not familiar with dealing with journalists and need advice on how to handle their queries, please contact the Head of Communications (also available out of hours). In any case, if you are planning to give an interview or offer a statement to a journalist, we recommend notifying the Head of Communications as there may be an opportunity for them to amplify positive news stories and help share best practice among all the parishes in the Diocese.

The Head of Communications and the team can offer communications advice, training and resources to support clergy and other office holders with their proactive communications and crisis management. There are plenty of guides available on the [diocesan website](#).

Most interactions with the media will be straightforward and positive. Most journalists are not out to catch people out and they aim to report in a fair and balanced way. However, if you receive a more hostile approach, particularly around a negative story, it is important to remember the below tips:-

Please behave calmly and professionally in front of journalists and camera crews even if provoked, and remember that you are a representative of the church. If approached by a journalist when coming into work or leaving home, politely decline to comment but suggest the journalist contacts the Diocesan Communications Team who can help to triage their request. Please ask the journalist for their contact details and pass them on to the Communications Team.

Part of the role of the Communications Team is to protect office holders from undue attention from the media. An office holder does not need to answer the door or the phone if they feel they are being hassled by the media. If an office holder feels themselves to be in such a situation, please contact the Communications Team.

It is generally possible to turn a potentially negative story into a positive or balanced one if an office holder gets in touch with the Communications Team as **early as possible**, so they can work together on an appropriate media strategy.

The Communications Team offers professional support, advice and training on all aspects of working with the media. Office holders should contact the team if they would like to access this support.

## 11.2. Social Media Guidelines

The Diocese and the Church of England embrace the use of social media in ministry, acknowledging the value of social media as an important tool in mission. The many and varied social media channels provide unique opportunities for office holders to share their faith and good news about the work their church is doing in their local area, allowing office holders and their church(es) to connect with people where they are and build relationships with those they might otherwise struggle to reach.

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

Office holders should participate with online social media in the same way as they would in any other public forum. An office holder's actions should be consistent with their work and Christian values and they are responsible for the things they do, say and/or write. You should also ensure you appropriately credit others' work, protect sensitive information, acknowledge copyright and respect data protection and legal frameworks. Abide by the terms and conditions of the social media platforms and, if you witness a breach of those rules, please report to the moderators.

Not everyone will agree with you and your church, but always aim to disagree politely and respect others' opinions.

The aim of the Communications Team is to provide training, guidance and practical support to help churches share faith stories and good news stories in ways which are creative and engaging. They want to help inspire confidence in the message AND the medium and are on hand to guide churches through 'news events' and provide press support.

[Our website includes](#) practical advice and tips on doing social media well. It is not definitive, since technology is constantly changing, but it is a useful starting point. Our social media policy is available on [our website](#). In addition, the Church of England has published social media advice aimed at tackling offensive behaviour and misleading content so as to encourage a positive atmosphere for online conversations: [Church of England Social Media Community Guidelines](#).

### 11.3. Use of Zoom and Other Online Meeting Facilities

If a meeting is compromised with malicious and distressing content, office holders are to ensure that the incident is reported to the police and, if appropriate, to the Diocesan Safeguarding Team.

If such an incident occurs, office holders should consider who was present in the meeting and their welfare, as the viewing of such images can be distressing, and additional support for anyone affected can be provided by the Victim Support Service where requested.

## 12. Growing in Ministry

The Terms of Service set out in Common Tenure confer on office holders a range of rights and responsibilities, including the duty to undertake regular reviews of ministry and participate in a programme of professional ministerial development. The Diocese offers a variety of **Continuing Ministerial Development (CMD)** opportunities. These are concerned not just with learning and training, but with the flourishing of the whole person in their ministerial context. Relevant provision will depend on each individual, their experiences and needs which inevitably will vary over the years. Programmes are coordinated by the Mission Team.

### 12.1. Ministerial Development Reviews

The Diocesan Bishop is required to make, and keep under review, a scheme for **Ministerial Development Review (MDR)**. Office holders serving on Common Tenure are required to participate in MDR. In the Diocese, office holders are reviewed every 2 years, apart from clergy in training curacies who will not have an MDR until they have completed their training.

MDR is founded on the need for affirmation, development and accountability and, within this context, the diocesan scheme seeks to help clergy:

- Assess their ministry and themselves in ministry.
- Identify future objectives in their exercise of ministry.
- Identify training needs.
- Reflect on their ministerial development and think about future ministerial possibilities.

The Mission Team schedules MDRs for all clergy and will be in contact in advance of the review, providing dates and setting out details of how to prepare for it.

As part of an office holder's **MDR**, they will create a **Learning Development Plan (LDP)** based around 12 clergy competencies, to focus and support their learning over the next two years. The office holder should create a draft using the template and send to the reviewer one week before the review meeting. It will then be considered during the discussion. After the meeting, it should be updated by agreement with the reviewer.

For further information, and to download the relevant forms, use the [diocesan website](#).

### 12.2. Continuing Ministerial Development

It is the Bishop's policy, in line with Common Tenure, that all office holders on Common Tenure participate in ongoing **Continuing Ministerial Development (CMD)**. Office holders should keep a record of the CMD opportunities they have undertaken. Individuals can highlight formation, training or development needs through their MDRs as their circumstances demand. The diocesan CMD programme is sent to clergy via a termly training brief.

Whilst there are no individual grant allocations for training, if a need is identified through MDR we will seek to support access to appropriate training. Some opportunities for development are:

**Coaching:** We have access to coaching for clergy who want help thinking through a particular issue. Please contact the Director of Mission and Ministry for further information.

**Reflective Practice Groups:** These are available for clergy and offer an opportunity of ongoing support in life and ministry. The first term is provided free of charge, thereafter parishes are asked to regard this as a valid expense of office.

**Retreats:** All stipendiary office holders are expected to make an annual retreat, typically the inside of a week, and other clergy and lay ministers are encouraged to do the same. There is no diocesan funding for retreats, but parishes are asked to treat ministerial retreats as an expense of office.

**Sabbaticals:** Times of sabbatical are offered at the discretion of the Bishop and should be seen as an opportunity for conscious development of ministry enabled by rest from ordinary duties, rather than an interlude away from it. A sabbatical is for a period of up to three months, providing space for prayer, refreshment, personal and professional development, study and reflection. Anyone interested in applying for a sabbatical should, in the first instance, contact the Director of Mission.

### 12.2.1. CMD Allowance

Clergy beyond IME 4-7 have an annual allowance, currently £200, which may be spent on one or more learning or development opportunities. The money can be held over for up to three years so that up to £600 may be spent on a more major opportunity. However, if it is not spent by the end of the third year, it will be lost. Each clergyperson may decide how to spend this allowance, though your plans must be approved by the Director of Mission before spending, and receipts and invoices must be provided to claim reimbursement. Suggested training providers and their courses, by competency, are found on the [diocesan website](#).

The CMD allowance may not be used for retreats, spiritual direction, holidays, to buy books or for travel.

## 12.3. Bishop's Study Days

All clergy are expected to attend an annual programme of three Bishop's Study mornings. These events are open to all clergy and lay leaders (both paid and voluntary) and aim to both equip and encourage church leaders by offering teaching input and discussion space in line with the Diocesan strategy, whilst building cross-diocese relations and collaboration. All stipendiary clergy are expected to attend, whilst all others are encouraged to do so. Details of study mornings are sent to all clergy at the beginning of each calendar year.

## 12.4. Ministerial Development Leave

Clergy who have been in stipendiary ministry for at least 12 years (i.e. 8 or 9 years after serving a title post), are under 59 and have been in their current post for at least 3 years, may be invited to take **Extended Ministerial Development Leave (EMDL)**. Eligible clergy should discuss the opportunities for EMDL at their MDR to consider the circumstances of the individual and the parish. The EMDL is up to a maximum of three months' time off parish duties with normal stipend, plus a grant of £1,000.

Seven years after the first EMDL (i.e. after 18 years' ordained ministry), clergy may apply for a 4-week period of **Ministerial Development Leave (MDL)** in which to pursue a particular piece of ministerial developmental work. No funding is available but clergy may use their CMD allowance and apply for external grants.

In addition, clergy may apply for a special 4-week period of MDL at, for example, a point of transition or when a specific piece of work needs to be done.

Seven years after that (i.e. after 25 years' ordained ministry) and providing all conditions are met, clergy may apply for a second 3-month period of EMDL with another full grant.

MDL and EMDL are open to full-time, stipendiary, licensed clergy, and self-supporting clergy who are effectively full time.

# 13. Clergy Care and Wellbeing

## 13.1. Clergy Care and Wellbeing Covenant

### 13.1.1. What is Wellbeing

There are varying definition for Wellbeing:

**Dodge et al** (2012) defined wellbeing as “when individuals have the psychological, social and physical resources they need to meet a particular psychological, social and/or physical challenge. When individuals have more challenges than resources, the see-saw dips, along with their wellbeing and vice-versa”

The **NHS** (2026) describes wellbeing as “more than the absence of ill health, and that it includes the way people feel about themselves and their lives; the experience of positive emotions; people’s perceptions that what they do is meaningful and worthwhile; and overall life satisfaction”

The **World Health Organization** (2026) defines wellbeing as “where an individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community”.

### 13.1.2. Clergy Wellbeing Covenant

In 2020, the General Synod formally affirmed the [Covenant for Clergy Care and Wellbeing as an Act of Synod](#), stating:

*The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the One true God Father, Son and Holy Spirit. It professes the faith uniquely revealed in the holy Scriptures and set forth in the catholic creeds, which faith the church is called upon to proclaim afresh in every generation.*

*In its formularies the Church of England recognises that God calls some 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 commit together to promote the welfare of our clergy and their households.*

*We undertake to work together to coordinate and improve our approach to clergy care and wellbeing so that the whole Church may flourish in the service of the mission of God.*

The principles of the Covenant are contained in three documents:

- A [document for reflection and action for the clergy](#): this seeks to help office holders consider and understand the character, shape, and boundaries of being in the public eye; to be aware of the way in which their own life and history affect their conduct; and to exercise care in all forms of communication, including social media.
- A [document for reflection and action for local congregations](#) in which they are asked to support office holders in their church by reviewing their expectations and allowing them opportunities for rest, and to try to imagine life in their shoes.
- A [document for reflection and action for bishops](#) and the wider church in which the bishops are asked to be role models of healthy ministry. They are reminded of their responsibility to care for ordained ministers through properly-resourced education and training, supported

through good policies and procedures, and by assessing the impact of new missionary models on clergy care and wellbeing.

Further information is available on the Church of England [Covenant for Clergy Care and Wellbeing](#).

As a diocese, our aim is that the work of supporting clergy in their ministry will become an integral part of the life of the Church and part of the DNA of every aspect of our mission and ministry. The Diocese of Guildford Clergy Wellbeing Covenant is currently being updated, and will be available on the diocesan website in mid-2026.

## 13.2. Supporting During Sickness Absence

In times of sickness, the support networks and the pastoral and practical care that local clergy, senior colleagues, and local congregations are able to provide are vital. These notes explain the support that the senior clergy and the central services of the Diocese can offer. It is based on the following principles:

**Respect for individual dignity and privacy:** No sensitive information will be shared with anyone beyond the Archdeacon, Bishop, and appropriate Diocesan officers, without an individual's prior consent or knowledge. In accordance with current medical practice, medical information will only be shared with an individual's express informed consent.

**Pastoral and practical care:** Contact will be maintained throughout the stages of illness and/or longer-term treatment. As appropriate, links with local networks of colleagues for the best professional, pastoral, and practical care will be sought and offered.

**Medical reports and professional advice:** Medical reports will be obtained when needed to offer a professional opinion and/or practical advice, suggestions and recommendations in relation to fitness for duty, and any short-, medium- and longer-term adjustments that will enable an individual to return to full capacity as safely as possible.

**Financial support:** Stipends will be maintained within the appropriate diocesan and Church Commissioners policies. In cases of hardship, we will signpost clergy to where they might apply for grants and benefits from other bodies.

**Being flexible and focusing on the individual:** We will work with an individual to help them structure their week and workload in such a way that gives maximum flexibility so that they can balance managing their medical treatment with maintaining their effectiveness and efficiency at work. The Bishop may seek independent medical advice to ensure we are giving the most appropriate support.

**Providing information and support:** We will work with an individual 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 have knowledge of or have been through similar circumstances who can offer support.

**Providing assistance with cover arrangements:** Often an individual is left to make their own arrangements at a time when they are feeling most vulnerable/ill. We will work with the person concerned to lighten this load and help them make appropriate cover arrangements if this would be helpful.

## 13.3. Pastoral Care and Counselling

The Diocese recognises that ministry can bring its own stresses, and that ministers are not exempt from the problems of everyday life arising from family and personal circumstances. While pastoral

care of clergy is the responsibility of incumbents, Area Deans and Archdeacons, it may not always be appropriate to seek support from a colleague or senior clergy, and the Diocese provides other avenues of pastoral care and counselling.

Counselling is available for:

- Clergy, whether stipendiary or not,
- Clergy spouse and children up to the age of 21 or end of fulltime education where counselling is not available from other sources such as the NHS or Social Services.

As a first line of support, the Diocese provides access to an **Employee Assistance Programme**, currently [Health Assured](#), which provides information and guidance on general wellbeing issues, and free confidential counselling.

Clergy are provided with Health Assured login details as part of their appointment process, and these can also be requested from the [Clergy Appointments Team](#).

As a second line of support, we work with the [Churches' Ministerial Counselling Service](#) (CMCS) which helps individuals deal with the more challenging emotional issues they may face, whether work-related or personal. This is provided through short-term counselling. CMCS are entirely confidential which can be accessed anonymously through self-referral with no personal identifiers being available to the Diocese concerning who uses the service. The Diocese will normally meet the full cost of counselling accessed through the scheme.

Clergy should normally only contact CMCS if our EAP has not provided sufficient support, or in cases where more specialist counselling is needed.

To begin the process of referral, contact the [CMCS Area Coordinator](#). CMCS will identify an appropriate counsellor, who will make contact to arrange when to start helping the individual to explore the issues they want to talk about. This will be over a maximum of twelve sessions.

## 13.4. Clergy Marriage Breakdown

The Bishop has a pastoral responsibility to the spouse/partner and dependants of clergy in his or her diocese in the event of a clergy marriage/partnership breakdown. The following section sets out how the Bishop will support clergy and their families in these circumstances.

Further guidance is available in the [Church of England policy](#) for the care of the spouses and partners of divorced and separated clergy and on the diocesan website.

### 13.4.1. Bishop's Visitors

Bishop's Visitors are appointed by the Bishop to work with the clergy spouse after a marriage breakdown. The Visitor is the practical and visible demonstration of the Diocese's commitment and concern for the clergy family and keeps the Bishop and other relevant persons informed. The Visitor is regarded as the person who ensures that the estranged spouse is enabled to cope, not only with the short-term, but with the long-term reconstruction of their life and that of the family.

The Visitor's role is to assess the church's proper response and to ensure that appropriate pastoral, spiritual and practical help is given, including:

- Listening and giving non-judgemental support.
- Providing information and signposting to further help and support.

- Gathering important information, fulfilling an administration and co-ordinating role on the Bishop's behalf, thereby enabling the Bishop to fulfil their role.
- Facilitating conversations, meetings and follow-up meetings as appropriate.

### 13.4.2. Accommodation needs arising from clergy marriage breakdown

It is recognised that clergy spouses/partners and families may find themselves in difficulties following the breakdown of a clergy marriage. Living in a vicarage, being part of the local church and community and the public nature of ministry, can sometimes add stress and anxiety to an already painful situation. As a diocese, we want to ensure appropriate care and support for clergy, clergy spouses/partners and families in these circumstances.

In the event of a clergy marriage/partnership breakdown where the spouse or partner was living in church-provided property, the Bishop is responsible for ensuring that the spouse/partner and dependants have a safe, appropriate home to live in, at least in the short and medium term; the long-term aim being to work to independent housing, either by buying their own property, renting or through housing association provision.

### 13.4.3. Marriage Support

Clergy facing marriage difficulties, including breakdown, should contact their Archdeacon for support. There are a number of other sources of support available, including the following:

[Relate](#) provides Relationship Counselling for individuals and couples, Family Counselling, Mediation, Children and Young People's Counselling and Sex Therapy. They also provide: friendly and informal workshops for people at important stages in their relationships; a network of Relate Centres across the UK; a group of licensed, local counsellors who provide face-to-face counselling and support; and phone, email and Live Chat counselling. Their website includes relationship help pages which offer practical tips, guides and videos to help manage common relationship issues such as sex, separation and divorce, and parenting.

[Marriage Care](#) provides a helpline offering information and listening for people with marriage or any relationship difficulties: 0800 389 3801.

[Broken Rites](#) provides support during clergy marriage break-up.

## 13.5. Alcohol and Substance Misuse

The problems related to alcohol and substance misuse can affect anyone, including clergy and their families, and are primarily a health and wellbeing concern.

Ongoing issues relating to drinking or the taking of drugs (illegal or prescription), whether intermittent or continual, by a clergyperson (or one of their immediate family) can impact a clergyperson's ability to carry out their duties effectively and safely, and can erode relationships with colleagues and parishioners. The Diocese will help and support any office holder who has an alcohol or drug-related problem to seek help, in confidence, at an early stage. If the problem should begin to affect their duties, the Diocese will ensure the office holder and the parish is helped in a sympathetic, fair and consistent manner.

Further information on support is available in the [Clergy Wellbeing Covenant](#).

## 13.6. Domestic Abuse

The Safeguarding Team will provide independent, unbiased, sensitive and discreet advice and support to clergy, their spouses, or dependants living at home experiencing or concerned about domestic abuse. The Safeguarding Team will also support and encourage anyone who may be experiencing or is concerned about domestic abuse to seek advice and support completely independent of the Diocese, if they would prefer to speak with a specialist advisor outside the Diocese.

For help and advice, please refer to the Church of England guidance on [https://exeter.anglican.org/wp-content/uploads/2014/10/RespondingWellToDomesticAbuse\\_2017\\_2ndEd.pdf](https://exeter.anglican.org/wp-content/uploads/2014/10/RespondingWellToDomesticAbuse_2017_2ndEd.pdf) **Responding Well to Domestic Abuse**.

Domestic Abuse Training is provided by the National Safeguarding Team.

# 14. Moving On and Retirement

## 14.1. Ending a Clergy Role

An office holder is required to give not less than three months' written notice to resign from office, although this may be waived by agreement with the Bishop. For all clergy, unless resigning, the term of office may only be terminated by the Bishop in accordance with the following circumstances:

- On the death of the office holder.
- On attaining the retirement age (currently 70) specified in relation to that office in Section 1 of the **Ecclesiastical Offices (Age Limit) Measure 1975 (1975 No. 2)** or on the expiration of any period which the office holder is permitted to continue in office after the retirement age under Section 2 or 3 of that Measure.
- Where the office ceases to exist in consequence of a pastoral scheme or order made under the **Mission and Pastoral Measure 2011** or reorganisation scheme made under Part II of the **Dioceses, Pastoral and Mission Measure 2007 (2007 No. 1)**.
- Where the office holder is removed from office following a finding of guilt for an offence under **Part VI of the Ecclesiastical Jurisdiction Measure 1963 (1963 No. 1)**.
- Under any provision of the **Clergy Discipline Measure 2003 (2003 No. 3)**.
- Where the term is fixed or is otherwise limited, on the expiry of the term or the occurrence of the event in question.

**For those on Common Tenure**, it is the aim of the legislation to provide greater security and equality of rights. Under common tenure, the appointment can be offered on either a “permanent basis” or “fixed term” as defined in the provisions of **Regulation 29 above**.

As set out at **Section 3** of the **Ecclesiastical Offices (Terms of Service) Measure 2009**, in addition to the circumstances above, the Bishop may also revoke the office holder's licence and terminate their office:

- Where there has been an adjudication on a matter relating to the performance of an office holder under the **capability procedures**. This can be done following due process including the right of appeal and serving a three-month written notice from the date of the notice.
- In the case of a priest-in-charge appointed to a benefice during a vacancy, when that vacancy comes to an end.
- Where the office holder holds the Bishop's licence in connection with a contract of employment and that contract is terminated; thus the term of office of the office holder is thereupon terminated.

The Church of England recognises that retiring can present considerable financial challenges. It can support an office holder to find a new home if this is the case, and individuals are encouraged to contact their housing team as soon as possible. Ideally, office holders should start to plan for their retirement several years before their planned retirement date. **Please see Section: Retirement Support for further information.**

## 14.2. Moving Office

Moving house and changing jobs is a demanding process. It is important there is the opportunity for farewells, moving, resettlement, rest and retreat before taking up a new office, whilst at the same time honouring obligations to both the new and old parish and/or Diocese.

On appointment to another office, or when moving into retirement, clergy need to notify the Bishop in writing of their decision. Three months' notice is required, though in exceptional circumstances this may be waived (either in part or entirely) by agreement between the office holder and the Bishop.

Before notifying the Bishop, it is often helpful to have an informal discussion with the Archdeacon about exact dates of moving, and about when and how an announcement should be made to parishioners.

### 14.3. Clergy Transition Service

The [Clergy Transition Service](#) provides a safe, confidential space for Church of England stipendiary clergy who find themselves at a vocational crossroads considering what they might do next or are seeking a new post. Professional advice is available from career coaches along access to resources and training.

### 14.4. Resignation

The following are national guidelines about stipend payments and the timings of a resignation:

- The stipend is paid up to and including the date from which the resignation takes effect. If starting a new office, it is usual to be licensed the day after the date on which the resignation takes effect to ensure no loss of stipend or other benefits.
- The entitlement to occupy the current house ends when the licence for that role ends. However, there is a grace period of up to one month after the licence end date during which the office holder may remain in the property with the agreement of the Diocese.
- By negotiation with the Archdeacon, an office holder moving from a post may normally take any unused annual leave for a maximum of three weeks leading to the date of resignation.
- The maximum period allowed for relocation and resettlement (apart from holiday) is normally no more than 21 days following the last Sunday in the parish. This is to enable individuals to have their office up and running for work as well as to organise their domestic accommodation.
- Office holders are not entitled to calculate 'lost days' of either holiday or days off and add them on to their allocation of annual leave prior to either resignation or retirement.
- The Archdeacon is the key person to authorise and advise individuals on these matters. If the Archdeacon is not available, the Bishop's Office should be consulted.

### 14.5. Retirement

If retiring before the age of 70, office holders need to give 3 months' notice of their intention to retire. However, in practice many office holders informally discuss their retirement plans many months in advance with their Archdeacon. The Church of England booklet [Ministry after retiring from office](#) is a helpful resource setting out the retirement process and the issues to consider.

The formal resignation letter to the Bishop will trigger the following:

- A Deed of Resignation for freehold Incumbents not on Common Tenure to sign and have witnessed. Office holders on Common Tenure do **not** need to sign a Deed of Resignation.
- A letter from the Property Team with details of the responsibilities of the office holder prior to leaving the property. A copy of the letter will need to be handed over to the churchwarden/key holder responsible for the property once it is empty.

- The Archdeacon may also want to meet the outgoing clergy to discuss any parish matters that he or she ought to be aware of.
- The outgoing clergy should contact the Diocesan Safeguarding Officer and Archdeacon to pass on any confidential safeguarding information or concerns, which their successor needs to be aware of.

### 14.5.1. Ill Health Retirement

If an office holder is permanently unable to work due to health problems, the individual might be able to take their pension early. This is commonly known as an “ill-health pension”. More information can be found in the [Clergy Ill Health Retirement Guide](#).

### 14.5.2. Financial Planning for Retirement

It is recognised that retiring can present considerable financial challenges. Ideally, office holders should start to plan for their retirement several years before their planned retirement date.

Stipendiary office holders who are considering retirement are advised to contact the Pensions Board at an early stage to discuss their retirement arrangements. The Pension Board booklet [Planning for retirement](#) looks in detail at financial planning for retirement; here’s details of the [Clergy Pension Scheme](#) and here’s general information from the [Pension Board website](#).

### 14.5.3. Retirement Housing

The Pensions Board may offer affordable retirement housing for clergy through the [Church’s Housing Assistance for the Retired Ministry \(CHARM\) scheme](#). Clergy are encouraged to contact the pensions board at an early stage of their retirement planning as CHARM has a significant lead time.

Three types of housing schemes are available and are subject to meeting the qualifying criteria:

**Shared ownership properties:** For those who cannot afford to buy on the open market but have enough savings to buy a 25% share of a property, with the remaining percentage, up to a specified amount, being purchased by the scheme providers.

**Rental properties:** For those who don’t have enough savings to buy a property through shared ownership, they can rent a modest, unfurnished home under a tenancy agreement.

**Supported housing:** For those looking to live semi-independently, there are 7 schemes around the country.

### 14.5.4. Retired Clergy Officer

The local parochial clergy have the primary responsibility for the care of retired clergy and their widows or widowers resident in their parishes as part of their cure of souls. The [Retired Clergy Officer \(RCO\)](#) role is to support and supplement the ministry of the local parochial clergy. This should assure retired clergy, widows and widowers that they have not been ‘forgotten’ by the Diocese because they have retired, and that they still ‘matter’, and serves as a way of affirming the validity and value of the ministry they have retired from.

Further information on retirement issues can be found on the [diocesan website](#).

### 14.5.5. Financial Support during Retirement

There are a number of potential sources of financial support for retired clergy, including:

The [Clergy Support Trust](#) may give grants to retired clergy towards nursing or care home care and with financial problems of all kinds, e.g. heating costs, house repairs and decoration which the applicant cannot afford.

The [Retired Clergy Association](#) is the national body which represents the interests of retired ministers, and offers support to retired clergy and their spouses, widows or widowers. Membership is open to all retired clergy. All clergy retiring from service in the Diocese are given life membership.

#### 14.5.6. Ministry in Retirement

The ministry of retired clergy is valued and encouraged in the Diocese as an important resource in parishes, chaplaincies and other forms of ministry. There are opportunities for those with experience and expertise to support diocesan work in education, continuing learning for ministers and spiritual direction. Further information can be found on the [diocesan website](#).

### 14.6. Death in Service

If an office holder dies in service, the Archdeacon should be informed, so that they can provide support to the family, and find other clergy to temporarily take over the pastoral care of the parish.

The Archdeacon will alert the finance team to contact the Pensions Board to obtain the Death in Service lump sum entitlement.. The Pensions Board will require a copy of the Death Certificate which the Archdeacon will ensure is made available. The Death in Service lump sum payable is 3 times the national minimum stipend for the previous year. The lump sum is tax free.

A widow(er)'s pension is 2/3 of the clergy pension and is reviewed each year.

The [Pension Board](#) provides further information on Death in Service benefits.

The widow/er of the office holder will be given help to ensure that a house which is appropriate to their needs and resources can be found; but naturally, as the parish will need a new incumbent as soon as possible, a move within three months is expected.

Depending upon the widow/er's financial circumstances, some <https://www.gov.uk/bereavement-support-payment> **Government benefits** may be available.

# 15. Misconduct

At the February 2025 General Synod of the Church of England the draft **Clergy Conduct Measure (CCM)** was approved to replace the [Clergy Discipline Measure 2003 \(CDM\)](#). The **CCM** has not been enacted nor the infrastructure put in place yet, so the CDM continues until further notice.

## 15.1. Initial Response

Unfortunately, issues and concerns are occasionally raised against clergy.

Where the concern or issue is not of a serious nature, the Archdeacon will seek to address the issue informally. They will contact the office holder to discuss their concerns and will listen carefully to the issues raised. The Archdeacon will endeavour to resolve any concerns through informal conversations and, if appropriate, the Archdeacon will arrange to meet with the office holder or commission further investigation to understand the matter more fully.

The Archdeacon will then write to the office holder (either by letter or email) setting out what action (if any) is to be taken by the Archdeacon and giving a time frame for further communication. Informal action may include arranging for mediation to be carried out at local level, often with the help of people trained as mediators/facilitators. Each case will need an individual tailored response, because no two cases are the same, but each will be followed up appropriately.

Safeguarding concerns relating to a child, youth or vulnerable adult are always handled by the [Diocesan Safeguarding Team](#).

Where the concern or complaint is more serious, it will be dealt with through the **CDM** if conduct-related or the Capability Process if performance-related.

## 15.2. Our Commitment as a Diocese

Our priority will always be to do what we can to bring people together in order to help restore relationships and address issues raised. We will do this with the individuals concerned in safe and creative ways which ensure mutual respect, fair process, the right to be heard, and the right of reply. We will do this in ways which are appropriate to the particular set of circumstances and in line with the wishes of the individuals concerned. In particular:

- We are committed to ensuring that adequate time is set aside to gain a clearer picture of all the issues raised.
- All parties will be afforded the opportunity to share or report their concerns, unless in unusual circumstances there is good reason not to do so. Decisions about any further action will only be made when there is clarity of objective information and evidence.
- All processes will be:
  - Based on fair and reasonable processes.
  - Clear in judgements and decisions.
  - Managed within a reasonable and clear time frame.
  - Appropriately documented.
- Practical and pastoral care will be offered to the clergy concerned and, as appropriate, their family and parishes affected.
- We will endeavour to ensure that all individuals concerned:
  - Fully understand all aspects of the processes available and the possible outcomes; and that they have the opportunity to explore these in confidence at every stage.
  - Are aware of the range of pastoral and practical support available.

- Are aware of timescales and next steps as informal processes are worked through and that these are managed consistently, and as quickly and fairly as possible.
- Are aware of their and others' roles and responsibilities, and of their right to be accompanied by a colleague or trade union representative at any meeting if they so wish. They may not be accompanied by a family member or someone who may have a conflict of interest (e.g. if they might be called as a witness in any formal process). In trying to resolve concerns informally, it would not normally be appropriate for the individual to be accompanied by a trained legal advisor.

### 15.3. Diocesan Expectations of Clergy

The Diocese is confident that clergy are determined to live out the commitments and promises they made at their ordination or admission, and the Bishop has three expectations on clergy who find themselves in situations of conflict:

- They will do all they can to bring about a local resolution.
- Where local resolution is not possible (for whatever reason), and additional assistance, advice, and support may be helpful, they will actively seek this from colleagues, Diocesan support e.g. the Archdeacon or Director of People & Safeguarding, or appropriate national bodies.
- Clergy will fully cooperate with senior staff in their responsibility to seek and facilitate all opportunities for resolving issues (e.g. through facilitation or mediation).

### 15.4. Clergy Discipline Measure

Where concerns raised are more serious disciplinary issues, these will be dealt with under the [Clergy Discipline Measure 2003](#) (CDM) which sets out the process through which these will be addressed. Further guidance on [clergy discipline](#) is available from the Church of England, along with the leaflet [A complaint has been made about me – what happens now](#).

### 15.5. Formal Written Complaint

The CDM process is started by a formal written complaint of misconduct, which is made to the Bishop using Form 1a. There are four grounds on which misconduct may be alleged, namely:

- Acting in breach of ecclesiastical law;
- Failing to comply with the duty under [Section 5 of the Safeguarding and Clergy Discipline Measure 2016](#);
- Failing to do something which should have been done under ecclesiastical law;
- Neglecting to perform or being inefficient in performing the duties of office; and
- Engaging in conduct that is unbecoming or inappropriate to the office and work of the clergy.

The complainant must produce written evidence in support of the complaint, and verify the complaint by a statement of truth. The complaint and evidence in support are referred by the Bishop to the Registrar for preliminary scrutiny as to whether (1) the complainant has a proper interest in making the complaint, and (2) the allegations are of sufficient substance to justify proceedings under the Measure. In addition the Registrar will report on whether the complaint has been brought in time, generally within one year of the conduct taking place subject to extension for various safeguarding situation or where there was a good reason why the complainant could not raise the complaint.

## 15.6. Bishop's Decision

Having received the Registrar's advice, the Bishop may decide that the complaint should be dismissed, in which case it will proceed no further under the CDM. A complainant has a right to seek a review of a decision to dismiss from the President of Tribunals.

If the Bishop considers the complainant has a proper interest and the complaint deserves further consideration, the Bishop will invite the clergy about whom the complaint is made ('the respondent'), to send a written answer verified by a statement of truth, together with evidence in support.

The Bishop will then decide which of five possible courses of action available to them under the CDM is appropriate to pursue. The Bishop can:

- a) Take no further action.
- b) Record the complaint conditionally for a period of up to five years, such that if another complaint is made within that time and is dealt with under paragraphs c, d or e below, the two complaints may then be dealt with together.
- c) Refer the complaint to a conciliator in an attempt to obtain agreement between the complainant and the respondent as to how the complaint should be resolved.
- d) Impose a disciplinary penalty (but only with the consent of the respondent).
- e) Require the complaint to be formally investigated by the Designated Officer, a barrister employed in the Church of England Legal Office.

## 15.7. Bishop's Disciplinary Tribunal

The majority of cases will be dealt with by the Bishop. In a minority of cases the Bishop may refer the matter to the Designated Officer who is asked to investigate further. The Designated Officer will produce a report for the President of Tribunals, who will then decide whether there is a case to answer before a Bishop's Disciplinary Tribunal. Tribunals consist of two members in Holy Orders and two communicant lay members, plus an experienced lawyer in the chair. If a complaint is proved, the Tribunal can impose the same range of penalties that a Bishop can impose (although the Bishop needs the consent of both parties), ranging from a rebuke to lifelong prohibition from exercising any ministerial functions.

## 15.8. The Archbishops' List and Publication

Where a penalty is imposed under the CDM, either by the Bishop or by the Bishop's Disciplinary Tribunal, it will be recorded in the Archbishops' List, which is maintained at Lambeth Palace. The respondent will be informed of the particulars to be recorded, and may request the President of Tribunals to review the entry. Whilst the Archbishop's List is not publicly available, brief details of the penalty will be published on the Church of England details but these will only be the name of the respondent, the diocese, the date the penalty was imposed, the relevant section of the CDM, the statutory ground of misconduct and the penalty. It will not include any details of the allegations.

## 15.9. Proceedings in Secular Courts

The Measure provides a separate procedure under which a member of the clergy who commits a criminal offence and receives a sentence of imprisonment may be liable to a penalty of removal from office, or prohibition from exercising any functions. A similar procedure is available if a respondent has divorced or an order of judicial separation made against him or her and has committed adultery, behaved unreasonably or deserted the former spouse.

## 15.10. Disclosure of Public Interest Matters (Whistleblowing)

To fulfil their commitment to safeguard and promote the welfare of children and vulnerable adults, all organisations that provide services for, or work with, children or vulnerable adults are required to have appropriate whistleblowing procedures, and a culture that enables issues about safeguarding and promoting the welfare of children and vulnerable adults to be addressed.

Whistleblowing may also apply to situations such as those covered by this document, namely unacceptable practice, performance or behaviour in situations unrelated to children or adults who may be vulnerable, and these same principles can be applied.

The Public Interest Disclosure Act 1998 gives workers legal protection against being dismissed or penalised as a result of publicly disclosing certain serious concerns. Whilst the Act does not provide the same protection for volunteers, this Diocese adopts the same approach in their protection.

Therefore, if any office holder during the course of their holding office believes that any criminal offence has been or is being committed, or any legal obligation is not being complied with, they should disclose such matters to the Archdeacon or Bishop's Safeguarding Adviser immediately.

The Diocese will investigate such matters and the individual will be informed of the findings. Wherever possible, the identity of any whistleblower will remain confidential if expressly wished. Failure to make such a disclosure by using the above procedure prior to making the disclosure to another person or organisation outside the Diocese could render the office holder liable to disciplinary action which may lead to dismissal. Please refer to the [Whistleblowing Policy](#).

## 15.11. Declaration of Interest/Outside Professional Activities

Part-time stipendiary office holders and self-supporting ministers who are employed by other organisations, or who are active in other public roles outside of their office, are expected to declare if their other activities might give rise to potential conflicts of interest when carrying out the duties of their office.

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

## 15.12. Fraud and Anti-Corruption

The Diocese is committed to working to the highest financial and legal standards, including in relation to the protection of funds and assets from misuse. In line with the Fraud Act 2006, the Bribery Act 2010 and other regulatory requirements and applicable guidance, the Diocese has a 'zero tolerance' policy towards fraud, bribery and corruption and will investigate and seek to take disciplinary and/or legal action against those who perpetrate, are involved in, or assist with fraudulent or other improper activities.

Church of England guidance is available on the financial [accountability of PCCs](#) and Parish Resources provide practical guidance on [parish accounting and reporting](#).

# 16. Performance and Capability

## 16.1. Capability Procedure

The principal objective of the capability procedure is to help office holders whose performance falls below an acceptable minimum standard to improve in cases where the problems are not disciplinary in nature. It is expected that most performance-related matters will be identified and addressed informally without engaging this procedure. Nevertheless, there will be occasions where informal steps are not appropriate and, in such cases, it will be necessary to implement the procedure. If an improvement in performance cannot be achieved through the capability procedure, there is the possibility that the office holder will be removed from his or her current office, but only as a last resort.

The Capability Procedure is a process to follow up concerns about potential capability, including long-term sickness and ill health retirement.

The Ecclesiastical Offices (Terms of Service) Regulations 2009 Capability Procedure Code of Practice made under Section 8 Ecclesiastical Offices (Terms of Service) Measure 2009 sets out the [Code of Practice](#) for dealing with capability issues along with [Supporting Advice](#) issued by the Archbishops' Council.

The Capability Procedure in the Church of England provides office holders on Common Tenure with safeguards similar to those provided for employees in secular law, while also providing a way of approaching issues of capability in ministry in an intentional way. The process requires:

- A written statement of grounds/issues.
- A meeting with the right of representation, followed by a decision.
- A right of appeal.

Any office holder under Common Tenure who is removed from office under the Capability Procedure has the right to make a claim in an employment tribunal on the grounds of unfair dismissal. This right does not extend to freehold incumbents who are not serving on Common Tenure.

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 re-instated or re-engaged.

## 16.2. Explaining Capability

The Code of Practice has been developed to put the emphasis on the office holder in the hope that they will be able to recover and restore their ministry with clear guidance, timelines, and support in place. Only when recovery has proved impossible will the office holder be removed from office.

The provision of ministry within the Diocese is the responsibility of the Diocesan Bishop and the proper use of a capability process falls within their remit. The Bishop may appoint a suitably competent person to act on their behalf in this process, particularly in the early stages, and this will be made clear to the individual at the outset.

Capability is about **what you do and how you do it** and how this is demonstrated over a sustained period of time. It is not possible to dismiss someone as an outcome of a single meeting. In assessing what is an acceptable standard of performance, the Bishop will take into account the requirements of the Ordinal, The Guidelines for the Professional Conduct of the clergy (2015), appropriate

ecclesiastical legislation, and the specific responsibilities in an individual's role description and MDR summary document.

It is unlikely that a capability process would come out of the blue. Conversations about issues of capability may well have taken place in informal ways; discussions may also have taken place about ways in which to improve; issues may have emerged through MDRs. Whatever the back story, the Capability Procedure allows for discussion to take place and improvement to happen informally before anything more formal has to be put in place.

### 16.3. Capability and Disciplinary Processes

It is important not to confuse a Capability process with a Disciplinary process.

**Capability processes** are designed to help and support people to deal with poor performance before things become more serious, and ensure that there is clarity about what is expected.

**Disciplinary processes** deal with issues of misconduct.

### 16.4. Capability Process

It is not possible to be good at everything and a capability process will always take account of an individual's many and varied gifts and qualities. Where an issue is a one-off or is uncharacteristic, there may be no capability issue, but a member of Bishop's Staff may talk through with the individual what occurred in order to ensure that any practical or pastoral support is made available.

The principles underpinning the capability process include:

- The primary purpose is to find a way of helping the office holder to improve unsatisfactory performance.
- Proceedings will be carried out in accordance with the requirements of natural justice.
- The right to be informed in advance, and in writing, of the nature of the performance issue, the procedure to be followed, and the possible actions that may be taken.
- The involvement of a panel, not an individual, at every formal stage.
- The requirement to take human resources advice.
- The right to be supported by a colleague or trade union representative.
- The right to respond to all points made.
- The right of appeal.
- The provision of appropriate pastoral support and care.

### 16.5. Practical Issues

In determining ways forward in a capability 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.

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.

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 Role Description and most recent MDR summary document and their broader professional codes of practice require of them.
- What is required in order for them to improve.
- What resources the Diocese will make available to them (if applicable).
- What the timescales and expectations are.
- How decisions are made.
- About their rights throughout, including representation or accompaniment, and appeals.
- About the expectation on them to actively participate in the process.

Issues may seem quite trivial or incidents seem small in themselves to an individual, but a capability process reflects a culmination or persistent pattern of behaviour, and the person designated to take up the process by the Bishop will set out the range of issues clearly at the start of any process.

# 17. Grievances

## 17.1. Grievance Principles

A grievance is a formal complaint raised by a clergyperson regarding issues faced in their ministry. Grievances can relate to various aspects, such as:

- Working conditions: Issues with safety, equipment, or environment.
- Interpersonal conflicts: Problems with colleagues or supervisors.
- Discrimination or harassment: Unfair treatment based on race, gender, age, etc.
- Interpretation and application of Terms of Service.
- Workload and job duties: Concerns about excessive workload or unclear job responsibility.
- Housing.
- MDR process and outcomes.
- Provision (or non-provision) of training.

The Archbishop's Council, through the [Ecclesiastical Offices \(Terms of Service\) Regulations 2009](#) [Grievance Procedure Code of Practice](#) made under Section 8 Ecclesiastical Offices (Terms of Service) Measure 2009, provides a Code of Practice and Supporting Advice for dealing with grievances. The grievance procedure is available to all clergy under Common Tenure and provides a means of addressing grievances relating to the exercise of the office held. Anyone dealing with a grievance raised by any person holding office under Common Tenure must have regard to the Code of Practice.

The underlying principles of the procedure are:

- All grievances will be taken seriously and responded to fairly and quickly.
- Grievances will be dealt with informally wherever possible.
- Proceedings are confidential.
- The focus will be on issues not personalities.
- Account will be taken of the legitimate interests of all concerned.
- Office holders will have the right of representation by a colleague or trade union representative at any meeting.
- Grievances may be pursued without fear or sanction.
- Mediation and reconciliation are key themes in the process.

## 17.2. Grievance Procedure

### 17.2.1. Informal Procedure

It is hoped that issues can be resolved informally where possible and individuals are encouraged to pursue this avenue in the first instance. Clergy should discuss their grievance with the person responsible for the matters which have given rise to concern. If this is not appropriate or is unsuccessful, the clergyperson should raise the matter with the Area Dean or Archdeacon, to explore other ways of seeking a resolution and agreeing any remedial action. A written record should be retained.

### 17.2.2. Formal Procedure

If an informal approach proves incapable of resolving the grievance, or it has not been resolved within any agreed deadline, then the formal procedure may be invoked by the clergy. The Director of

People & Safeguarding will be involved at each stage of a formal procedure to monitor the situation on behalf of the Diocese. Written records will be kept and retained at all stages.

**Stage 1:** The clergyperson should set out their grievance in writing, including details of what steps have been taken to try and resolve the matter and what remedy they might find acceptable, and send their statement to the Archdeacon (unless the Archdeacon is already involved, in which case the matter should be referred to the Suffragan Bishop).

**Stage 2:** The Archdeacon (or Suffragan Bishop) will either investigate the matter themselves or appoint someone to investigate on their behalf. The investigation will include obtaining a statement from anyone against whom the grievance has been raised ('the respondent'). The investigator will invite the clergyperson to attend a meeting to discuss the grievance. The clergyperson may be accompanied by a colleague or trade union representative. 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. The investigator will need to make a judgement as to whether the parties should be seen together at this stage, or whether bringing them together too soon could inflame things. The respondent too has the right to be accompanied by a lay or ordained colleague. As soon as possible after the meeting, the Archdeacon or Suffragan Bishop will inform the clergy and respondent 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. The clergy will also be notified of their right to take the matter to stage three if they are dissatisfied with the decision.

**Stage 3:** If the clergyperson remains dissatisfied or the matter remains unresolved then they may move to appeal by informing the Archdeacon in writing, stating their reasons for doing so. The clergy and respondent (and their union representative or other colleague) will be invited to a hearing with the Bishop, or another senior member of the clergy or group appointed by him, to discuss the grievance. Procedure for that hearing is set out in Annex 5 of the [Supporting Advice to the Grievance Procedure Code of Practice](#). The decision of the appeal body will be given in writing and is final.

## 18. Anti-Bullying and Harassment

The Diocese of Guildford has a zero-tolerance approach to bullying and harassment. The separate [Diocesan Dignity at Work Policy](#) sets out how you can raise concerns about unacceptable behaviour and how the Diocese will address your concerns.

# Appendices

## 19. Guidance for Curates in Training

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.

The Director of Ordinands oversees the IME Phase 2 programme for training curates. The **Curate Handbook**, aimed at both 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.

### 19.1. Statement of Particulars

Curates can be appointed on either a stipendiary or self-supporting ministry (SSM) basis. On appointment to a curacy post, individuals will have a clear Statement of Particulars that sets out the detail and arrangements for the role. 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 IME 2 Officer and a revised Statement of Particulars issued by the Archdeacon. There may be a revised training plan agreed with the IME 2 Officer.

The Working Agreement signed by both Training incumbent and curate details local arrangements for the training role and is updated on an annual basis.

For those appointed on an SSM basis, the Statement of Particulars will vary depending on the individual's circumstances.

All curates will need to comply with Diocesan IME phase 2 training programme as detailed in the Curate Handbook for the current year.

### 19.2. Training, Development and Support

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.
- During the fourth year of curacy, an individual has not secured a permanent role.

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.
- One-to-one HR advice with pre-interview practice, support with CVs and interview skills.

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.

## 20. Guidance for House for Duty Clergy

House for Duty clergy may be either licensed in the Diocese as a vicar, rector, priest in charge, assistant curate or associate minister working alongside an incumbent.

A **Statement of Particulars** will be provided, referring to the terms under which the appointment is made and issued by the Archdeacons at the outset of an appointment.

A **working agreement**, which sets out the individual's responsibilities specific to the office held at the time of appointment, will also be provided.

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 with the Bishop.

All House for Duty clergy are required to participate in any Ministerial Review processes and Continuing Ministerial Development.

### 20.1. Commitments and Working Agreement

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

The working agreement should set out the monthly pattern for working time. 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.

There is an expectation that 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.

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

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.

### 20.2. Expenses and Fees

For House for Duty clergy who are priests in charge, resettlement expenses (moving) at the outset of an office being taken up will be met in full by the Diocese.

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

House for Duty clergy are eligible to receive fees for occasional services based on the diocesan fee policy.

### 20.3. Holidays and Time Off

All clergy are encouraged to have proper time for family, friends, and refreshment. House for Duty clergy are entitled to the same holiday arrangements as stipendiary clergy, *pro rata* as appropriate.

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

### 20.4. Sickness and Absence

In the event of being unable to work due to sickness, clergy should contact their incumbent (if they are an associate minister), or Archdeacon (if they are a priest in charge) as soon as possible so that the parish/diocese can see what support can be offered both pastorally and practically.

The incumbent and Diocese will support House for Duty clergy during longer periods of ill health by keeping communication lines open (where agreed with the individual) and offering the Churches' Ministerial Counselling Service (CMCS).

The incumbent and Diocese will work with House of Duty clergy to secure a return to work by making reasonable adjustments, reducing their workload, undertaking the appropriate risk assessment, and providing relevant coaching or training.

# 21. Guidance for Self-Supporting Ministers

Self-Supporting Ministers (SSMs) are those clergy 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. SSMs are usually associate ministers supporting an incumbent.

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

At the outset of an 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.

A **working agreement**, which sets out the individual's responsibilities specific to the office held at the time of appointment.

## 21.1. Commitments and Working Agreements

A copy of the working agreement should be held on file by the incumbent. The agreement should be reviewed with the incumbent one year after taking up the appointment.

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

There is no expectation SSMs 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 SSM's working week.

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

Throughout the period of the office, the incumbent will ensure that each SSM will have an up-to-date Working Agreement.

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

## 21.2. Family-Friendly Policies and Guidelines

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.

Any changes to working arrangements should be agreed with the incumbent and documented in a revised Statement of Particulars and Working Agreement.

### 21.3. Expenses and Fees

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

SSMs are not eligible to receive fees for occasional services based on the diocesan fee policy.

### 21.4. Holidays and Time Off

All office holders are encouraged to have proper time for family, friends, and refreshment. SSMs should agree in advance with their incumbent regarding their times of holiday or other leave.

### 21.5. Sickness and Absence

In the event of a being unable to work due to sickness, clergy should contact their incumbent as soon as possible, so that the parish can see what support can be offered both pastorally and practically.

The incumbent will support SSMs during longer periods of ill health by keeping communication lines open (where agreed with the individual) and offering the Churches' Ministerial Counselling Service (CMCS).

The incumbent will work with the SSM to secure a return to work by making reasonable adjustments, reducing their workload, undertaking the appropriate risk assessment, and providing relevant coaching or training.