

Clergy Handbook

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Clergy Handbook

Introduction

Clergy are called to live in faithfulness to preach and teach the Gospel, and it is the responsibility of the Church to provide the necessary conditions and support to enable clergy to fulfil that vocation to the highest possible standard.

Within the Church in Wales clergy are appointed to a specific office or to a ministry authorised under licence from the Bishop. Clergy are not however employed and along with other workers such as police officers are defined as Office Holders.

The Church in Wales has sought to provide for its clergy many of the benefits and protections it provided for secular employees through legislation. However in recent years Central Government has recognised that in some organisations these rights and benefits have not been universally provided for the benefit of office holders. Consequently the Government has stipulated that faith communities must put in place certain benefits and protective rights for its clergy.

To this end the Church in Wales has introduced a framework for its clergy known as 'Common Tenure' which ensures that this agenda for change is met by providing for its clergy a proper balance of rights and responsibilities.

This means that whilst retaining their status as 'Office holders', clergy will have the benefit of employment rights within a ministerial working agreement.

This handbook is provided to support you in your ministry and sets out clearly the expectations for ministry in the Church in Wales. The handbook also sets out the terms and benefits for service and the procedures that are adopted by the Church in Wales to support clergy in their on-going ministry.

From time to time it will be necessary, not least because of changes in secular employment legislation, to review the content of the handbook. Advice and guidance on the content of this handbook can be obtained from the Archdeacon or from the HR Department at 39 Cathedral Road, Cardiff CF11 9XF, Telephone 029 2034 8200, e-mail HR@churchinwales.org.uk

Name:

Date:

THE CHURCH IN WALES
DRAFT STATEMENT OF TERMS OF SERVICE FOR COMMON
TENURE IN ACCORDANCE WITH THE CLERGY TERMS OF
SERVICE CANON 2010

Name:

Date of Birth:

Office Held:

Date of commencement in this office:

Commencement date in the Church in Wales: (if different from above)

Operative date of statement:

Termination Date: (Fixed term appointments)

Stipend:

1. This Statement

This Statement is issued in accordance with the Clergy Terms of Service Canon 2010. The terms and conditions of your appointment for service within the Church in Wales are governed by:

This Statement

The Constitution of the Church in Wales

The Professional Ministerial Guidelines

The Job Description

The terms of this Statement as set out may be amended in accordance with the Clergy Terms of Service Canon 2010 and will be adapted to reflect individual appointments.

2. Non Stipendiary Ministers

A Cleric not in receipt of a stipend is entitled to the terms and conditions afforded to those in the Stipendiary Ministry save as specifically provided for in this Statement **and in any other documents relating to the appointment.**

3. Part Time Appointments

A Cleric appointed to part time service will be entitled to terms and conditions ~~of service~~ afforded to those appointed to full time service on a pro-rata basis **as provided for in this Statement and in any other documents relating to the appointment.**

4. Assistant Curates in Training

Assistant curates of the Church in Wales who are in training are subject to the terms and conditions set out in the Statement and the specific arrangements established under the Church in Wales Scheme for Beginning Public Ministry.

5. Stipend

Minimum stipend levels are reviewed annually on 1 January by the Representative Body of the Church in Wales (“the Representative Body”) and are set out in the Constitution.

A stipend is paid calendar monthly by direct transfer to a personal account, details of which should be notified to the Representative Body. It is the Cleric’s responsibility to check the itemised pay statement and to inform the Representative Body of any suspected error within six months of the date of the itemised pay statement in which the error occurred. **Any underpayment of stipend shall be rectified as soon as reasonably practicable immediately.** Any overpayment of stipend shall be recovered over the same length of time as that in which the overpayment occurred.

The Cleric hereby authorises the Representative Body to deduct from stipend any amounts which are owed to the Representative Body.

6. Accommodation

~~Where appropriate~~ A Cleric will be provided with accommodation during the period of an appointment **unless otherwise agreed with the Bishop.** A Cleric’s interest in such accommodation will be that of service occupant and not that of tenant. The

Representative Body will arrange to pay any Council Tax. The terms and obligations of occupancy are set out in Chapter VII of the Constitution. A cleric who is not in receipt of a stipend is exempt from any obligation to reside in the parsonage unless otherwise expressly agreed with the Bishop.

7. Retirement

A Cleric may normally hold office until attaining the age of 70.

8. Pension

A Cleric in receipt of a stipend may join or remain in the not contracted out Church in Wales Clergy Pension Scheme. The provisions of the Scheme are set out in the Constitution and the Church in Wales Guide to the Scheme.

9. Work/Life Balance and Hours of Work

The upper limits as stipulated in the Working Time Directive do not apply “to others with autonomous decision taking powers whose working hours are neither measured nor predetermined or who can determine their own working hours”. Clergy fall into this category.

A Cleric should ensure a healthy work/life balance and that the normal working week includes one stated regular free day of twenty four hours. A Cleric should organise his or her working day to ensure that there is a reasonable period of time for rest and recreation.

10. Holidays

The annual holiday entitlement is four weeks to include four Sundays per annum plus those Bank Holidays which do not fall on Christmas Day and Good Friday. In addition a Cleric is also entitled to two periods of six days holidays to be taken after Christmas and Easter. Cover for holidays must be arranged by the Cleric for the normal range of services. In case of difficulty the advice of the Area Dean and/or the Archdeacon should be sought. Annual holidays may not be taken during the main festivals of Christmas Day, Good Friday or Easter Day. All holidays should be notified to the Area Dean.

The annual holiday year runs from 1 January to 31 December. A Cleric appointed during the year will be entitled to an accrued proportion of the holiday entitlement. Unused holidays cannot be carried forward to the next holiday year without the prior agreement of the Archdeacon.

The annual holiday entitlement of a Cleric not in receipt of a stipend is not less than four Sundays per annum plus Bank Holidays as above and such other periods agreed in the individual case having regard to the obligations of any paid employment or appointment in which the Cleric is engaged and the needs of the clerical office held.

11. Sabbatical Leave

A Diocesan Bishop may grant sabbatical leave to clergy who have completed at least ten years service in the ministry of the Church in Wales.

12. Training and Retreats

A Cleric must keep up-to-date with current issues affecting ministry and must participate in Continuing Ministerial Development (C.M.D.), and training courses and attend Clergy Schools and Chapter Meetings, provided that in the case of Clerics not in receipt of a stipend they are held at such times as are compatible with the obligations of any paid employment or appointment otherwise held by such Cleric.

A Cleric is required to review and refresh his or her ministry (for example through retreats and conferences). A Cleric is encouraged to participate in an annual retreat of no more than five days (Monday to Friday). Periods of absence of more than five days require the prior agreement of the Diocesan Bishop. Cover for such absences must be arranged by the Cleric for the normal range of services.

13. Special Leave Provisions

Provision for special leave reflecting statutory provision is made for the following only:

Maternity Leave and Pay

Parental Leave and Pay

Adoption Leave and Pay

Emergency Leave

Compassionate Leave

Statutory Duties e.g. jury service

These special leave arrangements apply to Clerics not in receipt of a stipend save as to the provision for pay.

14. Expenses

The Parochial Church Council is responsible for the expenses incurred by a Cleric in the performance of parochial duties and for conducting an annual review of such expenses. Details of the procedure to be adopted together with the recommended rates are contained in “The Guide to the Reimbursement of Parochial Expenses by Clerics in the Church in Wales”.

For a Cleric who exercises a dual ministry (i.e. has sector/diocesan/provincial as well as parochial responsibility, or who is responsible for more than one parish) there should be a clear understanding between the diocese/province and the parishes regarding expenses of office.

15. Health and Safety

A Cleric is required to co-operate with the Representative Body and with the Diocese in respect of any legal duty or requirement of any statutory health and safety provision.

16. Clergy Sickness

A Cleric who becomes ill and is through illness unable to perform normal duties must follow the reporting procedure set out in the document entitled “Clergy Ill-health and Incapacity”.

17. Sickness Payments

The Church in Wales policy on payment of stipend during periods of absence due to sickness is set out in the document entitled “Clergy Ill-health and Incapacity” referred to above. This provision does not apply to a Cleric not in receipt of a stipend.

18. Discipline

The standards expected of clergy are set out in this Statement, the Professional Ministerial Guidelines and the Constitution of the Church in Wales.

A Cleric who is found to be in breach of the standards will be subject, following investigation, to the Disciplinary Policy and Procedure of the Church in Wales, which is attached. Serious acts or omissions may result in removal from office and could result in deposition from Holy Orders.

19. Grievance

A Cleric has the right to express a grievance in accordance with the Grievance Procedure attached if it is felt that there has been unfair treatment.

20. Bullying and Harassment

The Church in Wales does not tolerate any form of bullying or harassment. There is a Bullying and Harassment Policy and a Complaints Procedure.

21. Ministerial Development Review

A Cleric must attend a review meeting with the Bishop or the Bishop's representative after a period of six months in post. Thereafter a Cleric must participate in the Diocesan Scheme for Ministerial Development Review. A copy of the Diocesan Scheme for Ministerial Development Review is available from the Bishop.

22. Proficiency Requirement

When a requirement is identified that a Cleric should obtain a particular proficiency, attend training or retraining in an area of Ministry, the Cleric must satisfy such requirement within a reasonable time as agreed with the Bishop. Such resources will be provided as the Bishop considers appropriate to enable the Cleric to comply. Failure to comply with this requirement may be dealt with as a disciplinary matter.

23. Employment or other Appointment

A Cleric who is in receipt of a stipend must not accept employment or any other appointment whether voluntary or not without the permission of the Bishop.

A cleric who is not in receipt of a stipend must give prior notification to the Bishop of his or her intention to accept paid employment or other appointment whether voluntary or not. It is for the Bishop to determine whether the proposed employment or other appointment is compatible with the clerical office held.

24. Notice Provisions

A Cleric wishing to resign or retire from office must give three months notice to the Bishop unless a shorter period of notice is agreed by the Bishop.

A Cleric is entitled to receive six months notice where the Bishop intends to reorganise pastoral responsibilities.

Where there has been a determination of a disciplinary penalty of Disqualification, Deprivation, Expulsion or Deposition then the tenure of office will end without notice.

25. Trade Union Membership

A Cleric has the right to belong to a trade union.

26. Notification of Change

The Terms of Service as set out in this Statement are reviewed from time to time to enable amendments, variations, deletions and additions to be made.

Notification of any changes approved by the Governing Body will be given either by letter or by the issue of some other document (e.g. an amendment to the Constitution of the Church in Wales).

A new Statement will only be issued when a Cleric moves to a new appointment.

27. Acknowledgement of Receipt

By signing and returning this Statement a Cleric is acknowledging receipt of the same and his or her understanding of the provisions set out herein.

Signature:

Name:

Date:

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job description of Archdeacon, Area Dean and Incumbent.

Post: Diocesan Bishop

Purpose: To be the chief shepherd, pastor and minister of the diocese, a visible sign serving the Church's unity and continuity in apostolic life, mission and ministry.

Responsible in conjunction with others for;

- People
- Mission
- Teaching
- Preaching
- Finance
- Buildings

Generic functions

1. To lead the clergy and laity of the Diocese in mission and ministry
2. To proclaim the Gospel
3. To teach and guard the Faith
4. To minister the Word and Sacraments
5. To affirm the call of, and to ordain, send out and appoint new ministers
6. To confirm.
7. To resource and guide the clergy.
8. Where necessary to exercise discipline.
9. To guide the people of God.
10. To work for the unity of the Church.

Specific Functions and Duties

1. To lead and co-ordinate the Bishop's staff in carrying out the episcopal administration of the Diocese.
2. To plan ahead and keep the Diocese under review to ensure that:-
 - Clergy and laity are supported and encouraged in developing the mission and ministry of the Diocese
 - Clergy resources are deployed in the most effective way.
3. To operate effective policies and procedures for clergy including: -
 - Appointments
 - Selection procedures
 - Training and development
 - Managing clergy incapacity
 - Sabbaticals
 - Grievance
 - Discipline
 - Retirement
4. To create a culture to enable clergy to give of their best both individually and in team situations.
5. To serve as President of the Diocesan Conference and Diocesan Nomination Board.

6. To be a member of the Governing Body.
7. To be a member of the Bench of Bishops and assist in the development, implementation, monitoring and review of provincial policies and procedures on a range of matters affecting the Church in Wales, and the Anglican Communion.
8. To be a member of the Electoral College.
9. To be a member of the Special Provincial Court.
10. To consult with Church bodies on matters relating to: -
 - Parsonages including redundancy, sales and acquisitions
 - The creation of rectorial benefices
 - The suspension of incumbencies
 - Pastoral reorganisation
11. To grant licences, dispensations and faculties (as prescribed).
12. To ensure that parish visitations are undertaken.
13. To adjudicate in liturgical disputes and exclusion from the Eucharist.
14. With the Bench of Bishops to manage the overall direction of the Bishops Advisers, to take direct responsibility (as agreed) for the management of specific area(s) of the Adviser's work.
15. To inspire the people of God in their worship, witness and service in his Name.
16. To encourage good and courteous relationships with leaders of other Churches and Faith Communities.

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job descriptions for the Bishop, Area Dean, and Incumbent.

Post: Archdeacon

Purpose: To support the Bishop as Chief Shepherd, Pastor and Minister of the Diocese, a visible sign serving the Church's unity and continuity in apostolic life mission and ministry.

Responsible: In collaboration and full co-operation with the Bishop, Area Deans, Clergy and Laity for leading, co-ordinating and administering the Archdeaconry.

Principal Tasks and Duties

Province

1. To play a part in the affairs of the Province as required.
2. To attend Archdeacons' meetings.

Diocese

1. To work closely with the Bishop as a 'critical friend' sharing a common vision for the diocese and complementing the bishops' gifts in areas of:
 - Pastoral care and support of clergy and their families
 - Training and resourcing of the Church with regard to future terms of service for Clergy
 - Bishop' review
 - Profiling of parishes
 - Developing and implementing strategy for mission and ministry in the diocese.
2. To be a member of the Bishop's Staff in the Diocese and contribute to the development, implementation, monitoring and evaluation of Diocesan Policies and procedures.
3. To represent the Bishop and Diocese at provincial led meetings and events as requested
4. To participate in diocesan appointment procedures for vacancies
5. To contribute to the financial and organisational management of the diocese through involvement with appropriate committees, helping to set priorities, aiding the process of inspiring and communicating vision.

Archdeaconry

1. To organise regular meetings of the Area Deans
2. To support and encourage the work of the Area Deans
3. To ensure Area Deans are aware of new or changing developments within the Diocese and archdeaconry and to support the Area Dean in implementation
4. To work closely with Area Deans in training, supporting and maintaining pastoral care of clergy
5. To assist the Bishop in the appointment of Area Deans

Parishes

1. To ensure that parishes comply with the law governing the administration of the electoral roll
2. To act as President of the Archdeacon's Court in deciding disputes concerning the electoral roll
3. To undertake the functions and administration associated with visitations
 - Admitting churchwardens
 - Ensuring maintenance of inventory and parsonage
4. To chair parish vestry meetings when the office of Area Dean is vacant where necessary.
5. To advise clergy, PCC's and laity on matters concerning the maintenance of the church, churchyard and church hall
6. To facilitate pastoral reorganisation
7. To support and guide parishes during vacancies and during periods of clergy incapacity.
8. To ensure clergy are aware of terms of office and ensure compliance with the prescribed procedures, including clergy discipline
9. To encourage and support clergy in ongoing ministerial development through training and mentoring.

Ministry

1. To participate in parish ministry
2. To be a member of the Cathedral Chapter

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job descriptions for the Archdeacon and Incumbent

Post: Area Dean

Purpose: To support the Bishop and Archdeacon as a visible sign serving the Church's unity and continuity in apostolic life mission and ministry.

Responsible: In collaboration and full co-operation with the Bishop, Archdeacon, Clergy and Laity for leading, co-ordinating and administering the Deanery.

Principal Tasks and Duties

Deanery

1. To liaise within the Diocese on matters of diocesan policy and mission strategy.
2. To enable effective two-way communication between deanery and diocese.
3. To summon and preside at meetings of the Deanery Conference.
4. To arrange and chair Deanery Chapter meetings.
5. To organise and/or take a key role in Deanery events.
6. To encourage initiatives as part of the venturing in mission culture.
7. To work with the Bishop and Archdeacon in furthering the mission of the Deanery.

Parishes

1. To manage the affairs of vacant parishes including: -
 - Chairing a parish vestry meeting in a vacant parish, where necessary
 - Acting as custodian of the parsonage with the churchwardens during a vacancy
 - Hearing appeals about the right to attend, speak and vote at a vestry meeting
 - Enabling churchwardens to exercise their functions during vacancies including consulting on arrangements for services
 - Appointing a church warden during a vacancy should the need arise
2. Participating in the selection of new staff and in consultation with the Archdeacon to arrange services of welcome and Induction
3. To assist the Bishop or Archdeacon as necessary in the visitations
4. To assist the Archdeacon as necessary in facilitating and monitoring parish reorganisation

Clergy

1. To encourage the clergy of the Deanery in their ministry through a culture of lifelong learning and professional development.
2. To provide pastoral support for clergy and to ensure that problems arising are properly managed in consultation with the Archdeacon.
3. To ensure that clergy of the Deanery are aware of and comply with the rules and standards expected, particularly in relation to clergy incapacity.

THE CHURCH IN WALES

Generic Job Description

Post: Incumbent

Purpose: To support the Bishop as Chief Shepherd, Pastor and Minister of the Diocese, a visible sign serving the Church's unity and continuity in apostolic life, mission and ministry.

Responsible: In collaboration and full co-operation with the local church in the diocese and parish for:

- People
- Mission
- Teaching
- Preaching
- Finance
- Buildings and property

Principal tasks & duties (in collaboration and co-operation with others)

Preaching and teaching

1. To preach the Word
2. To administer the Sacraments
3. To lead people in praise and thanksgiving to God through the reverent, regular, careful and inspiring ordering of worship
4. To lead people in mission and evangelism.
5. To teach the Faith
6. To bring new members into the Church by Baptism including the appropriate preparation of candidates, parents and godparents
7. To prepare and present candidates for confirmation.
8. To prepare people for holy matrimony and officiate at the service.

Pastoral care

1. To minister to the sick and dying
2. To officiate at funerals
3. To minister to the bereaved
4. To offer a pastoral ministry to all people within the parish
5. To share Christian service with others
6. To minister to all who are in need of support and spiritual counsel
7. To proclaim the righteousness, mercy and forgiveness of God to those who are troubled in spirit
8. To seek those who have strayed
9. To liberate and nurture God's people for the good of all and the glory of God.

Administration

1. To encourage and enable the PCC to consider and define a mission policy for the church, taking into account: -
 - the call of God
 - the needs of the local community
 - the needs of the parish, diocese and province

- the needs of the wider church
 - the needs of the congregation
 - the promotion of Christian Stewardship in all its aspects
2. To comply with the law of the land and church regulations in relation to the following: -
 - marriages and deaths
 - child protection
 - financial accountability
 - health and safety
 3. To share in an effective, competent and courteous administration of the parish
 4. To consult and co-operate with churchwardens and the PCC in matters of concern and importance in the parish
 5. To maintain the necessary records of baptisms, confirmations, marriages, burials and other services (where appropriate)
 6. To support the work of the electoral roll officer
 7. To encourage, support and participate in the administrative business of the PCC including:
 - appointments
 - organising meetings
 - maintenance of accounts
 - inventory of furniture, fittings and artefacts
 - care of church buildings
 8. to ensure that the statutory requirements of the law, the services and procedures approved by the Church in Wales are complied with in a shared and collaborative ministry.

Church and community

1. To encourage good and courteous relationships with members of other Churches and Faith communities.
2. To support the laity in their social, pastoral and money raising activities which further the mission of the Church in the local and wider community.

Parish Appointments

Local needs and opportunities will also apply such as :-

- to enable and encourage Church members in developing their prayer life and worship
- to encourage church members to be ambassadors of Christ
- to strengthen links between the parish and local schools
- to develop strong links with community groups and encourage their involvement in worship and parish life.

The Professional Ministerial Guidelines

The primary aims of the Guidelines are:

to ensure the welfare and the protection of individuals and groups with whom the clergy work;

to ensure the welfare and the protection of the clergy and of their families;

to encourage the clergy to aspire to the highest possible standard of conduct;

to provide safe and effective boundaries for clerical ministry;

to encourage personal and corporate ministerial development;

to encourage others to offer themselves for service in the ordained ministry of the Church.

1 “You must keep the Good shepherd always before you as the pattern of your calling, following him wherever he leads.”

1.1 Clergy are entrusted with the privilege and responsibility of being servants and leaders in the ministry of the Church. As pastors, spiritual guides and representatives of the Christian faith, they are in a position of trust in their relationships with those for whom they have pastoral care. These Guidelines provide the framework of professional conduct for all clergy as both an encouragement and an affirmation of good practice.

1.2 Clergy will often find themselves in the powerful position of meeting people at the limits of their vulnerability. The Guidelines seek to safeguard and reassure such people so engendering trust, without which ministry cannot take place.

1.3 Professional and personal conduct is bounded by law and legal sanction. Clergy, who at ordination, and on being licensed or instituted to new responsibilities, make a declaration of Canonical Obedience and agree to be bound by the Constitution of the Church in Wales.

However, response to a vocation to serve as an ordained minister signifies the voluntary undertaking of obligations of sacrificial self-discipline above and beyond the requirements of secular and ecclesiastical law. The Ordinals describe these undertakings and thus guides conduct, and so it is the Ordinals which have been used to provide the inspiration and the framework for these Guidelines.

2 “You are to care for all alike, especially the poor, the sick, the needy and those in trouble.”

- 2.1** Caring for one another is the responsibility of the whole Church and is an extension of the justice and love of the incarnate God disclosed in Jesus Christ. Compassion is essential to pastoral care. Clergy should enable other members of the worshipping community to share in this pastoral care.
- 2.2** Clergy have a particular responsibility to minister sensitively and effectively to those who are sick, dying and bereaved.
- 2.3** In their ministry, pastoral care and working relationships, clergy must endeavour to offer equal respect and opportunity to all.
- 2.4** Clergy minister through their own broken humanity, being aware of their own need to receive ministry.
- 2.5** Clergy should discern and make clear their own limitations of time, competence and skill. At times they will need to seek support, help and appropriate training.
- 2.6** The difference between pastoral care and formal counselling is always to be recognized.
- 2.7** Clergy should be aware of the help available from accredited pastoral agencies so that it can be commended where appropriate.
- 2.8** There is risk in all pastoral work. The place of the meeting, the arrangement of furniture and lighting, and the dress of the minister are important considerations in pastoral care. The appropriateness of visiting and being visited alone, especially at night, needs to be assessed with care. Clergy should recognize the importance of knowing themselves and their own emotional needs.
- 2.9** It is essential in pastoral care to acknowledge appropriate physical, sexual, emotional and psychological boundaries. Inappropriate touching or gestures of affection are to be avoided.
- 2.10** Clergy should be aware of the dangers of dependency in pastoral relationships. Manipulation, competitiveness or collusion on either side of the pastoral encounter should be avoided. Self-awareness should be part of the relationship.
- 2.11** Clergy should be aware of the potential for abusing their privileged relationships.
- 2.12** When help or advice is being sought, any note-taking should be mutually agreed and is subject to data protection legislation.
- 2.13** Every ordained person should have appropriate training in child protection. Provincial and diocesan guidelines and requirements must be known and observed. (Children and Young People: A Code of Good Practice for Use by Parishes in the Church in Wales and the All Wales Child Protection Procedures)

- 2.14 The dress of clergy should be suitable to their office; and, except for purposes or recreation and other justifiable reasons, should be such as to be a sign and mark of their holy calling and ministry.
- 2.15 In the conduct of worship, clergy should wear the appropriate liturgical dress. Should there be disagreement about what is appropriate dress, the matter should be referred to the Bishop for direction.

3 “Guided by the Holy Spirit, pray constantly that your life may be a pattern of obedience and holiness and so reveal the power of the Kingdom of God. You cannot fulfil this ministry in your own strength. May the Lord who has given you the will to undertake this work, give you also the strength and power to perform it.”

- 3.1 Pastoral care will seek to bring about Christ-like wholeness, both personal and corporate. The development of trust is of primary importance for honest relationships within ministry.
- 3.2 Clergy are often placed in a position of power over others, in pastoral relationships, with lay colleagues, and sometimes with other clergy. This power needs to be used to sustain others and harness their strengths, and not to bully, manipulate or denigrate. They should be aware of the Church in Wales Bullying and Harassment policy.
- 3.3 In pastoral and caring relationships the clergy should be open to God and to the needs of the other person. It is important for clergy to be sensitive to the situations in which they are placed, especially with regard to the pastoral care of children, young people and vulnerable adults.
- 3.4 Clergy should be aware that those for whom they care may be distressed and vulnerable. The power conferred on a minister in such situations should be acknowledged, used positively, and never abused. The Church in Wales is currently considering a policy on the care of vulnerable adults.
- 3.5 It is always wrong to exploit or manipulate. Improper questioning or physical contact (see 2.9) can be emotionally or sexually abusive.
- 3.6 Spiritual authority must be exercised with gentleness and sensitivity, and the minister should be aware of the possibility of spiritual abuse.
- 3.7 Pastoral care should never seek to remove the autonomy of the individual. In pastoral situations the other party should be allowed the freedom to make decisions even if clergy consider that decision to be incorrect.
- 3.8 In leadership, teaching, preaching and presiding at worship, clergy should resist all temptation to exercise power inappropriately.

- 3.9** Clergy should thankfully acknowledge their own God-given sexuality. They should be aware of the danger of seeking sexual advantage, emotionally or physically, in the exercise of their ministry.
- 3.10** In their personal life clergy should set an example of integrity in relationships, faithfulness in marriage and responsibility in parenthood and family life
- 3.11** Clergy are called to be chaste in their sexual relationships. Promiscuity is incompatible with ordained ministry. Pornography demeans a person who is a child of God into a disposable object.
- 3.12** A person seeking pastoral guidance and counsel from the clergy has the right to expect that the cleric concerned will not pass on to a third party confidential information so obtained. Clergy are accordingly not at liberty to share confidential information with their spouses, family or friends.
- 3.13** In certain circumstances clergy may consider it necessary for the content and process of a pastoral relationship to be shared with a supervisor or supervisory group. In such cases the cleric must obtain authority from the individual to do so and ensure that the supervisor or supervisory group understands the necessity to maintain confidentiality.
- 3.14** Clergy should be aware of the circumstances in which confidential information can or should be disclosed to third parties, particularly where the safety of children is concerned. In these circumstances, clergy should refer to the guidance in provincial and diocesan child protection policies. Children or vulnerable adults who disclose evidence of significant harm will need to know that their concerns will be taken seriously and referred to the appropriate statutory agency (usually Social Services) so that a proper investigation can take place and practical help obtained. In such cases the welfare of the child or vulnerable adult should be regarded as of paramount importance. Special considerations apply where information is disclosed in the context of formal confession (see paragraphs 7.2 and 7.3).
- 3.15** It is important to safeguard the right of parishioners to share personal information with one minister and not another. In a team situation, or in an area where clergy are seeking to work collaboratively, it may be advisable to create a policy to avoid the danger to ministers within a team of being manipulated and divided by the sharing of personal information with one and not another. Assistant clergy in training posts should make it clear to those to whom they are ministering that information given to them will normally be shared with their training incumbent.
- 3.16** Any information about a living individual, whether held on computer or in a paperbased filing system, is governed by the Data Protection Act 1998. Clergy should therefore familiarize themselves with the requirements of that legislation and the Church in Wales Guidelines on the Data Protection Act. Clergy must act accordingly and seek advice from the diocesan or provincial data protection officer

when necessary. Compliance with the legislation may require, amongst other things, formal notification to the Information Commissioner where information about a living individual is held on computer.

3.17 Those compiling records should be prepared to be accountable for their content.

4 “All are called to make Jesus Christ known to men and women as Saviour and Lord.

Your task is to proclaim the gospel of Jesus Christ to all.

You are to teach the faith that comes to us from the Apostles and proclaim it afresh.”

4.1 Mission is a primary calling. It belongs to the whole church and clergy have a leading share of responsibility in its promotion.

4.2 Clergy have the privilege of leading their congregations in proclaiming afresh the good news of Jesus Christ and promoting God’s mission, including evangelism.

4.3 All schools, along with other institutions within a parish, may provide opportunities for mission and ministry, and a church school is a particular responsibility for the clergy. Clergy should seek to enhance opportunities for themselves and appropriately gifted and trained laity to contribute to the worship, religious education, pastoral care and governance in the church school, and to be willing to support all places of education within their parishes.

4.4 Clergy should ensure that, where appropriate, well-led and accessible courses and discussion groups on all aspects of the Christian faith are available at regular intervals to parishioners seeking to explore, deepen or renew their faith.

4.5 Suitable preparation for Baptism, Confirmation and Marriage is a primary responsibility for clergy. The importance of children, young people and all who are new to the Christian faith should be a priority for the Church and for its clergy.

4.6 Clergy should recognize, affirm and encourage the ministry and witness of lay people in their workplaces and communities, as well as within the Church.

5 “You are to teach.

You are to be fellow-workers with Christ in his renewing of the world.

You are to explore new ventures in mission and work for peace and justice.”

5.1 Continued theological learning is an essential discipline for preaching and teaching, as well as for personal growth. Clergy should be aware of the need to participate in and the availability of continuing ministerial education programmes.

- 5.2 Clergy should set aside time for continuing ministerial education, including the consideration of contemporary issues and theological developments, so that their faith engages with the perceptions and concerns of this generation.
- 5.3 Keeping abreast of a variety of communicating skills is crucial to the effective and ongoing proclamation of the gospel.
- 5.4 Part of the clerical vocation in both preaching and teaching is a prayerful openness to being prophetic and challenging as well as being encouraging and illuminating.
- 5.5 Great care should be taken that illustrative material from personal experience does not involve any breach of confidentiality.

6 “You are to preside at the Holy Eucharist and to perform the other ministrations entrusted to you. Study Christ’s teaching and meditate upon it, that you may encourage his people in the way of holiness. You are to lead the people of God into holiness of life, and encourage the ministry of all God’s people.”

- 6.1 Clergy are called to leadership within the Church and the wider community.
- 6.2 Clergy should develop this gift of leadership within their own ministry through prayer and training, being aware of their own natural leadership style.
- 6.3 Clergy should promote collaborative ministry across the whole range of church life and activity. It is important to recognize and affirm lay ministry that already exists and to encourage new ministries, both lay and ordained. Clergy should be ready to assist others in discerning and fulfilling their vocation and to acknowledge and respect the range of experience amongst the church membership.
- 6.4 Clergy should ensure that services are thoughtfully prepared, sensitive to the need and culture of the parish or institution and the tradition of the Church in Wales.
- 6.5 Where appropriate, clergy should involve others in leadership of worship, providing training and preparation as necessary to support them.
- 6.6 Clergy should be aware of the needs of their congregation and take any practical steps necessary to ensure that worship is truly inclusive and that no one is excluded through disability or disadvantage. Clergy should be familiar with the Church in Wales Disability Discrimination Act Parish Guide.
- 6.7 Clergy should do their best to ensure that the worship for which they are responsible, where possible and appropriate, reflects the bilingual nature of the Church in Wales. Clergy should be familiar with the Language Policy of the Church in Wales.

- 6.8 Clergy should encourage good ecumenical relationships.
- 6.9 Clergy should have good and courteous relationships with members of other faith communities.
- 6.10 A new minister should not undermine a former ministry by critical assessment, but should focus with respect on the positive work of a predecessor.
- 6.11 Upon resignation or retirement, clergy should immediately lay down their leadership and sever all professional relationships with those formerly under their pastoral cure. Any exception to this guideline should be formally negotiated with the bishop.
- 6.12 Having resigned or retired, clergy should only minister in a former church, parish or institution if invited by the clergy with pastoral oversight, or with their permission.

7 “You are to call people to repentance and in Christ’s name to absolve those who are penitent.”

- 7.1 The ministry of reconciliation, as an extension of Jesus’ own ministry, lies at the heart of the vocation to priesthood. It is to be exercised gently, patiently and undergirded by mutual trust.
- 7.2 Subject to the provisions of paragraphs 7.3 and 7.4, there should be no disclosure of what is revealed when a person confesses to God in the presence of a priest –‘the seal of the confessional’. This principle holds even after the death of the penitent. The priest may not refer to what has been learnt in confession, even to the penitent, unless explicitly permitted by the penitent. Some appropriate action of contrition and reparation may be required before absolution is given. A priest may withhold absolution. Guidelines are provided in the forms of reconciliation appended to the two Orders for the Holy Eucharist, 1984 and 2004.
- 7.3 Where abuse of children or vulnerable adults is admitted in the context of confession, the priest should urge the person to report his or her behaviour to the police or social services, and should also make this a condition of absolution, or withhold absolution until this evidence of repentance has been demonstrated.
- 7.4 If a penitent’s behaviour gravely threatens his or her own well-being or that of others, particularly children or vulnerable adults, the priest should insist upon action on the penitent’s part.
It should be noted that at law there is no absolute duty of confidentiality.

A Court or the police may require disclosure. In exceptional circumstances there may also be an over-riding duty to break confidence, especially where the safety of children, or of vulnerable adults, is involved, or, more rarely, where the well-being of the person who is sharing confidence is at risk.

Should a priest believe that there is a possibility that such information will be disclosed, it should be made clear to the penitent in advance, that disclosure may be necessary.

Note:

Canon of 1604: 'we do not any way bind the said Minister . . . but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity'.

**8 “Pray constantly that your life may be a pattern of obedience and holiness.
Will you accept the discipline of the Church and give due respect to those set in authority over you?”**

8.1 Clergy swear an oath of canonical obedience to the bishop and agree to be bound by the Constitution of the Church in Wales.

8.2 Clergy should participate fully in the life and work of deanery, archdeaconry, diocese and province, giving support and respect to those given the responsibility of leadership and oversight.

8.3 Clergy should know how canon and ecclesiastical law and the Constitution of the Church in Wales shape their exercise of office and ministry, and should respect such regulations as are put in place by the Church.

8.4 Clergy should acknowledge and respect the areas of ministry of other clergy.

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

**9 “Will you be a diligent minister of the Word of God?
Will you devote yourself to prayer and study?
Will you continue to equip yourself for ministry in the Church?”**

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

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

- 9.3 Clergy should participate fully in continuing ministerial education and in Bishop's Review, knowing that accountability involves regular review personally and with others.
- 9.4 It may be appropriate for clergy to meet regularly with a work consultant to review their ongoing ministry.
- 9.5 Time given to family life, friendship, recreation, renewal and personal health should be included in any review. This reflection will be the more useful if conducted both as a part of formal review and also in discussion with a spiritual director and/or work consultant.

**10 “Will you, with your family, order your life in accordance with the teachings of Christ?
Will you lead by encouragement and example?”**

- 10.1 Clergy are called to a high moral standard of behaviour.
- 10.2 Clergy who are married should remember that this is also a vocation. Marriage should not be considered as of secondary importance to their vocation to ministry. Similarly, those who are not married, including those with a vocation to celibacy, should take the necessary steps to nurture their lives, their friendships and their family relationships. Clergy who are married to clergy need to take special care to address any potential difficulties which might arise.
- 10.3 Good administration enables good pastoral care. Dealing with correspondence and enquiries with efficiency and courtesy is essential. Administration must be carried out in accordance with Church and civil law and, in parishes, with the guidance contained in the Parochial Administration Handbook.
- 10.4 The keeping of parochial registers and records to a high standard is legally required as well as being part of pastoral care.
- 10.5 Clergy need to ensure that all their financial activities, whether personal or corporate, meet the highest ethical standards. There must be strict boundaries between church finance and personal moneys in order to avoid the possibility of suspicion or impropriety.
- 10.6 Clergy should never seek any personal advantage or gain by virtue of their clerical position.
- 10.7 Clergy should be extremely careful about accepting personal gifts from those in their spiritual care. Clergy must not encourage people to give, lend or bequeath money or gifts which will directly or indirectly benefit them or their family. Should clergy receive substantial (over £500 in value) gifts or legacies, or the promise of legacies from those in their spiritual care, they should inform the Bishop. Similarly, where

Bishops receive substantial (over £500 in value) personal gifts or legacies from those in their spiritual care, they should inform the Archbishop's Registrar who will maintain a register of such gifts.

- 10.8** Clergy should not undertake any professional duties when medically advised against it, nor when under the influence of alcohol or drugs.
- 10.9** Clergy must be aware that their personal conduct reflects not only on their ministry but also on the reputation and integrity of the Church and particularly the Church in Wales. The following behaviour is not acceptable
- Use of illegal non-prescription drugs
 - Alcohol abuse or drunkenness
 - Use of language that is blasphemous, malicious or likely to offend
 - Violent or indecent behaviour

Where alcohol or drug abuse is suspected clergy must participate willingly in rehabilitation. Where there is failure to participate or where abuse continues following rehabilitation clergy will be considered as being in breach of the ministerial guidelines and as such can expect to have the matter referred to the Disciplinary Tribunal of the Church in Wales.

- 10.10** Clergy are expected to take care of their own health, well-being and safety. All should guard themselves and their family against becoming victims of stress. (it is important to differentiate between pressure in ministry, which can have positive results and stress which can have a detrimental effect on health and well being.) Clergy should pay due regard to personal safety and unnecessary risks should be avoided.

**11 “The Church is the People of God, the Body of Christ, the Temple of the Holy Spirit.
Will you endeavour to promote unity, peace and love among those you serve?”**

- 11.1** The reputation of the Church in the community depends to a great extent on the example of its clergy, who should recognize their role as public representatives of the Church. Their lives should enhance and embody the communication of the Gospel.
- 11.2** Whilst clergy are advised to value their personal and family space nevertheless clergy must be aware that people of the parish in which they serve or those for whom clergy have pastoral care are entitled to a reasonable level of availability and accessibility. Public notice should be given of clergy availability for non-urgent enquiries. Clergy are however expected to deal with emergencies as they arise. In all circumstances a prompt and gracious response to all requests for help demonstrates care. Telephone numbers and, where appropriate, email addresses should be easily accessible.

11.3 Clergy have a particular role and calling as an agent of healing and reconciliation for those in their care.

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

12 “Do you trust that, by God’s grace, they are worthy to be ordained? Will you support them in their ministry?”

12.1 ‘Care for carers’ is fundamental. Clergy need to be supported and the laity have a particular and significant role in the pastoral care of clergy.

12.2 Officers of the parish, especially the churchwardens, with the advice of Diocesan officials, should play their part, in ensuring that their clergy have:

- a safe environment in which to live and work;
- sufficient time off for rest, recreation and proper holidays; (Flexibility in provision and timing of services may be necessary for this to be possible.)
- an annual opportunity to make a retreat;
- appropriate administrative assistance;
- full reimbursement of ministerial expenses;
- appropriate release for extra-parochial duties;
- encouragement for ministry to the whole community and not just to the congregation.

12.3 The bishop takes responsibility for the welfare of the clergy when he makes a Declaration of Canonical Obedience. He shares this responsibility with assistant bishops, archdeacons and area deans.

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

12.5 A directory or list of Pastoral Care and Counselling resources will be drawn up and made available to the clergy and to their families, so that they can make their own arrangements to find help and support as they wish. Financial assistance should be made available in the diocese (or province) to assist the clergy in paying for appropriate help if necessary.

12.6 Confidentiality should be assured at every level. The boundaries between different persons involved in such care should therefore be recognized by all in the diocesan structures, not least where issues of financial assistance are involved. Advisers in pastoral care need to be especially careful to maintain these boundaries when making referrals or making reports to their diocesan colleagues.

- 12.7** The bishop, or his trained representatives, should undertake a regular review of each minister's work which should be clearly linked to the development of the individual's ministry, within the context of the needs of the Church.
- 12.8** Where some form of work consultancy for clergy is available, it should be offered by trained personnel whose work is monitored and reviewed by the bishop.
- 12.9** Clergy who are licensed under seal but not receiving a stipend should have a working agreement clearly setting out agreed boundaries of time and responsibility.
- 12.10** Each diocese has a duty to provide continuing ministerial education throughout a person's ministry. This should include adequate and suitable training in financial, administrative and managerial matters.
- 12.11** In dual ministries, where clergy have both a 'sector' and a parochial responsibility, there should be a clear written understanding between diocese, parish(es) and minister about where the boundaries lie.
- 12.12** Support and advice on the practical, psychological and emotional issues involved should be readily available to clergy approaching retirement and to their families.
- 12.13** The bishop and those exercising pastoral care of the clergy should both by word and example actively encourage the clergy to adopt a healthy life-style. This should include adequate time for leisure and recreation, through taking days off and their full holiday entitlement, developing interests outside their main area of ministry, and maintaining a commitment to the care and development of themselves and their personal relationships. Helping the clergy understand and overcome unrealistic expectations within themselves, and by the outside world, needs to be a priority. Specific needs of married and of single clergy should be identified and addressed.

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Introduction to The Cure of Souls (1996)

The Church and its Ministry

The Church is at one and the same time a spiritual, moral and institutional community. Any attempt to isolate one aspect from the others misrepresents its reality.

What distinguishes the Church from other communities, at least in its own self-understanding, is that it is a 'spiritual' community - a fellowship/community of the Holy Spirit. That is, it claims to participate in the Spirit of God and to be established as the community it essentially is by the Spirit of God.

Two considerations here are specially relevant. First, the Church is a community of forgiven and forgiving sinners. It is called by God from a life of sin to a life of holiness, where 'holiness' signifies the life-giving relationship between Creator and creature. Since the effect of sin is brokenness and separation, alienating men and women from God, from themselves and from one another, holiness signifies the recovery of wholeness and community. The gospel of God's grace in and through Jesus Christ is a gospel of the forgiveness of the sin that rends asunder. Thus, in the economy of salvation, the renewal of our humanity is rooted in the continuing grace and mercy of God rather than in anything we ourselves achieve. Human responsibility is the fruit of human responsiveness.

Secondly, the community of forgiven and forgiving sinners embodies a solidarity in grace. Belonging to God, we also belong to one another. Fellowship in the Holy Spirit means that we share one another's joys and bear one another's burdens. We support one another in prayer and build one another up in love.

In its struggle against sin, the Church exercises first and foremost a healing ministry of forgiveness and reconciliation. Such a ministry cannot by-pass the demands of truth and justice. Where wrong has been done, wrong must be confessed, amends (where possible) made, and the consequences of wrong-doing recognised and dealt with. Even so, the Church's concern for 'righteousness' is more than a desire to vindicate the balance of justice. It is, rather, a concern to put things right and to restore broken relationships. In this it follows the pattern of divine justice: 'If we claim to be sinless, we are self-deceived and the truth is not in us. If we confess our sins, he is just and may be trusted to forgive our sins and cleanse us from every kind of wrongdoing' (1 John 1. 8,9).

The life and ministry of the clergy cannot be isolated from the life and ministry of the Church as a whole. The clergy, too, are forgiven and forgiving sinners, liable to the same temptations as their fellow Christians. Although they are ordained and 'set apart' for their office and work of ministry, they remain members of the one body, and the ministry they exercise on behalf of the Church is a representative ministry. If they are not to suffer from a sense of isolation and the peculiar temptations which this brings, they need for their ministry the continuing prayers and active support of their fellow members. One way of so upholding them would be the informal and confidential practice of assisted self-appraisal, whereby a single trusted person, or group of

persons, would enable them to review the strengths and weaknesses of their ministry in a spirit of honesty, encouragement and confidence.

As a moral community, the Church shares with other communities a basic concern for the dignity of all human beings - men, women and children alike - who, it affirms, are made in the image of God and called to grow into the likeness of God. From this respect for persons arise the claims of justice, that each and every person be given what is that person's rightful due. Negatively, this takes the form of a duty not to harm another person. Positively, it takes the form of a duty to care for other persons and to contribute to their well-being. For carrying out these duties each individual person, other things being equal, is morally responsible. The negative duty not to harm is more clear-cut than the positive duty to care. Its most obvious instances are embodied in the criminal law, the enforcement of which provides protection for everyone, specially the more vulnerable. The positive duty to care is less clearly defined and its content is open to debate. Relationships of dependence and vulnerability, such as parent/child, doctor/patient, or counsellor/client, carry with them a special duty of care. Outside these special relationships, however, the extent of the duty of care is generally undefined and its nature open-ended.

Following the teaching of Christ, the Church recognises a paradoxical 'duty of love', extending beyond all special relationships and directed towards one's 'neighbour'. This can easily become a prescription for a self-deluding and self-defeating moral perfectionism. In the language and context of bare duty, it suggests that there is a Christian duty to do what no-one can in fact be expected to do. However, what is self-defeating in the context of the demands of duty may begin to make sense in the context of the possibilities of love. Love can enable human beings to go beyond the call of duty. Hence the Christian 'duty of love' is better understood in terms of the inward prompting of the Holy Spirit to respond with heart and mind to the invitation and challenge of the divine love. Going beyond the demands of duty in the imitation of Christ is not the imposition of some superduty, but a fruit of the Spirit of love.

In this area of tension between the demands of duty and the claims of love the clergy are specially vulnerable. Their ordination vows lay upon them grave and apparently unrestricted responsibilities - to care for all alike, young and old, strong and weak, rich and poor. There are no clear limits to the duty of care with which they are charged, and because they fall short of what they take to be their God-given pastoral duty, they are peculiarly vulnerable to self-condemnation and self-deception. In striving to carry out their ministerial duty, they may neglect the duties which their more immediate commitments, such as those of family and friends, lay on them. In this way the illusion of being expected to perform a super-duty poisons and destroys their real ministry of love and grace.

Neither the 'duty to love' nor the 'cure of souls' can be reduced to a set of moral duties, but moral duties are not thereby abrogated. The followers of Jesus Christ are committed to a Christ-like way of life, and those who exercise a representative ministry in his name are, for better or worse, expected to be a wholesome example to their people. Clergy are expected to practise what they preach; and if they fall from grace, their fall has more harmful repercussions than might otherwise be the case. Positively, they are expected to reflect in their character and actions the operation of grace and the fruit of the Spirit. Negatively, they are expected to

observe certain moral boundaries which they must not transgress. Here, too, a process of assisted self-appraisal would help clergy to distinguish between the demands of duty and the claims of love, and to integrate both into their discipleship and ministry with greater realism, sensitivity and imagination.

The Church is also an institution. It has its own organisation and structures of authority, its own constitution and rules of procedure, its own statements of intent and standards of practice, all of which are directed towards the Church's worship, ministry and mission. Within this institution the clergy exercise a special professional role, defined in terms of special duties and relationships, calling for special competence and care. They are to be diligent ministers of Word and Sacrament, given to prayer and study, growing in the knowledge and love of God, and ordering their lives in accordance with the teachings of Christ, so that they may be wholesome examples to their people.

Although the clerical role is nothing if not a ministry of grace - a ministry that depends on the creative power of the Holy Spirit and cannot ultimately be circumscribed by functional analysis and control - nevertheless it includes the performance of certain duties on which the institutional life of the Church depends. Since it is the Church which authorises a person for the ordained ministry, the Church must provide the conditions which enable that person to carry out such ministry to the best of his or her ability. It must establish adequate structures, resources and means of communication. This will, for example, include a clergy job-description, which sets out responsibilities, rights and duties in a manner more specific, if less pastoral and profound, than the description of ordained ministry contained in the services of ordination and institution. Where expectations are reasonably clear, some form of periodic and shared assessment of achievements and aspirations would also be of value in affirming and developing ministry. Within an agreed framework such assessment would embrace and encourage a variety of styles of ministry.

Since the clerical role establishes relationships of special dependence and vulnerability, such as those between priest and parishioner, teacher and pupil, or adult and child, it calls for more than usually careful observance of the moral principles deriving from a respect for persons. The application of these principles needs to be spelled out in some detail and to include a fair and effective disciplinary procedure. Clergy need to know the moral and ethical implications of their profession and to adhere to an agreed code of good practice.

A theological reflection

Francis Bridger

In recent years, the Church of England has begun to debate the place of ethical guidelines in shaping the ministry of its clergy. This is a welcome development despite the fact that to some the thought of a code or set of guidelines is both risible and offensive. In their eyes it implies a lack of trust in ministerial integrity and an intrusion into sacred vocation. Even worse, it amounts to an unthinking acceptance of the cult of managerialism they fear has overtaken the ethos of the Church.

Consequently, the purpose of this reflection is twofold: (1) to address such concerns from a theological standpoint; and (2) to indicate the positive theological principles that underlie the guidelines contained in the present report. To be sure, there are sound pragmatic reasons why the Church must now face the question of a professional code for its clergy (and perhaps for its laity). But these form only one part of the argument. Alongside them must be set a number of theological justifications rooted in Scripture and moral theology.

Pragmatics, however, are important and it is worth rehearsing three reasons why this report has come into being:

- In the first place, it must be seen against the backdrop of General Synod's decision in 2000 to pass a new Clergy Discipline Measure. At the time of writing, that measure has still to be laid before Parliament; but once it has become law, it will be binding. Logically, discipline requires definition and this, in turn, points to the need for a code of practice or set of guidelines. The Convocations of Canterbury and York therefore established a working party to produce draft guidelines for consultation prior to further discussion at Synod. This report is the outcome.¹
- Secondly, there is an urgent need for the Church to respond to current social pressures for greater regulation of professions - which has been achieved mainly by means of selfregulation. In the wake of a series of high-profile scandals relating to the medical profession and to social services (most notoriously of late, those of Harold Shipman and Victoria Climbié), a great deal more public concern now exists about the integrity and trustworthiness of previously respected professions. No longer are people willing automatically to give professionals the benefit of the doubt. They are subject to scrutiny and criticism in a way that was not true a generation ago. This presents a sizeable challenge to the Church; for it is simply not credible that the Church should expect to remain immune from such scrutiny.

¹ For examples of codes from other denominations, see Joe E. Trull and James E. Carter, *Ministerial Ethics*, Broadman & Holman, 1993, pp. 220-56. Richard M. Gula in his *Ethics in Pastoral Ministry* (New York: Paulist Press, 1996, pp. 142-153) sets out a proposed code which is valuable for its theological rationale as well as its specific proposals

- Nor should it. Both tabloid newspaper headlines and more serious academic studies bear witness to the dark side of the Church's life, which cannot be denied. On one hand, there are the perennial stories of vicars involved in sexual shenanigans with parishioners, while on the other, investigation of child abuse by clergy demonstrates that the Church must take its share of blame for a phenomenon that has been all too readily denied by society until recent years.² Other studies published in the United States also bear witness to the ever-present dangers of sexual misconduct that are a constant threat to godly ministry.³ⁱ Consequently, no one should underestimate the risks inherent in ministerial - especially pastoral - practice. Compared to some other professions, clergy may still enjoy a high level of trust but this does not preclude the need for accountability and transparency.⁴
- Thirdly, there is the 'nightmare scenario' that all clergy dread: the parishioner who accuses his or her minister of misconduct - often sexual but sometimes taking the form of a different kind of abuse.⁵ This is the situation that every pastor fears, irrespective of its veracity. The mere accusation by itself is enough to ruin a minister's credibility and standing. It does not have to be true in order to destroy: the slightest of rumours immediately undermines trust and exposes a clergyman or woman to the charge of hypocrisy. No matter that such rumours might be without foundation and maliciously intended.

In such circumstances, the Clergy Discipline Procedures and the guidelines contained in the present report are designed to protect three parties: the accused, the accuser and the Church. It is important to mention the last of these because it can easily be forgotten that professional ethics are not simply a matter for individuals. While they undoubtedly exist to guide and protect individuals they also serve to safeguard the profession. They are an expression of mutual accountability and responsibility. When one clergyman or woman acts unprofessionally, he or she threatens to bring the Church as a whole into disrepute - witness the ripple effect of scandals. As Eric Mount has commented: 'Moral responsibility includes being responsible people within institutions.'⁶ Or in Paul's words, 'we are members of one another' (Ephesians 4.25).⁷ⁱ

The Clergy Discipline Measure provides a mechanism whereby justice can be done and can be seen to be done (not least for the accused); the guidelines produced by the Convocations'

² See Steve Gillhooley, *The Pyjama Parade*, Edinburgh: Lomond Publishers, 2000.

³ See, for example, Karen Lebacqz and Ronald G. Barton, *Sex in the Parish*, Louisville: Westminster/ John Knox Press, 1991; Marie Fortune, *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*, San Francisco: Harper & Row, 1989.

⁴ On the debate as to how far the clergy should be understood as professionals and therefore to what extent the models employed by 'the professions' are relevant, see Karen Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care*, Nashville: Abingdon Press 2000, ch. 2. Also, Eric Mount Jr, *Professional Ethics in Context*, Louisville: Westminster/John Knox Press, 1990, chs 2 and 3.

⁵ A recent term that has entered discussion is 'spiritual abuse'. On its meaning and validity see Lebacqz and Driskill, *Ethics and Spiritual Care*, ch. 6

⁶ Eric Mount Jr, *Professional Ethics in Context: institutions, Images and Empathy*, Louisville: Westminster/John Knox Press, 1990, p. 45.

⁷ Significantly, Paul uses the language of mutual interdependence as justification for the code of community ethics he goes on to outline in this passage (verses 26f.)

Working Party supply a framework for behaviour that would make less likely the possibility of a nightmare scenario arising in the first place. For, in many instances, it is not intentional actions that arouse suspicion and give rise to accusations. Rather, it is simple naivety, such as inappropriately affectionate touching or hugging that might be meant as gestures of affirmation but are interpreted as signs of sexual interest. The guidelines offer a framework for avoiding such situations.

Pragmatic reasons in themselves, though, are not enough. They are a necessary but not sufficient justification for the cultural change required within the Church if it is to be prepared for the kind of scrutiny presupposed by contemporary society. It is here that a theology of professional responsibility becomes central. And it is to this that we must now turn.

The starting point for any discussion of professionalism must be the principle of vocation. It is axiomatic that ordained ministry is first and foremost a calling that originates within the purposes of God. The sense that they are engaged in a vocation rather than a career is fundamental to the clergy's identity and self-understanding. Yet this is sometimes used as a kind of knock-down argument against the introduction of guidelines or a professional code of practice on the grounds that 'to "professionalize" pastoral ministry is to reduce it to tasks and to ignore its spiritual, transcendent dimension'.⁸ Against this, as a number of writers note, it needs to be remembered that:

- a) historically, the notion of profession has its roots in a religious connection between profession and vocation;⁹
- b) the idea of *professio* (from which the term 'profession' derives) carries with it the meaning of 'standing for something' or 'value laden';
- c) the identification of professionalism with technocratic expertise is a modern development which has served unduly and untheologically to narrow the concept; and
- d) by means of a theology of vocation, it becomes possible to reinvest the idea of profession with a transcendent, moral dimension, thereby drawing the sting of the critic in one respect at least.

In Richard Gula's words, 'Aligning "having a vocation" with "being a professional" . . . affirms all that we do in ministry is a response to the presence of God in and through the community calling us to act on its behalf as signs and agents of God's love.'¹⁰

⁸ Gula, *Ethics in Pastoral Ministry*, p. 11

⁹ Thus Darrell Reeck notes that, 'Judaean-Christian culture from Biblical times through the Reformation imbued the concept of profession with the moral concept of service grounded in a religious vision of God working together with people for the improvement of all creation. The doctrine of the vocation or calling became the religious and moral theme that most illuminated the meaning of the professions and professional work.' Reeck, *Ethics for the Professions: A Christian Perspective*, Minneapolis: Augsburg, 1982, p. 33 quoted in Trull and Carter, *Ministerial Ethics*, p. 25

¹⁰ Gula, *Ethics in Pastoral Ministry*, p. 14.

In the light of this, the criticism that a code of practice amounts to a concession to managerialism must be seen as misplaced. The establishment of guidelines that indicate what it means to act in a manner consistent with a calling to ministry can be seen as an attempt to work out in concrete terms the practice of vocation in a contemporary setting. 'Profession', in a clergy context, must therefore be seen as possessing a dual meaning: on one hand to describe the sociological reality of a group of people who operate according to conventions and practices developed by the group for functional purposes; and on the other, as an indication that this group stands for - professes - a set of transcendent values and principles which derive from a theology of vocation. Both senses of the term 'profession' must be kept in mind.

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

Covenant

It is arguable that the doctrine of covenant represents the wellspring from which a theology of professional responsibility flows. Its significance can be demonstrated by contrasting it with the concept which governs secular models of professional relationship, namely that of contract. As Richard Gula has pointed out, the two are close cousins but there are crucial differences. Contracts define the specific nature of the relationship and the precise rights and duties that follow from it. Neither party can expect the other to go beyond the specified contractual duties and each has the liberty to refuse requests to do so. Indeed, the expectation is that such requests will not be made or granted except in extremis. 'The contract model acknowledges human limitations of the contracting parties since it clearly distinguishes rights and duties. It circumscribes the kind and amount of service being sought and offered.'¹¹ By contrast, the biblical model of covenant exemplified most powerfully by the covenant relationship between God and his people - is based upon grace. The covenant partners are bound together not by a set of legal requirements but by the relational nexus of gracious initiative followed by thankful response. Covenant goes further than the carefully defined obligations contained within a contract to the need for further actions that might be required by love. 'When we act according to a covenant, we look beyond the minimum. . . Partners in a covenant are willing to go the extra mile to make things work out.'¹²

It is this graciousness - the readiness 'to make room for the gratuitous, not just the gratuities'¹³ - that distinguishes covenant from contract and gives ministry its distinctive quality. Rooted in the covenant love of God, the covenantal ministry of clergy mirrors that of Christ himself who gave himself freely for the sake of the world and 'who, though he was in the form of God, did not regard equality with God as something to be exploited but emptied himself, taking the form of a slave'

(Philippians 2.6-7). The covenant model is, in the end, Christological or it is nothing.

¹¹ Gula, *Ethics in Pastoral Ministry*, p. 15

¹² Gula, *Ethics in Pastoral Ministry*, p. 15

¹³ Gula, *Ethics in Pastoral Ministry*, p. 15

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

Agape

In a recent discussion of agape and pastoral care, Simon Robinson notes that agape and covenant are intimately connected in a number of ways: firstly, both are based upon gift, for just as covenant is gracious so agape is a matter of gift-love. In pastoral terms, agape 'is not based upon any contractual terms' but is 'a way of knowing the other, the ground of care for the other'.¹⁴ Pastoral relationships are thus governed by agape. Secondly, agape involves faithfulness and constancy. The minister remains true to the other person whatever he or she has done, since 'agape promises to be there whatever the response from the other'.¹⁵ Thirdly, agape allows for a measure of relational open-endedness rather than placing rigid limitations on the growth of a pastoral relationship. This is not to deny the importance of boundaries; yet, at the same time, it 'nourishes rather than limits relationships' and 'is always searching for the good of the other . . . is always open to the possibilities of the other'.¹⁶ From this it can be seen that agapeic love is not conditioned by the attraction or achievement of the other but 'loves the other simply because they are the other'. It is 'a love which does not base itself on the action of the other, a disinterested love which is not based in a partial way on the other'.¹⁷

How might this theology be applied? Secular pastoral counselling (building on work in bioethics) has developed five operational principles as the basis for its professional codes. If we invest them with the theological concept of agape, it becomes possible to construe them as a principled framework for ethical practice in ordained ministry:

1. the promotion of autonomy for the counsellee;
2. the duty of the counsellor to act for the positive good of the counsellee (the principle of beneficence);
3. the responsibility of the counsellor to do no harm (the principle of non-maleficence);
4. the obligation to act justly in the counsellee's best interests (the principle of justice);
5. the counsellor's commitment to trustworthiness (the principle of fidelity).

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

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

¹⁴ Simon J. Robinson, *Agape, Moral Meaning and Pastoral Counselling*, Cardiff: Aureus Publishing, 2001, pp. 44,43. For a recent discussion of agape as the basis for a comprehensive Christian ethic, see Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics*, Leicester :Apollos, 1997, ch. 8

¹⁵ Robinson, *Agape*, p. 45.

¹⁶ Robinson, *Agape*, p. 45.

¹⁷ Robinson, *Agape*, p. 44

The body of this report gives substance to this.

Nowhere is the importance of agapeic principles more clearly seen than in the issue of power. Within the relationship between clergy and parishioners, it is crucial to appreciate that power is used asymmetrically. That is to say, the clergyman or woman is more powerful than the person seeking help. Although self-evident upon reflection, this is a fact which is all too easily overlooked. At its worst, the wielding of asymmetrical power leads to abuse, sexual and otherwise. The vicar who uses her power to coerce, manipulate or bully an individual into agreement is every bit as abusive - albeit in a different way - as the vicar who uses his status to satisfy his sexual desires. Both are exercising power to achieve their own ends in contravention of the principles above. Rollo May has developed a typology of power that enables us to identify what kind of power is being used at any given time.¹⁸ⁱ According to May, power can be discerned under five headings:

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

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

From a ministerial perspective, therefore, 'the moral challenge is to see that in our interaction with others, the right use of power moves away from dominating others through exploitation and manipulation, and that it moves toward liberating others through nutrient and integrative acts of power'.¹⁹ When seeking to achieve our objectives - whether with a group of people or in a one-to-one relationship - we must ask ourselves what kind of power we are seeking to exercise and for whose benefit. If the answer to either of these questions points to ourselves, we need to return to the five agapeic principles.

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

¹⁸ Rollo May, *Power and Innocence*, New York: W. W. Norton & Co., 1972, ch. 5. See also, Karen Lebacqz, *Professional Ethics: Power and Paradox*, Nashville: Abingdon Press, 1985.

¹⁹ Gula, *Ethics in Pastoral Ministry*, p. 86.

Virtue

Ethical behaviour, however, is not just a matter of adherence to rules or principles. The revival of 'virtue ethics' among moral philosophers and theologians in recent years reminds us that the character of the professional is as important as the code to which he or she adheres.²⁰ The ethics of conduct must be shaped by the ethics of character and the ethics of integrity.

What does this mean? According to William Willimon, character can be defined as the 'basic moral orientation that gives unity, definition and direction to our lives by forming our habits into meaningful and predictable patterns that have been determined by our dominant convictions'.²¹

What we do is governed by who we are.

As Stanley Hauerwas notes, each of us makes moral choices arising out of 'the dispositions, experience, traditions, heritage and virtues that he or she has cultivated'.²²

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

Secondly, we are brought back to the idea of 'habits of the heart' suggested (inter alia) by Willimon. Because these arise out of the kind of people we are, our theological convictions and spiritual practices are crucial to professional life. We are formed by the beliefs we hold and ways in which we relate to God. Doctrine, ethics and spirituality go hand in hand 'to the point of behaving ethically most of the time as though by instinct'.²³ The report's discussion of the Ordinal recognizes this and reminds us that the sustenance of virtue cannot be left to chance. The spiritual life of the minister is crucial.

But it has to be remembered that behind all Christian versions of virtue ethics stands grace. The power to be and do right flows from the free self-giving of God in Christ. It is through the indwelling Holy Spirit that we are enabled to grow in character and virtue. We become trustworthy trustees and are sustained in ministry by the activity of God in us. Ministerial codes or guidelines may set the boundaries but only by grace can we live them out. In Richard Gula's words, 'If we are to minister in the spirit of Jesus and continue in our own time his mission of proclaiming the reign of God, then we must be free enough in ourselves to accept God's offer

²⁰ On the importance of virtue ethics, see Joseph J. Kotva, *The Christian Case for Virtue Ethics*, Washington DC: Georgetown University Press, 1996.

²¹ Quoted in Trull and Carter, *Ministerial Ethics*, p. 47

²² Trull and Carter, *Ministerial Ethics*, p. 47.

²³ Walter E. Wiest and Elwyn A. Smith, *Ethics in Ministry: A Guide for the Professional*, Minneapolis: Fortress Press, 1990, p. 182.

of love and so be free for others to enable them to let go of whatever keeps them from accepting divine love as well.'

Conclusion

This has necessarily been but a brief sketch of the central issues underlying the present report: a mapping of the terrain rather than an exhaustive journey through it. We have seen how the Church can no longer stand back from addressing the issue of what it means to act professionally in today's social climate. Moreover, we have noted that to develop a culture of professional ethics will require not just a set of guidelines for practice but the cultivation of virtuous character based on theology, morality and spirituality. Above all, we are reminded that the foundational value for all Christian ethics is the uniquely Christian gift of agape. Without this we are but clanging cymbals, professional or otherwise.

Church in Wales

Draft Guidelines for the Professional Conduct of the Clergy and Draft Statement of Terms of Service for Clergy Appointments

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Foreword by the Archbishop

By its very nature, pastoral ministry involves great trust. In dealing with the vulnerable and the weak, in particular, ministers need the trust both of those to whom they minister and the Church whose ministry it is. In setting out these guidelines for the clergy, the Church hopes to establish the best possible practice amongst all who minister in this calling, which belongs both to them and to the bishops.

Clergy are privileged to be involved in the rites of passage, joys and sorrow, hope and fears of the community. They should be particularly aware of both the opportunity this gives and the responsibility it carries.

The laity of the Church are encouraged to do all in their power to ensure that their clergy are as effective in their ministry as possible – even as the clergy must support them in theirs. The guidelines which follow are the result of work done over a number of years by various groups – those who produced the document *Cure of Souls*, the working parties on *Clergy Terms of Service* and *Guidelines for Public Ministry in the Church in Wales* and also work done on the same topics by the Church of England. I am grateful to them all.

Following the call and pattern of our Lord, there will always be risk in ministry. This cannot be avoided and there are occasions when the clergy must take risks. Yet unwarranted risk must be minimized. I hope that the clergy will welcome these guidelines, both as an aid to improving good practice and also as a warning of potential pitfalls.

Underlying all pastoral ministry must be a life of prayer, both in public and in private. The close walk with God that flows from this devotional life is indispensable for the professional conduct of the clergy.

Pastoral ministry is demanding. The guidelines will not make this ministry any less demanding, but they will help the clergy in using their time and talents wisely and efficiently and to the best advantage of those for whom they care.

The guidelines should improve our practice, our praying and our caring. They need to be kept readily available for reference. I hope that they will be re-read at regular intervals, perhaps at the renewal of ordination vows or on some other important or significant anniversary.

At the end of *The Guidelines* are two essays which provide a theological undergirding for this process. One is the introduction to *Cure of Souls*, and the other is by the Reverend Dr Francis Bridger who wrote it for the Church of England document on this subject. *The Guidelines* need to be read in the context of those two essays.

I commend *The Guidelines* to the clergy and laity of the Church in Wales.

+Barry Cambrensis.

Note

1. This document is substantially based upon provisions contained in *Guidelines for the Professional Conduct of the Clergy* published by Church House Publications in 2003 for the Convocations of Canterbury and York. It is © copyright and its use in this document is with their kind permission.
2. The Ordinals referred to are: *The Ordinal of the Book of Common Prayer for use in the Church in Wales 1984*, and the Ordinal authorised for Experimental Use in the Church in Wales 2005.

**DRAFT
CLERGY TERMS OF SERVICE**

SECTION ONE

The primary aims of the Guidelines are:

- to ensure the welfare and the protection of individuals and groups with whom the clergy work;**
- to ensure the welfare and the protection of the clergy and of their families;**
- to encourage the clergy to aspire to the highest possible standard of conduct;**
- to provide safe and effective boundaries for clerical ministry;**
- to encourage personal and corporate ministerial development;**
- to encourage others to offer themselves for service in the ordained ministry of the Church.**

1 “You must keep the Good shepherd always before you as the pattern of your calling, following him wherever he leads.”

- 1.1** Clergy are entrusted with the privilege and responsibility of being servants and leaders in the ministry of the Church. As pastors, spiritual guides and representatives of the Christian faith, they are in a position of trust in their relationships with those for whom they have pastoral care. These Guidelines provide the framework of professional conduct for all clergy as both an encouragement and an affirmation of good practice.
- 1.2** Clergy will often find themselves in the powerful position of meeting people at the limits of their vulnerability. The Guidelines seek to safeguard and reassure such people so engendering trust, without which ministry cannot take place.
- 1.3** Professional and personal conduct is bounded by law and legal sanction. Clergy, who at ordination, and on being licensed or instituted to new responsibilities, make a declaration of Canonical Obedience and agree to be bound by the Constitution of the Church in Wales. However, response to a vocation to serve as an ordained minister signifies the voluntary undertaking of obligations of sacrificial self-discipline above and beyond the requirements of secular and ecclesiastical law. The Ordinals describe these undertakings and thus guides conduct, and so it is the Ordinals which have been used to provide the inspiration and the framework for these Guidelines.

2 “You are to care for all alike, especially the poor, the sick, the needy and those in trouble.”

- 2.1** Caring for one another is the responsibility of the whole Church and is an extension of the justice and love of the incarnate God disclosed in Jesus Christ. Compassion is essential to pastoral care. Clergy should enable other members of the worshipping community to share in this pastoral care.
- 2.2** Clergy have a particular responsibility to minister sensitively and effectively to those who are sick, dying and bereaved.
- 2.3** In their ministry, pastoral care and working relationships, clergy must endeavour to offer equal respect and opportunity to all.
- 2.4** Clergy minister through their own broken humanity, being aware of their own need to receive ministry.
- 2.5** Clergy should discern and make clear their own limitations of time, competence and skill. At times they will need to seek support, help and appropriate training.

- 2.6 The difference between pastoral care and formal counselling is always to be recognized.
- 2.7 Clergy should be aware of the help available from accredited pastoral agencies so that it can be commended where appropriate.
- 2.8 There is risk in all pastoral work. The place of the meeting, the arrangement of furniture and lighting, and the dress of the minister are important considerations in pastoral care. The appropriateness of visiting and being visited alone, especially at night, needs to be assessed with care. Clergy should recognize the importance of knowing themselves and their own emotional needs.
- 2.9 It is essential in pastoral care to acknowledge appropriate physical, sexual, emotional and psychological boundaries. Inappropriate touching or gestures of affection are to be avoided.
- 2.10 Clergy should be aware of the dangers of dependency in pastoral relationships. Manipulation, competitiveness or collusion on either side of the pastoral encounter should be avoided. Self-awareness should be part of the relationship.
- 2.11 Clergy should be aware of the potential for abusing their privileged relationships.
- 2.12 When help or advice is being sought, any note-taking should be mutually agreed and is subject to data protection legislation.
- 2.13 Every ordained person should have appropriate training in child protection. Provincial and diocesan guidelines and requirements must be known and observed. (Children and Young People: A Code of Good Practice for Use by Parishes in the Church in Wales and the All Wales Child Protection Procedures)
- 2.14 The dress of clergy should be suitable to their office; and, except for purposes or recreation and other justifiable reasons, should be such as to be a sign and mark of their holy calling and ministry.
- 2.15 In the conduct of worship, clergy should wear the appropriate liturgical dress. Should there be disagreement about what is appropriate dress, the matter should be referred to the Bishop for direction.

3 “Guided by the Holy Spirit, pray constantly that your life may be a pattern of obedience and holiness and so reveal the power of the Kingdom of God.

You cannot fulfil this ministry in your own strength.

May the Lord who has given you the will to undertake this work, give you also the strength and power to perform it.”

- 3.1 Pastoral care will seek to bring about Christ-like wholeness, both personal and corporate. The development of trust is of primary importance for honest relationships within ministry.

- 3.2** Clergy are often placed in a position of power over others, in pastoral relationships, with lay colleagues, and sometimes with other clergy. This power needs to be used to sustain others and harness their strengths, and not to bully, manipulate or denigrate. They should be aware of the Church in Wales Bullying and Harassment policy.
- 3.3** In pastoral and caring relationships the clergy should be open to God and to the needs of the other person. It is important for clergy to be sensitive to the situations in which they are placed, especially with regard to the pastoral care of children, young people and vulnerable adults.
- 3.4** Clergy should be aware that those for whom they care may be distressed and vulnerable. The power conferred on a minister in such situations should be acknowledged, used positively, and never abused. The Church in Wales is currently considering a policy on the care of vulnerable adults.
- 3.5** It is always wrong to exploit or manipulate. Improper questioning or physical contact (see 2.9) can be emotionally or sexually abusive.
- 3.6** Spiritual authority must be exercised with gentleness and sensitivity, and the minister should be aware of the possibility of spiritual abuse.
- 3.7** Pastoral care should never seek to remove the autonomy of the individual. In pastoral situations the other party should be allowed the freedom to make decisions even if clergy consider that decision to be incorrect.
- 3.8** In leadership, teaching, preaching and presiding at worship, clergy should resist all temptation to exercise power inappropriately.
- 3.9** Clergy should thankfully acknowledge their own God-given sexuality. They should be aware of the danger of seeking sexual advantage, emotionally or physically, in the exercise of their ministry.
- 3.10** In their personal life clergy should set an example of integrity in relationships, faithfulness in marriage and responsibility in parenthood and family life
- 3.11** Clergy are called to be chaste in their sexual relationships. Promiscuity is incompatible with ordained ministry. Pornography demeans a person who is a child of God into a disposable object.
- 3.12** A person seeking pastoral guidance and counsel from the clergy has the right to expect that the cleric concerned will not pass on to a third party confidential information so obtained. Clergy are accordingly not at liberty to share confidential information with their spouses, family or friends.
- 3.13** In certain circumstances clergy may consider it necessary for the content and process of a pastoral relationship to be shared with a supervisor or supervisory group. In such cases the cleric must obtain authority from the individual to do so and ensure that the supervisor or supervisory group understands the necessity to maintain confidentiality.

- 3.14** Clergy should be aware of the circumstances in which confidential information can or should be disclosed to third parties, particularly where the safety of children is concerned. In these circumstances, clergy should refer to the guidance in provincial and diocesan child protection policies.
Children or vulnerable adults who disclose evidence of significant harm will need to know that their concerns will be taken seriously and referred to the appropriate statutory agency (usually Social Services) so that a proper investigation can take place and practical help obtained. In such cases the welfare of the child or vulnerable adult should be regarded as of paramount importance. Special considerations apply where information is disclosed in the context of formal confession (see paragraphs 7.2 and 7.3).
- 3.15** It is important to safeguard the right of parishioners to share personal information with one minister and not another. In a team situation, or in an area where clergy are seeking to work collaboratively, it may be advisable to create a policy to avoid the danger to ministers within a team of being manipulated and divided by the sharing of personal information with one and not another.
Assistant clergy in training posts should make it clear to those to whom they are ministering that information given to them will normally be shared with their training incumbent.
- 3.16** Any information about a living individual, whether held on computer or in a paper-based filing system, is governed by the Data Protection Act 1998. Clergy should therefore familiarize themselves with the requirements of that legislation and the Church in Wales Guidelines on the Data Protection Act. Clergy must act accordingly and seek advice from the diocesan or provincial data protection officer when necessary. Compliance with the legislation may require, amongst other things, formal notification to the Information Commissioner where information about a living individual is held on computer.
- 3.17** Those compiling records should be prepared to be accountable for their content.

**4 “All are called to make Jesus Christ known to men and women as Saviour and Lord.
Your task is to proclaim the gospel of Jesus Christ to all.
You are to teach the faith that comes to us from the Apostles and proclaim it afresh.”**

- 4.1** Mission is a primary calling. It belongs to the whole church and clergy have a leading share of responsibility in its promotion.
- 4.2** Clergy have the privilege of leading their congregations in proclaiming afresh the good news of Jesus Christ and promoting God’s mission, including evangelism.
- 4.3** All schools, along with other institutions within a parish, may provide opportunities for mission and ministry, and a church school is a particular responsibility for the clergy. Clergy should seek to enhance opportunities for themselves and appropriately gifted and trained laity to contribute to the worship, religious education, pastoral care and governance in the church school, and to be willing to support all places of education within their parishes.

- 4.4 Clergy should ensure that, where appropriate, well-led and accessible courses and discussion groups on all aspects of the Christian faith are available at regular intervals to parishioners seeking to explore, deepen or renew their faith.
- 4.5 Suitable preparation for Baptism, Confirmation and Marriage is a primary responsibility for clergy. The importance of children, young people and all who are new to the Christian faith should be a priority for the Church and for its clergy.
- 4.6 Clergy should recognize, affirm and encourage the ministry and witness of lay people in their workplaces and communities, as well as within the Church.

5 “You are to teach.

You are to be fellow-workers with Christ in his renewing of the world. You are to explore new ventures in mission and work for peace and justice.”

- 5.1 Continued theological learning is an essential discipline for preaching and teaching, as well as for personal growth. Clergy should be aware of the need to participate in and the availability of continuing ministerial education programmes.
- 5.2 Clergy should set aside time for continuing ministerial education, including the consideration of contemporary issues and theological developments, so that their faith engages with the perceptions and concerns of this generation.
- 5.3 Keeping abreast of a variety of communicating skills is crucial to the effective and ongoing proclamation of the gospel.
- 5.4 Part of the clerical vocation in both preaching and teaching is a prayerful openness to being prophetic and challenging as well as being encouraging and illuminating.
- 5.5 Great care should be taken that illustrative material from personal experience does not involve any breach of confidentiality.

6 “You are to preside at the Holy Eucharist and to perform the other ministrations entrusted to you.

Study Christ’s teaching and meditate upon it, that you may encourage his people in the way of holiness. You are to lead the people of God into holiness of life, and encourage the ministry of all God’s people.”

- 6.1 Clergy are called to leadership within the Church and the wider community.
- 6.2 Clergy should develop this gift of leadership within their own ministry through prayer and training, being aware of their own natural leadership style.
- 6.3 Clergy should promote collaborative ministry across the whole range of church life and activity. It is important to recognize and affirm lay ministry that already exists and to encourage new ministries, both lay and ordained. Clergy should be ready to

assist others in discerning and fulfilling their vocation and to acknowledge and respect the range of experience amongst the church membership.

- 6.4 Clergy should ensure that services are thoughtfully prepared, sensitive to the need and culture of the parish or institution and the tradition of the Church in Wales.
- 6.5 Where appropriate, clergy should involve others in leadership of worship, providing training and preparation as necessary to support them.
- 6.6 Clergy should be aware of the needs of their congregation and take any practical steps necessary to ensure that worship is truly inclusive and that no one is excluded through disability or disadvantage. Clergy should be familiar with the Church in Wales Disability Discrimination Act Parish Guide.
- 6.7 Clergy should do their best to ensure that the worship for which they are responsible, where possible and appropriate, reflects the bilingual nature of the Church in Wales. Clergy should be familiar with the Language Policy of the Church in Wales.
- 6.8 Clergy should encourage good ecumenical relationships.
- 6.9 Clergy should have good and courteous relationships with members of other faith communities.
- 6.10 A new minister should not undermine a former ministry by critical assessment, but should focus with respect on the positive work of a predecessor.
- 6.11 Upon resignation or retirement, clergy should immediately lay down their leadership and sever all professional relationships with those formerly under their pastoral cure. Any exception to this guideline should be formally negotiated with the bishop.
- 6.12 Having resigned or retired, clergy should only minister in a former church, parish or institution if invited by the clergy with pastoral oversight, or with their permission.

7 “You are to call people to repentance and in Christ’s name to absolve those who are penitent.”

- 7.1 The ministry of reconciliation, as an extension of Jesus’ own ministry, lies at the heart of the vocation to priesthood. It is to be exercised gently, patiently and undergirded by mutual trust.
- 7.2 Subject to the provisions of paragraphs 7.3 and 7.4, there should be no disclosure of what is revealed when a person confesses to God in the presence of a priest – ‘the seal of the confessional’. This principle holds even after the death of the penitent. The priest may not refer to what has been learnt in confession, even to the penitent, unless explicitly permitted by the penitent. Some appropriate action of contrition and reparation may be required before absolution is given. A priest may withhold absolution. Guidelines are provided in the forms of reconciliation appended to the two Orders for the Holy Eucharist, 1984 and 2004.
- 7.3 Where abuse of children or vulnerable adults is admitted in the context of confession, the priest should urge the person to report his or her behaviour to the

police or social services, and should also make this a condition of absolution, or withhold absolution until this evidence of repentance has been demonstrated.

- 7.4** If a penitent's behaviour gravely threatens his or her own well-being or that of others, particularly children or vulnerable adults, the priest should insist upon action on the penitent's part.
It should be noted that at law there is no absolute duty of confidentiality.

A Court or the police may require disclosure. In exceptional circumstances there may also be an over-riding duty to break confidence, especially where the safety of children, or of vulnerable adults, is involved, or, more rarely, where the well-being of the person who is sharing confidence is at risk.

Should a priest believe that there is a possibility that such information will be disclosed, it should be made clear to the penitent in advance, that disclosure may be necessary.

Note:

Canon of 1604: 'we do not any way bind the said Minister but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity'.

8 "Pray constantly that your life may be a pattern of obedience and holiness. Will you accept the discipline of the Church and give due respect to those set in authority over you?"

- 8.1** Clergy swear an oath of canonical obedience to the bishop and agree to be bound by the Constitution of the Church in Wales.
- 8.2** Clergy should participate fully in the life and work of deanery, archdeaconry, diocese and province, giving support and respect to those given the responsibility of leadership and oversight.
- 8.3** Clergy should know how canon and ecclesiastical law and the Constitution of the Church in Wales shape their exercise of office and ministry, and should respect such regulations as are put in place by the Church.
- 8.4** Clergy should acknowledge and respect the areas of ministry of other clergy.
- 8.5** The authority of churchwardens and lay people elected or appointed to office in the local church is to be respected and affirmed.

9 "Will you be a diligent minister of the Word of God? Will you devote yourself to prayer and study? Will you continue to equip yourself for ministry in the Church?"

- 9.1** In exercising their ministry, clergy respond to the call of our Lord Jesus Christ. The development of their discipleship is in the discipline of prayer, worship, Bible study

and the discernment of the prompting of the Holy Spirit. Clergy should make sure that time and resources are available for their own personal and spiritual life and take responsibility for their own ongoing training and development.

- 9.2** Spiritual discernment can be facilitated by sharing the journey of faith with another person.
A minister should normally have someone outside the work situation to whom to turn for help.
- 9.3** Clergy should participate fully in continuing ministerial education and in Bishop's Review, knowing that accountability involves regular review personally and with others.
- 9.4** It may be appropriate for clergy to meet regularly with a work consultant to review their ongoing ministry.
- 9.5** Time given to family life, friendship, recreation, renewal and personal health should be included in any review. This reflection will be the more useful if conducted both as a part of formal review and also in discussion with a spiritual director and/or work consultant.

10 “Will you, with your family, order your life in accordance with the teachings of Christ?”

Will you lead by encouragement and example?”

- 10.1** Clergy are called to a high moral standard of behaviour.
- 10.2** Clergy who are married should remember that this is also a vocation. Marriage should not be considered as of secondary importance to their vocation to ministry. Similarly, those who are not married, including those with a vocation to celibacy, should take the necessary steps to nurture their lives, their friendships and their family relationships. Clergy who are married to clergy need to take special care to address any potential difficulties which might arise.
- 10.3** Good administration enables good pastoral care. Dealing with correspondence and enquiries with efficiency and courtesy is essential. Administration must be carried out in accordance with Church and civil law and, in parishes, with the guidance contained in the Parochial Administration Handbook.
- 10.4** The keeping of parochial registers and records to a high standard is legally required as well as being part of pastoral care.
- 10.5** Clergy need to ensure that all their financial activities, whether personal or corporate, meet the highest ethical standards. There must be strict boundaries between church finance and personal moneys in order to avoid the possibility of suspicion or impropriety.
- 10.6** Clergy should never seek any personal advantage or gain by virtue of their clerical position.
- 10.7** Clergy should be extremely careful about accepting personal gifts from those in their spiritual care. Clergy must not encourage people to give, lend or bequeath money or

gifts which will directly or indirectly benefit them or their family. Should clergy receive substantial (over £500 in value) gifts or legacies, or the promise of legacies from those in their spiritual care, they should inform the Bishop. Similarly, where Bishops receive substantial (over £500 in value) personal gifts or legacies from those in their spiritual care, they should inform the Archbishop's Registrar who will maintain a register of such gifts.

10.8 Clergy should not undertake any professional duties when medically advised against it, nor when under the influence of alcohol or drugs.

10.9 Clergy must be aware that their personal conduct reflects not only on their ministry but also on the reputation and integrity of the Church and particularly the Church in Wales. The following behaviour is not acceptable

- Use of illegal non-prescription drugs
- Alcohol abuse or drunkenness
- Use of language that is blasphemous, malicious or likely to offend
- Violent or indecent behaviour

Where alcohol or drug abuse is suspected clergy must participate willingly in rehabilitation. Where there is failure to participate or where abuse continues following rehabilitation clergy will be considered as being in breach of the ministerial guidelines and as such can expect to have the matter referred to the Disciplinary Tribunal of the Church in Wales.

10.10 Clergy are expected to take care of their own health, well-being and safety. All should guard themselves and their family against becoming victims of stress. (it is important to differentiate between pressure in ministry, which can have positive results and stress which can have a detrimental effect on health and well being.) Clergy should pay due regard to personal safety and unnecessary risks should be avoided.

**11 “The Church is the People of God, the Body of Christ, the Temple of the Holy Spirit.
Will you endeavour to promote unity, peace and love among those you serve?”**

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

11.2 Whilst clergy are advised to value their personal and family space nevertheless clergy must be aware that people of the parish in which they serve or those for whom clergy have pastoral care are entitled to a reasonable level of availability and accessibility. Public notice should be given of clergy availability for non-urgent enquiries. Clergy are however expected to deal with emergencies as they arise. In all circumstances a prompt and gracious response to all requests for help demonstrates care. Telephone numbers and, where appropriate, email addresses should be easily accessible.

- 11.3** Clergy have a particular role and calling as an agent of healing and reconciliation for those in their care.
- 11.4** The call of the clergy to be servants to the community should include their prophetic ministry to those in spiritual and moral danger.

**12 “Do you trust that, by God’s grace, they are worthy to be ordained?
Will you support them in their ministry?”**

- 12.1** ‘Care for carers’ is fundamental. Clergy need to be supported and the laity have a particular and significant role in the pastoral care of clergy.
- 12.2** Officers of the parish, especially the churchwardens, with the advice of Diocesan officials, should play their part, in ensuring that their clergy have:
- a safe environment in which to live and work;
 - sufficient time off for rest, recreation and proper holidays; (Flexibility in provision and timing of services may be necessary for this to be possible.)
 - an annual opportunity to make a retreat;
 - appropriate administrative assistance;
 - full reimbursement of ministerial expenses;
 - appropriate release for extra-parochial duties;
 - encouragement for ministry to the whole community and not just to the congregation.
- 12.3** The bishop takes responsibility for the welfare of the clergy when he makes a Declaration of Canonical Obedience. He shares this responsibility with assistant bishops, archdeacons and area deans.
- 12.4** Clergy should be encouraged to develop opportunities for mutual support and pastoral care within chapters, cell groups, or other peer-groupings. All clergy should also be encouraged to have a spiritual director, soul friend or confessor to support their spiritual life and help to develop their growth in self-understanding. If required, help should be given in finding such a person.
- 12.5** A directory or list of Pastoral Care and Counselling resources will be drawn up and made available to the clergy and to their families, so that they can make their own arrangements to find help and support as they wish. Financial assistance should be made available in the diocese (or province) to assist the clergy in paying for appropriate help if necessary.
- 12.6** Confidentiality should be assured at every level. The boundaries between different persons involved in such care should therefore be recognized by all in the diocesan structures, not least where issues of financial assistance are involved. Advisers in pastoral care need to be especially careful to maintain these boundaries when making referrals or making reports to their diocesan colleagues.
- 12.7** The bishop, or his trained representatives, should undertake a regular review of each minister’s work which should be clearly linked to the development of the individual’s ministry, within the context of the needs of the Church.

- 12.8** Where some form of work consultancy for clergy is available, it should be offered by trained personnel whose work is monitored and reviewed by the bishop.
- 12.9** Clergy who are licensed under seal but not receiving a stipend should have a working agreement clearly setting out agreed boundaries of time and responsibility.
- 12.10** Each diocese has a duty to provide continuing ministerial education throughout a person's ministry. This should include adequate and suitable training in financial, administrative and managerial matters.
- 12.11** In dual ministries, where clergy have both a 'sector' and a parochial responsibility, there should be a clear written understanding between diocese, parish(es) and minister about where the boundaries lie.
- 12.12** Support and advice on the practical, psychological and emotional issues involved should be readily available to clergy approaching retirement and to their families.
- 12.13** The bishop and those exercising pastoral care of the clergy should both by word and example actively encourage the clergy to adopt a healthy life-style. This should include adequate time for leisure and recreation, through taking days off and their full holiday entitlement, developing interests outside their main area of ministry, and maintaining a commitment to the care and development of themselves and their personal relationships. Helping the clergy understand and overcome unrealistic expectations within themselves, and by the outside world, needs to be a priority. Specific needs of married and of single clergy should be identified and addressed.

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Introduction to The Cure of Souls (1996)

The Church and its Ministry

The Church is at one and the same time a spiritual, moral and institutional community. Any attempt to isolate one aspect from the others misrepresents its reality.

What distinguishes the Church from other communities, at least in its own self-understanding, is that it is a 'spiritual' community - a fellowship/community of the Holy Spirit. That is, it claims to participate in the Spirit of God and to be established as the community it essentially is by the Spirit of God.

Two considerations here are specially relevant. First, the Church is a community of forgiven and forgiving sinners. It is called by God from a life of sin to a life of holiness, where 'holiness' signifies the life-giving relationship between Creator and creature. Since the effect of sin is brokenness and separation, alienating men and women from God, from themselves and from one another, holiness signifies the recovery of wholeness and community. The gospel of God's grace in and through Jesus Christ is a gospel of the forgiveness of the sin that rends asunder. Thus, in the economy of salvation, the renewal of our humanity is rooted in the continuing grace and mercy of God rather than in anything we ourselves achieve. Human responsibility is the fruit of human responsiveness.

Secondly, the community of forgiven and forgiving sinners embodies a solidarity in grace. Belonging to God, we also belong to one another. Fellowship in the Holy Spirit means that we share one another's joys and bear one another's burdens. We support one another in prayer and build one another up in love.

In its struggle against sin, the Church exercises first and foremost a healing ministry of forgiveness and reconciliation. Such a ministry cannot by-pass the demands of truth and justice. Where wrong has been done, wrong must be confessed, amends (where possible) made, and the consequences of wrong-doing recognised and dealt with. Even so, the Church's concern for 'righteousness' is more than a desire to vindicate the balance of justice. It is, rather, a concern to put things right and to restore broken relationships. In this it follows the pattern of divine justice: 'If we claim to be sinless, we are self-deceived and the truth is not in us. If we confess our sins, he is just and may be trusted to forgive our sins and cleanse us from every kind of wrongdoing' (1 John 1. 8,9).

The life and ministry of the clergy cannot be isolated from the life and ministry of the Church as a whole. The clergy, too, are forgiven and forgiving sinners, liable to the same temptations as their fellow Christians. Although they are ordained and 'set apart' for their office and work of ministry, they remain members of the one body, and the ministry they exercise on behalf of the Church is a representative ministry. If they are not to suffer from a sense of isolation and the peculiar temptations which this brings, they need for their ministry the continuing prayers and active support of their fellow members. One way of so upholding them would be the informal and confidential practice of assisted self-appraisal, whereby a single trusted person, or group of persons, would enable them to review the strengths and weaknesses of their ministry in a spirit of honesty, encouragement and confidence.

As a moral community, the Church shares with other communities a basic concern for the dignity of all human beings - men, women and children alike - who, it affirms, are made in the image of God and called to grow into the likeness of God. From this respect for persons arise the claims of justice,

that each and every person be given what is that person's rightful due. Negatively, this takes the form of a duty not to harm another person. Positively, it takes the form of a duty to care for other persons and to contribute to their well-being. For carrying out these duties each individual person, other things being equal, is morally responsible.

The negative duty not to harm is more clear-cut than the positive duty to care. Its most obvious instances are embodied in the criminal law, the enforcement of which provides protection for everyone, specially the more vulnerable. The positive duty to care is less clearly defined and its content is open to debate. Relationships of dependence and vulnerability, such as parent/child, doctor/patient, or counsellor/client, carry with them a special duty of care. Outside these special relationships, however, the extent of the duty of care is generally undefined and its nature open-ended.

Following the teaching of Christ, the Church recognises a paradoxical 'duty of love', extending beyond all special relationships and directed towards one's 'neighbour'. This can easily become a prescription for a self-deluding and self-defeating moral perfectionism. In the language and context of bare duty, it suggests that there is a Christian duty to do what no-one can in fact be expected to do. However, what is self-defeating in the context of the demands of duty may begin to make sense in the context of the possibilities of love. Love can enable human beings to go beyond the call of duty. Hence the Christian 'duty of love' is better understood in terms of the inward prompting of the Holy Spirit to respond with heart and mind to the invitation and challenge of the divine love. Going beyond the demands of duty in the imitation of Christ is not the imposition of some super-duty, but a fruit of the Spirit of love.

In this area of tension between the demands of duty and the claims of love the clergy are specially vulnerable. Their ordination vows lay upon them grave and apparently unrestricted responsibilities - to care for all alike, young and old, strong and weak, rich and poor. There are no clear limits to the duty of care with which they are charged, and because they fall short of what they take to be their God-given pastoral duty, they are peculiarly vulnerable to self-condemnation and self-deception. In striving to carry out their ministerial duty, they may neglect the duties which their more immediate commitments, such as those of family and friends, lay on them. In this way the illusion of being expected to perform a super-duty poisons and destroys their real ministry of love and grace.

Neither the 'duty to love' nor the 'cure of souls' can be reduced to a set of moral duties, but moral duties are not thereby abrogated. The followers of Jesus Christ are committed to a Christ-like way of life, and those who exercise a representative ministry in his name are, for better or worse, expected to be a wholesome example to their people. Clergy are expected to practise what they preach; and if they fall from grace, their fall has more harmful repercussions than might otherwise be the case. Positively, they are expected to reflect in their character and actions the operation of grace and the fruit of the Spirit. Negatively, they are expected to observe certain moral boundaries which they must not transgress. Here, too, a process of assisted self-appraisal would help clergy to distinguish between the demands of duty and the claims of love, and to integrate both into their discipleship and ministry with greater realism, sensitivity and imagination.

The Church is also an institution. It has its own organisation and structures of authority, its own constitution and rules of procedure, its own statements of intent and standards of practice, all of which are directed towards the Church's worship, ministry and mission. Within this institution the clergy exercise a special professional role, defined in terms of special duties and relationships, calling for special competence and care. They are to be diligent ministers of Word and Sacrament, given to prayer and study, growing in the knowledge and love of God, and ordering their lives in accordance with the teachings of Christ, so that they may be wholesome examples to their people.

Although the clerical role is nothing if not a ministry of grace - a ministry that depends on the creative power of the Holy Spirit and cannot ultimately be circumscribed by functional analysis and control - nevertheless it includes the performance of certain duties on which the institutional life of the Church depends. Since it is the Church which authorises a person for the ordained ministry, the Church must provide the conditions which enable that person to carry out such ministry to the best of his or her ability. It must establish adequate structures, resources and means of communication. This will, for example, include a clergy job-description, which sets out responsibilities, rights and duties in a manner more specific, if less pastoral and profound, than the description of ordained ministry contained in the services of ordination and institution. Where expectations are reasonably clear, some form of periodic and shared assessment of achievements and aspirations would also be of value in affirming and developing ministry. Within an agreed framework such assessment would embrace and encourage a variety of styles of ministry.

Since the clerical role establishes relationships of special dependence and vulnerability, such as those between priest and parishioner, teacher and pupil, or adult and child, it calls for more than usually careful observance of the moral principles deriving from a respect for persons. The application of these principles needs to be spelled out in some detail and to include a fair and effective disciplinary procedure. Clergy need to know the moral and ethical implications of their profession and to adhere to an agreed code of good practice.

A theological reflection

Francis Bridger

In recent years, the Church of England has begun to debate the place of ethical guidelines in shaping the ministry of its clergy. This is a welcome development despite the fact that to some the thought of a code or set of guidelines is both risible and offensive. In their eyes it implies a lack of trust in ministerial integrity and an intrusion into sacred vocation. Even worse, it amounts to an unthinking acceptance of the cult of managerialism they fear has overtaken the ethos of the Church.

Consequently, the purpose of this reflection is twofold: (1) to address such concerns from a theological standpoint; and (2) to indicate the positive theological principles that underlie the guidelines contained in the present report. To be sure, there are sound pragmatic reasons why the Church must now face the question of a professional code for its clergy (and perhaps for its laity). But these form only one part of the argument. Alongside them must be set a number of theological justifications rooted in Scripture and moral theology.

Pragmatics, however, are important and it is worth rehearsing three reasons why this report has come into being:

- In the first place, it must be seen against the backdrop of General Synod's decision in 2000 to pass a new Clergy Discipline Measure. At the time of writing, that measure has still to be laid before Parliament; but once it has become law, it will be binding. Logically, discipline requires definition and this, in turn, points to the need for a code of practice or set of guidelines. The Convocations of Canterbury and York therefore established a working party to produce draft guidelines for consultation prior to further discussion at Synod. This report is the outcome.ⁱ
- Secondly, there is an urgent need for the Church to respond to current social pressures for greater regulation of professions - which has been achieved mainly by means of self-regulation. In the wake of a series of high-profile scandals relating to the medical profession and to social services (most notoriously of late, those of Harold Shipman and Victoria Climbié), a great deal more public concern now exists about the integrity and trustworthiness of previously respected professions. No longer are people willing automatically to give professionals the benefit of the doubt. They are subject to scrutiny and criticism in a way that was not true a generation ago. This presents a sizeable challenge to the Church; for it is simply not credible that the Church should expect to remain immune from such scrutiny.
- Nor should it. Both tabloid newspaper headlines and more serious academic studies bear witness to the dark side of the Church's life, which cannot be denied. On one hand, there are the perennial stories of vicars involved in sexual shenanigans with parishioners, while on the other, investigation of child abuse by clergy demonstrates that the Church must take its share of blame for a phenomenon that has been all too readily denied by society until recent years.ⁱⁱ Other studies published in the United States also bear witness to the ever-present dangers of sexual misconduct that are a constant threat to godly ministry.ⁱⁱⁱ Consequently, no one should underestimate the risks inherent in ministerial - especially pastoral - practice. Compared to some other professions, clergy may still enjoy a high level of trust but this does not preclude the need for accountability and transparency.^{iv}

i For examples of codes from other denominations, see Joe E. Trull and James E. Carter, *Ministerial Ethics*, Broadman & Holman, 1993, pp. 220-56. Richard M. Gula in his *Ethics in Pastoral Ministry* (New York: Paulist Press, 1996, pp. 142-153) sets out a proposed code which is valuable for its theological rationale as well as its specific proposals.

ii See Steve Gillhooley, *The Pyjama Parade*, Edinburgh: Lomond Publishers, 2000.

iii See, for example, Karen Lebacqz and Ronald G. Barton, *Sex in the Parish*, Louisville: Westminster/ John Knox Press, 1991; Marie Fortune, *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*, San Francisco: Harper & Row, 1989.

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

- Thirdly, there is the ‘nightmare scenario’ that all clergy dread: the parishioner who accuses his or her minister of misconduct - often sexual but sometimes taking the form of a different kind of abuse.^v This is the situation that every pastor fears, irrespective of its veracity. The mere accusation by itself is enough to ruin a minister’s credibility and standing. It does not have to be true in order to destroy: the slightest of rumours immediately undermines trust and exposes a clergyman or woman to the charge of hypocrisy. No matter that such rumours might be without foundation and maliciously intended.

In such circumstances, the Clergy Discipline Procedures and the guidelines contained in the present report are designed to protect three parties: the accused, the accuser and the Church. It is important to mention the last of these because it can easily be forgotten that professional ethics are not simply a matter for individuals. While they undoubtedly exist to guide and protect individuals they also serve to safeguard the profession. They are an expression of mutual accountability and responsibility. When one clergyman or woman acts unprofessionally, he or she threatens to bring the Church as a whole into disrepute - witness the ripple effect of scandals. As Eric Mount has commented: ‘Moral responsibility includes being responsible people within institutions.’^{vi} Or in Paul’s words, ‘we are members of one another’ (Ephesians 4.25).^{vii}

The Clergy Discipline Measure provides a mechanism whereby justice can be done and can be seen to be done (not least for the accused); the guidelines produced by the Convocations’ Working Party supply a framework for behaviour that would make less likely the possibility of a nightmare scenario arising in the first place. For, in many instances, it is not intentional actions that arouse suspicion and give rise to accusations. Rather, it is simple naivety, such as inappropriately affectionate touching or hugging that might be meant as gestures of affirmation but are interpreted as signs of sexual interest. The guidelines offer a framework for avoiding such situations.

Pragmatic reasons in themselves, though, are not enough. They are a necessary but not sufficient justification for the cultural change required within the Church if it is to be prepared for the kind of scrutiny presupposed by contemporary society. It is here that a theology of professional responsibility becomes central. And it is to this that we must now turn.

The starting point for any discussion of professionalism must be the principle of vocation. It is axiomatic that ordained ministry is first and foremost a calling that originates within the purposes of God. The sense that they are engaged in a vocation rather than a career is fundamental to the clergy’s identity and self-understanding. Yet this is sometimes used as a kind of knock-down argument against the introduction of guidelines or a professional code of practice on the grounds that ‘to “professionalize” pastoral ministry is to reduce it to tasks and to ignore its spiritual, transcendent dimension’.^{viii} Against this, as a number of writers note, it needs to be remembered that:

- a) historically, the notion of profession has its roots in a religious connection between profession and vocation;^{ix}
- b) the idea of *professio* (from which the term ‘profession’ derives) carries with it the meaning of ‘standing for something’ or ‘value laden’;

v A recent term that has entered discussion is ‘spiritual abuse’. On its meaning and validity see Lebacqz and Driskill, *Ethics and Spiritual Care*, ch. 6.

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

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

viii Gula, *Ethics in Pastoral Ministry*, p. 11.

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

- c) the identification of professionalism with technocratic expertise is a modern development which has served unduly and untheologically to narrow the concept; and
- d) by means of a theology of vocation, it becomes possible to reinvest the idea of profession with a transcendent, moral dimension, thereby drawing the sting of the critic in one respect at least.

In Richard Gula's words, 'Aligning "having a vocation" with "being a professional" . . . affirms all that we do in ministry is a response to the presence of God in and through the community calling us to act on its behalf as signs and agents of God's love.'^x

In the light of this, the criticism that a code of practice amounts to a concession to managerialism must be seen as misplaced. The establishment of guidelines that indicate what it means to act in a manner consistent with a calling to ministry can be seen as an attempt to work out in concrete terms the practice of vocation in a contemporary setting. 'Profession', in a clergy context, must therefore be seen as possessing a dual meaning: on one hand to describe the sociological reality of a group of people who operate according to conventions and practices developed by the group for functional purposes; and on the other, as an indication that this group stands for - professes - a set of transcendent values and principles which derive from a theology of vocation. Both senses of the term 'profession' must be kept in mind.

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

Covenant

It is arguable that the doctrine of covenant represents the wellspring from which a theology of professional responsibility flows. Its significance can be demonstrated by contrasting it with the concept which governs secular models of professional relationship, namely that of contract. As Richard Gula has pointed out, the two are close cousins but there are crucial differences. Contracts define the specific nature of the relationship and the precise rights and duties that follow from it. Neither party can expect the other to go beyond the specified contractual duties and each has the liberty to refuse requests to do so. Indeed, the expectation is that such requests will not be made or granted except in extremis. 'The contract model acknowledges human limitations of the contracting parties since it clearly distinguishes rights and duties. It circumscribes the kind and amount of service being sought and offered.'^{xi} By contrast, the biblical model of covenant exemplified most powerfully by the covenant relationship between God and his people - is based upon grace. The covenant partners are bound together not by a set of legal requirements but by the relational nexus of gracious initiative followed by thankful response. Covenant goes further than the carefully defined obligations contained within a contract to the need for further actions that might be required by love. 'When we act according to a covenant, we look beyond the minimum. . . Partners in a covenant are willing to go the extra mile to make things work out.'^{xii}

It is this graciousness - the readiness 'to make room for the gratuitous, not just the gratuities'^{xiii} - that distinguishes covenant from contract and gives ministry its distinctive quality. Rooted in the covenant love of God, the covenantal ministry of clergy mirrors that of Christ himself who gave himself freely for the sake of the world and 'who, though he was in the form of God, did not regard equality with God as something to be exploited but emptied himself, taking the form of a slave' (Philippians 2.6-7). The covenant model is, in the end, Christological or it is nothing.

x Gula, *Ethics in Pastoral Ministry*, p. 14.

xi Gula, *Ethics in Pastoral Ministry*, p. 15.

xii Gula, *Ethics in Pastoral Ministry*, p. 15.

xiii Gula, *Ethics in Pastoral Ministry*, p. 15.

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

Agape

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

How might this theology be applied? Secular pastoral counselling (building on work in bioethics) has developed five operational principles as the basis for its professional codes. If we invest them with the theological concept of agape, it becomes possible to construe them as a principled framework for ethical practice in ordained ministry:

1. the promotion of autonomy for the counsellee;
2. the duty of the counsellor to act for the positive good of the counsellee (the principle of beneficence);
3. the responsibility of the counsellor to do no harm (the principle of non-maleficence);
4. the obligation to act justly in the counsellee’s best interests (the principle of justice);
5. the counsellor’s commitment to trustworthiness (the principle of fidelity).

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

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

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

xv Robinson, *Agape*, p. 45.

xvi Robinson, *Agape*, p. 45.

xvii Robinson, *Agape*, p. 44.

Nowhere is the importance of agapeic principles more clearly seen than in the issue of power. Within the relationship between clergy and parishioners, it is crucial to appreciate that power is used asymmetrically. That is to say, the clergyman or woman is more powerful than the person seeking help. Although self-evident upon reflection, this is a fact which is all too easily overlooked. At its worst, the wielding of asymmetrical power leads to abuse, sexual and otherwise. The vicar who uses her power to coerce, manipulate or bully an individual into agreement is every bit as abusive - albeit in a different way - as the vicar who uses his status to satisfy his sexual desires. Both are exercising power to achieve their own ends in contravention of the principles above. Rollo May has developed a typology of power that enables us to identify what kind of power is being used at any given time.^{xviii} According to May, power can be discerned under five headings:

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

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

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

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

Virtue

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

What does this mean? According to William Willimon, character can be defined as the 'basic moral orientation that gives unity, definition and direction to our lives by forming our habits into meaningful and predictable patterns that have been determined by our dominant convictions'.^{xxi} What we do is governed by who we are.

^{xviii} Rollo May, *Power and Innocence*, New York: W. W. Norton & Co., 1972, ch. 5. See also, Karen Lebacqz, *Professional*

Ethics: Power and

Paradox, Nashville: Abingdon Press, 1985.

^{xix} Gula, *Ethics in Pastoral Ministry*, p. 86.

^{xx} On the importance of virtue ethics, see Joseph J. Kotva, *The Christian Case for Virtue Ethics*,

Washington DC: Georgetown University

Press, 1996.

^{xvi} Quoted in Trull and Carter, *Ministerial Ethics*, p. 47

As Stanley Hauerwas notes, each of us makes moral choices arising out of ‘the dispositions, experience, traditions, heritage and virtues that he or she has cultivated’.^{xxii}

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

Secondly, we are brought back to the idea of ‘habits of the heart’ suggested (inter alia) by Willimon. Because these arise out of the kind of people we are, our theological convictions and spiritual practices are crucial to professional life. We are formed by the beliefs we hold and ways in which we relate to God. Doctrine, ethics and spirituality go hand in hand ‘to the point of behaving ethically most of the time as though by instinct.’^{xxiii} The report’s discussion of the Ordinal recognizes this and reminds us that the sustenance of virtue cannot be left to chance. The spiritual life of the minister is crucial.

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

Conclusion

This has necessarily been but a brief sketch of the central issues underlying the present report: a mapping of the terrain rather than an exhaustive journey through it. We have seen how the Church can no longer stand back from addressing the issue of what it means to act professionally in today’s social climate. Moreover, we have noted that to develop a culture of professional ethics will require not just a set of guidelines for practice but the cultivation of virtuous character based on theology, morality and spirituality. Above all, we are reminded that the foundational value for all Christian ethics is the uniquely Christian gift of agape. Without this we are but clanging cymbals, professional or otherwise.

xxii Trull and Carter, *Ministerial Ethics*, p. 47.

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

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job description of Archdeacon, Area Dean and Incumbent.

Post: Diocesan Bishop

Purpose: To be the chief shepherd, pastor and minister of the diocese, a visible sign serving the Church's unity and continuity in apostolic life, mission and ministry.

Responsible in conjunction with others for;

- People
- Mission
- Teaching
- Preaching
- Finance
- Buildings

Generic functions

1. To lead the clergy and laity of the Diocese in mission and ministry
2. To proclaim the Gospel
3. To teach and guard the Faith
4. To minister the Word and Sacraments
5. To affirm the call of, and to ordain, send out and appoint new ministers
6. To confirm.
7. To resource and guide the clergy.
8. Where necessary to exercise discipline.
9. To guide the people of God.
10. To work for the unity of the Church.

Specific Functions and Duties

1. To lead and co-ordinate the Bishop's staff in carrying out the episcopal administration of the Diocese.
2. To plan ahead and keep the Diocese under review to ensure that:-
 - Clergy and laity are supported and encouraged in developing the mission and ministry of the Diocese
 - Clergy resources are deployed in the most effective way.
3. To operate effective policies and procedures for clergy including: -
 - Appointments
 - Selection procedures
 - Training and development
 - Managing clergy incapacity
 - Sabbaticals
 - Grievance
 - Discipline
 - Retirement
4. To create a culture to enable clergy to give of their best both individually and in team situations.
5. To serve as President of the Diocesan Conference and Diocesan Nomination Board.
6. To be a member of the Governing Body.

7. To be a member of the Bench of Bishops and assist in the development, implementation, monitoring and review of provincial policies and procedures on a range of matters affecting the Church in Wales, and the Anglican Communion.
8. To be a member of the Electoral College.
9. To be a member of the Special Provincial Court.
10. To consult with Church bodies on matters relating to: -
 - Parsonages including redundancy, sales and acquisitions
 - The creation of rectorial benefices
 - The suspension of incumbencies
 - Pastoral reorganisation
11. To grant licences, dispensations and faculties (as prescribed).
12. To ensure that parish visitations are undertaken.
13. To adjudicate in liturgical disputes and exclusion from the Eucharist.
14. With the Bench of Bishops to manage the overall direction of the Bishops Advisers, to take direct responsibility (as agreed) for the management of specific area(s) of the Adviser's work.
15. To inspire the people of God in their worship, witness and service in his Name.
16. To encourage good and courteous relationships with leaders of other Churches and Faith Communities.

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job descriptions for the Bishop, Area Dean, and Incumbent.

Post: Archdeacon

Purpose: To support the Bishop as Chief Shepherd, Pastor and Minister of the Diocese, a visible sign serving the Church's unity and continuity in apostolic life mission and ministry.

Responsible: In collaboration and full co-operation with the Bishop, Area Deans, Clergy and Laity for leading, co-ordinating and administering the Archdeaconry.

Principal Tasks and Duties

Province

1. To play a part in the affairs of the Province as required.
2. To attend Archdeacons' meetings.

Diocese

1. To work closely with the Bishop as a 'critical friend' sharing a common vision for the diocese and complementing the bishops' gifts in areas of:
 - Pastoral care and support of clergy and their families
 - Training and resourcing of the Church with regard to future terms of service for clergy
 - Bishop' review
 - Profiling of parishes
 - Developing and implementing strategy for mission and ministry in the diocese
2. To be a member of the Bishop's Staff in the Diocese and contribute to the development, implementation, monitoring and evaluation of Diocesan Policies and procedures.
3. To represent the Bishop and Diocese at provincial led meetings and events as requested
4. To participate in diocesan appointment procedures for vacancies
5. To contribute to the financial and organisational management of the diocese through involvement with appropriate committees, helping to set priorities, aiding the process of inspiring and communicating vision

Archdeaconry

1. To organise regular meetings of the Area Deans
2. To support and encourage the work of the Area Deans
3. To ensure Area Deans are aware of new or changing developments within the Diocese and archdeaconry and to support the Area Dean in implementation
4. To work closely with Area Deans in training, supporting and maintaining pastoral care of clergy:
5. To assist the Bishop in the appointment of Area Deans

Parishes

1. To ensure that parishes comply with the law governing the administration of the electoral roll
2. To act as President of the Archdeacon's Court in deciding disputes concerning the electoral roll
3. To undertake the functions and administration associated with visitations
 - Admitting churchwardens
 - Ensuring maintenance of inventory and parsonage
4. To chair parish vestry meetings when the office of Area Dean is vacant where necessary.
5. To advise clergy, PCC's and laity on matters concerning the maintenance of the church, churchyard and church hall
6. To facilitate pastoral reorganisation
7. To support and guide parishes during vacancies and during periods of clergy incapacity.
8. To ensure clergy are aware of terms of office and ensure compliance with the prescribed procedures, including clergy discipline
9. To encourage and support clergy in ongoing ministerial development through training and mentoring.

Ministry

1. To participate in parish ministry
2. To be a member of the Cathedral Chapter

THE CHURCH IN WALES

Generic Job Description

To be read in conjunction with the generic job descriptions for the Archdeacon and Incumbent

Post: Area Dean

Purpose: To support the Bishop and Archdeacon as a visible sign serving the Church's unity and continuity in apostolic life mission and ministry.

Responsible: In collaboration and full co-operation with the Bishop, Archdeacon, Clergy and Laity for leading, co-ordinating and administering the Deanery.

Principal Tasks and Duties

Deanery

1. To liaise within the Diocese on matters of diocesan policy and mission strategy.
2. To enable effective two-way communication between deanery and diocese.
3. To summon and preside at meetings of the Deanery Conference.
4. To arrange and chair Deanery Chapter meetings.
5. To organise and/or take a key role in Deanery events.
6. To encourage initiatives as part of the venturing in mission culture.
7. To work with the Bishop and Archdeacon in furthering the mission of the Deanery.

Parishes

1. To manage the affairs of vacant parishes including: -
 - Chairing a parish vestry meeting in a vacant parish, where necessary
 - Acting as custodian of the parsonage with the churchwardens during a vacancy
 - Hearing appeals about the right to attend, speak and vote at a vestry meeting
 - Enabling churchwardens to exercise their functions during vacancies including consulting on arrangements for services
 - Appointing a church warden during a vacancy should the need arise
2. Participating in the selection of new staff and in consultation with the Archdeacon to arrange services of welcome and Induction
3. To assist the Bishop or Archdeacon as necessary in the visitations
4. To assist the Archdeacon as necessary in facilitating and monitoring parish reorganisation

Clergy

1. To encourage the clergy of the Deanery in their ministry through a culture of lifelong learning and professional development.
2. To provide pastoral support for clergy and to ensure that problems arising are properly managed in consultation with the Archdeacon.
3. To ensure that clergy of the Deanery are aware of and comply with the rules and standards expected, particularly in relation to clergy incapacity.

THE CHURCH IN WALES

Generic Job Description

Post: Incumbent

Purpose: To support the Bishop as Chief Shepherd, Pastor and Minister of the Diocese, a visible sign serving the Church's unity and continuity in apostolic life, mission and ministry.

Responsible: In collaboration and full co-operation with the local church in the diocese and parish for:

- People
- Mission
- Teaching
- Preaching
- Finance
- Buildings and property

Principal tasks & duties (in collaboration and co-operation with others)

Preaching and teaching

1. To preach the Word
2. To administer the Sacraments
3. To lead people in praise and thanksgiving to God through the reverent, regular, careful and inspiring ordering of worship
4. To lead people in mission and evangelism.
5. To teach the Faith
6. To bring new members into the Church by Baptism including the appropriate preparation of candidates, parents and godparents
7. To prepare and present candidates for confirmation.
8. To prepare people for holy matrimony and officiate at the service.

Pastoral care

1. To minister to the sick and dying
2. To officiate at funerals
3. To minister to the bereaved
4. To offer a pastoral ministry to all people within the parish
5. To share Christian service with others
6. To minister to all who are in need of support and spiritual counsel
7. To proclaim the righteousness, mercy and forgiveness of God to those who are troubled in spirit
8. To seek those who have strayed
9. To liberate and nurture God's people for the good of all and the glory of God.

Administration

1. To encourage and enable the PCC to consider and define a mission policy for the church, taking into account: -
 - the call of God
 - the needs of the local community
 - the needs of the parish, diocese and province
 - the needs of the wider church

- the needs of the congregation
 - the promotion of Christian Stewardship in all its aspects
2. To comply with the law of the land and church regulations in relation to the following: -
 - marriages and deaths
 - child protection
 - financial accountability
 - health and safety
 3. To share in an effective, competent and courteous administration of the parish
 4. To consult and co-operate with churchwardens and the PCC in matters of concern and importance in the parish
 5. To maintain the necessary records of baptisms, confirmations, marriages, burials and other services (where appropriate)
 6. To support the work of the electoral roll officer
 7. To encourage, support and participate in the administrative business of the PCC including:
 - appointments
 - organising meetings
 - maintenance of accounts
 - inventory of furniture, fittings and artefacts
 - care of church buildings
 8. to ensure that the statutory requirements of the law, the services and procedures approved by the Church in Wales are complied with in a shared and collaborative ministry.

Church and community

1. To encourage good and courteous relationships with members of other Churches and Faith communities.
2. To support the laity in their social, pastoral and money raising activities which further the mission of the Church in the local and wider community.

Parish Appointments

Local needs and opportunities will also apply such as :-

- to enable and encourage Church members in developing their prayer life and worship
- to encourage church members to be ambassadors of Christ
- to strengthen links between the parish and local schools
- to develop strong links with community groups and encourage their involvement in worship and parish life

THE CHURCH IN WALES
DRAFT STATEMENT OF TERMS OF SERVICE
CLERGY APPOINTMENTS

Name:

Date of Birth:

Office Held:

Date of commencement in this office:

Commencement date in the Church in Wales: (if different from above)

Operative date of statement:

Termination Date: (Fixed term appointments)

Incorporation of Terms

This statement is issued in accordance with Section 23 of the Employment Relations Act 1999, and incorporates the following documents which govern the terms and conditions of your appointment for service within the Church in Wales:-

- The Constitution of the Church in Wales
- The Professional Ministerial Guidelines and related policies and procedures
- The generic job descriptions

Stipend:

Stipend levels are set for clergy by the Representative Body of the Church in Wales and are set out in the Constitution. Stipend levels are reviewed annually on 1 January.

Stipend is paid calendar monthly by direct transfer to a bank, building society or National Giro account. It is the responsibility of the cleric to advise the Stipends Section at the Representative Body of the Church in Wales of personal bank details.

Any overpayment or underpayment of stipend is rectifiable/recoverable over the period in which it occurred. It is the cleric's responsibility to check the itemised pay statement and to inform the Stipends Section of any suspected error.

In accepting these arrangements the cleric hereby authorises the Stipends Section to deduct from stipend any amounts which are owed to the Representative Body including any loans, travel allowance, expenses float or relocation assistance.

Accommodation

Where appropriate clergy will be provided with accommodation during the period of an appointment. Interest in such accommodation is that of service occupant and not that of tenant. Clergy will not normally be required to pay rent for such accommodation and the Church in Wales will arrange to pay any Council Tax. The terms of occupancy and obligations are set out in Chapter X of the Constitution.

Pension

Clergy may join or remain in the not contracted out Church in Wales Clergy and Deaconess Pension Scheme. Pensions are payable on retirement from office at or after the age of 65, or after forty years service.

Retirement

Clergy may hold stipendiary office until attaining the age of 70.

Work/Life Balance and Hours of Work

The calling of clergy by God is at the core of their being and clergy will want to respond with all their heart to this vocation. Because being a deacon, priest or bishop has to do with “being” and identity, as well as function, it is impossible to define ministry as one defines work. Nevertheless, a cleric’s ministry has to be worked out in the everyday world of employment practices and directives.

The upper limits as stipulated in the Working Time Directive do not apply “to others with autonomous decision taking powers whose working hours are neither measured nor predetermined or who can determine their own working hours”. Clergy fall into this category.

It is important that clergy take responsibility for organising the ministerial week to ensure there is a healthy work/life balance. Clergy are therefore encouraged, in organising their week, to look at the best practice adopted by other professionals. They should ensure adequate time off and that the normal ministerial week must include one stated regular free day of twenty-four hours.

In organising the ministerial week, clergy should bear in mind the need for ministry to be productive time and be aware that there is evidence of increased risks to health and safety and lower productivity from working excessively long hours.

It is expected that clergy will arrange their ministerial week to meet the requirements of the particular needs of the communities they serve.

Holidays

Annual holiday entitlement is four weeks leave to include four Sundays per annum plus those Bank Holidays which do not fall on Christmas Day and Good Friday. In addition clergy are also entitled to two periods of six days leave to be taken after Christmas and Easter. All leave must be arranged at Parish level and cover arranged by the cleric for the normal range of services. Should this not be possible, the advice of the Area Dean and/or the Archdeacon should be sought. (See paragraph 12:2 in the Guidelines) Annual leave may not be taken during the main festivals of Christmas Day, Good Friday or Easter Sunday. All leave should be notified to the Area Dean.

The annual leave year runs from 1 January to 31 December each year. Clergy appointed mid way through the year will be entitled to a proportion of the leave entitlement. Unused holidays cannot be carried forward to the next leave year without the prior agreement of the Bishop.

Sabbatical Leave

A Diocesan Bishop may grant sabbatical leave to clergy who have completed ten years service in the ordained stipendiary ministry of the Church in Wales in accordance with the guidelines established by the Bench of Bishops. A copy of the guidelines is available from the Archbishop’s Registrar at the Representative Body of the Church in Wales.

Training and Retreats

Clergy should ensure that they keep up-to-date on current issues affecting ministry in the Province and Diocese through active participation in I.C.M.E and C.M.E. training courses, chapters and possibly cells.

Clergy are also required to review and refresh their ministry through retreats, conferences, pilgrimages or other appropriate ways. Clergy are encouraged to participate in an annual retreat of no more than five days (Monday to Friday). Clergy are expected to arrange cover for the Parish. (see section on holidays above)

Special Leave Provisions

The Church in Wales through the Maintenance of Ministry Scheme makes provision for special leave including-

- Maternity Leave
- Parental Leave
- Emergency Leave
- Compassionate Leave
- Domestic Incidents
- Statutory Duties eg jury service

Full details of each of the schemes can be found in specific documents available on the Church in Wales website www.churchinwales.org.uk or from the HR Department at the Representative Body of the Church in Wales.

Expenses of Office

The Parochial Church Council is responsible for the expenses incurred by a cleric in the performance of his/her duties and for conducting an annual review of such expenses. Details of the procedure to be adopted together with the recommended rates are contained in “The Guide to the Reimbursement of Parochial Expenses by Clerics in the Church in Wales” which can be on the Church in Wales website www.churchinwales.org.uk or obtained from the HR Department at the Representative Body.

For clergy who exercise a dual ministry, i.e. have sector/diocesan/provincial as well as parochial responsibility, or who are responsible for more than one parish, there should be a clear understanding between the diocese/province and the parishes regarding expenses of office.

Rights of Pregnant Clergy

Clergy who are or become pregnant should seek advice on the Maternity Scheme including leave from the Stipends Section of the Representative Body.

The scheme in addition to paid and unpaid maternity leave also provides for antenatal care and the right to return to work following maternity leave.

Health and Safety

Clergy are responsible whilst undertaking ministerial functions to take reasonable care of their own health and safety and that of others who may be affected by their acts or omissions. Clergy will be required to co-operate with the Representative Body and the Diocese in respect of any legal duty or requirement imposed on the Church in Wales by any statutory health and safety provision. Breach of these conditions may lead to the invocation of the disciplinary procedure of the Church in Wales.

Clergy Sickness

If clergy become ill and are unable to perform normal duties then clergy should follow the reporting procedure set out in the Bishops’ Guidelines to all clergy entitled “Clergy Ill-health and Incapacity” and available for reference at www.churchinwales.org.uk, or from the HR Department at the Representative Body.

Sickness Payments

The Church in Wales policy on payment of stipend during periods of absence due to sickness is also set out in the Bishops' Guidelines to all clergy entitled "Clergy Ill-health and Incapacity".

Disciplinary Rules and Procedures

The standards expected of clergy are set out in the Constitution of the Church in Wales, this statement, and accompanying documents including Guidelines for Public Ministry in Wales.

A disciplinary procedure assists in maintaining discipline whilst holding office and reinforces standards of performance and behaviour. Problems such as those involving conduct or capability need to be addressed. In order for such problems to be addressed fairly and consistently formal disciplinary procedures are essential.

A cleric who is found to be in breach of the standards and rules set down will be subject, following investigation, to the disciplinary procedure of the Church in Wales. Serious acts or omissions may result in removal from office and could result in deposition from holy orders. The Disciplinary Procedure of the Church in Wales can be found in Chapter XI of the Constitution of the Church in Wales and the Disciplinary Tribunal Rules.

Grievance Procedure

Clergy have the right to express a grievance if it is felt that they have been treated unfairly or are dissatisfied with a decision taken about them. The Grievance Procedure is set out at Annex 1.

The Grievance Procedure cannot be initiated as a means of interrupting any disciplinary process. However, if a genuine grievance is raised which throws doubt on the credibility of the disciplinary issues or could threaten the integrity of the procedure, the Disciplinary Tribunal, at the request of the Bishop may determine whether, in any case, it is appropriate to suspend the disciplinary procedure for a short period in order for the grievance to be considered.

Bullying and Harassment

The Church in Wales will not tolerate any form of bullying, harassment, abuse or intimidation irrespective of a given reason. The Church in Wales Bullying and Harassment Policy and Complaints procedure can be found on the Church in Wales web site or is available on request from the HR Department of Representative Body of the Church in Wales.

Ministerial or Bishop's Review

Clergy appointed after———will be expected to attend a review meeting with the Bishop or the Bishop's representative after a period of six months in post. Thereafter clergy will be required to participate in Ministerial/Bishop's Review.

Clergy appointed prior to —— in accepting these arrangements will be required to participate in Ministerial/Bishop's Review.

A copy of the Scheme for Ministerial/Bishop's Review is available from the Archdeacon.

Proficiency Requirement

Where there is a requirement for a cleric to be proficient, become proficient or more proficient, to attend training, retraining or be qualified in some manner, the cleric will be obliged to satisfy this requirement within a reasonable time to be agreed with the Bishop. The Bishop will provide the cleric with such resources as is considered appropriate to enable a cleric to comply with this requirement. Failure to comply with this requirement will be considered a breach of the standards expected of clergy and as such may be dealt with by reference to the Disciplinary Tribunal.

Other Paid Employment or Activities

Clergy must not accept other paid employment including lecturing/teaching without the permission of their Bishop. Clergy appointed to part time service may with the permission of their Bishop accept other paid employment.

Notice Provisions

If a cleric wishes to resign or retire from office then the cleric is required to give at least three months notice to the Bishop.

A cleric is entitled to receive three months notice where the Bishop intends to reorganise pastoral responsibilities or to withdraw the Bishops licence. Where the Disciplinary Tribunal determines a disciplinary penalty of Disqualification, Deprivation, Expulsion or Deposition then the tenure of office will end without notice.

Trade Union Membership

A cleric has the right to belong to a trade union.

Part Time Appointments

Clergy appointed to part time service in the Church in Wales will be entitled to all terms and conditions of service afforded to those appointed to full time service on a pro-rata basis.

General Statement

The terms as set out may be varied without your consent if terms are imposed by statute or where they have been agreed through the Governing Body or the Maintenance of Ministry Scheme.

Clergy Grievance Procedure

Introduction

In any organisation workers may have problems or concerns about their work, working environment or working relationships that they wish to raise and have addressed. A grievance procedure provides a mechanism for these to be dealt with fairly and speedily before they develop into major problems and disputes. It is impossible to provide a comprehensive list of all the issues that might give rise to a grievance but some of the more common include terms and conditions of service, health and safety, relationships at work, new working practices, organisational change and equal opportunities.

The ACAS Code of Practice 2004 defines a grievance hearing "as a meeting at which an employer deals with a complaint about a duty owed by them to the worker whether the duty arises from statute or common law".

Office holders are no different to other workers and from time to time have grievances concerning their work, terms of office, or working relationships. The Dti's planned extension of employment rights to clergy include provision for clergy to be able to express a grievance and an expectation that the grievance will be heard and dealt with fairly and confidentially with no fear of recrimination or sanction.

It should be noted that a grievance procedure is not an opportunity to raise complaints about disciplinary action taken against them, there is a separate mechanism for dealing with appeals against disciplinary decisions. It should also be noted that there is a separate procedure for dealing with complaints concerning bullying and harassment.

The aim of a grievance procedure is:

- To respond to grievances fairly, quickly and as near to the point of origin
- To ensure that the focus is on the issues rather than personalities
- To take account of the legitimate interest of all concerned
- To allow grievances to be pursued without fear of sanction or reprisals

The procedure as follows replicates the statutory procedures that exist for secular employees.

Section 23 of the Employment Relations Act 1999 requires employers to provide formal arrangements whereby an employee can "raise a complaint about action which the employer has taken or is contemplating taking against the employee". Common examples of matters that give rise to a grievance in the workplace include: -

- A change in terms of service.
- The introduction of new working practices.
- Organisational change such as new reporting lines or a change in status.
- Health and safety concerns.
- Equal opportunities in matters such as training, and terms of service.
- Relationships at work e.g. bullying and harassment.

In secular employment there is a three step statutory procedure and the following arrangements are intended to provide clergy with the same basic rights that exist for secular employees. The Grievance Procedure will provide a mechanism for clergy to raise matters in a formal way.

The Procedure

Before commencing the formal procedure clergy are encouraged in the first instance to take up their grievance directly with the person with whom they are aggrieved. More often than not the grievance can be resolved without recourse to the formal Grievance Procedure.

Formal Grievance Procedure

Step One

Clergy must submit their grievance in writing to the Archdeacon.

Step Two

The Archdeacon will convene a meeting with the cleric concerned to try and resolve the grievance. Clergy have the right to be accompanied at such meetings by a colleague, if a member of a trade union their trade union representative. An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements will accompany the Archdeacon.

Step Three

If following the meeting with the Archdeacon the cleric remains aggrieved then the grievance can be referred to the Bishop. Such referral must be made in writing within 7 days of receiving the Archdeacon's decision and must state the reasons for the continued grievance.

Clergy have the right to be accompanied at such meetings by a colleague, or if a member of a trade union by their trade union representative.

The decision of the Bishop will be final and there is no further right of appeal.

If the grievance is against a decision of an Archdeacon then at Step One the grievance can be referred to the Bishop.

If the grievance is against a decision of the Bishop then: -

Step One

Clergy must submit their grievance in writing to the Bishop.

Step Two

The Bishop will convene a meeting with the cleric concerned to try and resolve the grievance.

Clergy have the right to be accompanied at such meetings by a colleague, or if a member of a trade union their trade union representative. An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements will accompany the Bishop.

Step Three

If following the meeting with the Bishop the cleric remains aggrieved then the grievance can be referred to the Archbishop. Such referral must be made in writing within 7 days of the decision of the Bishop stating the reasons for the continued grievance.

The Archbishop will convene a meeting to try and resolve the grievance. Clergy have the right to be accompanied at such meetings by a work colleague or if a member of a Trade union their trade Union Representative. An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements will accompany the Archbishop.

The decision of the Archbishop will be final and there is no further right of appeal.

If the grievance is against a decision of the Archbishop, acting as Bishop of the Diocese, at Step Three, the grievance can be referred to the Senior Bishop, who will act as the Archbishop would in other cases.

The decision of the Senior Bishop will be final and there is no further right of appeal.

Archdeacons

Step One

The Archdeacon must submit the grievance in writing to the Bishop.

Step Two

The Bishop will convene a meeting to try and resolve the matter. The Archdeacon will have the right to be accompanied at the meeting by a colleague, or if a member of a trade union their trade union representative. An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements, will accompany the Bishop.

Step Three

If the Archdeacon remains aggrieved the grievance may be referred to the Archbishop. Such referral must be made in writing within 7 days stating the reasons for the continued grievance. The Archbishop will convene a meeting to try to resolve the matter. The Archdeacon may be accompanied at such meetings by a colleague, or if a member of a trade union their trade union representative.

An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements will accompany the Archbishop.

The decision of the Archbishop will be final and there is no further right of appeal.

If the grievance is against a decision of the Bishop then at step one the grievance can be referred to the Archbishop. In circumstances where the Bishop is also the Archbishop the grievance can be referred to the Senior Bishop who will act as the Archbishop would in other cases.

Bishops and Assistant Bishops

Step One

The Bishop or Assistant Bishop must submit the grievance in writing to the Archbishop.

Step Two

In circumstances where a Bishop or Assistant Bishop is aggrieved the Archbishop will convene a meeting to try and resolve the matter. The Bishop will have the right to be accompanied at the meeting by a colleague, or if member of a trade union their trade union representative. An HR Officer of the Representative Body who will also be responsible for the secretarial arrangements will accompany the Archbishop.

The decision of the Archbishop will be final and there is no further right of appeal.

Draft Grievance Procedure for Clergy

I. Introduction

This procedure is for use by clergy exercising Ministry within the Church in Wales except for those who are employed under specific employment contracts with, for example, a Diocesan Board of Finance. In such circumstances clergy must use the specific procedures provided for by the employer.

The aim of this procedure is:

- i) to promote good working relationships between clergy;
- ii) to respond to grievances fairly, quickly and as near as possible to the point of origin;
- iii) to take account of the legitimate interest of all concerned;
- iv) to allow grievances to be pursued without fear of sanction or reprisals.

It is central to the teaching of Jesus that those who are reconciled to God must be open to being reconciled to those who have offended them or those they have offended.

Reconciliation involves clarification of what has happened, how it is perceived by the other person and acknowledgement of the depth of anger and hurt. Reconciliation, for both parties, involves the rebuilding of damaged relationships.

Any grievance should be treated seriously because of its significance to the person concerned. In addition no-one should be disadvantaged, for example, in relation to new appointments or access to training, by bringing a grievance or by acting as a 'friend' to someone who has registered a grievance.

2. The scope of the procedure

This procedure does not cover complaints of misconduct against clergy, which must continue to be dealt with under the appropriate disciplinary procedure. It is intended to deal with grievances between clergy not amounting to misconduct and also grievances about conditions of service.

Examples of matters that might give rise to a grievance include:

- i) health and safety concerns;
- ii) equal opportunities in matters such as training, and terms of service;
- iii) relationships at work;
- iv) issues arising from a change in terms of service, the introduction of new working practices, or a change in status.

3. The Procedure

The Informal Stage

A Cleric who has a grievance should in the first instance discuss the grievance directly with the person with whom the Cleric is aggrieved. More often than not the grievance can be resolved without recourse to the formal Grievance Procedure.

If this is not possible or is unsuccessful, a Cleric should raise the matter with a senior colleague or with another suitable person, in order to explore whether the matter might be resolved informally.

The Formal Stage

If an informal approach proves incapable of resolving the grievance, the cleric with the grievance should refer the matter in writing to a senior colleague in accordance with the following guidance:

- i) if the grievance is against another cleric then the matter should be referred to the archdeacon in whose archdeaconry the person against whom the grievance is brought resides;
- ii) if the grievance is against an **assistant bishop**, archdeacon or dean then the matter should be referred to the Diocesan Bishop;
- iii) if the grievance is against a diocesan bishop then the matter should be referred to the Archbishop;
- iv) if the grievance is against the Archbishop then the matter should be referred to the Senior Bishop.

Step One

The person to whom the grievance has been referred should, in consultation with an HR advisor of the Representative Body, decide whether there is an issue that can be properly dealt with under the Grievance Procedure. If the senior colleague considers that the grievance amounts to an allegation of misconduct it should be dealt with as a disciplinary matter. It must not be dealt with under the Grievance Procedure.

If the senior colleague decides that no further action should be taken under the formal stage of the Grievance Procedure he or she should write within 28 days of receiving the grievance stating the reasons for the decision. The aggrieved person may request the senior colleague in writing to reconsider his or her decision within 14 days of receiving the decision. Only one such request may be made.

Step Two

If the senior colleague decides there is an issue which can be dealt with under the Grievance Procedure then he or she will convene a meeting with the cleric and also with the other party concerned, and possibly a joint meeting with the parties, to try to resolve the grievance.

Those involved in the process should respect confidentiality. The senior colleague should not enter into discussions relating to the grievance with the parties to the grievance outside the framework of the meetings arranged by the senior colleague in accordance with this Procedure.

If the grievance is satisfactorily resolved, the senior colleague should record the outcome, including any agreed course of action, and within 14 days of the meeting notify the parties concerned and the Diocesan Bishop of the decision who will keep a record.

Step Three

If following completion of either Step One or Step Two either party remains aggrieved then the grievance can be referred to the Bishop by way of an appeal. Such referral must be made in writing within 20 days of receiving the senior colleague's decision and must state the reasons for the continued grievance.

The Bishop may convene a meeting with either or both of the parties to try to resolve the grievance. The Bishop will notify the parties of his decision within 14 days of the meeting.

The decision of the Bishop will be final and there is no further right of appeal.

If the initial grievance has been heard by a Bishop or the Archbishop then there is no right of appeal.

4. Procedural Notes

- i) All those involved in dealing with grievances will be trained in the understanding and resolution of conflict and in mediation.
- ii) A Cleric has the right to be accompanied at all stages of the procedure by a trade union representative or work colleague.
- iii) Senior colleagues or the Bishop will be accompanied by an HR advisor of the Representative Body
- iv) The HR advisor will be responsible for ensuring the proper conduct of the procedure including all secretarial arrangements.
- v) In the event of an appeal the Bishop will be accompanied by an HR advisor not previously involved in the grievance.

Draft Disciplinary Policy and Procedure

I. Introduction

Good discipline is essential to the effective working of all organisations and the Church in Wales is no exception. Good discipline for clergy involves:

- i) setting expected standards of behaviour;
- ii) informing clergy of the standards expected and what will happen if those standards are not met;
- iii) taking appropriate action if those standards are not met.

The purpose of the disciplinary procedure is to identify the cause of unacceptable standards of conduct or behaviour or performance and to put in place support to encourage improvements or (where considered necessary) penalties.

In some cases of unacceptable behaviour or conduct, or low levels of performance, the right word said at the right time and in the right way will be all that is needed.

In other cases additional training, coaching or advice may be needed and both the Bishop and the Cleric concerned must be open to this approach.

If however there is no improvement in conduct, behaviour or performance or should the improvement fail to be maintained then it will be necessary to invoke the formal disciplinary procedure.

2. Policy

The Church in Wales aims to ensure that there will be a fair and systematic approach to the enforcement of standards of behaviour, conduct, or levels of performance affecting all clergy. Unacceptable behaviour, conduct or low levels of performance will not be tolerated and breaches of discipline will, following investigation, be dealt with in accordance with the procedure set out below.

The objective of the procedure when dealing with formal allegations of clergy misconduct or unacceptable behaviour or low levels of performance is to deal with those concerns justly. Complaints or concerns will be dealt with in a way which:

- i) is fair to all relevant parties including those who have made a complaint, the Cleric, the Cleric's family and the Church;
- ii) is proportionate to the nature and the seriousness of the issues raised;
- iii) ensures that those who have made a complaint and the Cleric concerned are kept informed of the procedural progress of the complaint;
- iv) avoids undue delay;
- v) avoids undue expense;
- vi) complies with standards set out in the ACAS Code of Practice for dealing with disciplinary matters.

The Disciplinary Procedure has been designed to ensure that the standards of conduct and performance are met and to ensure that there is a fair and consistent means of dealing with problems.

Clear guidelines which constitute acceptable standards of conduct, behaviour and performance are set out in the Church in Wales document entitled Clergy Terms of Service (in particular in the section Guidelines for the Professional Conduct of Clergy) and in related policies and procedures including the Ordinal and the Constitution of the Church in Wales. All clergy should make themselves aware of these requirements and where necessary seek clarification from Bishops, Archdeacons or HR Advisors at the Representative Body.

3. General Questions

a) Who can be disciplined under the Procedure?

The Disciplinary Procedure applies to all Clerics exercising ministry in the Church in Wales.

Clerics employed in provincial, diocesan or college structures will be subject to the procedure for matters relating to the conduct of their ministry but will also be subject to the disciplinary procedures of the employing organisation for matters relating to their employment.

b) On what grounds can disciplinary proceedings be brought?

Disciplinary proceedings can be instituted where misconduct or poor performance is alleged to have occurred. A single act or omission may be sufficiently serious as to justify instituting the procedure.

The grounds for instituting the procedure are as already set out in Section 9 of Chapter IX of the Constitution as follows:

- (a) teaching, preaching, publishing or professing, doctrine or belief incompatible with that of the Church in Wales;
- (b) neglect of the duties of office, or persistent carelessness or gross inefficiency in the discharge of such duties;
- (c) conduct giving just cause for scandal or offence;
- (d) wilful disobedience to or breach of any of the provisions of the Constitution;
- (e) wilful disobedience to or breach of any of the rules and regulations of the Diocesan Conference of the diocese in which such member holds office or resides;
- (f) disobedience to any judgement sentence or order of the Archbishop, a Diocesan Bishop, the Tribunal, or any Court of the Church in Wales.

c) How will the complaint be dealt with?

There will be two categories as follows:

Category 1

The Bishop will deal in the first instance with complaints arising under (b) in section 3(b) above ('Neglect of the duties of office, or persistent carelessness or gross inefficiency in the discharge of such duties'). These cases are referred to hereafter in this document as 'Category 1 Complaints'. Examples of such issues can be found in the Clergy Handbook.

The procedure to be followed is set out in sections 4 -6 below. The Bishop has the right to deal with Category 1 Complaints up to a final written warning. Thereafter complaints must be referred to the Disciplinary Tribunal.

Category 2

The Disciplinary Tribunal will hear and determine:

- a) complaints arising under any of (a), (c), (d), (e) or (f) in section 3(b) above which the Bishop considers appropriate to refer to the Tribunal;
- b) complaints arising under (b) in section 3(b) above which the Bishop considers too serious to be dealt with under Category 1.

The Bishop will refer Category 2 complaints to the Registrar of the Disciplinary Tribunal. Thereafter the procedure adopted will be as provided for by the rules of the Disciplinary Tribunal.

d) How can complaints be made?

All complaints should be forwarded to the Bishop in the first instance. Where the complaint concerns the conduct, behaviour or performance of a Bishop the complaint should be referred to the Archbishop and where the complaint concerns the conduct, behaviour or performance of the Archbishop the complaint should be referred to the next most Senior Bishop.

Complaints must be made in writing and as far as is reasonably practicable should include details of the precise nature of the conduct, behaviour or performance being complained of including dates and times of occasions when the matter complained of occurred. Details of any other person present should accompany the complaint.

If the complaint involves an allegation of a serious criminal offence or concerns the protection of children or vulnerable adults then the complainant should also refer the matter to the police.

Category I – Complaints

4. Principles underlying the Procedure for Category I Complaints

The key principles in handling Category I Complaints are as follows:

- i) where informal action fails to achieve an improvement in conduct, behaviour or performance or to sustain any improvement, or where the matter complained of is found on further investigation to be more serious than first thought then the disciplinary procedure will be invoked;
- ii) no disciplinary action will be taken against a Cleric until the matter complained of has been fully investigated;
- iii) at every stage of the procedure the Cleric will be advised of the specific nature of the complaint against him or her and will be given an opportunity to answer before any decision is made;
- iv) at all stages of the disciplinary procedure a Cleric has the right to be accompanied by a trade union representative or a colleague;
- v) at all stages of the disciplinary procedure the Bishop will be advised by an HR Advisor of the Representative Body;
- vi) the procedure is confidential and information will only be given to those who are involved in the procedure. Breaches of confidentiality could undermine the position of those involved, including the Cleric and the Bishop, and could of themselves be a matter of discipline;
- vii) where the facts of any case are disputed the burden of proof in relation to Category I complaints will be decided upon whether the Bishop has a reasonable belief that the act or conduct or misconduct complained of occurred;
- viii) there may be exceptional circumstances in which it would be appropriate to omit one or more stages but this will not be done without the advice of an HR Advisor of the Representative Body and in consultation with the Cleric concerned;
- ix) so far as it is reasonably practicable an HR Advisor of the Representative Body will be present at every stage of the formal procedure.

5. Procedure for the investigation of Category I Complaints

Whether attempts at reconciliation are appropriate is a matter for the Bishop to decide before invoking the formal disciplinary procedure. Institution of the procedure assumes that all attempts at reconciliation, if considered appropriate, have failed.

Suspension

The Bishop should consider whether to suspend the Cleric for a period of time whilst the complaint is investigated. Suspension in these circumstances is not a sanction and must not be treated as such. It should only be used in one (or more) of the following circumstances:

- i) to facilitate the carrying out of any enquiries or investigation;
- ii) to prevent damage to persons or property;
- iii) where it becomes apparent that the complaint is serious enough to be viewed as a Category 2 complaint;
- iv) where it is considered to be in the interests of, or for the protection of, other Clergy or lay employees or volunteers or vulnerable people.

Stage 1 - Bishop's consideration of the complaint

On receipt of a written complaint the Bishop shall determine initially whether there is a case to answer. Where the Bishop concludes that there is no case to answer the Bishop will inform both the complainant and the Cleric concerned that the disciplinary procedure will not be invoked and that the matter should be dealt with by reconciliation.

Alternatively the Bishop may consider the complaint to be sufficiently serious for him to invoke the disciplinary procedure and in these circumstances the Bishop will inform the Cleric and the complainant that the matter will be investigated.

Stage 2 - Investigation

The Bishop will instigate an investigation into the matter complained of. This investigation will be undertaken by an HR Advisor of the Representative Body. Should the investigation reveal that the matter complained of is sufficiently serious to fall into Category 2 then the investigation will be ended and the complaint and any other material collected during the course of the initial investigation will be immediately referred to the Disciplinary Tribunal and the complainant and the Cleric concerned will be informed.

Stage 3 - Following Investigation

On completion of the investigation the HR Advisor of the Representative Body will advise the Bishop whether there is a case to answer. If the Bishop decides there is a case to answer and the matter complained of is a Category I issue which could properly be dealt with by warnings the Bishop will deal with the matter himself subject to the Cleric having a right of appeal against his decision to the Appeals Panel (see Stage 4 below).

6. Formal Disciplinary Procedure for Category I Complaints

Stage 1 - Prior to a Disciplinary Meeting

The Bishop will:

- i) provide a written statement setting out the matters complained of or such other circumstances which have led to the Bishop invoking the disciplinary procedure;
- ii) invite the Cleric to a meeting giving 7 days notice of the arrangements;
- iii) inform the Cleric of his/her right to be accompanied at the meeting by a trade union representative or colleague.

The Cleric must take all reasonable steps to attend the meeting. If however this is not possible due to exceptional circumstances (such as their colleague not being able to attend) then the Cleric will have the right to have the meeting re-arranged within a 7 day period from the day following the original date of the meeting.

The arrangements will be co-ordinated and facilitated by an HR Advisor of the Representative Body.

Stage 2 - The Disciplinary Meeting

The Bishop will be accompanied at the meeting by a suitable person who will act as the professional adviser and who has had no involvement in the investigation. That person shall be responsible for maintaining the conduct of the meeting and for producing a note of that meeting.

The Bishop will request the investigator to state the nature of the complaint and to give the evidence collected during the course of the investigation including calling any witnesses.

The Cleric will be invited to ask any questions of the investigator and any witnesses.

The Bishop will ask the Cleric to give a response to the complaint which may involve producing evidence or calling witnesses.

The investigator will be invited to ask questions of the Cleric and any witnesses.

The Bishop and the professional advisor will ask questions of both the investigator and any witnesses and the Cleric and any witnesses.

The investigator and the Cleric will be invited to sum up their case.

When the Bishop is satisfied that all the information concerning the complaint and the Cleric's response are complete the Bishop will withdraw to consider his response and to seek advice from the professional advisor as required.

Stage 3 - Following the Disciplinary Meeting

Within 7 days of the date of the meeting the Bishop will inform the Cleric of his decision which may include one of the following:

- i) no case to answer (and therefore no disciplinary action);
- ii) oral warning which will remain on the Cleric's record for three months;
- iii) first written warning which will remain on the Cleric's record for six months;
- iv) second written warning which will remain on the Cleric's record for six months;
- v) final written warning which will remain on the Cleric's record for twelve months.

The Cleric will be advised of his/her right of appeal to the Appeals Panel (see stage 4 below).

Stage 4 – Appeals Panel - Exercising a Right of Appeal

The Appeals Panel (drawn from the members of the Disciplinary Tribunal) will perform a similar function to that of Employment Tribunals in secular employment.

The procedure will be as follows:

- i) a Cleric who wishes to exercise his or her right of appeal against the disciplinary decision of the Bishop must lodge the appeal with the Bishop within 7 days of receipt of the written disciplinary decision stating the reasons for the appeal;
- ii) the Bishop will refer the appeal to an HR advisor of the Representative Body who shall be responsible for arranging a meeting of the Appeals Panel;
- iii) the appeal will be considered by the President of the Disciplinary Tribunal who will appoint an Appeals Panel comprising 3 members of the Disciplinary Tribunal: 1 legally qualified, 1 Cleric and 1 lay member;
- iv) the Appeals Panel will be convened as soon as practicable (and within 14 days of receipt of the appeal);
- v) the appeal will consider the same facts that were considered at the original disciplinary meeting; new evidence will not be admitted at this stage.

When the Appeals Panel is satisfied that it has the information necessary on which to consider the appeal it will withdraw to make its decision. The decision may include one of the following:

- i) to allow the appeal (the appeal is successful);
- ii) to dismiss the appeal (the appeal fails);
- iii) to reduce the disciplinary penalty;
- iv) to increase the disciplinary penalty.

The Appeals Panel will inform the Cleric and the Bishop of its decision within 7 days of the date of the Appeals Panel meeting.

The decision of the Appeals Panel is final.

Stage 5 - Implementing the Decision

The Bishop will implement the decision of the Appeals Panel.

Category 2 Complaints

7. Procedure for Category 2 Complaints

The Disciplinary Tribunal will hear and determine:

- a) complaints arising under any of (a), (c), (d), (e) or (f) in section 3(b) above which the Bishop considers appropriate to refer to the Tribunal;
- b) complaints arising under (b) in section 3(b) above which the Bishop considers too serious to be dealt with under Category 1.

The Bishop will refer Category 2 complaints to the Registrar of the Disciplinary Tribunal. Thereafter the procedure adopted will be as provided for by the rules of the Disciplinary Tribunal.

8. Other Matters

Pastoral Care during operation of the Disciplinary Procedure

It is the responsibility of the Bishop to provide care and support for clergy. It is also the responsibility of the Bishop to maintain good discipline. During the operation of the Disciplinary Procedure the Bishop must personally avoid all pastoral involvement with anyone connected with the proceedings. This will ensure as far as is practicable that the Bishop's impartiality is not compromised. During the operation of the procedure the Bishop will appoint another senior member of the clergy from within the Diocese to carry out his pastoral responsibilities.

Code of Practice

These procedures have been designed to meet the best practice requirements set out in the ACAS Code of Practice for Disciplinary Procedures and to meet the requirements of the BIS – Department for Business Innovation and Skills - in extending to Clergy, within a voluntary framework, certain rights granted by section 23 of the Employment Relations Act 1999; in particular the right not to be unfairly dismissed.

June 2009

THE CHURCH IN WALES THE BENCH OF BISHOPS

BULLYING AND HARASSMENT POLICY

Introduction

All clergy and lay people within the Church in Wales are responsible for their own professional and personal behaviour, and are required to conduct themselves in a manner which does not cause offence to another person.

We each have a responsibility to treat each other with dignity and respect and to ensure that other clergy and lay people are not subjected to bullying and harassment.

The Bench of Bishops in adopting this policy and procedure:-

- recognise the need for good and positive working relationships to exist at all levels within the Church in Wales.
- recognise the potential damaging and detrimental effects that inappropriate behaviour can have on the work and image of the Church in Wales.
- is committed to preventing and eliminating bullying and harassment as far as possible.
- provides fair arrangements for dealing with any complaints of bullying and harassment.

Aim

Any form of bullying, harassment, abuse or intimidation irrespective of a given reason will not be tolerated.

The Bishop accepts responsibility in relation to the duty of care owed to all paid and volunteer workers and others who participate in the life of the Church in Wales and to ensure that their dignity is protected whilst working or participating in its life or worship. All have the right to expect an environment free from threat by colleagues, or others within the Church in Wales.

It is against the law to bully or harass a person on grounds of sex, race, disability and religious belief. 'The Protection from Harassment Act 1997' makes harassment both a civil tort and a criminal offence.

Definition

Bullying and harassment is behaviour which threatens, intimidates and disempowers an individual. It results in low morale, demotivation, poor work rate and lack of concentration. It belittles the individual, reduces confidence and effectiveness.

Bullying, harassment, abuse and intimidation can be defined as unwanted conduct or behaviour from one to another which the recipient finds offensive.

Different situations can produce varying experiences of bullying, harassment, abuse or intimidation. Different attitudes and cultures can mean that what is perceived as bullying, harassment, abuse or intimidation by one person may not be seen as such by another. The common link is that the conduct or behaviour is unwanted by the recipient.

Policy Statement

The Bishop seeks to provide an environment free from bullying, harassment, abuse or intimidation towards all who lead or participate in the life of the Church in Wales, including clergy, volunteer workers and parishioners. Examples of unacceptable behaviour include:

- verbal or physical harassment
- verbal or physical intimidation
- verbal or physical abuse

Policy Application

The policy shall apply to all who work and participate in the life of the Church in Wales within the Diocese.

All persons shall respect the rights of all others and refrain from

- unwanted physical conduct of an unacceptable nature
- unwanted verbal conduct of a direct or indirect intimidatory nature
- non-verbal conduct of an intimidating nature
- conduct that ridicules, intimidates or abuses an individual
- verbal or written harassment
- isolation or non co-operation

Bishops, Archdeacons, Deans, Area Deans and Incumbents shall be responsible for ensuring that all those who work or participate in the life and work within the Diocese for the Church in Wales are informed of this policy. Each is responsible for ensuring there is an awareness that bullying, harassment, abuse or intimidation of others is a serious matter and could result in a referral to the Church in Wales Disciplinary Tribunal and possibly the subject of a criminal investigation by the police.

All those in positions of responsibility must take prompt action to stop bullying, harassment, abuse or intimidation as soon as it is identified or reported.

All those in positions of responsibility shall be responsible for ensuring that:-

- bullying, harassment, abuse or intimidation does not occur in the areas for which they are responsible e.g Diocese, Cathedral, Deanery, Benefice or Parish.
- All persons associated with the life and work of the Church in Wales have a particular responsibility to maintain an environment free from bullying, harassment, abuse or intimidation.

Contravention of the Bullying and Harassment Policy

Persons subjected to bullying, harassment, abuse or intimidation or those who think they may have witnessed a case of bullying, harassment, abuse or intimidation shall in the first instance be able to receive advice and assistance, on a confidential basis, from their Archdeacon. Where the alleged complaint is directed at the Archdeacon then the Bishop should be informed. The policy allows for either informal or formal complaints. The disciplinary procedure of the

Church in Wales shall be followed if a formal written complaint is received which involves a cleric of the Church in Wales.

The Bishop takes a serious view of bullying, harassment, abuse or intimidation and if, following initial investigation it is found that an act of bullying, harassment, abuse or intimidation is likely to have been committed, the following will occur:

For clerics: the Disciplinary Procedures of the Church in Wales shall apply and may result in disciplinary action.

Formal or informal allegations of bullying, harassment, abuse or intimidation made with the intention of damaging someone's reputation or are found to have been made maliciously may, following investigation, invoke the disciplinary procedure of the Church in Wales.

Information, advice and/or assistance on the Bullying and Harassment Policy and its application can be obtained by contacting your Archdeacon.

BULLYING AND HARASSMENT

COMPLAINTS PROCEDURE FOR CLERICS

INTRODUCTION

This procedure is designed to enable cleric complaints of bullying, harassment, abuse or intimidation to be dealt with promptly, fairly and discretely. It covers both the complainant and the alleged harasser.

Clerics who consider themselves to be the subject of bullying, harassment, abuse or intimidation will be taken seriously. Any victimisation or retaliation against a cleric who complains is a serious matter and it will be referred to the Disciplinary Tribunal.

Clerics who feel they have experienced or witnessed bullying, harassment, abuse or intimidation should contact their Bishop. Alternatively, a colleague or friend may make initial contact on their behalf.

Information, advice and assistance on the Bullying and Harassment Policy and its application is available from your Archdeacon.

Informal Complaints

To ensure confidentiality, the Bishop will appoint * a suitably qualified person to act as intermediary between the complainant and the alleged harasser. Explanations will be sought on the following:

- what behaviour was found offensive by the recipient
- whether the behaviour was recognised as offensive by the person carrying out the action(s)

Having clarified the actions of individual parties the Bishop's appointed person will, if deemed necessary, arrange for an informal meeting between both parties at a convenient date, time and location. This meeting must take place within 5 days of the initial complaint. Either party may be accompanied if they so wish. The aim of the meeting will be conciliatory and:

- allow an informal discussion to take place
- clarify the incident or unacceptable actions involved
- seek an appropriate resolution

The Bishop's appointed person will minute the meeting, any consequences or conclusions. At the time of the meeting both parties will be required to sign to say they are a true and accurate record. This document will be placed on a confidential file held by the Bishop. It will not be added to either personal file of the parties involved.

Where necessary, informal monitoring of the situation between the two parties will be carried out by the Bishop's appointed person until deemed no longer necessary but not exceeding one year from the date of complaint.

The Bishop will receive regular verbal reports throughout the proceedings. No further action will be taken if the harassment, abuse or intimidation ceases.

Where the complaint is directed at the Bishop then the Archbishop must be informed who will then take appropriate action to identify * a suitably qualified individual to undertake the actions identified above.

Formal Complaints

The formal procedure will be invoked when :-

1. the matter cannot be resolved informally
2. where the complaint is so serious that it is necessary to pursue the complaint through the formal channels
3. where it is established that there is a case to be answered, the formal disciplinary procedure of the Church in Wales will be invoked.

Complaints should normally be made within 3 months of the alleged harassment taking place.

Malicious Complaints

Where it is established that an individual has made a malicious complaint or has made a complaint with the intention of damaging someone's reputation then following investigation this could result in a referral to the Disciplinary Tribunal.

* denotes an independent person who specialises in mediation in sensitive circumstances such as bullying and harassment.

CLERGY ILL-HEALTH AND INCAPACITY

CLERGY ADVICE NOTE

CLERGY ILL-HEALTH AND INCAPACITY

Ill-health and absence due to ill-health is a common problem in most organisations. It is a problem that needs to be dealt with continually and consistently. The Church in Wales is no exception. However within the Church in Wales dealing with clergy who are ill and the resultant needs of parishes is made more complex because in some cases clergy have not notified their Bishop or Archdeacon that they are ill and unavailable for duty.

The Church in Wales recognises that clergy are its most valuable resource and when clergy are ill and unable to fulfil their duties it has a direct effect on the local church community, the Deanery and the Diocese. Management of absence is therefore essential to ensure the effective work of parishes and in developing fair and consistent practices for all clergy.

The Church in Wales in introducing the following arrangements is seeking to ensure that all clergy are treated sympathetically and equitably.

Notification of absence

If you are unable to fulfil your duties because of illness you (or someone acting on your behalf) should telephone the Area Dean at the earliest opportunity. This will allow the Area Dean to make practical arrangements for covering duties during the period of ill-health.

It would be helpful as far as you are able to do so to let your Area Dean know the:-

1. The reason for the absence.
2. The likely date of return to work.
3. Whether the absence is attributable to an injury sustained whilst at work.

The Area Dean will record the information you give on the sample form (*Annex 1*) attached and will send this to the Archdeacon where it will be held on a confidential personal file.

All absences due to ill-health of between 1 and 7 days must be recorded using a Self Certification of Absence. This is in line with the requirements of the Department of Health and affects the provision of statutory sickness benefits. A sample selfcertification of absence form is attached (*Annex 2*) further copies can be obtained from the Stipends Section at 39 Cathedral Road, Cardiff.

Continued sickness absence – of more than 7 days

If your ill-health extends beyond 7 days then you must inform your Archdeacon. It would be helpful as far as you are able to do so to let your Archdeacon know:-

- The reason for the absence.
- The likely date of return to work.
- Whether the absence is attributable to an injury sustained whilst at work.

The Archdeacon will record the information you give on the sample form attached (*Annex 3*) and will retain on a confidential personal file. For absences that extend beyond 7 days a Medical Certificate signed by your doctor will be required. Usually such certificates indicate that you should refrain from work for a given period. This will be sufficient to confirm your fitness to return to work when the medical period has expired. If the Medical Certificate does not

indicate a date for return to duty then you will be required to obtain a “signing off certificate” from your doctor before you can re-commence duty. This requirement is to ensure that you do not return to duty before your doctor has judged you are medically fit to do so. Medical Certificates must be returned to the Stipends Section at 39 Cathedral Road, Cardiff.

Return to duty – following 7 or more days absence

When you are able to return to duty you will be expected to contact your Archdeacon. Your Archdeacon will ascertain whether any assistance can be afforded you in your return. If you are returning to duty following a lengthy period of absence then it is absolutely essential that this is managed properly. The last thing the Church in Wales would want is for you to be ill again as a consequence of not taking sufficient care to ensure an appropriate return to normal duties. The Archdeacon will be required to complete a short report using Annex 4 which will be retained on a confidential file retained by your Archdeacon. The report will indicate what arrangements have been agreed between you to accommodate your return. This may include one of the following recommendations: -

- Referral to the Church in Wales Occupational Health Service
- No further action
- Referral to the Church in Wales Medical Board for advice
- Consideration of counselling support
- Referral to the Churches Counselling Service
- Any other support requirements

It is accepted that there may be circumstances when the nature of the illness may make it preferable for you to discuss your return to duty with someone of the same sex. Appropriate arrangements will be made in such cases through your Archdeacon.

Occupational Health Services

The Church in Wales has arrangements with Occupational Health Services across Wales. You may be referred to the Occupational Health Services at any time during your period of ill-health. This may be to ascertain an independent view as to your medical fitness to undertake particular duties or, if you have a condition which renders you disabled, to identify appropriate measures for assisting you in your duties.

Referral to the Occupational Health Services will take place in full consultation with you and will normally be considered where sickness extends beyond 28 consecutive days or 28 days during a period of 3 months. You will be referred to Occupational Health Services at the latest following a period of 6 months sickness absence.

If the Occupational Health Services prognosis of your condition is good and a return to duty is likely then suitable arrangements for your return to work will be made.

If however you are deemed to be unfit to continue in your duties then following consultation with you your licence may be terminated on the basis of permanent incapacity. If you and your Bishop are not agreed that you are permanently incapacitated, then your case will be referred for consideration by the Church in Wales Medical Board. The Board will advise on the most appropriate course of action, including: -

- Permanent incapacity
- Review to allow for recovery
- Return to duty
- Referral to the Churches Counselling Service and further review

Where permanent incapacity is established immediate steps will be taken to terminate your licence with notice and to access as appropriate the Clergy Pension Scheme.

Where it is determined that full recovery is likely the Medical Board will identify a likely timescale for return to duty. Should you be unable to return to duty within the specified timescale then the Medical Board will require a further occupational health report to assist the Board in determining your case.

Where it is determined that an immediate return to duty can be effected the Medical Board will require the Diocesan Bishop to undertake the necessary return to duty interview.

Where a cleric fails to co-operate with the decision of the Medical Board the matter will be considered a breach of conduct and your case will be referred to the Disciplinary Tribunal.

Welfare and contact

Archdeacons have been advised that they must maintain contact with you during any period of absence and similarly you should also maintain contact if only to assist in ensuring that your duties continue to be covered during your absence. The purpose of keeping in touch is as much about seeing if there is anything the Church in Wales can do to help as well as an opportunity for communication between colleagues.

Occupational sickness payments

The introduction of this procedure does not affect entitlement to clergy sick pay (details of which are set out in the Maintenance of Ministry Scheme).

- Full stipend and any regular payments made in respect of expenses, less any statutory sickness benefit entitlement for 26 weeks.
- For any continuing period of absence beyond 26 weeks one half of the stipend less any statutory sickness benefit to which he/she would have been entitled.
- Beyond 52 weeks there is no entitlement to stipend payments although the Bishop will have discretion to extend half stipend in very exceptional circumstances.

Recording of absence

All absences will be recorded at the Representative Body utilising the self-certification and medical certificates. As part of the on-going commitment for monitoring and supporting clergy when they are ill a six monthly report is prepared for each Bishop on levels of sickness in the Diocese and an annual report is prepared for the Maintenance of Ministry Sub-committee on levels of absence due to illness.

December 2005

Managing Absence and Incapacity of Clergy

ABSENCE NOTIFICATION DAY I

Deanery: _____

Message received from: _____

Re : Absence of :

Name : _____

Parish : _____

(a) Reason for absence (*please be specific*) :

Date on which sickness began : _____

(this need not be a working day)

Likely date of return : _____

(b) If this absence is due to an injury sustained in the course of duty please provide full details of incident :

Date of Incident : _____

Signed : _____

Date : _____

Managing Absence and Incapacity of Clergy

NOTIFICATION OF INCAPACITY

If you are incapacitated, please complete the following and send it to the address below. If your incapacity continues for more than seven days, an appropriate medical certificate should be sent to the Stipends Department as well as this form.

Full Name: _____

Employee No: *(if known)*: _____

RB Ref No: *(if known)*: _____

Address: _____

Nature of illness: _____

Date of first day's absence from work: _____

Expected date of return to work: _____

Signature: _____

Date: _____

If you have any questions please contact the Stipends Department on 029 2034 8225.

To: Stipends Department
RBCW
39 Cathedral Road
Cardiff
CF11 9XF

Managing Absence and Incapacity of Clergy

ABSENCE NOTIFICATION AFTER 7 DAYS

Archdeaconry : _____

Message received from : _____

Re : Absence of : _____

Name : _____

Parish : _____

Reason for absence: _____

Likely date of return : _____

Date on which sickness began : _____
(this date may be different from the first date of absence and need not be a working day)

Any other comments :

N.B. Please remind the cleric of the requirement to return a self certification form to the Stipends Section,

Signed : _____

Date : _____

Managing Absence and Incapacity of Clergy

RETURN TO WORK INTERVIEW

Archdeaconry : _____

Name : _____

Parish: _____

(a) What was the reason for the absence? _____

(b) How long was the cleric absent from work? Days _____
(Please state number of days including days off and holidays)

(c) Did the employee comply with the notification procedure? Yes / No
(if no, please state reason(s) and indicate what action has been taken)

(d) Was this absence related to a previous absence? Yes / No
(if yes, please give date / nature of previous absence(s))

(e) Is there any likelihood of a recurrence? Yes / No

(f) Did the cleric seek advice from their Doctor/Consultant? Yes / No

(g) What was the advice? _____

(h) Does the cleric require further medical treatment?

(i) Did the Doctor / Consultant give any advice in respect of the cleric's work / work pattern?

(j) Are there any underlying problems relating to the absence (*personal, work or domestic*) and can any assistance be given to the cleric by the Archdeacon, Area Dean, Occupational Health or some other agency?

(k) What advice has been given to the cleric?

(I) Is there any further action required?

Signed : _____

Date : _____

Signature of Cleric : _____

THE CHURCH IN WALES
GUIDE TO
THE CLERGY PENSIONS AND
GRATUITIES SCHEME

YR EGLWYS YNG NGHYMURU
ARWEINIAD I'R CYNLLUN
PENSIYNAU A BUDDGEDAU
CLERIGION

Cynnwys

Tudalen

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Yr Eglwys yng Nghymru

Cynllun Pensiynau a Buddgedau Clerigion

ARWEINIAD I'CH PENSIWN

Cyflwyniad

Bwriad yr arweiniad hwn yw darparu amlinelliad bras o'r budd-daliadau a fydd yn daladwy i chwi, neu i'ch priod, pan fyddwch yn ymddeol, yn marw neu'n gadael gweinidogaeth yr Eglwys yng Nghymru. Nid yw'r wybodaeth hon yn cyflwyno hawliau nac yn cynnig pensiwn na budd-daliadau eraill.

Mae'r arweiniad yn cynnwys yr atebion a roddir i'r cwestiynau mwyaf cyffredin am y Cynllun Pensiwn Clerigion.

Nid yw'n ymarferol cynnwys pob rheol a rheoliad sy'n ymwneud â'ch pensiwn yn yr arweiniad hwn. Am ragor o fanylion, dylech ddarllen Rhan II o Gynllun Cynnal y Weinidogaeth yng Nghyfrol II o Gyfansoddiad yr Eglwys yng Nghymru. Os, ar ôl darllen yr arweiniad hwn a'r Cyfansoddiad, yr ydych yn dal i fod yn ansicr pa fudd-daliadau sy'n ddyledus i chwi, dylech gysylltu ag Adran Gyflogau Corff y Cynrychiolwyr lle bydd rhywun yn barod iawn i'ch helpu.

The Church in Wales Clergy Pensions and Gratuities Scheme

GUIDE TO YOUR PENSION

Introduction

This guide is intended to give you a broad outline of the benefits that will be payable to you, or your spouse, when you retire, die, or leave the ministry of the Church in Wales. The information contained in this booklet does not confer rights or represent an offer of a pension or other benefits.

The answers contained in this guide are those given to questions most frequently asked about the Clergy Pension Scheme.

It is not practical to include every rule and regulation relating to your Church in Wales pension in this guide. If more detail is required you should refer to Part II of the Maintenance of Ministry Scheme in Volume II of the Constitution of the Church in Wales, where you should find the information you require. If after reading this guide and referring to the Constitution you are still not sure of the benefits due to you, then please contact the Stipends Section of the Representative Body where somebody will be happy to help you.

1. AELODAETH a GWASANAETH PENSIYNADWY

A ydyw fy ngwasanaeth yn bensiynadwy?

Os ydych yn gweithio'n llawn amser ac yn weinidog cyflogedig yn yr Eglwys yng Nghymru, fel arfer bydd eich gwaith yn bensiynadwy at ddibenion pensiwn yr Eglwys yng Nghymru. Bydd gwasanaethau eraill a nodir yn y Cyfansoddiad hefyd yn bensiynadwy, ar yr amod nad yw'r gwasanaeth dan sylw yn rhoi i chwi hawliau pensiwn o dan gynllun arall.

Hwyrach y bydd gwasanaeth cyflogedig rhan-amser yn bensiynadwy hefyd. Gall staff yr Adran Gyflogau gadarnhau statws pensiynadwy gwasanaeth o'r fath.

Hwyrach y bydd mathau eraill o wasanaeth yn bensiynadwy trwy gytundeb penodol â phwyllgor perthnasol Corff Cynrychiolwyr yr Eglwys yng Nghymru a, lle bo angen, gyda chydysyniad ysgrifenedig Esgob yr Esgobaeth.

Yn yr arweiniad hwn, cyfeirir at y rhai hynny sy'n bensiynadwy o dan reoliadau'r cynllun fel "Aelodau'r Cynllun".

Beth yw isafswm ac uchafswm cyfnodau gwasanaeth pensiynadwy?

Ar hyn o bryd, isafswm y cyfnod gwasanaeth sydd ei angen er mwyn bod yn gymwys ar gyfer pensiwn yw dwy flynedd (nid gwasanaeth di-dor o reidrwydd), a'r uchafswm yw 40 mlynedd.

Oes rhaid i mi fod yn aelod o Gynllun Pensiwn yr Eglwys yng Nghymru?

Nac oes. Er 6 Ebrill 1988, ni all aelodaeth o gynllun pensiwn galwedigaethol cyflogwr fod yn orfodol.

Fodd bynnag, gan fod Cynllun Pensiwn yr Eglwys yng Nghymru, gan gynnwys yswiriant bywyd, yn anghyfrannol, ni ddisgwylir i'r rhai hynny sy'n gymwys i fod yn aelodau beidio ag ymuno â'r cynllun a gwneud trefniadau amgen.

Nid yw'n bosibl cronni budd-daliadau yng Nghynllun Pensiwn yr Eglwys yng Nghymru tra'n cyfrannu at drefniant Pensiwn Personol, ac eithrio Cynllun Cyfraniad Gwirfoddol Ychwanegol neu Bensiwn Cyfranddeiliaid.

Os ydych yn ystyried peidio â bod yn rhan o Gynllun Pensiwn yr Eglwys yng Nghymru, dylech gael cyngor ariannol annibynnol a rhoi gwybod mewn ysgrifen i ni am eich bwriad.

Hoffwn gynyddu'r budd-daliadau pensiwn y byddaf yn eu derbyn pan fyddaf yn ymddeol o'r Eglwys yng Nghymru. A yw hyn yn bosibl?

Ydyw. Gallwch wneud hyn trwy wneud taliadau naill ai i Gynllun Cyfraniadau Gwirfoddol Ychwanegol Clerigion trwy'r Grŵp Yswiriant Eglwysig, i gynllun cyfraniadau gwirfoddol ychwanegol annibynnol gydag unrhyw gwmni pensiwn neu i bensiwn rhanddeiliad. Os oes gennych unrhyw ymholiadau ynglŷn â'r Cynllun Cyfraniadau Gwirfoddol Ychwanegol Clerigion, cysylltwch â'r Adran Gyflogau.

1. MEMBERSHIP and PENSIONABLE SERVICE

Is my service pensionable?

If you are in full-time stipendiary ministry within the Province of Wales then your work will usually count as pensionable for Church in Wales pension purposes. Other service, as prescribed in the Constitution, will also count as pensionable so long as such service does not qualify for pension rights within another scheme.

Part-time stipendiary service may also count as pensionable. The pensionable status of such service can be confirmed by staff in the Stipends Section.

Other service may qualify as pensionable by specific agreement with the relevant committee of the Representative Body of the Church in Wales, and where necessary with the written agreement of the Diocesan Bishop.

Those who are pensionable under the regulations of the scheme are termed as "Scheme Members" throughout this guide.

What are the minimum and maximum periods of pensionable service?

The current minimum period of service required to qualify for a pension is two years (not necessarily continuous), and the maximum is 40 years.

Do I have to become a member of the Church in Wales Pension Scheme?

No. Since 6 April 1988 membership of an employer's occupational pension scheme cannot be compulsory.

However, as the Church in Wales Pension Scheme is non-contributory, including life assurance cover, it is not expected that those who qualify for membership would opt out and make alternative arrangements.

It is not possible to accrue benefits within the Church in Wales Pension Scheme while you are contributing to a Personal Pension arrangement, other than to an Additional Voluntary Contribution Scheme or a Stakeholder Pension.

If you are considering opting out of the Church in Wales Pension Scheme you should seek independent financial advice, and notify us of your intention in writing.

I would like to enhance the pension benefits that I will receive when I retire from the Church in Wales. Is this possible?

Yes. This can be done by making payments to either the Clergy Additional Voluntary Contribution Scheme via the Ecclesiastical Insurance Group, or a freestanding additional voluntary contribution scheme with any pension company, or to a stakeholder pension. Contact the Stipends Section if you have a query about the Clergy Additional Voluntary Contribution Scheme.

A allaf drosglwyddo hawliau pensiwn o gynllun pensiwn arall i Gynllun yr Eglwys yng Nghymru?

Mae gwybodaeth am drosglwyddo hawliau pensiwn i Gynllun Pensiwn yr Eglwys yng Nghymru yn Adran 7 yr arweiniad hwn.

2. ARIANNU'R CYNLLUN

Oes rhaid imi wneud unrhyw gyfraniadau er mwyn cael pensiwn yr Eglwys yng Nghymru?

Nac oes. Mae'r Cynllun yn anghyfrannol, felly nid oes rhaid i chwi wneud unrhyw gyfraniadau tuag at yr un o'r budd-daliadau a ddarperir gan y Cynllun ar hyn o bryd.

Sut y mae'r Cynllun yn cael ei ariannu?

Ariennir y Cynllun gan Gorff y Cynrychiolwyr a'r Esgobaethau ar sail cyngor actiwari annibynnol.

3. BUDD-DALIADAU YMDDEOL

Beth fydd fy oedran pan fyddaf yn derbyn Pensiwn yr Eglwys yng Nghymru?

Gallwch ymddeol o'r Eglwys yng Nghymru a derbyn pensiwn ar unrhyw adeg rhwng 65 a 70 oed. Fel arfer, bydd yr Esgob yn gofyn am o leiaf dri mis o rybudd ysgrifenedig o'ch bwriad i ymddeol. Os byddwch yn cwblhau 40 mlynedd o wasanaeth cyn y byddwch yn 65 oed, gweler adran 5.

Pa fudd-daliadau y byddaf yn eu derbyn?

Pan fyddwch yn ymddeol, byddwch yn derbyn buddged ymddeol ar ffurf cyfandaliad a phen-siwn blynyddol.

Cyfrifir y budd-daliadau hyn ar sail cyfanswm y gwasanaeth pensiynadwy a gwblhawyd a'ch cyflog pensiynadwy.

Pensiwn

Eich cyflog pensiynadwy terfynol yw cyflog y swydd bensiynadwy uchaf a oedd gennych yn y 5 mlynedd cyn ymddeol.

Dyma'r swyddi pensiynadwy:

- Archesgob
- Esgob Esgobaeth
- Esgob Cynorthwyol
- Deon
- Archddiacon
- Periglor

Ar gyfer y rhai hynny a benodwyd i swyddi cyflogedig nas rhestrir uchod, bydd y budd-daliadau pensiwn yn seiliedig ar swydd bensiynadwy Periglor. Os ydych yn ansicr ynglŷn â statws pensiynadwy eich swydd, cysylltwch â'r Adran Gyflogau.

Can I transfer pension rights from another pension scheme to the Church in Wales Scheme?

Information regarding pension transfers to and from the Church in Wales Pension Scheme is contained in Section 7 of this guide.

2. SCHEME FUNDING

Do I have to make any contributions in order to obtain a Church in Wales pension?

No. The Scheme is non-contributory, and therefore no contributions are currently required from you towards any of the benefits provided by the Scheme.

How is the Scheme funded?

The Scheme is funded by the Representative Body and Dioceses on the basis of independent actuarial advice.

3. RETIREMENT BENEFITS

At what age will I normally receive my Church in Wales Pension?

You may retire from the Church in Wales and receive a pension at any time between the ages of 65 and 70. The Bishop must normally be given at least three months' prior notice in writing of your intention to retire. If you will complete 40 years of service before the age of 65 see section 5.

What benefits will I receive?

Upon retirement you will receive a lump sum retirement gratuity and an annual pension. These benefits will be calculated with reference to the amount of pensionable service completed and your pensionable stipend.

Pension

Your final pensionable stipend is the stipend of the highest pensionable office held in the 5 years preceding retirement.

The pensionable offices are:

- Archbishop
- Diocesan Bishop
- Assistant Bishop
- Dean
- Archdeacon
- Incumbent

For those appointed to stipendiary offices not listed above, pension benefits will be based on the pensionable office of an Incumbent. If you are unclear about the pensionable status of your office you should contact the Stipends Section for clarification.

Gwasanaeth cyn 1 Ionawr 2006

Am wasanaeth pensiynadwy cyn 1 Ionawr 2006, byddwch yn cronni budd-daliadau pensiwn ar gyfradd o 60% o'ch cyflog pensiynadwy terfynol am 40 mlynedd o wasanaeth..

Gwasanaeth ar ôl 1 Ionawr 2006

Am wasanaeth pensiynadwy sy'n dilyn gwasanaeth cyn 1 Ionawr 2006 yn ddi-dor, byddwch yn cronni budd-daliadau pensiwn ar gyfradd o 60% o'ch cyflog pensiynadwy terfynol am 40 mlynedd o wasanaeth.

Am wasanaeth pensiynadwy a gychwynnodd ar ôl 1 Ionawr 2006, byddwch yn cronni budd-daliadau pensiwn ar gyfradd o 50% o'ch cyflog pensiynadwy terfynol am 40 mlynedd o wasanaeth. Os byddwch yn dychwelyd i wasanaeth pensiynadwy ar ôl 1 Ionawr 2006, byddwch yn cronni budd-daliadau pensiwn am wasanaeth ar ôl 1 Ionawr 2006 ar gyfradd o 50% o'ch cyflog pensiynadwy terfynol am 40 mlynedd o wasanaeth.

Buddged ar ffurf Cyfandaliad

Os byddwch yn ymddeol gydag uchafswm o 40 mlynedd o wasanaeth, byddwch yn derbyn buddged ar ffurf cyfandaliad di-dreth tua 1 neu 1/2 gwaith yn fwy na chyflog y swydd pensiynadwy uchaf a oedd gennych yn y 5 mlynedd cyn ymddeol.

Sut y byddwch yn cyfrifo fy mhensiwn a'm buddged cyfandaliad os bydd gennyf lai na 40 mlynedd o wasanaeth pensiynadwy?

Am wasanaeth pensiynadwy sy'n llai na'r uchafswm o 40 mlynedd, caiff y pensiwn a'r buddged cyfandaliad eu gostwng yn unol â hyd y gwasanaeth.

Sut y bydd gwasanaeth rhan-amser yn effeithio ar fy mhensiwn a'm buddged cyfandaliad?

Telir pensiynau a buddgedau cyfandaliad am wasanaeth cyflogedig rhan-amser yn unol â chanran isafswm cyflog y swydd pensiynadwy briodol a delir yn ystod gwasanaeth o'r fath.

A fyddaf yn derbyn fy mhensiwn a'm buddged cyfandaliad yn awtomatig pan fyddaf yn ymddeol?

Na fyddwch. Rhaid i chwi gwblhau ffurflen gais am bensiwn clerigion a datganiad aelod o ddefnydd lwfans oes (gweler adran 8) cyn y telir eich pensiwn a'ch buddged cyfandaliad. Mae'r ffurflenni i'w cael gan Gorff y Cynrychiolwyr ond, yn y rhan fwyaf o achosion, cânt eu hanfon atoch pan fydd Corff y Cynrychiolwyr yn derbyn hysbysiad gan eich Esgob o'ch bwriad i ymddeol.

Dylai unrhyw un sy'n hawlio budd-daliadau Pensiwn a Gadwydd ddarllen adran 7 yr arweiniad hwn.

Service before 1 January 2006

For pensionable service before 1 January 2006 you will accrue pension benefits at a rate of 60% of your final pensionable stipend for 40 years of service.

Service after 1 January 2006

For pensionable service continuous with service before 1 January 2006 you will accrue pension benefits at a rate of 60% of your final pensionable stipend for 40 years of service.

For pensionable service commencing after 1 January 2006 you will accrue pension benefits at a rate of 50% of your final pensionable stipend for 40 years of service.

If you return to pensionable service after 1 January 2006 you will accrue pension benefits for service after 1 January 2006 at a rate of 50% of your final pensionable stipend for 40 years of service.

Lump Sum Gratuity

If you retire with a maximum of 40 years service you will receive a tax-free lump sum gratuity of approximately 1 1/2 times the stipend of the highest pensionable office held in the 5 years preceding retirement.

How will you calculate my pension and lump sum gratuity if I have less than 40 years of pensionable service?

For pensionable service less than the maximum 40 years, the pension and lump sum gratuity will be reduced in proportion to the length of service.

How will part time service affect my pension and lump sum gratuity?

Pensions and lump sum gratuities for part-time stipendiary service are paid in proportion to the percentage of the minimum stipend of the appropriate pensionable office paid during such service.

Do I receive my pension and lump sum gratuity automatically upon retirement?

No. You must complete a clergy pension application form and a member's declaration of lifetime allowance usage (see section 8) before your pension and lump sum gratuity can be paid. The forms can be obtained from the Representative Body, but in most cases they will be sent to you when the Representative Body receives notification from your Bishop of your intention to retire.

Anyone claiming preserved pension benefits should refer to section 7 of this guide.

4. CYNNYDD MEWN PENSIWN

Sut a pha bryd y bydd fy mhensiwn yn cynyddu?

Caiff pensiynau clerigion a gwŷr a gwragedd clerigion eu hadolygu'n flynyddol o 1 Ionawr.

Am bob gwasanaeth pensiynadwy cyn 1 Ionawr 2006, bydd pensiynau'n cynyddu'n flynyddol fesul yr un ganran â chyflog periglor.

Am wasanaeth pensiynadwy ar ôl 31 Rhagfyr 2005, bydd pensiynau'n cynyddu'n flynyddol yn unol â chanran y cynnydd yn y Mynegai Prisiau Adwerthu dros y flwyddyn flaenorol, hyd at uchafswm o 5%.

5. YMDDEOL YN GYNNAR

A gaf fi dderbyn budd-daliadau pensiwn gan yr Eglwys yng Nghymru cyn y byddaf yn 65 oed?

Gallwch ymddeol o'r Eglwys yng Nghymru a derbyn pensiwn cyn y byddwch yn 65 oed cyn belled â'ch bod wedi cwblhau 40 mlynedd o wasanaeth pensiynadwy.

Gallwch ymddiswyddo o wasanaeth pensiynadwy yr Eglwys yng Nghymru cyn y byddwch yn 65 oed. Cedwir eich budd-daliadau yn y Cynllun nes y gwnewch gais amdanynt pan fyddwch yn 65 oed, a byddant yn cynyddu o 5%, neu'n unol â'r cynnydd yn y Mynegai Prisiau Adwerthu, pa un bynnag yw'r lleiaf, yn flynyddol.

Hwyrach y caniateir ymddeol yn gynnar ar sail analluogrwydd parhaol. Os byddwch yn ymddeol yn gynnar, telir eich pensiwn a'ch buddged cyfandaliad yn seiliedig ar y blynyddoedd a'r misoedd o wasanaeth a gwblhawyd hyd at ddyddiad yr ymddeoliad.

Ble y gallaf ddod o hyd i'r weithdrefn ar gyfer ymddeol ar sail analluogrwydd parhaol?

Mae manylion y weithdrefn ar gael yn y Nodyn Cyngor i Glerigion: Salwch ac Analluogrwydd Clerigion yn yr adran ar Wasanaethau Iechyd Galwedigaethol. Fe'i dosbarthwyd eisoes, ac y mae ar gael ar wefan yr Eglwys yng Nghymru (www.eglwysyngnghymru.org.uk/adnoddau/clerigion/) neu gan yr adran Adnoddau Dynol yn 39 Heol y Gadeirlan.

4. PENSION INCREASES

How and when will my pension be increased?

Pensions for both clergy and clergy spouses are reviewed annually with effect from 1 January.

For all pensionable service before 1 January 2006, pensions are increased annually by the same percentage as an incumbent's stipend.

For all pensionable service after 31 December 2005, pensions are increased annually by the same percentage as the increase in the Retail Price Index over the previous year, limited to a maximum of 5%.

5. EARLY RETIREMENT

Can I receive pension benefits from the Church in Wales before reaching 65?

You can retire from the Church in Wales and receive a pension before you reach the age of 65 so long as you have completed 40 years of pensionable service.

You can resign from the pensionable service of the Church in Wales before reaching the age of 65. Your benefits will be retained in the Scheme until you apply for them when you reach the age of 65, increasing annually by the lower of 5% or RPI.

Early retirement on the grounds of permanent incapacity may be permitted. Your pension and lump sum gratuity would be paid upon early retirement, based upon the years and months of service completed to the date of early retirement.

Where can I find the procedure for retirement on the grounds of permanent incapacity?

Details of the procedure are contained in the Clergy Advice Note: Clergy Ill-health and Incapacity in the section on Occupational Health Services, previously circulated, and available on the Church in Wales website (www.churchinwales.org.uk/resources/clerics/) or from the Human Resources department at 39 Cathedral Road.

6. BUDD-DALIADAU MARWOLAETH

Pa fudd-daliadau sy'n daladwy os byddaf yn marw cyn y byddaf yn 65 oed tra mewn gwasanaeth pensiynadwy?

O ddyddiad eich marwolaeth, bydd eich priod yn gallu derbyn pensiwn o 60% o'r pensiwn a gronnwyd gennych hyd at ddyddiad eich marwolaeth.

Hefyd, pan fydd clerigwr cyflogedig sy'n iau na 65 oed ac mewn gwasanaeth pensiynadwy yn marw, y mae taliad marwolaeth mewn gwasanaeth gan Gynllun Yswiriant Tymor y Grŵp Clerigion yn daladwy. Gwneir y taliad ar ddisgresiwn Corff y Cynrychiolwyr, i'ch priod fel rheol, neu ddibynyddion ariannol. Mae'r taliad yn deirgwaith cyflog blynyddol Aelod o'r Cynllun adeg ei farwolaeth.

Pa fudd-daliadau sy'n daladwy os byddaf yn marw ar ôl 65 oed ond cyn ymddeol?

O ddyddiad eich marwolaeth, bydd eich priod yn gallu derbyn pensiwn o 60% o'r pensiwn a gronnwyd gennych hyd at ddyddiad eich marwolaeth.

Hefyd, mae buddged cyfandaliad yn seiliedig ar wasanaeth pensiynadwy a gronnwyd gennych hyd at ddyddiad eich marwolaeth yn daladwy i'ch priod neu i'ch ystâd. Gweler adran 3 am fanylion y fuddged cyfandaliad. Ni wneir unrhyw daliad o dan Gynllun Yswiriant Tymor y Grŵp Clerigion.

Pa fudd-daliadau sy'n daladwy os byddaf yn marw ar ôl ymddeol?

Gall eich priod dderbyn pensiwn o 60% o'r pensiwn yr oeddech chwi'n ei dderbyn adeg eich marwolaeth, cyn belled â'ch bod eich dau yn briod adeg eich ymddeoliad.

Beth sy'n digwydd os bydd fy mhriod yn ailbriodi?

Parheir i dalu'r pensiwn i'ch priod os bydd ef neu hi'n ailbriodi.

7. GADAEI GWASANAETH

Beth os byddaf yn gadael gwasanaeth pensiynadwy yr Eglwys yng Nghymru?

Os oes gennych ddwy flynedd neu fwy o wasanaeth pensiynadwy pan fyddwch yn gadael gwasanaeth pensiynadwy yr Eglwys yng Nghymru, byddwch yn derbyn Tystysgrif o Fudddaliadau Pensiwn a Gadwyd yn eich hysbysu o'r budd-daliadau a gronnwyd gennych hyd ddyddiad eich hymadawiad.

Cedwir eich budd-daliadau yng Nghynllun Pensiwn yr Eglwys yng Nghymru. Ni fydd unrhyw wasanaeth pensiynadwy ychwanegol yn cronni, ond bydd eich budd-daliadau'n cynyddu'n flynyddol yn unol â chanran y cynnydd yn y Mynegai Prisiau Adwerthu dros y deuddeg mis blaenorol, hyd at uchafswm o 5%.

Gallwch ddewis trosglwyddo'r budd-daliadau a gronnwyd gennych i gynllun pensiwn eich cyflogwr newydd neu i gynllun pensiwn personol. Os byddwch yn dewis trosglwyddo eich budd-daliadau, dylech ofyn i weinyddwr eich cynllun newydd gysylltu â ni i gael gwerth trosglwyddo. Mae'r gwerth trosglwyddo'n cynrychioli'r budd-daliadau y byddai gennych hawl iddynt fel arall, ac fe'i cyfrifir gan actiwariaid annibynnol. Ar ôl trosglwyddo budd-daliadau, ni fydd gennych unrhyw hawliau pensiwn yng Nghynllun Pensiwn yr Eglwys yng Nghymru.

6. DEATH BENEFITS

What benefits are payable if I die before the age of 65, whilst still in pensionable service?

From the date of your death your spouse will be entitled to a pension of 60% of the pension earned by you to the date of your death.

In addition, a death in service payment from the Clergy Group Term Assurance Scheme is payable upon the death of a stipendiary cleric who was under the age of 65 and still in pensionable service. The payment is made at the discretion of the Representative Body, usually to your spouse, or financial dependants. The payment is three times the annual stipend of the Scheme Member at the date of death.

What benefits are payable if I die after the age of 65 but before retiring?

From the date of your death your spouse will be entitled to a pension of 60% of the pension earned by you to the date of your death.

In addition, a lump sum gratuity based upon pensionable service accrued to the date of death is payable to your spouse or estate. See section 3 for details of the lump sum gratuity. No payment under the Clergy Group Term Assurance Scheme would be made.

What benefits are payable if I die after retiring?

Your spouse will be entitled to a pension of 60% of the pension that you were receiving at the date of your death, providing you were married to that person at the date of your retirement.

What happens if my spouse remarries?

The pension would continue to be paid to your spouse if he or she remarried.

7. LEAVING SERVICE

What happens if I leave the pensionable service of the Church in Wales?

If you have two or more years of pensionable service, upon leaving the pensionable service of the Church in Wales you will be sent a Certificate of Preserved Pension Benefits advising you of the benefits earned by you to the date of leaving.

Your benefits will be retained within the Church in Wales Pension Scheme. No additional pensionable service will accrue, but your benefits will be increased annually by the same percentage as the increase in the Retail Price Index over the previous twelve months, limited to a maximum of 5%.

You may choose to have your benefits earned to date transferred to the pension scheme operated by your new employer, or to a personal pension plan. If you choose to transfer your benefits you should ask your new scheme administrator to contact us to obtain a transfer value. The transfer value represents the benefits to which you would otherwise have been entitled, and is calculated by independent actuaries. Once a transfer has been made you will

Rhaid i chwi wneud cais am eich Pensiwn a Gadwyd pan fyddwch yn 65 oed. Os ydych yn ymddeol o'ch gwaith gyda'ch cyflogwr cyfredol ar sail analluogrwydd parhaol, bydd angen i chwi ddod i gytundeb â Chorff y Cynrychiolwyr mewn perthynas â thalu budd-daliadau'r pensiwn yn gynnar.

Beth os bydd gennyf lai na dwy flynedd o wasanaeth pensiynadwy pan fyddaf yn gadael?

Os bydd gennych rhwng 3 a 24 mis o wasanaeth pensiynadwy pan fyddwch yn gadael gwasanaeth pensiynadwy yr Eglwys yng Nghymru, gallwch ddewis swm trosglwyddo arian parod mewn perthynas â budd-daliadau pensiwn a gronnyd. Pan fyddwch yn gadael, byddwch yn cael gwerth trosglwyddo, a bydd gennych dri mis i gadarnhau a ydych am drosglwyddo'ch hawliau dan gynllun yr Eglwys yng Nghymru i drefniant pensiwn arall.

Beth os byddaf yn dychwelyd i wasanaethu'r Eglwys yng Nghymru?

Os byddwch yn dychwelyd i wasanaethu'r Eglwys yng Nghymru, caiff unrhyw wasanaeth a gronnyd yn flaenorol ei ychwanegu at unrhyw wasanaeth yn y dyfodol, ar yr amod nad ydych wedi trosglwyddo eich hawliau pensiwn blaenorol i gynllun arall.

A ydyw'n bosibl trosglwyddo hawliau pensiwn o gynllun allanol i Gynllun yr Eglwys yng Nghymru?

O dan rai amgylchiadau, mae'n bosibl trosglwyddo eich hawliau pensiwn i Gynllun yr Eglwys yng Nghymru. Fodd bynnag, y mae cyfyngiadau ar y budd-daliadau a dderbynnir gan gynllun pensiwn eithrio fel cynllun pensiwn yr Eglwys yng Nghymru. Am ragor o fanylion am y mater hwn, cysylltwch â'r Adran Gyflogau.

Fe'ch cynghorir i gael cyngor ariannol annibynnol ynglŷn â throsglwyddo hawliau pensiwn o'r naill gynllun i'r llall er mwyn diogelu eich budd-daliadau ymddeol yn y dyfodol.

8. TALU PENSIWN A THRETHI

Beth yw'r sefyllfa dreth gyda'm budd-daliadau pensiwn?

- Caiff y cynllun pensiwn ei drin fel eithriad cymeradwy o dan Ddeddf Cyllid 1970.
- Rhaid talu treth incwm ar bob pensiwn.
- Telir pensiynau'n fisol fel ôl-daliad, gyda'r dreth incwm yn cael ei didynnu'n gyntaf trwy'r cynllun Talu wrth Ennill (PAYE).
- Ar hyn o bryd, nid oes rhaid talu treth incwm ar y fuddged cyfandaliad.
- Fel arfer, nid oes rhaid talu treth incwm ar y taliad marwolaeth mewn gwasanaeth oddi wrth Gynllun Yswiriant Tymor y Grŵp Clerigion.
- Os oes gennych unrhyw gwestiynau ynglŷn â'r cod treth PAYE a roddwyd i chwi, cysylltwch â Chyllid a Thollau ei Mawrhydi, Ardal De Cymru, Tŷ Glas, Llanisien, Caerdydd CF4 5FN ar 0845 3003949 gan ddyfynnu'r cyfeirnod 948/R650C.

no longer have any pension rights within the Church in Wales Pension Scheme. You are required to apply for your preserved pension upon reaching the age of 65. If you are retiring from work with your current employer on grounds of permanent incapacity you will need to agree the early payment of pension benefits with the Representative Body.

What happens if I have less than two years of pensionable service when I leave?

If you have between 3 and 24 months of pensionable service and leave the pensionable service of the Church in Wales you will be given the option of a cash transfer sum in respect of accrued pension benefits. Upon leaving you will be given a transfer value, and you will have three months to confirm whether you wish to transfer your Church in Wales rights to another pension arrangement.

What if I were to return to the service of the Church in Wales?

If you were to return to the service of the Church in Wales then any service accrued previously would be added to any future service, provided you have not transferred your earlier pension rights to another scheme.

Is it possible to make a transfer of pension rights from an outside scheme into the Church in Wales Scheme?

In some circumstances it is possible to transfer your pension rights into the Church in Wales Scheme. However, there are restrictions on the benefits that may be accepted from a contracted-out pension scheme, such as the Church of England's pension scheme. You should contact the Stipends Section in order to obtain further details regarding this matter.

It is advisable to seek independent financial advice regarding the transfer of pension rights from one scheme to another in order to safeguard your future retirement benefits.

8. PAYMENT OF PENSION AND TAXATION

What is the taxation position of my pension benefits?

- The pension scheme is treated as “exempt approved” under the Finance Act 1970.
- All pensions are subject to income tax.
- Pensions are paid monthly in arrears with deduction of income tax at source through PAYE (pay as you earn).
- The retirement lump sum gratuity is not currently subject to income tax.
- The death in service payment made from the Clergy Group Term Assurance Scheme is not normally subject to income tax.
- If you have any questions regarding the PAYE tax code issued to you, then you should contact HM Revenue & Customs, South Wales Area, Ty Glas, Llanishen, Cardiff CF4 5FN, telephone no: 0845 3003949 quoting reference number 948/R650C.

- Cyn i ni dalu pensiwn neu fuddged ar ffurf cyfandaliad, bydd yn rhaid i ni dderbyn cadarnhad bod yr Esgob wedi caniatáu i chwi ymddeol a Ffurflen Gais Pensiwn Clerigion wedi'i chwblhau.

Hefyd, er mwyn cydymffurfio â'r rheolau treth, bydd yn rhaid i chwi gwblhau Datganiad o Ddefnydd Lwfans Oes i wirio a fydd y pensiwn y bydd yr Eglwys yng Nghymru yn ei dalu i chwi o fewn eich lwfans oes. Caiff gwerth cyfanswm budd-daliadau eich cynllun pensiwn (o bob ffynhonnell) ei asesu yn erbyn y lwfans oes, a chodir treth ar arian dros ben ar gyfer pob unigolyn.

9. YSWIRIANT GWLADOL A PHENSIWN Y WLADWRIAETH

Sut y gallaf bennu pa fudd-daliadau Pensiwn y Wladwriaeth y byddaf yn eu derbyn?

Nid yw Cynllun Pensiwn yr Eglwys yng Nghymru wedi'i eithrio o Ail Gynllun Pensiwn y Wladwriaeth (y cyfeirir ato weithiau fel pensiwn ychwanegol y Wladwriaeth, neu Gynllun Pensiwn y Wladwriaeth ar sail Enillion (SERPS) gynt). O ganlyniad, hwyrach y bydd gennych hawl i bensiwn ychwanegol gan y Wladwriaeth pan fyddwch yn cyrraedd 'oedran pensiwn statudol'.

I bennu pa fudd-daliadau Pensiwn y Wladwriaeth y bydd gennych hawl iddynt, ffoniwch Ganol-fan Pensiynau'r Dyfodol y Gwasanaeth Pensiynau ar 0845 300 0168 gan ddyfynnu'ch Rhif Yswiriant Gwladol, neu ewch i www.thepensionservice.gov.uk

Mae budd-daliadau Pensiwn y Wladwriaeth yn uniongyrchol gysylltiedig â'ch cyfraniadau Yswiriant Gwladol. Os ydych yn bwriadu derbyn swydd dramor, fe'ch cynghorir i gysylltu â'r Gwasanaeth Pensiwn i weld sut y bydd hyn yn effeithio ar eich pensiwn o'r Wladwriaeth.

10. GWYBODAETH BELLACH

Â phwy y gallaf gysylltu?

Os oes gennych unrhyw gwestiynau ynglŷn â Phensiwn yr Eglwys yng Nghymru, cysylltwch ag Adran Gyflogau yr Eglwys yng Nghymru yn 39 Heol y Gadeirlan, Caerdydd CF11 9XF.

Ffôn: 029 2034 8200

E-bost: stipends@eglwysyngnghymru.org.uk

Gwefan: <http://www.eglwysyngnghymru.org.uk/adnoddau/clerigion>

Os oes gennych gwestiwn neu bryder, dylech gysylltu â'r Adran Gyflogau.

Os na chaiff problem ei datrys yn foddhaol wrth drafod â staff, gellir defnyddio'r weithdrefn anghydfod ffurfiol.

- Before a pension or lump sum gratuity can be paid we must receive the consent of your Bishop to your retirement and a completed Clergy Pension Application Form.

Furthermore, to comply with the tax rules you must complete a Declaration of Lifetime Allowance Usage to check that payment of your Church in Wales pension will be within your lifetime allowance. The value of your total pension scheme benefits (from all sources) is assessed against the lifetime allowance, and there is a tax charge on excess funds for any individual.

9. NATIONAL INSURANCE AND STATE PENSIONS

How do I find out what State Pension benefits I will receive?

The Church in Wales Pension Scheme is not contracted out of the State Second Pension (S2P) (sometimes referred to as the additional State pension and previously known as the State Earnings-Related Pension Scheme (SERPS)). This means that you may currently be entitled to an additional pension from the State upon reaching 'statutory pension age'.

In order to establish what State Pension benefits you will be entitled to you should contact the Future Pensions Centre of the Pension Service on 0845 300 0168 quoting your National Insurance Number, or online at www.thepensionsservice.gov.uk

Your State Pension benefits are directly linked to your National Insurance contributions, and you are advised to contact the Pension Service if you intend taking up an appointment overseas to see how this will affect your state pension.

10. ADDITIONAL INFORMATION

Who can I contact?

Your first contact regarding any queries that you may have about your Church in Wales Pension should be the Stipends Section of the Church in Wales at 39 Cathedral Road, Cardiff, CF11 9XF.

Telephone: 029 2034 8200

E-mail: stipends@churchinwales.org.uk.

Website: <http://www.churchinwales.org.uk/resources/clerics/>

If you have a question or concern you should raise this with the Stipends Section. If a problem cannot be satisfactorily resolved in discussion with staff, then the formal dispute procedure can be used.

Beth yw'r weithdrefn anghydfod?

Os ydych yn anfodlon ag unrhyw ran o'r trefniadau pensiwn, dylech gyflwyno eich cwyn ar bapur i'r Swyddog Cyllid yn Adran Gyflogau Corff Cynrychiolwyr yr Eglwys yng Nghymru, 39 Heol y Gadeirlan, Caerdydd CF11 9XF. Os na fyddwch yn fodlon ag ateb y Swyddog Cyllid, gallwch gyflwyno apêl bellach a ystyrir gan yr Ysgrifennydd Taleithiol. Y bwriad yw cyflwyno penderfyniad o fewn deufis i dderbyn y gŵyn ysgrifenedig. Pan na fydd hyn yn bosibl, anfonir yn y cyfamser ymateb yn nodi'r rheswm dros yr oedi a dyddiad disgwylidig y penderfyniad. Os na fyddwch yn fodlon â'r penderfyniad, gallwch gyflwyno apêl i bwyllgor priodol Corff y Cynrychiolwyr yn gofyn am adolygiad o'r penderfyniad. Darperir manylion pellach am y gweithdrefnau wrth roi'r ymateb cyntaf.

Beth yw'r Gwasanaeth Cynghori ar Bensiynau?

Os na fydd Corff y Cynrychiolwyr yn gallu datrys anghydfod, gallwch gysylltu â'r Gwasanaeth Cynghori ar Bensiynau [TPAS]. Mae TPAS yn darparu cymorth a chynghor am ddim i aelodau'r cyhoedd sy'n cael problemau gyda phensiynau galwedigaethol. Bydd TPAS yn ceisio datrys y broblem trwy gymodi a chyfyngu.

Pan na ellir dod i gytundeb, gellir cyfeirio achosion i'r Ombwdsmon Pensiynau.

Gallwch gysylltu â TPAS yn 11 Belgrave Road, Llundain SW1V 1RB.
Ffôn: 0845 6012923. Gwefan: <http://www.pensionsadvisoryservice.org.uk/Cymraeg/>

Beth yw'r Ombwdsmon Pensiynau?

Mae'r Ombwdsmon Pensiynau'n ymchwilio i anghydfodau a chwynion ynglŷn â'r ffordd y rheolir cynlluniau pensiwn. Penderfynwyd ei rôl a'i bwerau gan y Senedd, ac fe'i penodir gan yr Ysgrifennydd Gwladol dros Waith a Phensiynau. Mae'n gwbl annibynnol ac yn gweithredu fel barnwr diduedd.

Mae penderfyniad yr Ombwdsmon Pensiynau yn derfynol ac yn rhwymo'r holl bartion y mae a wnelont â'r gŵyn neu'r anghydfod. Gellir ei orfodi yn y Llysoedd. Ni ellir ei newid ond trwy apelio i'r llys priodol ar sail pwynt cyfreithiol.

Gallwch gysylltu â'r Ombwdsmon yn 11 Belgrave Road, Llundain SW1V 1RB.
Ffôn: 0207 834 9144. Gwefan: <http://www.pensions-ombudsman.org.uk/>

Beth yw'r Rheoleiddiwr Pensiynau?

Mae gan y Rheoleiddiwr Pensiynau gyfrifoldeb statudol dros ddiogelu budd-daliadau aelodau cynlluniau pensiwn sy'n seiliedig ar waith, hyrwyddo iawn weinyddu cynlluniau pensiwn seiliedig ar waith a lleihau'r perygl o greu sefyllfaoedd a all arwain at hawlio iawndal gan y Gronfa Ddiogelu Pensiynau.

Gallwch gysylltu â'r Rheoleiddiwr Pensiynau yn Napier House, Trafalgar Place, Llundain.
Ffôn: 0870 6063636. Gwefan: <http://www.thepensionsregulator.gov.uk/>

What is the dispute procedure?

If you are dissatisfied with any part of the pension arrangements, you should make your complaint in writing to the Finance Officer, Stipends Section at The Representative Body of the Church in Wales, 39 Cathedral Road, Cardiff, CF11 9XF. If you are not satisfied with the reply from the Finance Officer a further appeal can be made and this will be considered by the Provincial Secretary. It is the intention that an initial decision will be given within two months of receiving the complaint in writing. Where this is not possible an interim reply will be sent stating the reason for the delay and the expected date of decision. If you are not satisfied with the decision then you may appeal to the appropriate committee of the Representative Body requesting a review of the decision. Further details of the procedures would be provided at the time of the original reply.

What is the Pensions Advisory Service?

In the event of a dispute that cannot be resolved by the Representative Body you may contact the Pensions Advisory Service [TPAS]. TPAS gives free help and advice to members of the public who have problems concerning occupational pensions. TPAS will try to resolve the problem through conciliation and mediation.

Where no agreement can be reached, cases may be referred to the Pensions Ombudsman.

You can contact TPAS at 11 Belgrave Road, London SW1V 1RB. Telephone 0845 6012923. Website: <http://www.pensionsadvisoryservice.org.uk/>

What is the Pensions Ombudsman?

The Pensions Ombudsman investigates disputes and complaints about the way pension schemes are run. The Pensions Ombudsman's role and powers have been decided by Parliament, and he is appointed by the Secretary of State for Work and Pensions. He is completely independent and acts as an impartial adjudicator.

The Pensions Ombudsman's decision is final and binding on all the parties to the complaint or dispute. It can be enforced in the Courts. His decision can only be changed by appealing to the appropriate court on a point of law.

You can contact the Ombudsman at 11 Belgrave Road, London SW1V 1RB. Telephone 0207 834 9144. Website: <http://www.pensions-ombudsman.org.uk/>

What is the Pensions Regulator?

The Pensions Regulator has statutory objectives to protect the benefits of members of work-based pension schemes, promote good administration of work-based pension schemes, and to reduce the risk of situations arising that may lead to claims for compensation from the Pension Protection Fund.

You can contact The Pensions Regulator at Napier House, Trafalgar Place, London. Telephone 0870 6063636. Website: <http://www.thepensionsregulator.gov.uk/>

Cynllun Pensiynau a Buddgedau Clerigion yr Eglwys yng Nghymru

Datganiad Aelod

Y mae cyfyngiad statudol ar gyfanswm gwerth yr holl fudd-daliadau ymddeol (ac eithrio Pensiynau'r Wladwriaeth) y gallwch eu cymryd fel arfer heb dalu treth. Gelwir y cyfyngiad hwn yn Lwfans Oes a gelwir y dreth yn dâl lwfans oes. £1,650,000 yw'r lwfans oes safonol yn y flwyddyn dreth 2008/09, yn codi i £1,800,000 yn 2010/11, ac mae'n debygol nad effeithir ond ar rai sydd ar gyflogau uchel.

Mae'n rhaid i'r Eglwys yng Nghymru hysbysu pob aelod o'i defnydd o'r Lwfans Oes Safonol. Ar gyfer y rhai hynny yng Nghynllun yr Eglwys yng Nghymru sy'n ymddeol ar ôl 6 Ebrill 2006, cyfrifir y defnydd fel y pensiwn blyneddol wedi'i luosi ag ugain ynghyd â'r fuddged cyfandaliad.

Mae'r datganiad hwn yn darparu'r wybodaeth sydd ei hangen i wirio a fydd tâl lwfans oes yn berthnasol, ac mae'n rhan o'ch cais am pensiwn. Ni ellir talu pensiwn os na fyddwch yn ateb pob cwestiwn. Atebwch yr holl gwestiynau isod.

Enw	
Rhif Yswiriant Gwladol	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
Dyddiad geni (dd/mm/yyyy)	
Dyddiad ymddeol	

<p>Canran y lwfans oes safonol yr ydych wedi'i ddefnyddio ers 6 Ebrill 2006 (os o gwbl).</p> <p><i>Os yw hyn yn berthnasol, bydd gweinyddwr eich cynllun neu'r cwmni yswiriant sy'n talu eich pensiwn wedi rhoi datganiad i chwi yn dangos y ganran sydd ei hangen arnom.</i></p>	<p>Dim <input type="checkbox"/> Neu <input type="checkbox"/></p> <p><input type="text"/> <input type="text"/> <input type="text"/> • <input type="text"/> <input type="text"/> %</p>
<p>Ai dyma'r tro cyntaf ers 6 Ebrill 2006 i chwi ddechrau cymryd budd-daliadau pensiwn?</p> <p>Os felly A ydych yn derbyn unrhyw fudd-daliadau gan gynllun pensiwn cofrestredig a ddechreuodd cyn 6 Ebrill 2006?</p> <p><i>Dylid anwybyddu pensiynau'r Wladwriaeth a phensiynau a delir yn dilyn marwolaeth Aelod o'r Cynllun.</i></p> <p>Os felly Beth yw cyfanswm y pensiynau hyn bob blwyddyn cyn treth ar hyn o bryd?</p>	<p>Ie <input type="checkbox"/> Nage <input type="checkbox"/></p> <p>Ydwyf <input type="checkbox"/> Nac ydwyf <input type="checkbox"/></p> <p>£ bob blwyddyn</p>
<p>A ydych yn rhagweld y byddwch yn derbyn unrhyw bensiynau eraill cyn derbyn pensiwn yr Eglwys yng Nghymru neu ar yr un pryd?</p> <p>Os felly, rhowch fanylion.</p>	<p>Ydwyf <input type="checkbox"/> Nac ydwyf <input type="checkbox"/></p>

The Church in Wales Clergy Pensions & Gratuities Scheme

Member Declaration

There is a statutory limit on the total value of all retirement benefits (excluding State Pensions) you can normally take without paying a tax penalty. The limit is called the LIFETIME ALLOWANCE and the tax is called a lifetime allowance charge. The Standard Lifetime Allowance is £1,650,000 in the 2008/09-tax year, rising to £1,800,000 in 2010/11, and only very high earners are likely to be affected.

The Church in Wales must advise a member of their Standard Lifetime Allowance usage. For those in the Church in Wales Scheme retiring after 6 April 2006 the usage is calculated as 20 times the annual pension plus the lump sum gratuity.

This declaration gives the information needed to check whether a lifetime allowance charge will apply, and is part of your pension application. A pension cannot be paid unless all questions are answered. Please answer all the questions below.

Name	
National Insurance Number	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
Date of birth (dd/mm/yyyy)	
Date of retirement	

Percentage of the standard lifetime allowance you've used up since 6 April 2006 (if any). <i>If this applies, your scheme administrator or the insurance company paying your pension will have given you a statement showing the percentage figure we need.</i>	None <input type="checkbox"/> Or _ _ _ _ • _ _ %
Is this the first time since 6 April 2006 that you've started taking pension benefits? If 'yes' , Are you currently receiving any benefits from a registered pension scheme that started before 6 April 2006? <i>State pensions and pensions paid following the death of a Scheme Member should be ignored.</i> If 'yes' , What is the current total amount of these pensions each year, before tax?	Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> £ _____ each year
Do you anticipate starting any other pensions before or at the same time as your Church in Wales Pension? If 'yes' , please give details.	Yes <input type="checkbox"/> No <input type="checkbox"/>

Cynllun Pensiynau a Buddgedau Clerigion

Noder: Dim ond os oeddech ar gyflog uchel iawn mewn cyflogaeth flaenorol cyn i chwi ddechrau gwasanaeth pensiy-nadwy gyda'r Eglwys yng Nghymru y mae'r cwestiynau canlynol yn debygol o fod yn berthnasol.

<p>A oes gennych hawl i lwfans oes uwch?</p> <p><i>Dim ond os ydych wedi cofrestru gyda Chyllid a Thollau Ei Mawrhydi ar gyfer lwfans oes uwch e.e. 'Diogelwch Sylfaenol' y bydd hyn yn berthnasol.</i></p> <p>Os felly,</p> <p>Rhowch Gyfeirnod y dystysgrif/tystysgrifau a gyhoeddwyd gan Gyllid a Thollau Ei Mawrhydi</p> <p>Ffactor(au) cynyddu lwfans oes</p> <p><i>Nodir y ffactor yn y dystysgrif gan Gyllid a Thollau Ei Mawrhydi</i></p>	<p>Oes <input type="checkbox"/> Nac Oes <input type="checkbox"/></p> <p>_____ • _____ %</p> <p>_____ • _____ %</p>
<p>A oes gennych hawl i 'Ddiogelwch Uwch'?</p> <p><i>Dim ond os ydych wedi cofrestru gyda Chyllid a Thollau Ei Mawrhydi ar gyfer Diogelwch Uwch a'ch bod heb gollir diogelwch ers hynny y bydd hyn yn berthnasol</i></p> <p>Os felly,</p> <p>Rhowch Gyfeirnod y dystysgrifau a gyhoeddwyd gan Gyllid a Thollau Ei Mawrhydi</p>	<p>Oes <input type="checkbox"/> Nac Oes <input type="checkbox"/></p>

Llofnod

Dyddiad

Note: The following questions are only likely to apply if you were a very high earner in an earlier employment before you commenced pensionable service with the Church in Wales.

<p>Are you entitled to an enhanced lifetime allowance?</p> <p><i>This will apply if you have registered with Her Majesty's Revenue & Customs (HMRC) for a higher lifetime allowance e.g. for 'Primary Protection'.</i></p> <p>If 'yes',</p> <p>Reference Number of the certificate(s) issued by HMRC</p> <p>Lifetime allowance enhancement factor(s) <i>The factor will be included in the certificate from HMRC</i></p>	<p>Yes <input type="checkbox"/> No <input type="checkbox"/></p> <p> <input type="text"/> <input type="text"/> <input type="text"/> • <input type="text"/> <input type="text"/> <input type="text"/> % <input type="text"/> <input type="text"/> <input type="text"/> • <input type="text"/> <input type="text"/> <input type="text"/> % </p>
<p>Are you entitled to 'Enhanced Protection'?</p> <p><i>This will apply if you have registered with HMRC for Enhanced Protection and have not lost the protection since then.</i></p> <p>If 'yes',</p> <p>Reference Number of the certificates issued by HMRC</p>	<p>Yes <input type="checkbox"/> No <input type="checkbox"/></p>

Signed

Dated

Cynllun Pensiynau a Buddgedau Clerigion yr Eglwys yng Nghymru

Cais am Bensiwn adeg Ymddeol o dan y Cynllun Pensiynau

I'w gwblhau gan yr ymgeisydd

Plwyf	
Rhif swyddogol	
Enw llawn	
Cyfeiriad	
Dyddiad geni	

1. Os ydych yn iau na 65 oed, rhesymu iros ymddeol (amgaewch dystysgrif(au) meddygol).

<hr/> <hr/> <hr/>

2. Manylion y Gwasanaeth mewn Urddau Eglwysig yn yr Eglwys yng Nghymru, gyda dyddiadau ym mhob achos.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>

The Church in Wales Clergy Pensions & Gratuities Scheme

**Application for Pension on Retirement
Under the Pensions Scheme**

For completion by the applicant

Parish	
Official No.	
Full Name	
Address	
Date of birth	

1. If under 65 years of age, reasons for retirement (enclose medical certificate(s)).

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2. Particulars of Service in Holy Orders in the Church in Wales, with dates in each case.

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Dyddiad ymddeol	
Cyfeiriad ar ôl ymddeol (os yn hysbys)	
Rhif ffôn ar ôl ymddeol (os yn hysbys)	
Enw llawn eich priod (os yn briod)	
Dyddiad geni eich priod (os yn briod)	
A ydych yn aelod o'r cynllun AVC?	YDW / NACYDW
A ydyw pensiwn yr Eglwys yng Nghymru yn destun Gorchymyn Rhannu Pensiwn neu Orchymyn Clustnodi ar ôl ysgariad neu ymwahaniad cyfreithiol?	YDW / NACYDW

Llofnod yr ymgeisydd Dyddiad/...../.....

AT DDEFNYDD CORFF Y CYNRYCHIOLWYR

Llofnod yr Esgob Dyddiad/...../.....

Gwiriwyd Dyddiad/...../.....

Proseswyd gan Dyddiad/...../.....

Date of retirement	
Address after retirement (if known)	
Telephone number after retirement (if known)	
Spouse's Full name (if married)	
Spouse's date of Birth (if married)	
Are you a member of the AVC scheme?	YES / NO
Is your Church in Wales pension subject to a Pension Sharing Order or Earmarking Order after divorce or judicial separation?	YES / NO

Signature of applicant Date/...../.....

FOR USE OF THE RB

Signature of Bishop Date/...../.....

Checked by Date/...../.....

Processed by Date/...../.....

Cynllun Pensiynau a Buddgedau Clerigion yr Eglwys yng Nghymru

Os ydych yn bwriadu ymddeol o fewn pum mlynedd, defnyddiwch y ffurflen hon i gael rhagolwg o'ch pensiwn.

Cwblhewch mewn llythrennau bras, llofnodwch, dyddiwch a dychwelwch y ffurflen.

Eich enw llawn:	
Eich dyddiad geni:	
Rhif gweithiwr cyflogedig:	
Eich rhif Yswiriant Gwladol:	
Cyfeiriad gohebiaeth	
Dyddiad y mae angen rhagolwg pensiwn ar ei gyfer: (Bydd y budd-daliadau pensiwn yn cael eu cyfrifo hyd at y dyddiad hwn)	
Ai ar gyfer achos priodasol y mae angen y wybodaeth hon?	IE / NAGE (dilëer fel y bo'n briodol) Os IE a bod angen yr wybodaeth ar gyfer achos priodasol, cysylltwch â'r Adran Gyflogau i wneud cais am y ffurflen briodol.

Dilëer fel y bo'n briodol:

Y mae gennyf gopi o'r llyfryn 'Arweiniad i'r Cynllun Pensiynau a Buddgedau Clerigion'.	Oes/ Nac oes
Rwy'n deall bod y rheolau ar gyfer y Cynllun Pensiynau a Buddgedau Clerigion yng Nghynllun Cynnal y Weinidogaeth yng Nghyfansoddiad yr Eglwys yng Nghymru	Ydwyf/ Nac ydwyf
Rwy'n deall bod y weithdrefn ymddeol ym Mhennod XII, "Ymddeol", o Gyfansoddiad yr Eglwys yng Nghymru.	Ydwyf/ Nac ydwyf

Llofnod

Dyddiad

Dychwelwch y ffurflen i'r Adran Gyflogau, Corff Cynrychiolwyr yr Eglwys yng Nghymru, 39 Heol y Gadeirlan, Caerdydd CF11 9XF

The Church in Wales Clergy Pensions & Gratuities Scheme

If you are within five years of retirement, please use this form to obtain a pension forecast.

Please complete the details required in block capitals, sign, date and return the form.

Your full name:	
Your date of birth:	
Employee no:	
Your National Insurance Number:	
Correspondence address	
Date pension forecast required for: (This is the date pension benefits will be calculated to.)	
Please confirm that this information is NOT required in relation to matrimonial proceedings.	YES / NO (delete as applicable) If NO the information is required in relation to matrimonial proceedings, please contact the Stipends Section to request the appropriate form.

Please delete as appropriate:

I have a copy of the booklet 'Guide to Clergy Pensions and Gratuities Scheme'	Yes/ No
I understand the rules for the Clergy Pensions and Gratuities Scheme are contained within the Maintenance of Ministry Scheme in the Constitution of the Church in Wales.	Yes/ No
I understand that the procedure for retirement is stated in Chapter XII "Retirement" of the Constitution of the Church in Wales.	Yes/No

Signature	
Date	

Please return form to: Stipends Section, RBCW, 39 Cathedral Road, Cardiff, CF11 9XF

CLERGY TERMS OF SERVICE

MATERNITY LEAVE AND PAY **(April 2011)**

The policy of the Church in Wales is to comply with the law as it relates to the rights of pregnant women. To this end its aim is to inform all women of their entitlement to statutory maternity rights and to ensure that these rights are understood by women who qualify. The following provisions are applicable to a woman with an expected week of childbirth on or after 3 April 2011.

General

Clergy who are pregnant are encouraged: -

- 1) To seek information concerning the applicability of these maternity provisions at the earliest opportunity. Advice can be obtained from either the HR Department or Stipends Section at the Representative Body of the Church in Wales.
- 2) To advise their Archdeacon of their pregnancy at the earliest opportunity so that arrangements for a risk assessment can be made.

Procedure and Rules

To qualify for maternity leave and pay, you must: -

- 1) Inform the Stipends Section at the Representative Body of the Church in Wales and the Archdeacon.
- 2) Provide the Stipends Section at the Representative Body of the Church in Wales with a maternity certificate MAT B1 which will state the expected week of childbirth. This certificate can be obtained after the 20th week of pregnancy from the GP or midwife.
- 3) Give notice (see attached form) to the Stipends Section at the Representative Body of the Church in Wales of when the maternity leave will commence. This notification **MUST** be given by the end of the 15th week prior to the expected week of childbirth. If a cleric changes her mind at a later date, she is entitled to do so, but must inform the Stipends Section of the revised start date at least 28 days before the date in question.
- 4) In case of premature birth, a cleric must advise the Stipends Section of the fact as soon as is reasonably practicable and, produce a certificate MATB2 form which can be obtained from the GP or midwife.
- 5) Pregnant clergy may continue working as close to the expected week of childbirth as they wish provided they continue to be capable of undertaking full normal duties. Where it is felt that the cleric's health or that of her unborn baby is suffering as a result of her continuing to work then the Church in Wales may require the cleric to be examined by the Occupational Health Doctor.

Maternity Leave

All women who are working are entitled to 52 weeks maternity leave i.e. 26 ordinary maternity leave and 26 weeks additional maternity leave.

A woman may not start ordinary maternity leave before the 11th week before the expected week of childbirth unless the baby is born before then.

If a woman is unable to work for a pregnancy related reason within the last four weeks before the baby is due, or she gives birth before she intended to go on leave, then maternity leave will start automatically. Both ordinary and additional maternity leave count as continuous service.

Maternity Pay

Clergy who fall pregnant in the first twelve months of appointment to office will only be eligible for Statutory Maternity Pay (SMP)

Clergy who qualify for Occupational Maternity Pay and intend to return to the stipendiary ministry following pregnancy and maternity leave will qualify for occupational and statutory maternity pay provisions as follows: -

Weeks 1-18 inclusive: The equivalent of full Stipend, which incorporates statutory maternity pay.

Weeks 19-39 inclusive: In accordance with the statutory Maternity Pay Regulations.

Weeks 40-52 inclusive: No entitlement to S.M.P.

Clergy who do not return to work following maternity leave for a period of at least three months will be required to repay the Stipend less SMP received during paid maternity leave.

Returning to Duty

No woman is allowed to return to duty during the first two weeks after giving birth.

If a woman decides to take her full entitlement to maternity leave i.e. 52 weeks, she will not need to give advance notice of her return and should simply come back on the date notified to her by the Stipends Section. It would however be helpful if contact with the Archdeacon were maintained on the likely date of return.

If a woman decides to return early before the end of her maternity leave she must give 8 weeks notice of early return (See form).

If a woman is returning to duty after 26 weeks ordinary maternity leave she is entitled to return to the same office on the same terms of service as if she had not been away.

If a woman is returning to duty after taking full maternity leave (52 weeks) she is entitled to return to the same office on the same terms of service unless it can be shown that it is not reasonably practicable to do so. Should it not be practicable to return to duty in the same office then the Archdeacon will be responsible for discussing alternative options with the cleric concerned such options being on no less favourable terms of service.

If a woman is unable to return to duty following maternity leave because of illness then she is required to inform her Area Dean/Archdeacon of the reason and the procedure relating to the Incapacity of Clergy will apply.

Transfer of Maternity Leave

If a woman proposes to return to duty early without using her full 52-week entitlement to maternity leave, by giving proper notification of an early return in accordance with the rules, she may be eligible to transfer up to 26 weeks of her outstanding maternity leave (and outstanding SMP) to her spouse, civil partner or partner, or the father of her child, to be taken as additional paternity leave (and additional statutory paternity pay) on her return to duty.

The earliest that additional paternity leave may commence is 20 weeks after the date on which the cleric's child is born and it must end no later than 12 months after the date of birth. The minimum period of additional paternity leave is two consecutive weeks and the maximum period is 26 weeks. The cleric must therefore have at least two weeks of her maternity leave that remains unexpired.

Annual Leave

During the period of maternity leave, all contractual benefits continue in force except for stipend and annual leave entitlement will continue to accrue.

Contact during Maternity Leave

The Work and Families Act 2006 introduced "keeping in touch" days for women on maternity leave. The regulations allow a woman during maternity leave, if it is acceptable to the Church in Wales, to work for up to 10 days during her maternity leave without the risk of losing her entitlement to maternity leave or maternity pay.

If clergy wish to work during maternity leave then this arrangement must be discussed and agreed with the Archdeacon.

Stillbirth and Miscarriage

This is a particularly emotive area and special provisions apply should a woman have a stillbirth or miscarriage. For the purposes of the Regulations childbirth is defined to include the birth of a living child (however premature) or a child living or dead after 24 weeks pregnancy. In these circumstances the woman will be entitled to the same leave and statutory maternity leave, as she would have received had her baby lived.

If however a woman loses her child before reaching the 25th week of her pregnancy then she is not entitled to maternity leave or maternity pay. Her absence should then be treated as sickness in accordance with the provisions for clergy incapacity.

Cover During Maternity Leave

During maternity leave, cover for services and pastoral care will be treated as in an Interregnum.

Advice and Guidance

Advice on the application of these provisions can be obtained from the following:

HR Department 39 Cathedral Road Cardiff CF11 9XF
Stipends Section 39 Cathedral Road Cardiff CF11 9XF
Archdeacon

CLERGY TERMS OF SERVICE

PATERNITY LEAVE AND PAY **(April 2011)**

From 6 April 2003, fathers became entitled to take paid leave to care for their new baby. The rights as provided for under the Paternity and Adoption Leave Regulations 2002 applied only to "employees" and not to other workers. However under the provisions agreed for the Terms of Service of Clergy in the Church in Wales these rights were also granted to clergy.

The Additional Paternity Leave Regulations 2010 which reflect recent updated equality legislation mean that with effect from 3rd April 2011, the right to Ordinary and Additional paternity leave is available to the biological father of a child, or to a person who is married to, the civil partner of, or the partner of, the child's mother. It is also available where a couple jointly adopt a child to the individual who does not take adoption leave and to the spouse, civil partner of, or partner of, a child's adopter. The definition of "partner" includes same-sex partners.

To qualify for paternity leave, you must have, or expect to have, responsibility for the child's upbringing and be taking the leave to care for the child. Thus paternity leave is not available to biological fathers who are not likely to have parental responsibility for their child. Paternity leave will be granted to fathers after the birth of their baby or the adoption of a child under the age of 18.

Ordinary Paternity Leave following Birth or after Adoption

Clergy who have at least 26 weeks continuous service by the end of the 15th week before the expected week of childbirth will be eligible for ordinary paternity leave and paternity pay. In the case of adoption a parent, who is not the partner receiving adoption leave, is eligible for paternity leave after having completed 26 weeks continuous service by the end of the week that the adoptive parents are matched with a child for adoption.

Clergy must expect to have responsibility for the child's upbringing. In the case of adoption the adoptive parent must be the joint adopter or expect to have responsibility for the child's upbringing.

To be eligible for paternity leave after the birth of a child you must notify the Stipends Section and your Archdeacon of your intention to take ordinary paternity leave. Notification of the intention to take paternity leave must be notified before the 15th week before the mother's expected week of childbirth, or as soon as practicable thereafter. In the case of adoption you must notify the Stipends Section and the Archdeacon of your intention to take paternity leave. Those making application for paternity leave will be required to complete certificate SC3 certifying that there is an entitlement to leave and pay.

Paternity Leave is granted for the purpose of caring for the child following birth or adoption. Paternity Leave will not be granted before the birth of a baby or before the adopted child is placed with the family for purposes such as attending ante natal clinics or case conferences.

Ordinary Paternity Leave must be taken within 56 days of the birth of a child or in adoption within 56 days of the child's placement with the adopted family. You can choose when to commence paternity leave but this should be the date notified on Form SC3.

If it is necessary to change the date for commencing paternity leave you should give as much notice as possible and at the very latest 28 days before the paternity leave is due to commence.

The length of paternity leave is unaffected by multiple births or of more than one child is adopted as part of the same adoption.

Additional Paternity Leave

Eligible Clergy may take up to 26 weeks' additional paternity leave within the first year of their child's life provided that the mother has returned to work before using her full entitlement to maternity leave.

Additional paternity leave is also available to adoptive parents within the first year after the child's placement for adoption, provided that the child's adopter who elected to take adoption leave (the "primary adopter") has returned to work before using the full entitlement to adoption leave.

The earliest that additional paternity leave can commence is 20 weeks after the date on which the child is born, or 20 weeks after the date of placement of the child for adoption, and it must end no later than 12 months after that date. Additional paternity leave must be taken as a single block in multiples of complete weeks. The minimum period is two consecutive weeks and the maximum period is 26 weeks.

During the period of additional paternity leave, all contractual benefits continue in force except for stipend and annual leave entitlement will continue to accrue.

Stipend may be replaced by statutory paternity pay for some of the additional paternity leave period if the cleric is eligible to receive it. The remaining period of additional paternity leave is unpaid.

Pension contributions will continue to be made during any period when the cleric is receiving statutory paternity pay but not during any period of unpaid additional paternity leave.

Clergy are encouraged to take any outstanding annual leave due to them before the commencement of additional paternity leave.

Eligibility for additional paternity leave

In order to be eligible for additional paternity leave, a Cleric must satisfy each of the following criteria:

- They must be taking the leave to care for the child.
- They must have a minimum of 26 weeks' service, as at the end of the 15th week before the week in which the child is due to be born or, in respect of an adopted child, as at the end of the 15th week before the week in which they were notified of having been matched with the child.
- They must remain in continuous service until the week before the first week of additional paternity leave.
- The mother of the child must be entitled to one or more of maternity leave, statutory maternity pay or maternity allowance. In the case of adoption, the primary adopter must be entitled to one or both of adoption leave or statutory adoption pay. The mother or primary adopter must have returned to work and forfeited a portion of the maternity or adoption leave.

Notification of additional paternity leave

Where a cleric wishes to request additional paternity leave and pay, they must:-

- Provide the Archdeacon eight weeks' written notice of the date on which they wish to take the leave and, if applicable, additional statutory paternity pay to commence.
- Confirm in writing, in the case of a birth child, the date on which the child was expected to be born and the actual date of birth or, in the case of an adopted child, the date on which the cleric was notified of having been matched with the child and the date of placement for adoption.

In both cases, the notice must also specify the cleric's name and intended start date and end date of additional paternity leave and statutory paternity pay.

The cleric must also submit a written and signed self-certification form not less than eight weeks before the proposed start date of additional paternity leave and pay, stating that the purpose of the additional paternity leave/statutory paternity pay period is to care for the child and that they satisfy the relationship eligibility conditions for additional paternity leave and pay.

At the same time, the mother or primary adopter must submit a written and signed declaration form stating:

- name, address and national insurance number;
- the date that they intend to return to work;
- that they have given notice to their employer of returning to work;
- that they are entitled to statutory maternity pay, maternity allowance or statutory adoption pay;
- the start date of their maternity or adoption pay period;
- confirmation that the cleric satisfies the relationship eligibility conditions;
- that they consent to the Church processing the information contained in the declaration form; and
- that the cleric is to their knowledge the sole applicant for additional statutory paternity pay and, in the case of a birth child, also that the cleric is to their knowledge the only person exercising the entitlement to additional paternity leave in respect of the child.

(A standard application form is attached to this document for this purpose).

The cleric should produce the name and business address of the mother's or primary adopter's employer and a copy of the child's birth certificate or, in the case of an adopted child, evidence of the name and address of the adoption agency, the date on which he/she was notified of having been matched with the child and the date on which the agency expects to place the child for adoption. The cleric must supply this information within 28 days of it being requested.

The cleric is permitted to bring forward the additional paternity leave start date, provided that they give notice in writing at least six weeks before the new start date or, if that is not possible, as soon as reasonably practicable.

The cleric may also postpone the additional paternity leave start date, or cancel it altogether, provided that they give at least six weeks' notice before the original proposed start date or, if that is not possible, as soon as reasonably practicable.

The Church will issue a formal response in writing within 28 days, confirming the relevant start and end dates of additional paternity leave and pay.

Additional statutory paternity pay

Additional statutory paternity pay may be payable during some of additional paternity leave period if, in addition to the criteria for eligibility for paternity leave, a Cleric:-

- has average weekly earnings for the period of eight weeks ending with the relevant week, of not less than the lower earnings limit for national insurance contributions;
- the mother is entitled to statutory maternity pay or maternity allowance or, in the case of adoption, the primary adopter is entitled to statutory adoption pay, and the mother or primary adopter has returned to work before his/her full entitlement to statutory maternity pay/maternity allowance/statutory adoption pay has been exhausted;
- the mother or primary adopter has at least two weeks of the maternity or adoption pay period remaining and
- the cleric gives proper notification in accordance with the rules set out above.

Any statutory paternity pay due during additional paternity leave will be paid at a standard rate determined in April each year or at a rate equivalent to 90% of the average weekly earnings if this figure is less than the standard rate.

Statutory paternity pay is payable whether or not the cleric intends to return to duty after additional paternity leave.

Keeping-in-touch days during additional paternity leave

Shortly before a cleric's additional paternity leave starts, arrangements will be agreed for keeping in touch.

A cleric can agree to work or to attend training for up to 10 days during additional paternity leave without that work bringing the period of additional paternity leave and pay to an end. These are known as "keeping-in-touch" days. Once the keeping-in-touch days have been used up, the cleric will lose any further entitlement to statutory paternity pay for any week in which they agree to work. It may also bring the additional paternity leave period to an end.

Returning to work after additional paternity leave

The cleric is expected to return on the date agreed, if unable to attend work at the end of additional paternity leave due to sickness or injury, normal arrangements for sickness absence will apply. In any other case, late return without prior authorisation will be treated as unauthorised absence.

If the cleric wishes to return to work earlier than the expected return date, they must give at least six weeks' notice of the date of early return, preferably in writing.

Rights on and after return to work

On resuming work after both ordinary and additional paternity leave (in the latter case where it was an isolated period of leave or taken with certain other types of statutory leave), the cleric is entitled to return to the same job as occupied before commencing paternity leave on the same terms and conditions as if they had not been absent.

In Summary

Paternity Leave

Ordinary

Clergy are entitled to two weeks Ordinary paternity leave.

Clergy can elect to take one week or two consecutive week's paternity leave.

Should clergy elect to take only one week's paternity leave then a cleric may not take a further one week at a later date.

Paternity leave may begin on any day of the week which may include the day that the baby is born or the placement day in the case of adoption.

Paternity leave must be taken within 56 days from the date of birth or the date of placement at adoption.

Additional

Clergy are also entitled to take from two to twenty six weeks Additional paternity leave, subject to the eligibility criteria being satisfied.

Paternity Pay

Ordinary

Clergy who take advantage of paternity leave will be paid at full stipend for the period of the paternity leave.

Additional

Clergy who take advantage of additional paternity leave will receive if eligible, stipend equivalent of statutory paternity pay.

Returning to Duty following Paternity Leave

Clergy returning to duty following paternity leave are entitled to return to office on less favourable terms of service.

Cover during Paternity Leave

Clergy will be required to arrange cover with the Archdeacon for periods of paternity leave. The Parish will be responsible for paying for cover for services and pastoral care during periods of paternity leave.

Advice on the application of these provisions can be obtained from the following:

HR Department 39 Cathedral Road Cardiff CF11 9XF
Stipends Section 39 Cathedral Road Cardiff CF11 9XF
Archdeacon

CLERGY TERMS OF SERVICE

ADOPTION LEAVE AND PAY

April 2011

The provisions for adoption leave and pay have been developed to provide clergy with guidance as to their entitlements and the procedure to follow when applying for adoption leave. Adoption leave is granted to ensure that a new parent can take time off work to bond with the child(ren) once the child starts living with the adoptive parent. Adoption leave and pay is available to individuals who adopt or are one member of a couple where a couple adopt jointly.

Procedure and Rules

To qualify for adoption leave clergy must be newly matched with a child for adoption by an approved adoption agency and have continuous service in ministry in the Church in Wales for 26 weeks leading into the week in which the cleric is notified of being matched with a child(ren) for adoption.

A cleric who wishes to take advantage of these provisions must notify the Stipends Department and the Archdeacon of his/her intention to take adoption leave at the earliest opportunity and at the latest 28 days prior to the leave commencing.

Notification must be accompanied by a recognised certificate of placement from an approved agency. This certificate is known as a Matching Certificate.

In circumstances where there is a joint adoption the parents must choose who is to benefit from the adoption leave and pay.

Only one period of adoption leave is granted even when more than one child is placed for adoption at the same time.

It is presumed that clergy will return to duty at the end of their full adoption leave. If clergy intend to return to duty before the expiry of full adoption leave then they must write to the Stipends Department giving at least 8 weeks notice of the intended date of return.

Clergy are entitled to return to the same office on the same terms and conditions of service at the end of ordinary adoption leave i.e. 26 weeks.

Clergy are entitled to return to the same office on the same terms and conditions of service if practicable to do so at the end of additional adoption leave (52 weeks). Should it not be possible to return to the same office then the cleric will be offered any available comparable office suitable to their skills and experience on no worse terms and conditions of service.

If clergy cannot return to work at the end of their full adoption leave (52 weeks) because of illness then the procedure in relation to incapacity of clergy will apply.

If clergy do not wish to return to duty at the end of their full adoption leave (52 weeks) then they will be required to give notice to the Bishop in accordance with the provisions for clergy terms of service.

During adoption leave the Archdeacon may make reasonable contact with clergy to plan their return to duty.

Adoption Leave

Clergy who are eligible for adoption leave are entitled to: -

26 weeks' ordinary adoption leave **and** up to 26 weeks additional adoption leave.

Pay during periods of Adoption Leave

During periods of adoption leave clergy are entitled to all benefits of service, with the exception of stipend. Clergy will receive pay during periods of adoption leave as follows: -

1. Weeks 1-39 inclusive – Statutory adoption pay
2. Weeks 40-52 inclusive – unpaid.

Additional financial support may be available through tax credits.

Transfer of adoption leave

If a cleric proposes to return to duty early without using the full 52-week entitlement to adoption leave by giving proper notification of an early return in accordance with the rules, he/she may be eligible to transfer up to 26 weeks of the outstanding adoption leave (and outstanding statutory adoption pay) to his/her spouse, civil partner or partner, to be taken as additional paternity leave (and additional statutory paternity pay) once he/she has returned to duty.

The earliest that additional paternity leave may commence is 20 weeks after the adopted child's placement and it must end no later than 12 months after the date of placement. The minimum period of additional paternity leave is two consecutive weeks and the maximum period is 26 weeks. The cleric must therefore have at least two weeks' adoption leave that remains unexpired.

Cover during Adoption Leave

During adoption leave cover for services and pastoral care will be treated as in an Interregnum.

Advice on the application of these provisions can be obtained from the following:

HR Department 39 Cathedral Road Cardiff CF11 9XF
Stipends Section 39 Cathedral Road Cardiff CF11 9XF
Archdeacon

THE CHURCH IN WALES

CLERGY SPECIAL LEAVE PROVISIONS

April 2011

Parental Leave

The Maternity and Parental Leave Regulations 1999 as amended in 2001 introduced the statutory right whereby a qualifying employee may be granted special leave with pay to look after a child or to make arrangements for a child's welfare. The Church in Wales extends these provisions to clergy who meet the necessary criteria.

Policy

The Church in Wales wishes to support its clergy, who are working parents, to spend more time with their children and to help them to strike a work life balance that assists them in their ministry. The statutory right to parental leave will be extended to clergy in the Church in Wales who meet the eligibility criteria.

Eligibility

Parental Leave provisions will apply to those clergy who: -

1. have completed one years continuous service with the Church in Wales
2. Is the parent: -
 - of a child who is under 5 years old
 - has acquired formal parental responsibility under the Children Act 1989 for a child who is under 5 years old
 - has adopted a child under the age of 18.

Provisions

A cleric who is eligible for parental leave is entitled to: -

1. take up to 13 weeks unpaid parental leave up to and including the child's fifth birthday.
2. in the case of an adopted child may take up to 13 weeks unpaid parental leave until either the fifth anniversary of the date of adoption or the child reaches the age of 18 whichever occurs sooner.
3. in the case of a child who has been awarded a disability allowance may take up to 18 weeks unpaid parental leave up to and including the child's 18th birthday.

Clergy who work part time will receive a proportion of the time allowed.

Rules

1. Parental leave may only be taken in blocks or multiples of one week except in circumstances where a child has been awarded a disability living allowance.
2. A maximum of 4 weeks unpaid parental leave can be taken in respect of any individual child during any one year. A year being the period of 12 months starting with the date on which the cleric first became entitled.
3. As much notice as possible should be given of the likely intention to take unpaid parental leave and at least 21 days notice must be given to the Archdeacon before leave is due to commence.
4. periods of unpaid parental leave will be considered as continuous service and all terms and conditions of service will be honoured, with the exception of stipend and pension during any period of unpaid parental leave.
5. all periods of unpaid parental leave must be notified to the Stipends Section at the Representative Body of the Church in Wales.

Emergency Leave

The Church in Wales recognises that from time to time clergy will be required to deal with unexpected problems and emergencies affecting a dependent and wishes to support its clergy in dealing with such matters.

Policy

Given the flexible nature of a cleric's normal working day it is expected that most emergencies affecting a dependent could be accommodated without the need for emergency leave. When normal working arrangements cannot be adjusted to accommodate such an emergency then special leave provisions may be granted to allow the cleric to deal with the emergency. Emergency leave is intended to cover urgent or unforeseen matters affecting a dependent

Examples of such emergencies include: -

1. the unexpected break down of child care arrangements,
2. an emergency call from the child's school,
3. an illness or accident that requires immediate attention,
4. the unexpected breakdown of care arrangements for an elderly parent.

Emergency leave will not be granted to cover circumstances that are known in advance such as: -

1. school holidays
2. holiday of a carer
3. planned hospital treatment for a dependant.

Eligibility

The following provisions may be made available to all clergy regardless of length of service.

Provisions

The Church in Wales expects that most emergencies can be dealt with and other arrangements made within one day of the emergency occurring. The Church in Wales will therefore grant up to one day with pay.

Where the emergency cannot be dealt within one day emergency leave with pay may be extended at the discretion of the Archdeacon depending upon individual circumstances. Paid emergency leave will not be extended beyond five days.

Where circumstances are not resolved within 5 days then a cleric may request leave of absence without pay. Any unpaid period of absence will be considered as continuous service and all terms and conditions of service will be honoured, with the exception of stipend and pension.

Rules

1. The Archdeacon must approve all requests for emergency leave. It is recognised that as this leave is to deal with an emergency such approval will be after the event.
2. The Archdeacon must approve all requests for extended emergency leave beyond one day.
3. All requests must state the reason for the absence and the relationship to the dependent.
4. All requests for unpaid leave of absence must be approved by the Archdeacon and notified to the Stipends Section of the Representative Body.

Bereavement and Compassionate Leave

From time to time most clergy will be required to deal with the consequences of a death of a dependent e.g. making funeral arrangements and attending the funeral. The Church in Wales will grant compassionate leave to cover such circumstances. In circumstances where the flexible nature of a cleric's working day will not allow for attendance at a funeral of a close friend or family member, the Church in Wales will also grant a reasonable amount of time off with pay to allow clergy to attend the funeral.

Eligibility

These provisions will apply to all clergy regardless of length of service.

Provisions

In the case of the death of a dependant the Church in Wales will grant compassionate leave to cover the period from the day of death to the day of the funeral.

To attend the funeral of a close friend or family member the Church in Wales will grant time off with pay to attend the funeral and any reasonable travelling time.

Rules

The Archdeacon must approve all requests for compassionate leave.

Domestic Incidents

Unforeseen domestic emergencies may arise which require the immediate attention of the cleric. Given the flexible nature of the cleric's working day it is expected that such matters could be accommodated without the need for special leave. When this is not possible special leave with pay may be granted at the discretion of the Archdeacon and will be no longer than one day.

Statutory Duties

There are specific public duties that qualify for time off as listed: -

- Justice of the peace
- Member of a local authority
- Member of a statutory tribunal
- Member of boards of visitors or visiting committees for prisons
- Member of National Health Service Trust
- Member of a National Rivers Authority

Clergy will in some instances be performing some of these duties as part of their ministry and therefore will already be covered as normal duties. In other cases clergy hold certain public office and are entitled under statutory provisions to a certain amount of unpaid time off to attend to such duties.

Jury Service

Attendance as a juror must be notified to the Archdeacon and the notification document from the court must be produced. The dates must be notified to the Stipends Section at the Representative Body.

Clergy should claim from the court the maximum amount for which they are entitled in respect of loss of earnings.

If a cleric reports for jury service but is not called to serve on any particular day they are expected to resume normal duties for that day if it is reasonably practicable to do so in the time available.

The Stipends Section will make the arrangements for an adjustment to be made to stipend.

Advice Guidance and Compliance

Advice and guidance on the application of these provisions can be obtained from the following:-

- The Archdeacon
- Stipends Section Representative Body of the Church in Wales
- Head of Resources Representative body of the Church in Wales

These provisions have been made available for the benefit of all clergy and their families. It is therefore very important that in accessing these benefits all clergy abide by the rules. Any cleric found after investigation to have misused these provisions will be subject to the Disciplinary Procedure of the Church in Wales.

Arweiniad...
A Guide To...

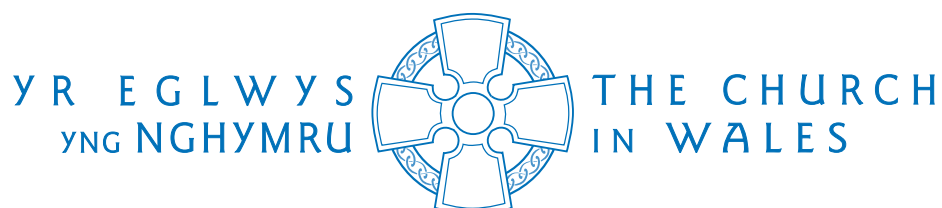
Treuliau Plwyfol Clerigion

Parochial Expenses of Clergy



Treuliau Plwyfol Clerigion

Parochial Expenses of Clergy



Rhagarweiniad

Bwriedir y llyfryn hwn yn gyfarwyddyd i glerigion mewn plwyf, Wardeniaid Eglwys ac Ysgrifenyddion a Thrysoryddion Cyngorau Plwyf Eglwysig ar ad-dalu treuliau plwyf. Cyngorir clerigion a'r Cyngor Plwyf Eglwysig i gyfeirio hefyd at y cyngor a roddir gan Gyllid a Thollau ei Mawrhydi ar Dreuliau a Buddiannau – Arweiniad Trethu (Llyfryn 480) ac a gynhwysir yn y nodiadau ar Ffurflen Dreth Gweinidogion yr Efengyl SA102M. Ceir gwybodaeth bellach ar wefan Cyllid a Thollau ei Mawrhydi www.hmrc.gov.uk a hefyd oddi wrth y Gwasanaeth Cyngori Eglwysig ar Ddeddfwriaeth a'i arweiniad ar Drethu Gweinidogion yr Efengyl ar www.clas.org.uk.

Diffinio Treuliau Plwyf

Diffinnir treuliau plwyf fel y costau hynny y cytuna clerigion â'u Cyngor neu Gyngorau Plwyf Eglwysig eu bod yn angenrheidiol i'w galluogi i gyflawni dyletswyddau eu swydd. O dan Gyfansoddiad yr Eglwys yng Nghymru disgwylir i Gyngorau Plwyf Eglwysig adolygu'n flynyddol eu had-daliadau o dreuliau plwyf clerigion. Hyd y gellir, dylai clerigion osgoi talu am eitemau sy'n gyfrifoldeb y Cyngor Plwyf Eglwysig, e.e. angenrheidiau'r cymun, atgyweirio neu lanhau'r eglwys, talu organyddion, etc. Dylai'r Cyngor Plwyf Eglwysig dalu'r rhain yn uniongyrchol.

Mae gan glerigion hawl i gael eu had-dalu am dreuliau cyfreithlon cyflawni eu dyletswyddau.

Hawlio treuliau

Dylai clerigion hawlio ad-daliad o'u holl dreuliau bob mis, gan ddefnyddio ffurflen hawlio treuliau. Ceir enghraifft o ffurflen felly yn Atodiad 1. Wrth hawlio treuliau, rhaid i glerigion gynnwys anfonebau a derbynebau. **Ni ddylai'r Cyngor Plwyf Eglwysig ar unrhyw gyfrif dalu treuliau yn rhandaliadau ar sail lwfans sefydlog gan y gallai hynny beri bod y clerig yn atebol am dreth a bod posibilrwydd hefyd y gallai'r Cyngor Plwyf Eglwysig fod yn atebol am gyfraniadau yswiriant gwladol cyflogwr.** Dylai'r Cyngor Plwyf Eglwysig gadw pob tystiolaeth ddogfennol ynglŷn ag ad-dalu treuliau am gyfnod o saith mlynedd ar ôl gwneud y taliad. Dylai clerigion hefyd gadw copi rhag ofn y bydd ymholiad treth incwm.

Ni ddylai bod unrhyw atebolrwydd am dreth os telir yn llawn bob treuliau cymwys.

1. Postio a defnyddiau ysgrifennu

Mae'n weddol hawdd cofnodi gwariant ar yr eitemau hyn trwy gadw anfonebau neu dderbynebau a llyfr postio. Dylai'r Cyngor Plwyf Eglwysig ad-dalu i'r clerig yn llawn bob gwariant ar bostio a defnyddiau ysgrifennu yng ngwaith y plwyf.

2. Ffôn

Argymhellir bod y llinell ffôn ar gyfer busnes yr eglwys yn enw'r Cyngor Plwyf Eglwysig a bod trefniant i gynnwys enw'r clerig yn y llyfr ffôn. Bydd y Cyngor Plwyf Eglwysig felly'n gyfrifol am dalu costau'r rhentu i gyd a bydd disgwyl i'r clerig ei ad-dalu am alwadau personol. Dylid nodi y gall y bydd y clerig yn atebol am dreth bersonol am ddefnydd preifat o'r llinell ffôn.

Ffôn preifat

Fe all y bydd y clerig am osod llinell ychwanegol ar gyfer galwadau preifat. Ni all hawlio unrhyw ad-daliad treuliau ar linell o'r fath.

Ffôn symudol

Pan fo clerig yn defnyddio ei ffôn symudol ei hun at alwadau swyddogol, ni ddylai'r Cyngor Plwyf Eglwysig ad-dalu'r gost ond pan ddangosir datganiad eitemedig.

3. Cyfarpar swyddfa

Mae'r Cyngor Plwyf Eglwysig yn uniongyrchol gyfrifol am ddarparu a chynnal pob cyfarpar swyddfa, e.e. cwpwrdd ffeilio, llungopiwr etc. Mae'n bwysig bod dealltwriaeth glir ynglŷn â pherchenogaeth unrhyw gyfarpar cyfrifiadurol.

Os yw'r Cyngor Plwyf Eglwysig yn darparu cyfrifiadur ar gyfer swyddfa'r plwyf, eiddo'r Cyngor ydyw a'r Cyngor ddylai dalu amdano ac am fynediad i'r rhyngwyd. Bydd hyn yn cynnwys pob taliad misol a biliau ffôn ynglŷn â defnyddio'r rhyngwyd. Dylid gwneud cyn lleied ag sy'n bosibl o ddefnydd personol o gyfrifiadur y Cyngor Plwyf Eglwysig.

Introduction

This booklet is intended as guidance for Parish Clergy, Parish Wardens, PCC Secretaries and Treasurers about the re-imbusement of Parish expenses. Clergy and the PCC are advised to also refer to the advice issued by HMRC on Expenses and Benefits – Tax Guide (Booklet 480) and the notes contained in the Tax Return for Ministers of Religion SAI02M. Further information and advice is available on the HMRC web site www.hmrc.gov.uk and also from the Churches Legislation Advisory Service and its guide Taxation of Ministers of Religion at www.clas.org.uk.

Definition of Parish expenses

Parish expenses are defined as those running costs which Clergy and their PCC (s) agree are necessary to enable Clergy to fulfil the duties of their office. The PCC is required under the Constitution of the Church in Wales to make an annual review of the reimbursement of the parochial expenses of clergy. Clergy should as far as possible avoid paying for items that are the responsibility of the PCC e.g., altar requisites, repairs to or cleaning of church buildings, payments to organists etc. These should be paid by the PCC direct.

Clergy are entitled to be reimbursed legitimate expenses that are incurred in fulfilling their duties.

Claiming expenses

Clergy should claim monthly for the reimbursement of all expenses using an expenses claim form. A sample expenses claim form can be found at Annex 1. When claiming expenses Clergy must provide invoices and receipts. **On no account should a PCC pay expenses on the basis of a fixed rate allowance paid in instalments as to do so could result in a tax liability for the cleric and potentially a liability to pay employers national insurance contributions for the PCC.** The PCC should retain all documentary evidence relating to reimbursing expenses for a period of seven years from the date of payment. Clergy should also keep copies in the event of income tax enquiries.

There should be no tax liability provided all properly chargeable expenses are fully reimbursed.

1. Postage and Stationery

Expenditure on these items is relatively easy to record by retaining invoices or receipts and maintaining a postage book. Clergy should be fully reimbursed by the PCC for all expenditure on postage and stationery that is used for parish business.

2. Telephone

It is recommended that the telephone line for church business use is in the name of the PCC and arrangements are made for the Cleric's name to appear in the telephone directory. The PCC will then be responsible for the rental charges in full and the Cleric will be required to reimburse the PCC for his/her own personal calls. It should be noted that a potential personal tax liability may arise for the cleric for personal use of the telephone line.

Private Telephone

Clergy may wish to install an additional line for

private calls; however, they will not be able to claim for any reimbursement of costs attributable to the private line.

Phone Mobile

Where a Cleric uses his/her own mobile phone for an official call, the PCC should reimburse the cost of the call only on production of an itemised statement.

3. Office equipment

The PCC is directly responsible for the provision and maintenance of all office equipment such as filing cabinet, photocopier etc. It is important for there to be a clear understanding about the ownership of any computer equipment.

If the PCC provides a computer for the parish office it will be PCC property and the PCC should meet the cost of its provision along with the cost of internet access. This will include any monthly charges and telephone bills in connection with internet use. Personal use of the PCC computer should be minimised.

4. Cyflogi cynorthwydd gweinyddol

Pan benodir rhywun i roi cymorth gweinyddol a/ neu ysgrifenyddol i'r clerig, dylai'r Cyngor Plwyf Eglwysig benderfynu telerau ac amodau'r gwaith, ac ef fydd y "cyflogwr". Bydd y Cyngor Plwyf Eglwysig yn gyfrifol am dalu'r cynorthwydd yn uniongyrchol. Cynghorir y Cyngor i gyfeirio at y nodyn o gyfarwyddyd a gynhyrchwyd gan Gorff y Cynrychiolwyr ar gyflogi staff. Gellir cael cyfarwyddyd hefyd oddi wrth Adran Adnoddau Dynol Corff y Cynrychiolwyr.

5. Ymwelwyr

Mae'n bwysig bod y Cyngor Plwyf Eglwysig yn sicrhau bod pawb sy'n cynorthwyo, am pa reswm bynnag, yn cael eu had-dalu am y treuliau a fu arnynt. Ar y cyfan, mae'n debygol mai costau teithio fydd y rhain, a dylid eu had-dalu ar ôl derbyn ffurflen hawlio briodol.

6. Gofalu am wisgoedd

Mae'n rhaid i glerig wrth wisgoedd arbennig i gyflawni ei waith. Dylai'r Cyngor Plwyf Eglwysig sicrhau ei fod yn talu'n llawn am lanhau a golchi ac atgyweirio'r holl wisgoedd swyddogol. Pan fo angen gwisgoedd newydd, gofynnir i'r Cyngor Plwyf Eglwysig fod yn hael, hyd yn oed os â'r clerig â'r wisg gydag ef pan fo'n gadael y plwyf. Disgwylir i glerigion dalu am eu crysau a'u coleri clerigol eu hunain.

7. Taliadau dŵr a charthffosiaeth a thaliadau amgylcheddol

Y Cyngor Plwyf Eglwysig, nid y clerig, ddylai dalu'r taliadau hyn ynglŷn â'r persondy.

8. Gwresogi, goleuo a glanhau

Cydnabyddir bod rhai rhannau o'r persondy, e.e. y cyntedd a'r stydi, yn fannau swyddogol y mae eu hangen i gyflawni dyletswyddau. Dylai'r Cyngor Plwyf Eglwysig dalu am wresogi a goleuo a glanhau'r manau hyn. Dylid seilio'r ad-daliad ar gyfradd o gyfanswm cost gwresogi a goleuo a glanhau'r persondy. Fel rheol gyffredinol, ystyrir 25% o holl gost y gwresogi a'r goleuo a'r glanhau yn ad-daliad rhesymol yn y rhan fwyaf o achosion.

9. Cynnal a chadw'r persondy, addurno ac atgyweirio

Ceir arweiniad llawn ar gyfrifoldebau'r Cyngor Plwyf Eglwysig a'r clerig ynglŷn â chynnal a chadw'r persondy a'i addurno a'i atgyweirio yn y ddogfen o dan y teitl 'Persondai – Canllawiau i Glerigion' a gyhoeddir gan bob Bwrdd Persondai.

10. Teithio

Trafnidiaeth gyhoeddus

Pan fo clerig yn defnyddio trafndiaeth gyhoeddus ar gyfer siwrnai swyddogol, dylid talu'r gost yn llawn.

Treuliau moduro

Rhaid i glerigion gadw cofnod o'r milltiroedd a deithiwyd yn benodol at gyflawni eu dyletswyddau. Dylai'r Cyngor Plwyf Eglwysig ad-dalu'r holl gostau teithio ar fusnes swyddogol ar y raddfa yn ôl y filltir a gynghorir gan Gyllid a Thollau ei Mawrhydi. Rhoddir y graddfeydd cyfredol yn Atodiad 2 i'r llyfryn hwn, ac fe'u diweddarir yn gyson a'u hysbysu i bob clerig a phob Cyngor Plwyf Eglwysig. Y maent i'w cael hefyd ar wefan yr Eglwys yng Nghymru, www.eglwysyngnghymru.org.uk. Dylid nodi yr asesir graddfa filltir Cyllid a Thollau ei Mawrhydi i gynnwys holl gostau rhedeg modur newydd, yn cynnwys gwasanaethu, yswirio, a thraul. Nid yw, fodd bynnag, yn cynnwys costau eraill megis taliadau am barcio neu doll ffordd; dylid ad-dalu'r costau hyn ar wahân. Cyfrifoldeb y clerig yw unrhyw ddirwyon neu gosbau a roddir arno. Wrth hawlio, ni ddylid talgrynnu milltiroedd a rhaid nodi pwrpas y daith.

Pan fo clerigion yn byw y tu allan i'r fywoliaeth y penodwyd hwy iddi, nid ad-delir costau teithio rhwng eu cartref a'r fywoliaeth.

Beiciau modur

Fel gyda threuliau moduro, rhaid i glerigion gadw cofnod o'r milltiroedd a deithiwyd at gyflawni eu dyletswyddau. Dylai'r Cyngor Plwyf Eglwysig ad-dalu'r holl gostau teithio ar fusnes swyddogol ar y raddfa yn ôl y filltir a gynghorir gan Gyllid a Thollau ei Mawrhydi. Rhoddir y graddfeydd cyfredol yn Atodiad 2 i'r llyfryn hwn, ac fe'u diweddarir yn gyson a'u hysbysu i bob clerig a phob Cyngor Plwyf Eglwysig.

4. Employment of administrative assistance

Where someone has been appointed to give administrative and/or secretarial assistance to the Clergy, the PCC should determine the terms and conditions of employment and be the “employer”. The PCC is responsible for paying the employee direct. The PCC is advised to refer to the guidance note issued by the Representative Body on employing personnel. Guidance may also be obtained from the H R Department of the Representative Body.

5. Visiting Officials

It is important that the PCC takes positive steps to ensure that all those giving assistance on whatever basis are offered reimbursement for the expenses they have incurred. In the main these are likely to be travelling expenses which should be reimbursed on receipt of an appropriate claim form.

6. Maintenance of Robes

Certain robes are necessary for the performance of Clerics' duties. The PCC should ensure that it provides the full cost of cleaning, laundering and repairing all robes used by the Clergy. Where Clergy need to replace robes the PCC is asked to take a generous view even if the Cleric may take the robe with them when they leave the parish. Clergy are expected to provide their own clerical shirts and collars.

7. Water, sewerage and environmental charges

These charges relating to the parsonage should be paid direct by the PCC and not the Cleric.

8. Heating, lighting and cleaning

It is recognised that some parts of the Parsonage e.g. the hallway and study are official and as such are provided for the performance of duties of office. Heating, lighting and cleaning costs in respect of the official accommodation should be met by the PCC. This cost should be based on the proportion of the total expenditure on heating, lighting and cleaning of the parsonage. As a general rule of thumb, 25% of the total cost of heating, lighting and cleaning in most cases would be considered reasonable reimbursement.

9. Parsonage maintenance, redecoration and repair

Full guidance on the PCC and clergy responsibilities in respect of parsonage maintenance, redecoration and repair is detailed in the document entitled 'Parsonages – Guidelines to Clerics' issued by each of the Parsonage Boards.

10. Travel

Public transport

Where public transport is used by a cleric for any official journey reimbursement should be made in full for the fare paid.

Car expenses

Clergy must keep a record of the mileage for all journeys undertaken wholly in the performance of their duties. The PCC should reimburse all mileage for official business at the HMRC advisory mileage rate – current rates can be found at Annex 2 to this booklet and are regularly updated and notified to all Clergy and PCCs. Current rates can also be found on the Church in Wales web site at www.churchinwales.org.uk. It should be noted that the HMRC mileage rate is assessed to cover all running costs of a new vehicle including servicing, insurance, wear and tear etc. The mileage rate does not however cover other costs such as parking fees and road tolls; these fees should be reimbursed separately. Any fines or penalties incurred by the cleric are the responsibility of the cleric. Mileage claims should not be rounded and should indicate the purpose of the journey.

Where clergy live outside the benefice to which they are appointed expenses will not be reimbursed for travel between their home and benefice.

Motorcycles

As with car expenses clergy must keep a record of the mileage for all journeys undertaken in the performance of their duties. The PCC should reimburse all mileage for official business at the HMRC advisory mileage rate – current rates can be found at Annex 2 to this booklet and are regularly updated and notified to all Clergy and PCCs.

Beiciau

O bryd i'w gilydd gall clerigion ddefnyddio beic i'w cludo ar ddyletswyddau swyddogol. Mae'r graddfeydd a'r lwfansau a gynghorir gan Gyllid a Thollau ei Mawrhydi yn darparu at ad-dalu costau teithio ar feic. Rhoddir y raddfa gyfredol yn Atodiad 2 i'r llyfryn hwn, a ddiweddarir yn gyson a'i hysbysu i bob clerig a phob Cyngor Plwyf Eglwysig.

Rhannu ceir

O bryd i'w gilydd bydd clerigion o fywoliaethau grŵp, rheithoriaethau tîm neu hyd yn oed blwyfi cyfagos yn mynd i'r un cyfarfodydd neu ymweliadau neu ddigwyddiadau. Lle bo'n bosibl ac yn ymarferol, fe'u hanogir i rannu car. Mae Cyllid a Thollau ei Mawrhydi yn argymhell tâl o 5c y teithiwr y filltir fusnes am gludo cydclerigion ar siwrneiau gwaith.

Materion eraill

Tŷ am ddyletswydd

Mewn rhai achosion gellir rhoi i glerigion di-dâl neu glerigion wedi ymddeol dŷ am ddyletswydd, a phan ddigwydd hynny dylai'r Cyngor Plwyf Eglwysig ad-dalu treuliau fel i glerig cyflogedig, ond yn unol â chyfarwyddyd penodol ar y mater sydd i'w cael oddi wrth Gorff y Cynrychiolwyr.

Bywoliaethau grŵp

Pan fo clerig yn gyfrifol am fwy nag un plwyf, cyfrifoldeb y plwyfi fydd cytuno â'i gilydd sut i dalu'r treuliau yn unol â'r Arweiniad hwn.

11. Lletygarwch

Dylai'r Cyngor Plwyf Eglwysig ad-dalu o fewn rheswm gostau lletygarwch swyddogol. Wrth hawlio, dylid nodi faint oedd yn bresennol a, lle bo'n briodol, pwy yr oeddynt yn ei gynrychioli.

12. Eitemau eraill

Llyfrau a chyfnodolion

Cyfrifoldeb y Cyngor Plwyf Eglwysig yw llyfrau gwasanaeth a llyfrau a ddosberthir wrth baratoi at Briodas, Bedydd neu Fedydd Esgob. Dylai clerigion sy'n talu am eitemau o'r fath hawlio ad-daliad. Gellir ad-dalu cost cyfnodolion trwy gytundeb â'r Cyngor Plwyf Eglwysig.

Hyfforddiant mewn swydd ac encilion

Anogir pob clerig i fynychu'n rheolaidd hyfforddiant mewn swydd ac encilion, a disgwylir i'r Cyngor Plwyf Eglwysig gefnogi hynny.

Bicycles

From time to time clergy may use a bicycle as a means of transport to undertake official duties. HMRC advisory rates and allowances for travel make provision for reimbursement of the business mileage using a bicycle. The current rate can be found at Annex 2 to this booklet and is regularly updated and notified to all Clergy and PCCs.

Car Sharing

From time to time clergy from grouped benefices, team rectories or even adjoining parishes attend the same meetings, visits or events. Where possible and practicable, clergy are encouraged to share transport. HMRC recommends a passenger payment of 5p per passenger per business mile for carrying fellow clergy for work related mileage.

Other Issues

House for Duty

In some cases non-stipendiary clergy or retired clergy may be given a house for duty and where these arrangements exist the PCC should apply reimbursement of expenses as for stipendiary clergy subject to particular guidance available from the Representative Body which covers house for duty arrangements

Group Benefices

Where a cleric has responsibility for more than one parish it is the responsibility of the parishes to agree how expenses should be dealt with in accordance with this Guide.

11. Hospitality

Reasonable expenditure for official entertaining should be reimbursed by the PCC. Claims should indicate the number of attendees and, if applicable, whom they represent.

12. Other items

Books and Periodicals

Books used for the conduct of services as well as books given out in preparation for Marriage, Baptism or Confirmation are the responsibility of the PCC. Clergy who purchase such items should claim for reimbursement. Periodicals may be reimbursed as agreed with the PCC.

In-service training and retreats

All Clergy are encouraged to participate in regular in-service training and retreats and the PCC is expected to support such arrangements.

Cyllid a Thollau Ei Mawrhydi – Teithio**HMRC Rates and Allowances – Travel**Graddfeydd Cydnabyddedig MilltiroeddApproved Mileage Rates

	10,000 milltir fusnes yn y flwyddyn dreth	Pob milltir fusnes dros 10,000 yn y flwyddyn dreth
	First 10,000 business miles in the tax year	Each business mile over 10,000 in the tax year
Ceir a Faniau Cars and Vans	40c 40p	25c 25p
Beiciau Modur Motor Cycles	24c 24p	24c 24p
Beiciau Bicycles	20c 20p	20c 20p

Taliadau Cludo Teithwyr – Ceir a Faniau

5c y teithiwr y filltir fusnes am gludo cydweithwyr mewn car neu fan ar deithiau sydd hefyd yn deithiau gwaith iddynt hwy. Dim ond taliadau penodol am gludo teithwyr sy'n cyfrif ac ni fydd dim cymorth os derbyniwch lai neu ddim byd o gwbl.

Passenger Payments – Cars and Vans

5p per passenger per business mile for carrying fellow employees in a car or van on journeys which are also work journeys for them. Only payments specifically for carrying passengers count and there is no relief if you receive less or nothing at all.

Gellir lawrlwytho'r ffurflenni hyn (Atodiad 1 ac Atodiad 2) a'r cyhoeddiad ei hun am ddim oddi ar:

<http://www.eglwysyngnghymru.org.uk/adnoddau>

neu

<http://www.eglwysyngnghymru.org.uk/cyhoeddiadau/lawrlwytho>

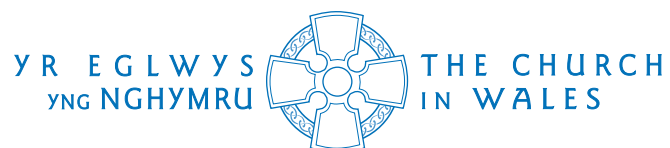
These forms (Annex 1 and Annex 2) along with the publication are available for free download from:

<http://www.churchinwales.org.uk/resources>

or

<http://www.churchinwales.org.uk/publications/downloads>

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Clergy Handbook

Work/Life Balance and Hours of Work

It is expected that clergy will arrange their ministerial week to meet the requirements of the particular needs of the communities they serve. It is also recognised that clergy must have adequate time off to ensure a healthy work life balance.

The calling of clergy by God is at the core of their being and clergy will want to respond with all their heart to this vocation. Because being a deacon, priest or bishop has to do with “being” and identity, as well as function, it is impossible to define ministry as one defines work. Nevertheless a cleric’s ministry has to be worked out in the everyday world of employment practices and directives.

The upper limits of the Working Time Directive do not apply “to others with autonomous decision taking powers whose working hours are neither measured nor predetermined or who can determine their own working hours”. Clergy fall into this category.

It is important that clergy take responsibility for organising the ministerial week to ensure there is a healthy work life balance. Clergy are therefore encouraged, in organising the working week, to look at the best practice adopted by other professionals. Clergy should ensure adequate time off and that the normal ministerial week must include one stated free day of twenty-four hours.

In organising the ministerial week, clergy should bear in mind the need for ministry to be productive time and be aware that there is evidence of increased risks to health and safety and lower productivity from working excessively long hours.

As a general rule of thumb the working day should be divided into three sessions morning, afternoon and evening and clergy should be available for duty for 2 out of 3 sessions per working day. Therefore if a cleric has undertaken funeral services in the morning and there is a PCC in the evening Clergy should work morning and evening i.e. two sessions out of the working day.

SABBATICAL LEAVE

Guidelines for the administration of a Scheme by Diocesan Bishops

1. Definition

- 1.1 Sabbatical Leave is defined as a form of paid leave during which clergy are free of ministerial duties in order to undertake study, a retreat and personal development. The Diocesan Bishop must be satisfied that such leave will be of benefit to the cleric and his/her ministry and therefore to the wider Church.
- 1.2 The period of Sabbatical Leave will not normally be of less than six weeks or more than three months.
- 1.3 Leave should wherever possible be continuous and parish clergy should normally be away from their parishes for all or most of the time.
- 1.4 Sabbatical Leave is given at the discretion of the Bishop and should not be regarded as a right.

2. Eligibility

- 2.1 Sabbatical Leave will be available to clergy who have completed at least ten years in the stipendiary ministry of the Church in Wales, or who have completed at least fifteen years in stipendiary ministry of which at least five should be in the Church in Wales.
- 2.2 The initiative to apply for Sabbatical Leave may arise from the MDR (Ministerial Development Review) process or from the cleric him/herself.
- 2.3 Sabbatical Leave will not normally be granted if a cleric has undertaken such Leave within the previous ten years.
- 2.4 Clergy are first required to consult the CMD Officer and outline how they wish to use their Sabbatical Leave. It should comprise of three main elements (a) a time of physical refreshment, (b) a period of study (which may be academic or non-academic) and (c) a time of spiritual reflection such as a retreat. The CMD Officer will then submit the proposal and his/her recommendation to the Bishop for approval.
- 2.5 Applicants should provide the CMD Officer with (a) an outline of their proposed use of the Leave, (b) the aims and objectives of the study, and (c) identify the outcomes for which they hope.
- 2.6 The CMD Officer may advise some clergy to have a consultant to assist them in organising a programme and suggest appropriate reading and preparation.
- 2.7 Clergy should meet with the CMD Officer before returning to parochial duties (or soon after) to reflect on what they have learned and gained during the Sabbatical Leave and to measure the outcomes against their original proposal. The reflection may be in the form of a written paper or an oral conversation.
- 2.8 Sabbatical Leave should not be used as an opportunity for financial gain.

3. Administration

- 3.1 Parish clergy should make suitable arrangements for pastoral provision and services during their absence. Details of such provision should be given to the churchwardens, area dean and archdeacon.
- 3.2 Clergy may be eligible for an additional grant to assist with their Sabbatical Leave expenses, and their PCCs should be invited to make a financial contribution. Clergy will not be paid parochial expenses during their Sabbatical Leave although parishes are expected to continue to pay their usual contribution towards water rates, telephone rental, and contributions towards heating and lighting.
- 3.3 CMD Officers should encourage suitable clergy to take Sabbatical Leave. They should also monitor the outcomes of those who have completed their Sabbatical Leave and ensure that a suitable record of the Sabbatical Leave is placed in their personal files.
- 3.4 Applications should be made by the end of the year for Sabbatical Leave the year after next e.g. by the end of 2011 for Sabbatical Leave in 2013.

St Asaph Diocese

Living in a Parsonage - Guidance for Clergy

Introduction

The following is a set of guidelines on various matters relevant to those who occupy a Parsonage Board home. It is not an exhaustive list nor is it a legal document. The legal framework under which clergy houses are occupied is described in Chapter X of the constitution of the Church in Wales. Day to day management of the property is the responsibility of the Diocesan Parsonage Board. It is the Parsonage Board's aim to provide adequate, secure and comfortable accommodation for clergy and families. Sometimes, in the furtherance of this aim, disruption may be caused to occupants and, because of financial pressures, it will not always be possible to accede to specific requests. On these occasions your patience will be appreciated. The maintenance of parsonages is a partnership between the Parsonage Board and the occupants concerned.

Duties of the Parsonage Board

Working within available budgets, the Parsonage Board will normally:

- Maintain and insure the structure and exterior of the building
- Provide and maintain the installations for space and water heating and sanitation, (certifying gas appliances annually).
- Maintain all fixtures and fittings that are deemed part of the structure of the house
- Ensure the safety and adequacy of electrical systems
- Arrange for the property to be inspected at least every five years
- Carry out improvements when appropriate and as funds permit
- Carry out a survey of the interior condition prior to occupation and at vacating the property
- Maintain septic tanks, cesspits and drainage systems
- Maintain trees within curtilages

Duties of Clergy

Clergy are provided with a house as part of their stipendiary package. The responsibilities of the Clergy are set out in Chapter X of the Constitution of the Church in Wales. Clergy are responsible for:

- Anything that belongs to those living in the house
- Provision of home contents insurance
- Fuses, light bulbs, lampshades, batteries for doorbells etc.
- The provision and maintenance of telephone equipment, TV aerials / satellite dishes and ensuring they conform to local planning regulations.
- The maintenance of internal decoration
- The maintenance of gardens (except mature trees)
- The cost of repairing items damaged due to misuse or neglect
- Any damage caused by their domestic animals
- Keeping chimneys and flues clean and swept
- Pest control issues should be addressed to your Local Authority; if they do not provide a service, contact your Diocesan Inspector

It is not expected that Clergy will necessarily carry out all these items personally but may need to employ and pay local contractors. Reference should always be made to the Asbestos Register at the Inspector's office before commencing internal, decorative work. If material appearing to be asbestos is identified, the Diocesan Inspector must be contacted immediately for further advice. Clergy may not make any structural alteration or addition to a parsonage without the written consent of the Diocesan Parsonage Board. You are asked to inform the Diocesan Inspector of any problems that might lead to structural damage or expense, if left unattended.

What to do in an Emergency

When urgent repairs are necessary, please contact the Diocesan Inspector on 07980 582403. If necessary, you should instruct a local tradesman or public utility to carry out the necessary repairs immediately.

Maintenance of Internal Decorations

The Parsonage Board expects to provide clergy on their arrival in a new parish / benefice with a good house in good internal decorative order, although not necessarily newly decorated throughout. The condition of the decorations will be recorded to provide a benchmark for future inspections. Clergy are required to keep the house in good decorative order, to the satisfaction of the Parsonage Board and are expected to return the house to the Parsonage Board in similar condition.

The decoration can be to the occupier's individual taste but consideration should be given to the next occupier. Most houses will be provided with pastel or neutral shades to walls and it is expected that any stronger colours or specific designs will be removed and the walls returned to pastel or neutral shades before vacating; this will be advised on departure. A record of colours and materials used in decorations would be helpful in the ongoing maintenance of the interior.

While recognising the desire to display paintings, photographs, etc and to fix items to walls, it is expected that, on vacating the house, the outgoing clergy will remove such fittings, fill holes and make good decorations.

An inspection will be made at the time of the Quinquennial Inspection, to ensure that decorations are maintained to a satisfactory standard. Where decorations are not so maintained, you will be given a reasonable time to undertake the works.

Dealing with Damp

Monitor all rainwater and waste pipes, gullies and gutters to avoid blockages. Where safe to do so, ensure they are clear; where unsafe to do so, contact the Diocesan Inspector, who will arrange the necessary work. The Inspector should be advised of any leaking pipes or gutters to enable prompt repair. Ensure any ventilation equipment provided is in working order and make use of it at all times. Ventilate the house by opening windows as often as possible. Ensure air bricks and ventilators are kept open and clear; keep furniture etc away from internal vents and keep ground levels below external air bricks. The provision of air via ventilators and air bricks in rooms with heating appliances is essential for safety.

Maintenance of Gardens

Clergy are required to undertake general maintenance and upkeep of grounds and gardens, including the trimming of hedges – a maximum height of 2.4 metres at the side with the highest ground level is suggested to help ease of maintenance and to maintain privacy – and pruning of shrubs to prevent overgrowth. Lawns should be mown regularly. Training plants, particularly ivy, up the walls of houses is discouraged and any such growth must be cut back to prevent clogging of gutters and growth into roof spaces etc. The Parsonage Board will not be responsible for the cutting back of excessive growth.

Do not plant new shrubs or trees within 3 metres of the house or 1.5 times the mature height of the tree/ shrub, whichever is the smaller.

Hard or gravel surfaces such as paths and drives should be regularly cleared of weeds and treated with a proprietary weedkiller as required. Fallen dead leaves should be swept up.

Trees are the responsibility of the Parsonage Board and any concerns are to be reported to the Diocesan Inspector as soon as they become apparent; no work on trees should be undertaken by clergy.

Fixtures and Fittings

All fixtures, including shelving, fitted wardrobes or cupboards, fitted kitchen units, working surfaces, sink units, integral cooking appliances and extractor hoods, bathroom and lavatory fittings, showers and tiling are deemed to belong to the Parsonage Board. None of these items may be removed or altered without the express permission of the Parsonage Board.

Clergy should always request permission from the Parsonage Board to install any fixtures and fittings within a Parsonage Board property. The Diocesan Inspector will be happy to provide guidance concerning these matters.

Electrical Installation

All electrical installations are the responsibility of the Parsonage Board and you must not commission or carry out any adaptations or alterations. All electrical installations will be inspected on a five yearly cycle to ensure compliance with the latest regulations and to help ensure the health and safety of the occupiers. Any concerns about the electrical installation e.g. dimming lights, sparking sockets or switches, faulty sockets or frequent failure of light bulbs, should be reported to the Diocesan Inspector as soon as possible. Make yourself familiar with the location of the main trip switches for your house to enable a rapid response to any emergency.

Heating Systems

All systems are serviced annually and inspected for condition and to ensure safety. The contract covers all elements of the heating and hot water systems and gas fires and the inspection, for safety, of gas cookers. Make yourself familiar with the location of the gas emergency shut-off valve – usually adjacent to the meter – to enable a rapid response to any emergency.

Water

Do not make alterations or additions to the water systems. Report leaking pipes etc to the Diocesan Inspector as soon as they become apparent. Make yourself familiar with the location of the main stop tap to enable a rapid response to any emergency. Consider the installation of a water meter to reduce costs and to encourage water saving; this also helps reduce costs to the parish / benefice during vacancies.

Security and Fire

Security of the house and of its occupants is of paramount importance. Mains operated smoke detectors, including heat detectors in some cases, are installed in all properties. If you have any particular concerns about security of the house and grounds or about vandalism, please contact the Diocesan Inspector for advice.

Sub- letting

Under no circumstances should clergy let or lease (however informal an agreement may be) any land or buildings forming part of the curtilage of a parsonage. Reference should always be made to the Parsonage Board for guidance.

Business Use

No business use whatsoever outside usual ministry activities is to be carried out in the property (including outbuildings), except with the written consent of the Parsonage Board.

Legal Notices

If any legal notice is served on you concerning the Parsonage such as planning applications on adjacent property, a compulsory purchase order or a proposal form from CADW to list the parsonage, you should pass these on without acknowledgement or reply to the Diocesan Inspector as soon as possible. Any delay could result in the opportunity being lost to make objection to the proposals which could, if accepted, seriously affect the amenities and value of the property. Under no circumstances should clergy, on their own account, respond to the notice.

Insurance

The fabric of the building and any fixtures for which they are responsible are insured by the Representative Body (RB). Public Liability cover is also included for third party damage caused by any part of the structure (e.g. falling roof tiles or slates etc), where the RB is legally liable. The Church in Wales' insurers, the Ecclesiastical Insurance Group plc provides cover for the RB against any third party claims for which they are legally liable arising from damage or injury sustained whilst a third party is on Parsonage Board premises and whilst the clergy is carrying out "business duties" on behalf of the Church.

If any parish possessions are stored or held on Parsonage Board premises, insurance cover must be independently arranged. Clergy are strongly discouraged from storing any flammable

materials belonging to the Parish, such as fuel for lawn mowers or lawn mowers filled with petrol.

Access

Access to Parsonage Board property should be offered to the Parsonage Board's representatives and, in particular, the Diocesan Inspector and contractors at appropriate times in order to inspect and carry out works. Whenever possible this will be at a time mutually agreed with the parties concerned. However, if appointments are not observed and costs are incurred in abortive visits, the Parsonage Board reserves the right to pass these charges on to the persons concerned.

In the case of vacant property where works are in progress prior to occupation, it is imperative that visits are strictly made at times agreed with the Diocesan Inspector and contractor.

Contractors

The Parsonage Board employs a variety of contractors to carry out works of repair and improvement. The contractors carry Public Liability Insurance and Employers Liability Insurance, where appropriate. The Diocesan Inspector will welcome information from clergy who consider that the works are not being undertaken in a satisfactory manner as well as advice if the contractor leaves the work, once started, for an undue period. Any comments on work are to be directed to the Diocesan Inspector as soon as issues arise, to help early resolution. All complaints must be channelled through the Diocesan Inspector who will issue the necessary instructions to the contractor concerned. Clergy must not, under any circumstances, give direct instructions to contractors employed by the Parsonage Board. Any such action resulting in additional cost, not agreed with the Diocesan Inspector, will be charged to the clergy.

The Diocesan Inspector is always willing to invite contractors recommended by parishes, particularly those with church connections, to carry out work provided that it can be shown the contractor is suitably qualified and experienced and can conform to statutory legislation. Details of experience, capacity and appropriate insurance cover should be submitted to the Diocesan Inspector.

The final choice of contractor remains with the Parsonage Board which must have regard to the cost and reputation of the contractor as well as to any local connections.

Vacating the House

Clergy should notify the Diocesan Secretary and Inspector as soon as possible after giving notice to the Bishop that the house will be vacated. Early notification will enable an inspection to be carried out by the Diocesan Inspector, providing sufficient time for you to carry out any remedial works that are the responsibility of the clergy and for a follow-up inspection, where necessary. Any damage or deterioration to the property, for which the occupants are responsible, which has not been made good within a given time, other than normal wear and tear will result in a charge being made to make good.

It is the cleric's responsibility to arrange all utilities to be transferred when leaving or moving into a new house. Read all meters and arrange for payment of final bills; do not request the disconnection of services. Leave the house, including the roof void and outbuildings, clean and empty of rubbish and personal possessions and in a condition suitable to be re-occupied.

Ensure all equipment belonging with the house is clean and in safe working order. Set up re-direction of all mail to your new address or cancel unwanted subscriptions. Hand keys to the Area Dean and/or Churchwarden (all clearly labelled and identified) and provide the alarm code. Identify the date and location for the collection of refuse. On retirement, clergy should vacate the property no later than the agreed date for retirement from ministry. If a member of the clergy dies in post, their family or dependants may remain in the house for two months following the date of death. In special circumstances, the Bishop may, at his discretion, give permission for a further extension to occupation. A brief checklist is attached as Appendix 1, describing vacancy procedure.

Custody of Vacant Parsonage House

When a parsonage is unoccupied during a vacancy, responsibility for the custody of the house passes to the Area Dean and the Churchwardens. These notes are for their guidance and should be read in conjunction with the Constitution of The Church in Wales Vol. I, Chapter X. These notes are not intended to be all-embracing since the action required will vary with the house and season. Custodians are required to use their judgement in the effective and economical discharge of their duty. The term "Parsonage House" includes assistant curates' houses and also "House for Duty" houses in the Parsonage Board Scheme. Utility bills and ground maintenance costs are the responsibility of the parish / benefice during the vacancy period. However, costs can be reimbursed by the Diocesan Secretary at a rate to be advised periodically.

Allowances

The Diocese pays the cost of removal expenses and also a disturbance allowance and you should contact the Diocesan Office for details.

Complaints

Maintaining an estate having a value of many millions of pounds and spread across the Diocese is a complex matter and occasionally mistakes will be made. If you have a problem with the way work has been carried out or any other difficulty, please let the staff at the Diocesan Office know. It would be helpful if you could identify the name of the contractor responsible and, in the first instance, you should contact the Diocesan Inspector. If the situation is not resolved, please contact the Diocesan Secretary. Final recourse can be made to the Chairman of the Diocesan Parsonage Board, whose name and address can be found in the Diocesan Year Book.

Contact details:

Diocesan Inspector, Dewi Thomas,

Diocesan Office 01745 582245
Direct Dial 01745 532586
Mobile 07980 582403
Email dewithomas@churchinwales.org.uk

Assistant, Ursula Jones

Direct Dial 01745 532585
Email ursulajones@churchinwales.org.uk

Appendix I

Vacancy Procedure – Quick Checklist for Clergy and Churchwardens

Clergy:

- Advise the Diocesan Office on giving notice of vacancy as soon as possible
- Confirm official moving date as soon as it is known
- Ensure decorations are in good order
- Fill all redundant fixing holes and touch-up decorations
- Clear the house, loft and outbuildings of all personal belongings and rubbish
- Clean the house thoroughly and ensure all equipment remaining is clean and in safe working order.
- Tidy the garden and mow the grass, subject to time of year
- Advise utility suppliers of moving date and take readings and advise where final bills are to be sent; DO NOT have utilities cut off.
- Set up post redirection service and cancel unwanted subscriptions
- Arrange transfer of responsibility for bills to the parish / benefice, suppliers' contact details and account numbers
- Hand over all keys to the Area Dean and / or Churchwarden - fully labelled for their use and advise of the alarm code, (if applicable).
- Identify the day and location for the collection of refuse

Area Deans and Churchwardens:

- Check final meter readings
- Ensure the house is clear and clean and the garden is tidy
- Take responsibility for keys
- Regularly check for post
- Pay utility bills as they arise
- Maintain the garden
- During winter months maintain heating at a low level to help prevent deterioration of the interior of the house through damp, ventilate the house whenever possible.
- Inspect the house fortnightly, including a check for security and a check on window locks
- Advise the Diocesan Inspector of any issues relating to the condition or security of the house and its grounds.
- Consider the installation of a water meter, particularly if the vacancy is expected to be lengthy – to save costs on water rates and to encourage water saving.
- Costs relating to utility bills and garden maintenance can be reclaimed from the Diocesan Secretary at a rate to be advised periodically

St Davids Diocesan Parsonage Board

Living in a Parsonage House – Guidance for Clergy and Parishes

Introduction

This booklet is a set of guidelines on occupying and caring for a Parsonage Board house, that is, rectory, vicarage, team vicar's house, curate's house, house for duty, archdeaconry, deanery or canon's house. It is not an exhaustive list of all the things that you might confront and it is not a legal document; the legal framework under which you occupy the house and how the Parsonage Board operates is described in Chapter X of the Constitution of The Church in Wales.

The Parsonage Board aims to provide adequate and comfortable accommodation for the clergy of the Diocese. Sometimes, in the furtherance of this aim, disruption will be caused in the life of clergy and their families, and sometimes, because of financial pressures, it will not be possible to accede to specific requests. On these occasions your patience will be appreciated. The maintenance of parsonage houses is a partnership between the Parsonage Board and the occupants concerned. The Diocesan Inspector will be pleased to advice on any matters relating to the occupation and care of the premises.

Duties of the Parsonage Board

Working within available budgets, the Parsonage Board will normally:

- Maintain and insure the structure and exterior of the building
- Provide and maintain the installations for space and water heating and sanitation
- Maintain all fixtures and fittings that are deemed part of the structure of the house
- Install and maintain a burglar alarm
- Ensure that gas appliances are maintained and certified safe on an annual basis
- Ensure oil appliances are maintained on an annual basis
- Clear gutters, downpipes, and gullies, annually
- Arrange for the property to be inspected at least every five years
- Carry out improvements when appropriate and as funds permit

- Carry out a survey of the interior condition prior to occupation and vacation of the property; this will include a photographic record, providing a reference point for inspections during and at the end of the occupancy
- Arrange tree surgery where appropriate on health & safety grounds, and good housekeeping. This only applies to mature trees.
- Maintenance and emptying of septic tanks, and cesspits.

Duties of Clergy

Clergy are responsible for:

- Anything that belongs to those living in the house
- Provision of house contents insurance
- Fuses, light bulbs, lampshades, batteries for doorbells
- Provision of telephone equipment, electric fires and TV aerials/satellite dishes. Clergy are responsible for the installation and maintenance of TV and radio aerials and should ensure these conform to local planning regulations (contact your local authority or the Diocesan Inspector for advice). You must seek the written approval of the Parsonage Board before erecting a satellite dish.
- Maintenance of internal decoration (see below)
- Maintenance of gardens (see below) except mature trees, see aforementioned.
- Keeping all internal waste pipes and traps clear of debris, hair, etc.
- Keeping chimneys and flues clean and swept annually and at vacation of house
- The cost of repairing items damaged due to misuse or neglect
- Any damage caused by their domestic animals
- Pest control issues should be initially addressed to your local authority; if they will not provide a service contact the Diocesan Inspector.

It is not expected that clergy will necessarily carry out all these maintenance items themselves, but may need to employ and pay local contractors accordingly.

Clergy may not make any structural alteration or addition to a parsonage or to the permanent fittings without the written consent of the Diocesan Parsonage Board.

You are asked to inform the Diocesan Inspector of any problems with the house that might lead to structural damage or expense if left unattended. The Inspector should also be advised of any damage to the structure, fixtures or fittings, which could be the subject of an insurance claim.

What to do in an emergency out of hours (after 5 pm), at weekends and during public holidays

When there is a need for **urgent** repairs, e.g. blocked pipes, roof leaks, broken window panes, blocked drains, etc. you should instruct a local tradesman or public utility to carry out the necessary repairs immediately. You can also try to contact a Parsonage Board contractor using the Emergency list on the St David's web site, (look under Resources link) The Diocesan Inspector should be informed at the earliest opportunity. Repairs, which are not urgent, should be referred to the Diocesan Inspector on the next working day.

Maintenance of internal decorations

The Parsonage Board expects to provide clergy, on their arrival in a new parish/benefice, with a house in good internal decorative order, although not necessarily newly decorated throughout. The condition of the house will be photographed to provide a benchmark for future inspections and clergy are expected to return the house to the Parsonage Board in similar condition. Clergy are required to keep the house in good decorative order, to the satisfaction of the Parsonage Board.

The decoration can be to the occupier's individual taste but consideration should be given to the next occupier. Most houses will be provided with pastel or neutral shades to walls and it is expected that any stronger colours or specific designs will be removed and the walls returned to pastel or neutral shades before vacating; this will be advised at the Vacancy Inspection. A record of colours and materials used in decorations would be helpful in the ongoing maintenance of the interior. Woodwork and ceilings should not be painted in colours other than white or ivory.

While recognising the desire to display paintings, photographs, etc. and to fix items to walls it is expected that on vacation of the house, the outgoing clergy will remove such fittings, fill holes and make good decorations.

A check will be made at the time of the quinquennial inspection to ensure that decorations are maintained to a good standard. Where decorations are not so maintained, you will be given a reasonable time to undertake the works.

Failure to comply with the above, during occupancy or at vacating, will result in a charge for making good.

Dealing with damp

Advise the Diocesan Inspector of any leaking pipes, leaking or overflowing gutters, or other sources of water ingress/signs of internal dampness to enable prompt repair.

Make use of extraction/ventilation equipment at all times and promptly report any faults. Ventilate the house by opening windows as often as possible.

Ensure air bricks and ventilators are kept open and clear; keep furniture, etc. away from internal vents and keep ground levels below external air bricks. The provision of air via ventilators and airbricks in rooms with gas appliances is essential for your own safety.

Maintenance of gardens

Clergy are required to undertake general maintenance and upkeep of grounds and gardens, including the trimming of hedges – a maximum height of approx. 2.4 m is suggested to help ease of maintenance and to maintain privacy for the clergy or neighbours - and pruning of shrubs to prevent overgrowth. Lawns should be mown regularly. Hard or gravel surfaces such as paths and drives should be regularly cleared of weeds, and treated with a proprietary weedkiller as required. Fallen dead leaves should be swept up.

Training plants, particularly ivy, up the walls of houses is discouraged and any such growth must be cut back to prevent clogging of gutters and growth into roof spaces, and damage to walls.

Do not plant new shrubs or trees within 3.0 m of the house or 1½ times the mature height of the tree/shrub whichever is the smaller.

Substantial/mature trees are the responsibility of the Parsonage Board and any concerns are to be reported to the Diocesan Inspector as soon as they become apparent; clergy should undertake no work to trees.

Fixtures and fittings

Any fixtures - including shelving, fitted wardrobes or cupboards, fitted kitchen units, working surfaces, sink units, integral cooking appliances and extractor hoods, bathroom and lavatory fittings, showers and tiling – existing at the date of occupation, or added thereafter by the Parsonage Board, are deemed to belong to the Parsonage Board. None of these items may be removed or altered without the express permission of the Parsonage Board.

Clergy should always obtain permission of the Parsonage Board to install any fixtures and fittings within a Parsonage Board property.

Electrical installation

Electrical installations are inspected regularly to help ensure the health and safety of the occupiers. Any concerns about the electrical installation, e.g. dimming lights, sparking sockets or switches, faulty sockets or frequent failure of light bulbs, should be reported to the Diocesan Inspector as soon as possible. Do not make alterations or additions to the electrical installation under any circumstances. Make yourself familiar with the location of the main trip switches for your house to enable a rapid response to any emergency.

Gas and oil fired heating systems and appliances

All gas-fired systems are serviced annually and inspected for condition and to help ensure safety. The contract covers all elements of the heating and hot water systems and gas fires, and the inspection, for safety, of gas cookers, including LPG systems. Make yourself familiar with the location of the emergency shut off valve, usually adjacent to the meter, to enable a rapid response to any emergency. Remove air (bleed) radiators only with the pump and boiler turned off, to prevent more air being drawn into the system.

Oil fired systems are at present serviced by the clergy who then claim back the cost from the Parsonage Board. The system will shortly change with the P Board arranging servicing directly with the relevant heating engineer. (see contractors emergency list, on the St Davids web site for new arrangement)

Water

Report to the Diocesan Inspector, as soon as they become apparent, any water leaks from pipes, appliances or heating equipment. Do not make alterations or additions to the water systems. Consider the installation of a water meter to reduce costs and to encourage water saving; this also helps reduce costs to the parish/benefice during vacancies. Make yourself familiar with the location of the main stop tap to enable a rapid response to any emergency.

Septic tanks and cesspits

Septic tanks and cesspits shall be emptied as needed.

The Inspector should be contacted to arrange emptying, at the Boards expense.

Security and fire

Security of the house and of its occupants is of great importance and for this reason an intruder alarm system is fitted to all houses.* Many systems include fire detection. The alarm system is covered by a service contract; providing an annual service and emergency response when needed.

If you have any particular concerns about security of the house and grounds, or about vandalism, please contact the Diocesan Inspector for advice.

* The Board is in the process of carrying out this work over the next 4 years.

Business use

No business uses whatsoever, such as sub-letting or bed and breakfast, are to be carried out in the property, including outbuildings.

Parish use of Parsonages.

The parsonage is primarily the home and study of the cleric whose family circumstances will differ from one individual to another as will their approach to ministry. Some clergy choose to allow parish activities to take part within the house, eg; parish meetings. Such arrangements happen by grace and favour of the resident cleric, and cannot be imposed on their successors. It is to be emphasised that the parsonage should not be regarded as an alternative facility for a proper parish meeting room. Indeed difficulties could arise in this instance under the Disability, and Discrimination act, and Health & Safety legislation in general. There could also be personal security issues.

Legal notices

If any legal notice is served on you, concerning the parsonage, such as planning applications on adjacent property, a compulsory purchase order or a proposal from CADW to list the parsonage, you should pass these on, without acknowledgement or reply to the Diocesan Inspector as soon as possible. Any delay could result in the opportunity being lost to make objection to the proposals, which could, if accepted, seriously affect the amenities and value of the property. Under no circumstances should clergy on their own account respond to the notice.

Insurance

The Representative Body (RB) insures the fabric of the building and any fixtures for which they are responsible. The Church In Wales' insurers, the Ecclesiastical Insurance Group plc, provide cover for the RB against any third party claims for which they are legally liable arising from damage or injury sustained whilst a third party is on Parsonage Board premises and whilst the clergy are carrying out "business duties" on behalf of the Church; this includes damage caused by any part of the structure, for example, falling roof tiles or slates.

If any parish possessions are stored or held on Parsonage Board premises, insurance cover must be independently arranged by the parish/benefice. Clergy are strongly discouraged from storing any flammable materials belonging to the parish, such as fuel for lawn mowers or lawn mowers filled with petrol.

Access

Access to Parsonage Board property should be offered to **all** the Parsonage Board's representatives, and agents, (of whatever discipline) in particular the Diocesan Inspector and contractors at appropriate and reasonable times in order to inspect and carry out works. Whenever possible this will be at a time mutually agreed with the parties concerned. However, if appointments are not observed and costs are incurred in abortive visits, including consequential loss, the Parsonage Board reserves the right to pass these charges onto the persons concerned. In the case of vacant property where works are in progress, visits must be only by appointment with the Diocesan Inspector and contractor. No direct instructions may be given to contractors, or other agents, any such instruction must only be given by the Parsonage Board Inspector.

Contractors

The Parsonage Board employs a variety of approved and trusted contractors to carry out works of repair and improvement. Any comments, or other complaints, are to be directed to the Diocesan Inspector, as soon as issues arise, to help early resolution; issues can include quality, continuity, failure to attend at appointed times, attitude and cleanliness.

Clergy must not, under any circumstances, give direct instructions to contractors, employed by the Parsonage Board. Any such action resulting in additional cost, not agreed with the Diocesan Inspector, will be charged to the member of the clergy.

The Diocesan Inspector is always willing to invite contractors recommended by parishes, particularly those with church connections, to the approved list and to carry out work provided that it can be shown the contractor is suitably qualified and experienced and can conform to statutory legislation. Details of experience, capacity and specifically appropriate insurance cover should be submitted to the Diocesan Inspector. The final choice of contractor remains with the Parsonage Board who must have regard to the cost and the reputation of the contractor as well as to any local connections.

Vacating the house

Notify the Diocesan Secretary and Inspector as soon as possible after giving notice to the Bishop that the house will be vacated. Early notification will enable an

Inspection to be carried out by the Diocesan Inspector, with the Area Dean, providing sufficient time for you to carry out any remedial works that are the responsibility of the clergy and for a follow-up inspection where necessary. Any damage or deterioration to the property for which you are responsible, other than normal wear and tear, which has not been made good within a given time will result in a charge being made to make good. Advise the Diocesan Secretary and Inspector of the official moving date as soon as that is known.

Leave the house, including the roof void and outbuildings clean and empty of rubbish and personal possessions and in a condition suitable to be re-occupied. Ensure all equipment belonging with the house is clean and in safe working order.

It is your responsibility to arrange all utilities to be transferred when you leave or move into a new house. Read all meters and arrange for payment of final bills; do not request the disconnection of services. Set up redirection of all mail to your new address or cancel unwanted subscriptions.

When a parsonage house is unoccupied during a vacancy, responsibility for the custody of the house passes to the Area Dean and the Churchwardens as described in The Constitution of The Church In Wales, Vol. I, Chapter X.

See Vacancy Procedure, a quick checklist for clergy and churchwardens, Appendix 1.

Complaints

We realise that maintaining an estate having a value of many millions of pounds and spread across the Diocese is a complex matter and occasionally mistakes will be made. If you have a problem with the way work has been carried out or any other difficulty, please let the staff at the Diocesan Office know. It would be helpful if you could identify the name of the contractor responsible and in the first instance, you should contact the Diocesan Inspector. Final recourse can be made to the Chairman of the Diocesan Parsonage Board, whose name and address can be found in the Diocesan Yearbook.

Appendix 1 Vacancy Procedure – a quick checklist for clergy and churchwardens

Clergy:

- Advise the Diocesan Office of giving notice of vacancy as soon as possible
- Confirm official moving date as soon as it is known
- Ensure decorations are in good order, in compliance with Vacancy Inspection
- Fill all redundant fixing holes and touch-in decorations, as above
- Clear the house, loft and any outbuildings of all personal belongings and rubbish
- Clean thoroughly the house and all equipment remaining
- Report any remaining faults to house or equipment remaining
- Tidy the garden and mow the grass, subject to time of year
- Advise utility suppliers of moving date and take readings and advise where final bills are to be sent; DO NOT have utilities 'cut off'
- Set up post redirection service and cancel unwanted subscriptions
- Arrange transfer of responsibility for bills to the parish/benefice; provide service suppliers' contact details and account numbers (See above)
- Hand over all keys fully labelled for their use and advise the alarm code – to the Area Dean and/or Churchwarden, one set to be available for Diocesan Inspector
- Identify the day and location for the collection of refuse

Area Deans and Churchwardens:

- Check final meter readings
- Ensure the house is clear and clean and the garden tidy
- Take responsibility for keys
- Liaise with the Diocesan Inspector with regard to access for works
- Regularly check for post
- Pay utility bills as they arise (see below)
- Maintain the garden
- During winter months maintain heating at a low level to help prevent deterioration of the interior of the house through damp, ventilate the house whenever possible
- Inspect the house fortnightly; check for security, including window locks
- Advise the Diocesan Inspector of any issues relating to the condition or security of the house and its grounds

- Consider the installation of a water meter, particularly if the vacancy is expected to be lengthy, to save costs on water rates and to encourage water saving
- Costs relating to utility bills and garden maintenance can be reclaimed from the Diocesan Secretary.

Upon the premises becoming vacant the Treasurer is notify the utility Companies that the name of the Parish is to be used as the account name until the property is re-occupied. The Parish will then claim the costs from the interregnum fund, currently £20.00pw. The only exception being when the Property is to be sold, and the name given as the account holder will be the St Davids Parsonage Board, Abergwili, Carmarthen. SA31 2JG.

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- For detailed information refer to Handling a Vacancy – Good Practice for Clergy and Churchwardens

Diocese of Llandaff Parsonage Board

Living in a Parsonage House – Guidance for Clergy

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OFFICERS/CONTACTS

Diocesan Inspector: Kerry Watkins FRICS
Contact Details:
Diocesan Office: 01656 868868
Diocesan Inspector: (Direct Dial) 01656 868855
e-mail: kerrywatkins@churchinwales.org.uk
Mr Kerry Watkins should be contacted in normal office hours

Technical Administrator: Deborah Board
Contact Details:
Diocesan Office: 01656 868868
Technical Administrator: (Direct Dial) 01656 868856
e-mail: debbieboard@churchinwales.org.uk
Mrs Deborah Board should be contacted in normal working hours

All general correspondence should be addressed to the Diocesan Secretary

EMERGENCY OUT OF HOURS SERVICE

ALL EMERGENCIES BAR FOR INTRUDER ALARMS

Contractor: D Squared Maintenance Limited
Contact Telephone Numbers: 07985 350465 / 07985 350466

ALARM SERVICE CONTRACT

Contractor: L A Alarms
Emergency Helpdesk 0845 6801972

LOCKSMITH

Contractor: Lockrite
Mr Neil Yard 07791 310995 / 01443 450206

DIOCESE OF LLANDAFF PARSONAGE BOARD

Living in a Parsonage – Guidance for Clergy

Introduction

This booklet contains a set of guidelines on occupying and caring for a Parsonage Board house, that is, rectory, vicarage, team vicar's house, curate's house, archdeaconry, deanery or canon's house. It is not an exhaustive list of all the things that you may encounter and it is not a legal document, rather it sets out some commonsense guidelines. The legal framework under which you occupy the house and how the Parsonage Board operates is described in Chapter X of the Constitution of The Church in Wales.

The Parsonage Board aims to provide adequate and comfortable accommodation for the clergy of the Diocese. Sometimes, in the furtherance of this aim, disruption will be caused in the life of clergy and their families and sometimes, because of financial pressures, it will not be possible to accede to specific requests. On these occasions your patience will be appreciated. The maintenance of parsonage houses is a partnership between the Parsonage Board and the occupants concerned and the Board very much appreciates your assistance in these matters. The Diocesan Inspector will be pleased to advise on any matters relating to the occupation and care of the premises.

Duties of the Parsonage Board

Working within available budgets, the Parsonage Board will normally:

- Maintain and ensure the structure and exterior of the building
- Provide and maintain the installations for space and water heating and sanitation
- Maintain all fixtures and fittings that are deemed part of the structure of the house
- Install and maintain a burglar alarm
- Ensure that gas appliances are maintained and certified safe on an annual basis
- Ensure oil appliances are maintained on an annual basis
- Arrange for the property to be inspected at least every five years
- Carry out improvements when appropriate and as funds permit
- Provide basic curtain battens.
- Maintain septic tanks and cesspits; costs of emptying are **not** the responsibility of the Parsonage Board
- Carry out a survey of the interior condition prior to occupation and vacation of the property that will include a written schedule of condition possibly with photographic evidence that will provide a reference point for inspections during and at the end of the occupancy.

Parsonage Board Structure

Chairman: Mr A E Davies TD

Clergy: Archbishop of Wales; Assistant Bishop; Archdeacons of Llandaff, Morgannwg and Margam.

Lay Members: Mrs T Leonard, Mr J Clemits, Mr A Frampton

Duties of Clergy

Clergy are responsible for:

- Anything that belongs to those living in the house
- Provision of house contents insurance
- Light bulbs, lampshades, batteries for doorbells and plug fuses
- Provision of telephone equipment, new gas or electric fires and TV aerials/satellite dishes. Clergy are responsible for the installation and maintenance of TV and radio aerials and should ensure these conform to local planning regulations (contact your local authority or the Diocesan Inspector for advice). You must seek the written approval of the Diocesan Inspector before erecting a satellite dish.
- Maintenance of internal decoration (see Maintenance of internal decorations)
- Maintenance of gardens (see Maintenance of gardens) except mature trees.
- Keeping all internal waste pipes and traps clear of debris, hair, etc.
- Cleaning out gutters and downpipes on an annual basis.
- Keeping chimneys and flues clean and swept annually and at vacation of house
- The cost of repairing items damaged due to misuse or neglect
- Any damage caused by their domestic animals
- Pest control issues. These should be initially addressed to your local authority; if they will not provide a service contact the Diocesan Inspector.
- Ensuring that a competent contractor is engaged when installing any gas or electric appliances. For electrical appliances an NICEIC approved electrical contractor must be utilised and a full test certificate provided on completion. For gas appliances contractors must be Gas Care Registered and the test certificate provided upon completion. All certificates must be forwarded to the Diocesan Inspector for record purposes. Should you so require, a suggested list of contractors is available from the Diocesan Inspector
- The emptying of septic tanks and cesspits

It is not expected that clergy will necessarily carry out all these maintenance items themselves, but may need to employ and pay local contractors accordingly.

Clergy may not make any structural alteration or addition to a parsonage or to the permanent fittings. No other alterations are to be made to the properties without express written permission of the Diocesan Inspector.

You are asked to inform the Diocesan Inspector of any problems with the house that might lead to structural damage or expense if left unattended. The Inspector should also be advised of any damage to the structure, fixtures or fittings, which could be the subject of an insurance claim.

If Clerics intend to carry out internal work or decorations themselves or by using Contractors referral MUST be made to the Asbestos Survey Register that will be included in the Information Pack (that will be distributed to every property) prior to any work being undertaken. If asbestos materials are identified in the areas where work or decorations are to be undertaken, the Diocesan Inspector MUST be contacted immediately for further advice.

What to do in an emergency out of hours (before 9 am and after 5 pm), at weekends and during public holidays

When there is a need for **urgent** repairs, e.g. blocked pipes, roof leaks, broken window panes, blocked drains, defective heating and water systems etc D Squared Maintenance Limited (See appendix 1) should be contacted to carry out the necessary repairs immediately. In the case of alarm system failure L A Alarms should be contacted to carry out the necessary repairs (See Appendix 1). Non-urgent repairs should be referred to the Diocesan Inspector as soon as possible on the next working day.

Maintenance of internal decorations

The Parsonage Board expects to provide clergy, on their arrival in a new parish/benefice, with a house in good internal decorative order, although not necessarily newly decorated throughout. The condition of the decorations will be identified and recorded to provide a benchmark for future inspections. Clergy are required to keep the house in good decorative order, to the satisfaction of the Diocesan Inspector. Clergy are expected to return the house to the Parsonage Board in similar condition.

The decoration can be to the occupier's individual taste but consideration should be given to the next occupier. Most houses will be provided with pastel or neutral shades to walls and it is expected that any stronger colours or specific designs will be removed and the walls returned to pastel or neutral shades before vacating; this will be advised at the Vacancy Inspection. A record of colours and materials used in decorations would be helpful in the ongoing maintenance of the interior. Woodwork and ceilings should not be painted in colours other than white or ivory. A colour chart is available from the Diocesan Inspector.

While recognising the desire to display paintings, photographs, etc. and to fix items to walls it is expected that on vacation of the house, the outgoing clergy will remove such fittings and will arrange for holes to be filled and decorations made good. A list of contractors will be provided by the Diocesan Inspector

An inspection will be made at the time of the quinquennial inspection to ensure that decorations are maintained to a good standard. Where decorations are not so maintained, you will be given a reasonable time to undertake the works.

Failure to comply with the above, during occupancy or at vacating, will result in a charge for making good.

Dealing with Damp and Condensation

Clergy are to:

- Advise the Diocesan Inspector of any leaking pipes, leaking or overflowing gutters, or other sources of water ingress/signs of internal dampness to enable prompt repair.
- Make use of extraction/ventilation equipment at all times and promptly report any faults. Ventilate the house by opening windows as often as possible. Where windows are fitted with trickle ventilation ensure the vents are kept open at all times.
- Ensure that the property is kept as far as possible at an even temperature during the winter months.
- Ensure air bricks and ventilators are kept open and clear; keep furniture, etc. away from internal vents and keep ground levels below external air bricks. The provision of air via ventilators and airbricks in rooms with gas appliances is essential for your own safety.

Maintenance of gardens

Clergy are to ensure the general maintenance and upkeep of grounds and gardens, including the trimming of hedges – a maximum height of approx. 2.0 m is suggested to help ease of maintenance and to maintain privacy for the clergy or neighbours - and pruning of shrubs to prevent overgrowth. Leylandii hedges are to be kept at a maximum height of 2.0m. Lawns should be mown regularly. Hard or gravel surfaces such as paths and drives should be regularly cleared of weeds. Fallen dead leaves should be swept up.

Trailing and climbing plants, particularly ivy, up the walls of houses is discouraged and any such growth must be cut back to prevent clogging of gutters, growth into roof spaces, and damage to walls.

New shrubs or trees should not be planted within 3.0 m of the house or 1½ times the mature height of the tree/shrub whichever is the smaller.

Substantial/mature trees are the responsibility of the Parsonage Board and any concerns are to be reported to the Diocesan Inspector as soon as they become apparent; clergy should not undertake work to such trees.

Fixtures and fittings

Any fixtures - including shelving, fitted wardrobes or cupboards, fitted kitchen units, working surfaces, sink units, integral cooking appliances and extractor hoods, bathroom and lavatory fittings, showers and tiling – existing at the date of occupation, or added thereafter by the Parsonage Board, are deemed to belong to the Parsonage Board. None of these items may be removed or altered without the express permission of the Diocesan Inspector.

Clergy should always obtain permission of the Diocesan Inspector to install any fixtures and fittings within a Parsonage Board property.

Electrical installation

Electrical installations are inspected regularly to help ensure the health and safety of the occupiers. Any concerns about the electrical installation, e.g. dimming lights, sparking sockets or switches, faulty cracked or damaged sockets or frequent failure of light bulbs, should be reported to the Diocesan Inspector as soon as possible. Do not make alterations or additions to the electrical installation under any circumstances. Make yourself familiar with the location of the main trip switches for your house to enable a rapid response to any emergency.

Gas and oil fired heating systems and appliances

All gas-fired systems are serviced annually and inspected for condition and to help ensure safety. The contract covers all elements of the heating and hot water systems and gas fires, and the inspection, for safety, of gas cookers, including LPG systems. Make yourself familiar with the location of the emergency shut off valve, usually adjacent to the meter, to enable a rapid response to any emergency.

Remove air from (bleed) radiators only with the pump and boiler turned off, to prevent more air being drawn into the system. Do not bleed radiators where boilers are of a condensing type. If in any doubt please contact the Diocesan Inspector.

Water

Report any water leaks to the Diocesan Inspector, as soon as they become apparent. Do not make alterations or additions to the water systems. If clerics are considering the installation of a water meter written consent is required from the Diocesan Inspector as each case is considered on an individual basis.

Septic tanks and cesspits

The parish are responsible for water charges generally, which are reduced in properties with septic tanks and cesspits; parishes should therefore cover the costs of emptying septic tanks and cesspits.

Security and fire

Security of the house and of its occupants is of the greatest importance and for this reason the Diocese has embarked upon a programme of installing new intruder alarm systems where they are not fitted and to upgrade existing systems where necessary. Some systems include fire detection. The new alarm systems and those that have been upgraded are covered by a service contract; providing an annual service and emergency response when needed. Details of the contractor are provided in Appendix 1.

Hard-wired mains powered (with internal back-up batteries) or battery powered smoke detectors are fitted in all parsonages. Under no circumstances should the batteries be removed or the detector disabled. The detector will emit a "cheeping" sound when the battery needs replacement; please replace the battery immediately. Smoke detectors should be checked (by pushing the button on the surface of the detector) on a regular basis, recommended to be not less than once a month.

If you have any particular concerns about the security of the house and grounds, or about vandalism, please contact the Diocesan Inspector for advice.

Business use

No business uses whatsoever, such as sub-letting or bed and breakfast, are to be carried out in the property, including outbuildings.

Parish use of Parsonages

The parsonage is primarily the home and study of the cleric whose family circumstances will differ from one individual to another as will their approach to ministry. Some clergy choose to allow parish activities to take place within the house, eg; parish meetings. Such arrangements are by grace and favour of the resident cleric and cannot be imposed on their successors. It is to be emphasised that the parsonage should not be regarded as an alternative facility for a proper parish meeting room. Indeed difficulties could arise in this instance under the Disability Discrimination Act and Health & Safety Legislation as well as compromising personal security and safety of the Incumbent and family.

Legal notices

If any legal notice is served on you, concerning your residence, such as planning applications on adjacent property, a compulsory purchase order or a proposal from CADW to list the parsonage, you should pass these on, without acknowledgement or reply to the Diocesan Inspector as soon as possible. Any delay could result in the opportunity being lost to make objection to the proposals, which could, if accepted, seriously affect the amenities and value of the property.

Insurance

The Representative Body (RB) insures the fabric of the building and any fixtures for which they are responsible. The Church In Wales' insurers, the Ecclesiastical Insurance Group plc, provide cover for the RB against any third party claims for which they are legally liable arising from damage or injury sustained whilst a third party is on Parsonage Board premises and whilst the clergy are carrying out "business duties" on behalf of the Church; this includes damage caused by any part of the structure, for example, falling roof tiles or slates.

If any parish possessions are stored or held on Parsonage Board premises, insurance cover must be independently arranged by the parish/benefice. Clergy are strongly discouraged from storing any flammable materials belonging to the parish, such as fuel for lawn mowers or lawn mowers filled with petrol.

Access

Access to Parsonage Board property should be offered to **all** the Parsonage Board's representatives and agents, (of whatever discipline) and in particular the Diocesan Inspector and contractors at appropriate and reasonable times in order to inspect and carry out works. Whenever possible this will be at a time mutually agreed with the parties concerned. However, if appointments are not observed and costs are incurred in abortive visits, including consequential loss, the Parsonage Board reserves the right to pass these charges to the persons concerned. In the case of vacant property where works are in progress, visits can only be made by appointment with the Diocesan Inspector and contractor.

Contractors and Consultants

The Parsonage Board employs a variety of approved and trusted contractors and consultants to carry out repair work, improvements and Professional services. Any comments, or complaints about such works, must be directed to the Diocesan Inspector as issues arise. This can include such concerns about quality, continuity, failure to attend at appointed times, attitude and cleanliness.

Clergy must not, under any circumstances, give direct instructions to contractors or consultants, employed by the Parsonage Board. Any such action resulting in additional cost, not agreed by the Diocesan Inspector, will be charged to the member of the clergy.

The Diocesan Inspector is always willing to consider applications from contractors recommended by parishes, particularly those with church connections, for the approved list provided that it can be shown the contractor is suitably qualified and experienced and can conform to Statutory Legislation. Details of experience, capacity and specifically appropriate insurance cover should be submitted to the Diocesan Inspector. The final choice of contractor remains with the Diocesan Inspector who will have regard to the cost and the reputation of the contractor as well as to any local connections.

Vacating the house

Please notify the Diocesan Secretary and Inspector as soon as possible after giving notice to the Bishop that the house will be vacated. Early notification will enable an Inspection to be carried out by the Diocesan Inspector, with the Area Dean, providing sufficient time for you to carry out any remedial works that are the responsibility of the clergy and for a follow-up inspection where necessary. Any damage or deterioration to the property for which you are responsible, other than normal wear and tear, which has not been made good within a given time will result in a charge being made to make good. Please also advise the Diocesan Secretary and Inspector of the confirmed moving date as soon as that is known.

Please leave the house, including the roof void and outbuildings clean and empty of rubbish and personal possessions and in a condition suitable for re-occupation. Ensure all equipment belonging to the house is clean and in safe working order.

It is your responsibility to arrange for all utilities to be transferred to the parish when you leave or move into a new house. Read all meters and arrange for payment of final bills and advise the Parsonage Board Inspector of these meter readings; do not request the disconnection of services, including telephone. Please set up redirection of all mail to your new address and cancel unwanted subscriptions.

When a parsonage house is unoccupied during a vacancy, responsibility for the custody of the house passes to the Area Dean and the Churchwardens as described in The Constitution of The Church in Wales, Vol.I, Chapter X.

See Vacancy Procedure, a quick checklist for clergy and churchwardens, Appendix 2.

Complaints

You will appreciate that maintaining an estate having a value of many millions of pounds and spread across the Diocese is a complex matter and occasionally mistakes will be made. In the event of any problems being experienced with the way work has been carried out or if there are any other difficulties, please advise the Diocesan Inspector or the Diocesan Secretary immediately. In the event of your problem not being satisfactorily resolved by the Officers concerned, the matter can be referred to the Chairman of the Parsonage Board.

Appendix Vacancy Procedure – a quick checklist for clergy and churchwardens

Clergy:

- Advise the Diocesan Office of giving notice of vacancy as soon as possible
- Confirm official moving date as soon as it is known
- Ensure decorations are in good order, in compliance with Vacancy Inspection
- Fill all redundant fixing holes and touch-in decorations, as above
- Clear the house, loft and any outbuildings of all furniture, personal belongings and rubbish: Advise if carpets and curtains are to remain in the property. Please arrange for a separate quotation to be obtained from the removal company for the disposal of any unwanted items of furniture, the costs of which will be the responsibility of the Incumbent.
- Thoroughly clean the house and all equipment remaining
- Report any remaining faults to house or equipment remaining
- Tidy the garden and mow the grass, subject to time of year
- Advise utility suppliers of your moving date and take readings and advise where final bills are to be sent; DO NOT arrange for the utilities or the telephone to be 'cut off'
- Arrange for a telephone message to refer enquiries to the Churchwardens or Area Dean, or a re-direct service to an appropriate Church officer (Warden, Secretary etc)
- Set up post redirection service and cancel unwanted subscriptions
- Arrange transfer of responsibility for bills to the parish/benefice; provide service suppliers' contact details and account numbers
- Hand over all keys fully labelled for their use and advise the alarm code – to the Area Dean and/or Churchwarden. One set to be sent to the Diocesan office, labelled with property reference number, please contact the Diocesan Inspector or the Technical Administrator for the number
- Identify the day and location for the collection of refuse
- To obtain three quotations for removals and submit to the Diocesan Secretary: Note: if there are unwanted items, removal firms may dispose of these as part of the removal package. Please check with the removal companies.

Area Deans and Churchwardens:

- Check final meter readings and provide details to Diocesan Inspector.
- Ensure the house is clear and clean and the garden tidy
- Take responsibility for keys
- Liaise with the Diocesan Inspector with regard to access for works
- Regularly check for post
- Pay utility bills as they arise
- Maintain the garden
- During Winter months maintain heating at a low level to help prevent deterioration of the interior of the house through damp, ventilate the house whenever possible. If the property remains unoccupied for a considerable length of time, the Diocesan Inspector may decide to drain down the central heating system
- Inspect the house weekly and complete the 'Record of Visit' form to comply with insurance requirement; check security, including window locks
- Advise the Diocesan Inspector of any issues relating to the condition or security of the house and its grounds
- Costs relating to utility bills and garden maintenance can be reclaimed at the end of the vacancy period from the Diocesan Secretary at a rate to be advised periodically



Diocese of Monmouth Parsonage Board

Living in a Parsonage House – Guidance for Clergy

1. Introduction

This booklet is a set of guidelines on occupying and caring for a Parsonage Board house, that is, rectory, vicarage, team vicar's house, curate's house, house for duty, archdeaconry, deanery or canon's house. It is not an exhaustive list of all the things that you might confront and it is not a legal document; the legal framework under which you occupy the house and how the Parsonage Board operates is described in Chapter X of the Constitution of The Church In Wales.

The Parsonage Board aims to provide adequate and comfortable accommodation for the clergy of the Diocese. Sometimes, in the furtherance of this aim, disruption will be caused in the life of clergy and their families, and sometimes, because of financial pressures, it will not be possible to accede to specific requests. On these occasions your patience will be appreciated. The maintenance of parsonage houses is a partnership between the Parsonage Board and the occupants concerned. The Diocesan Inspector will be pleased to advise on any matters relating to the occupation and care of the premises.

2. Duties of the Parsonage Board

Working within available budgets, the Parsonage Board will normally:

- Maintain and insure the structure and exterior of the building
- Provide and maintain the installations for space and water heating and sanitation
- Maintain all fixtures and fittings that are deemed part of the structure of the house
- Install and maintain a burglar alarm and fire detectors
- Ensure that gas appliances are maintained and certified safe on an annual basis
- Ensure oil appliances are maintained on an annual basis
- Clear gutters, downpipes, and gullies, annually
- Arrange for the property to be inspected at least every five years
- Carry out improvements when appropriate and as funds permit
- Carry out a survey of the interior condition prior to occupation and vacation of the property; this will include a photographic record, providing a reference point for inspections during and at the end of the occupancy
- Provision of basic curtain tracks; if the Incumbent replaces these with ornate poles, the original track must be reinstated before the house is vacated.

3. Duties of Clergy

Clergy are responsible for:

- Anything that belongs to those living in the house
- Provision of house contents insurance
- Fuses, light bulbs, lampshades, batteries for doorbells
- Provision of telephone equipment, electric fires and TV aerials/satellite dishes (and appropriate licenses). Clergy are responsible for the installation and maintenance of TV and radio aerials and should ensure these conform to local planning regulations (contact your local authority or the Diocesan Inspector for advice). You must seek the written approval of the Parsonage Board before erecting a satellite dish.
- Maintenance of internal decoration (see below)
- Cleaning of glass, internal and external (window cleaning)
- Maintenance of gardens (see below)
- Keeping all internal waste pipes and traps clear of debris, hair, etc.
- Keeping chimneys and flues clean and swept annually and at vacation of house
- The cost of repairing items damaged due to misuse or neglect
- Any damage caused by their domestic animals
- Pest control issues should be initially addressed to your local authority; if they will not provide a service contact the Diocesan Inspector.

It is not expected that clergy will necessarily carry out all these maintenance items themselves, but may need to employ and pay local contractors accordingly; the clergy/parish representatives must ensure the contractors are competent and have appropriate public liability and employers liability insurances.

Clergy may not make any structural alteration or addition to a parsonage or to the permanent fittings without the written consent of the Diocesan Parsonage Board.

You are asked to inform the Diocesan Inspector of any problems with the house that might lead to structural damage or expense if left unattended. The Inspector should also be advised of any damage to the structure, fixtures or fittings which could be the subject of an insurance claim.

4. Emergencies - out of hours (after 5 pm), weekends and public holidays

When there is a need for **urgent** repairs, e.g. blocked pipes, roof leaks, broken window panes, blocked drains, etc. you should instruct a local tradesman or public utility to carry out the necessary repairs immediately – check competence and insurances as above. The Diocesan Inspector should be informed at the earliest opportunity. In the case of the space or water heating systems, or the alarm system, please refer faults to the relevant service contractor, see Appendix 1.

5. Maintenance of internal decorations

The Parsonage Board expects to provide clergy, on their arrival in a new parish/benefice, with a house in good internal decorative order, although not necessarily newly decorated throughout. The condition of the house will be photographed to provide a benchmark for future inspections and clergy are expected to return the house to the Parsonage Board in similar condition. Clergy are required to keep the house in good decorative order, to the satisfaction of the Parsonage Board.

The decoration can be to the occupier's individual taste but consideration should be given to the next occupier. Most houses will be provided with pastel or neutral shades to walls and it is expected that any stronger colours or specific designs will be removed and the walls returned to pastel or neutral shades before vacating; this will be advised at the Vacancy Inspection. A record of colours and materials used in decorations would be helpful in the ongoing maintenance of the interior. Woodwork and ceilings should not be painted in colours other than white or ivory.

While recognising the desire to display paintings, photographs, etc. and to fix items to walls it is expected that on vacation of the house, the outgoing clergy will remove such fittings, fill holes and make good decorations.

A check will be made at the time of the quinquennial inspection to ensure that decorations are maintained to a good standard. Where decorations are not so maintained, you will be given a reasonable time to undertake the works.

Failure to comply with the above, during occupancy or at vacating, will result in a charge for making good.

6. Dealing with damp

Advise the Diocesan Inspector of any leaking pipes, leaking or overflowing gutters, or other sources of water ingress/signs of internal dampness to enable prompt repair.

Make use of extraction/ventilation equipment at all times and promptly report any faults.

Ventilate the house by opening windows as often as possible.

Ensure air bricks and ventilators are kept open and clear; keep furniture, etc. away from internal vents and keep ground levels below external air bricks. The provision of air via ventilators and air bricks in rooms with gas appliances is essential for your own safety.

7. Maintenance of gardens

Clergy are required to undertake general maintenance and upkeep of grounds and gardens, including the trimming of hedges – a maximum height of approx. 2.4 m is suggested to help ease of maintenance and to maintain privacy for the clergy or neighbours - and pruning of shrubs to prevent overgrowth. Lawns should be mown regularly. Hard or gravel surfaces such as paths and drives should be regularly cleared of weeds, and treated with a proprietary weedkiller as required. Fallen dead leaves should be swept up.

Training plants, particularly ivy, up the walls of houses is discouraged and any such growth must be cut back to prevent clogging of gutters and growth into roof spaces.

Do not plant new shrubs or trees within 3.0 m of the house or 1½ times the mature height of the tree/shrub whichever is the smaller.

Substantial/mature trees are the responsibility of the Parsonage Board and any concerns are to be reported to the Diocesan Inspector as soon as they become apparent; no work to trees should be undertaken by clergy.

8. Fixtures and fittings

Any fixtures - including shelving, fitted wardrobes or cupboards, fitted kitchen units, working surfaces, sink units, extractor hoods, bathroom and lavatory fittings, showers and tiling – existing at the date of occupation, or added thereafter by the Parsonage Board, are deemed to belong to the Parsonage Board. None of these items may be removed or altered without the express permission of the Parsonage Board.

Any integral kitchen/utility appliances provided with the house will be checked for safety, prior to occupation, but repair and replacement is the responsibility of the clergy.

Clergy should always obtain permission of the Parsonage Board to install any fixtures and fittings within a Parsonage Board property.

9. Electrical installation

Make yourself familiar with the location of the main trip switches for your house to enable a rapid response to any emergency.

Electrical installations are inspected regularly to help ensure the health and safety of the occupiers. Any concerns about the electrical installation, e.g. dimming lights, sparking sockets or switches, faulty sockets or frequent failure of light bulbs, should be reported to the Diocesan Inspector as soon as possible. Do not make alterations or additions to the electrical installation under any circumstances.

10. Gas and oil fired heating systems and appliances

Make yourself familiar with the location of the emergency shut off valve for the gas supply, usually adjacent to the meter, to enable a rapid response to any emergency.

All gas and oil fired systems are serviced annually and inspected for condition and to help ensure safety. Details of the current service contractor are provided in Appendix 1. The contract covers all elements of the heating and hot water systems and gas fires, and the inspection only, for safety, of gas cookers, including LPG systems.

Remove air (bleed) radiators only with the pump and boiler turned off, to prevent more air being drawn into the system. Some systems are sealed and should not be vented as described above; if in doubt contact the service contractor for advice.

11. Water

Make yourself familiar with the location of the main stop tap to enable a rapid response to any emergency.

Report to the Diocesan Inspector, as soon as they become apparent, any water leaks from pipes, appliances or heating equipment. Do not make alterations or additions to the water systems.

Consider the installation of a water meter to reduce costs and to encourage water saving; this also helps reduce costs to the parish/benefice during vacancies – Parsonage Board approval must be obtained before proceeding.

12. Septic tanks and cesspits

Septic tanks/cesspits/treatment plants require care in use to ensure they keep working and to prevent blockages, for example:

- Use only mild detergents and soaps

- Do not dispose of expandable paper/textile products into the system, e.g. sanitary towels, wipes, cotton buds

- Do not dispose of cooking oils or fats into the system.

Septic tanks and cesspits shall be emptied as needed.

The parish are responsible for water charges, which are reduced in properties with septic tanks and cesspits; parishes should therefore cover the costs of emptying septic tanks and cesspits.

13. Security and fire

Security of the house and of its occupants is of great importance and for this reason an intruder alarm system is fitted to all houses. Many systems include fire detection. The alarm system is covered by a service contract; providing an annual service and emergency response when needed. Details of the contractor are provided in Appendix 1.

If you have any particular concerns about security of the house and grounds, or about vandalism, please contact the Diocesan Inspector for advice.

14. Business use

No business uses whatsoever, such as sub-letting or bed and breakfast, are to be carried out in the property, including outbuildings.

15. Legal notices

If any legal notice is served on you, concerning the parsonage, such as planning applications on adjacent property, a compulsory purchase order or a proposal from CADW to list the parsonage, you should pass these on, without acknowledgement or reply to the Diocesan Inspector as soon as possible. Any delay could result in the opportunity being lost to make objection to the proposals, which could, if accepted, seriously affect the amenities and value of the property. Under no circumstances should clergy on their own account respond to the notice.

16. Insurance

The fabric of the building and any fixtures for which they are responsible are insured by the Representative Body (RB). The Church In Wales' insurers, the Ecclesiastical Insurance Group plc, provide cover for the RB against any third party claims for which they are legally liable arising from damage or injury sustained whilst a third party is on Parsonage Board premises and whilst the clergy are carrying out "business duties" on behalf of the Church; this includes damage caused by any part of the structure, for example, falling roof tiles or slates.

If any parish possessions are stored or held on Parsonage Board premises, insurance cover must be independently arranged by the parish/benefice. Clergy are strongly discouraged from storing any flammable materials belonging to the parish, such as fuel for lawn mowers or lawn mowers filled with petrol.

17. Access

Access to Parsonage Board property should be offered to the Parsonage Board's representatives, and in particular the Diocesan Inspector and contractors at appropriate times in order to inspect and carry out works. Whenever possible this will be at a time mutually agreed with the parties concerned. However, if appointments are not observed and costs are incurred in abortive visits, the Parsonage Board reserves the right to pass these charges onto the persons concerned. In the case of vacant property where works are in progress, visits must be only by appointment with the Diocesan Inspector and contractor.

18. Contractors

The Parsonage Board employs a variety of approved and trusted contractors to carry out works of repair and improvement. Any comments, or other complaints, are to be directed to the Diocesan Inspector, as soon as issues arise, to help early resolution; issues can include quality, continuity, failure to attend at appointed times, attitude and cleanliness.

Clergy must not, under any circumstances, give direct instructions to contractors, employed by the Parsonage Board. Any such action resulting in additional cost, not agreed with the Diocesan Inspector, will be charged to the clergy.

The Diocesan Inspector is always willing to add contractors recommended by parishes, particularly those with church connections, to the approved list and invite them to carry out work, provided that it can be shown the contractor is suitably qualified and experienced and can conform to statutory legislation. Details of experience, capacity and specifically appropriate insurance cover should be submitted to the Diocesan Inspector. The final choice of contractor remains with the Parsonage Board who must have regard to the cost and the reputation of the contractor as well as to any local connections.

19. Vacating the house

Notify the Diocesan Secretary and Inspector as soon as possible after giving notice to the Bishop that the house will be vacated. Early notification will enable an Inspection to be carried out by the Diocesan Inspector, with the Area Dean, providing sufficient time for you to carry out any remedial works that are the responsibility of the clergy and for a follow-up inspection where necessary. Any damage or deterioration to the property for which you are responsible, other than normal wear and tear, which has not been made good within a given time will result in a charge being made to make good. Advise the Diocesan Secretary and Inspector of the official moving date as soon as that is known.

Leave the house, including the roof void and outbuildings, clean and empty of rubbish and personal possessions and in a condition suitable to be re-occupied. Ensure all equipment belonging with the house is clean and in safe working order.

It is your responsibility to arrange for all utilities to be transferred (to the parish c/o the churchwardens, unless otherwise notified by the Parsonage Board) when you leave or move into a new house. Read all meters and arrange for payment of final bills; do not request the disconnection of services. Set up redirection of all mail to your new address or cancel unwanted subscriptions.

When a parsonage house is unoccupied during a vacancy, responsibility for the custody of the house passes to the Area Dean and the Churchwardens as described in The Constitution of The Church In Wales, Vol. I, Chapter X.

See Vacancy Procedure, a quick checklist for clergy and churchwardens, Appendix 2.

20. Complaints

We realise that maintaining an estate having a value of many millions of pounds and spread across the Diocese is a complex matter and occasionally mistakes will be made. If you have a problem with the way work has been carried out or any other difficulty, please let the staff at the Diocesan Office know. It would be helpful if you could identify the name of the contractor responsible and in the first instance, you should contact the Diocesan Inspector. If the situation is not resolved, please contact the Diocesan Secretary. Final recourse can be made to the Chairman of the Diocesan Parsonage Board, whose name and address can be found in the Diocesan Yearbook.



SWANSEA
AND
BRECON

GUIDELINES FOR CLERICS
December 2002

These guidelines supersede all previous draft guidelines.

1 INTRODUCTION

This booklet is a set of Guidelines on various matters which may, from time to time, concern a cleric as the occupant of a Parsonage Board house. It is not an exhaustive list of all the things that you might confront and it is not a legal document. Those who wish to know more about the legal framework under which the Board operates should consult Chapter X of the Constitution of the Church in Wales.

All Parsonage property in the Church in Wales is held on trust for the Bishops, Clergy and laity of the Church by the Representative Body of the Church in Wales. Day to day management of the property is the responsibility of the Parsonage Board.

It is the Parsonage Board's aim to provide adequate and comfortable accommodation for the clerics in the Diocese. Sometimes in the furtherance of this aim, disruption will be caused in the life of a cleric and his or her family, and sometimes because of financial pressures, it will not be possible to accede to a cleric's request. On these occasions your patience will be appreciated! The maintenance of parsonage houses is a partnership between the Board and the cleric concerned.

2 DUTIES OF THE PARSONAGE BOARD

Working within available budgets the Parsonage Board will normally:

- Maintain and insure the structure and exterior of the building.
- Provide and maintain the installations for space and water heating and sanitation.
- Maintain all fixtures and fittings that are deemed part of the structure of the house.
- Carry out improvements when appropriate and as funds permit.
- Carry out a survey of the interior condition prior to occupation and vacation of the property. In accordance with the Constitution a copy of the Schedule of Condition will be passed to the Incumbent – this will serve as a record for future inspections during and at the end of the incumbency. (Please see Clause 10 for further details.)
- Carry out a condition survey of the entire property at least every 5 years.
- Ensure that gas appliances are maintained and certified safe on an annual basis.
- Keep all rainwater gutters, gullies and pipes clear of debris, leaves etc. on an annual basis.
- Decorate the hall stairs and landings ONLY when Health & Safety requirements meant that it would be dangerous to expect clerics to do so (see also 5. DECORATION page 5).

3 DUTIES OF CLERICS

Clerics are provided with a house as part of their stipendiary “package”. The responsibilities of the cleric are set out in Chapter X of the Constitution of the Church in Wales. Clerics are responsible for:

- Anything that belongs to those living in the house.
- Provision of house contents insurance.
- Fuses, light bulbs, lampshades, batteries (where necessary) for door bells/chimes, filaments to security lights, etc.
- Provision of telephone equipment, electric fires, TV aerials/satellite dishes.
- Maintenance of internal decoration.
- The cost of repairing items damaged due to misuse or neglect.
- Maintenance of gardens.
- Keeping chimneys and flues clean and swept.
- Regularly emptying cesspits if the house is not connected to mains drainage, at the expense of the Board.

The above may, at times, require you to employ the services of a local tradesman.

You are asked to inform the Diocesan Office staff of any problems with the house that might lead to structural damage or expense if left unattended. Diocesan Office staff should also be advised of any damage to the structure, fixtures or fittings which could be the subject of an insurance claim.

WHAT TO DO IN AN EMERGENCY

Repairs which cannot wait, e.g. burst pipes, leaking or burst boilers, bad roof leaks, broken window panes, blocked drains etc. In such cases you should instruct a local tradesman whose name appears on the Approved Contractors List supplied by the Diocesan Inspector or public utility to carry out the necessary repairs immediately. The Diocesan Office staff should be informed at the earliest opportunity, normally the next working day.

Repairs which are urgent but are not immediate, e.g. cracked down pipes, leaking gutters, blocked chimneys, leaking taps, flush pipes etc. All such repairs should be referred to the Diocesan Inspector for his early attention.

ACCESS

Access to Parsonage Board property should be offered to the Parsonage Board’s representatives, and in particular the Diocesan Inspector and Contractors, at appropriate times in order to inspect and carry out works. Whenever possible this will be at a time mutually agreed with the parties concerned. However, if appointments are not observed and costs are incurred in abortive visits, the Parsonage Board reserves the right to pass these charges on to the persons concerned.

In the case of vacant property where works are in progress prior to occupation, it is imperative that visits are strictly made at times agreed with the Diocesan Inspector and Contractor.

In cases where a Parsonage is to be sold or let, and is on the market, access to agents acting in the sale or letting, shall be given for the purpose of accompanying prospective purchasers who may wish to view the property, after an appointment to view has been made.

LEGAL NOTICES

If any legal notice is served on you concerning such matters as planning applications on adjacent property, or a compulsory purchase order or a proposal from CADW to list the Parsonage, you should pass these on, without acknowledgement or reply, to the Diocesan Office as soon as possible. Any delay could result in the opportunity being lost to make objection to the proposals which could, if accepted, seriously affect the amenities and value of the property. In no circumstances should clerics on their own account respond to the notice.

GROUNDS AND GARDENS

You are required to undertake general maintenance and upkeep of grounds and gardens including the trimming of hedges and pruning of shrubs to prevent overgrowth. Paths and driveways should be kept clear of weeds and dead leaves.

FIXTURES AND FITTINGS

Any fixtures including shelving, fitted wardrobes or cupboards, fitted kitchen units, working surfaces, floor cupboards, sink units, free-standing cookers, integral cooker units, and extractor hoods together with bathroom and lavatory fittings, showers, tiling and hand basins are deemed to belong to the Parsonage Board. None of these items may be removed or altered without the express permission of the Parsonage Board.

Connections are usually provided for a washing machine and dishwasher, the responsibility for installing the appliances rest with the cleric. Plumbing and venting for tumble driers are the responsibility of the cleric and should only be installed with the prior consent of and in accordance with the directions of the Diocesan Inspector.

Clerics should always request permission from the Parsonage Board to install any fixtures and fittings within a Parsonage Board property and any such additional fixtures and fittings so provided will form part of the Parsonage Board property.

The Diocesan Inspector will be happy to provide guidance concerning these matters.

BUSINESS USE

No commercial business use whatsoever is to be carried out in the property (including outbuildings), except with the written consent of the Parsonage Board.

Under no circumstances are clerics permitted to rent, let or allow occupation of (however informal an agreement may be) any part of the parsonage or the grounds of the parsonage or any other part or parcel of the Parsonage Board's holding without the written consent of the Board.

4 INSURANCE

The fabric of the buildings and any fixtures are insured by the Representative Body. Cover is also included for damage caused by part of the structure (e.g. falling roof slates/garden walls etc).

The Church in Wales' insurers, the Ecclesiastical Insurance Group hold cover against any third party liability claims arising from damage or injury sustained whilst a third party is on Parsonage Board premises and whilst the cleric is carrying out "business duties" on behalf of the Church.

If any parish possessions are stored or held on Parsonage Board premises, insurance cover must be independently arranged. Clergy are strongly discouraged from storing any flammable materials belonging to the parish, such as fuel for lawn mowers or lawn mowers filled with petrol.

5 DECORATION

It is the responsibility of the Cleric to keep and maintain the interior decorations in good condition. As a general rule all rooms should be redecorated regularly, at least every seven years, to the satisfaction of the Parsonage Board.

Interior decoration will not normally be carried out by the Parsonage Board on moving into another house. Special consideration will, however, be given where re-plastering or other repairs authorised by the Parsonage Board makes decoration necessary.

A check will be made at the time of the quinquennial inspection to ensure that decorations are maintained to a good standard. Where decorations are not maintained to a satisfactory standard you will be given reasonable time to undertake the works but failure to comply will result in a charge for making good.

6 ELECTRICAL INSTALLATION

The electrical installation is the responsibility of the Parsonage Board and you must not commission any adaptations or alterations.

7 SERVICES

It is your responsibility to arrange for the gas, electricity and oil to be transferred into your name when you take occupation. The subscribers name for the telephone should be that of the Parochial Church Council with arrangements for the cleric's name to appear in the telephone directory. Telephone bills should be the responsibility of the Parochial Church Council with the cleric making reimbursement of a proportion of the rental and call charges relating to private use.

8 SECURITY

Security of the parsonage and of its occupants is of great importance. A partnership exists between you the occupier, the Parsonage Board and the parish. For its part, the Parsonage Board will ensure that all houses have secure doors and windows and in all new houses security lighting will be installed as a matter of course. It is the policy of the Parsonage Board to provide security alarms as and when funds allow. If you wish, security alarms may be installed by the parish or by yourself but the prior permission of the Parsonage Board should be obtained.

The Parsonage Board would expect such items as door chains and personal attack alarms to be obtained by you or the parish. These can be obtained at a modest cost from DIY outlets.

If you have particular problems of security or vandalism please discuss these with the Diocesan Inspector or write to the Parsonage Board for advice.

9 SMOKE DETECTORS

The Parsonage Board will fit mains smoke detectors as and when funds allow. In the meantime, you are advised to obtain battery operated detectors which are available at a modest cost from DIY outlets.

10 OCCUPATION SURVEY

The Constitution clearly envisages the preparation of a written record of condition prior to occupation so that if, at a subsequent vacancy, an incumbent is found to have failed to maintain the interior "in good decorative condition", there will be an agreed schedule of condition available for comparison purposes. An incumbent will therefore be requested to sign the pro forma, and this will be accompanied by a set of photographs of the interior of the property and the garden at the time of occupation. Copies of the photographs will be provided to the incumbent to serve as a reminder of the standard to be maintained and will ensure that there is no dispute about the validity of the photographic evidence at the end of an incumbency.

11 GENERAL

TV AERIALS, etc.

The occupant is responsible for the installation and maintenance of TV and radio aerials and satellite dishes. It is the responsibility of residents to ensure that these aerials conform to Local Planning Regulation. (Contact your Local Authority Planning Office for further details.)

ANIMALS

Domestic pets may be kept in the Parsonage or garden, but clergy are expected to show common sense in their choice of animals, and the number of animals kept as pets, particularly with regard to the maintenance of the Parsonage and garden or relations with neighbours. The Parsonage Board is not responsible for providing additional fencing or other improvements to the boundaries of the garden required to prevent domestic animals escaping or predators entering.

The cleric is responsible for any damage caused to properties by their domestic animals.

12 PARISH USE OF PARSONAGES

The circumstances of parish clergy vary greatly and so, for example, a cleric with a young family will have different requirements from a single person. The Parsonage is primarily the home and study of the incumbent. Clergy may sometimes choose to allow parish activities to take place within the Parsonage, e.g. PCC meetings. However, such arrangements happen by grace and favour of the current clergy, and they cannot be imposed on their successors.

It is to be remembered that Parsonages which are purely used for domestic purposes and present no particular difficulties for the occupiers will not be covered by the provision of the Disability Discrimination Act 1995. (Full details can be found in the Representative Body's 'The Disability Discrimination Act – Code of Good Practice'.)

The location of a parish office in the Parsonage is discouraged by the Parsonage Board, for the above reasons.

13 VACATING THE HOUSE

- Always notify the Diocesan Office staff of the moving date.
- Read all meters and arrange for payment of final bills.
- Arrange for the telephone to be temporarily stopped (not disconnected).
- Leave the house and outbuildings clean and empty of all rubbish and personal possessions (wanted or otherwise) and in a condition suitable to be re-occupied.

If the cleric is moving to another parish inside or outside the Diocese or retiring, before the move takes place the Diocesan Inspector will make a routine inspection, when the condition of the property will be compared to its condition at the time of occupancy (see Clause 10). Any damage or deterioration to the property which has not been made good within a given time, other than normal

wear and tear, for which you are responsible will result in a charge being made to make good.

On retirement, the cleric should vacate the property no later than the date of retirement from the stipendiary ministry.

If a cleric dies in post, their family or dependants may remain in the house for two calendar months following the date of the death. In special circumstances the Bishop may, at his discretion, give permission for a further extension to occupation.

14 CUSTODY OF VACANT PARSONAGE HOUSES

When a Parsonage house is unoccupied (e.g. during a Vacancy) responsibility for the custody of the house devolves upon the Area Dean and the Churchwardens. There are notes for their guidance and these should be read in conjunction with the Constitution of the Church in Wales, Vol. 1, Chapter X.

These notes are not intended to be all embracing since clearly the action required will vary with the house and season. Custodians are requested to use their judgement in the effective and economical discharge of their duty. The term "Parsonage house" includes curates' houses and also "house for duty" houses in the Parsonage Board Scheme.

15 ALLOWANCES

The Diocese pays a relocation allowance and you should contact the Diocesan Office for further details.

16 CONTRACTORS

Any comments on work to be directed to the Diocesan Inspector, by using the customer satisfaction form which will be provided to you each time a contractor undertakes work on your Parsonage.

17 RELATIONSHIP WITH CONTRACTORS

Considerable difficulties can be caused in the progress of work if clerics give direct instructions to Contractors who are carrying out repairs. Where such instructions result in additional costs being incurred, these will be the personal responsibility of the cleric concerned. The Diocesan Inspector will, however, welcome information from clerics who consider that the works are not being undertaken in a satisfactory manner, as well as advice if the Contractor leaves the work, once he has started, for an undue period.

All complaints must be channelled through the Diocesan Inspector who will issue the necessary instructions to the Contractor concerned.

The Diocesan Inspector is always willing to invite contractors recommended by parishes, particularly those with church connections, to carry out the work

provided that it can be shown that the contractor is suitably qualified, experienced and can conform to statutory legislation.

The final choice of Contractor remains with the Parsonage Board who must have regard to the cost and the reputation of the Contractor as well as to any local connections.

18 COMPLAINTS

We realise that maintaining an estate having a value of many millions of pounds, and spread across the Diocese, is a complex matter and, even in the best regulated society, mistakes can be made. If you have a problem with the way work is being carried out or any other difficulty please let the staff at the Diocesan Office know. In the first instance Mr Simon Holland, the Diocesan Inspector. If the situation is not resolved then please write to the Diocesan Secretary, Mrs Heather Price. If you still find the situation unsatisfactory, then please write to the Chairman of the Parsonage Board for the time being. However, at the conclusion of the work and before the contractor is paid, you will be requested to complete a Customer Satisfaction Form. Your co-operation in this will be very much appreciated by the Parsonage Board.

19 OFFICERS/CONTACTS

The Diocesan Parsonage Inspector is:

Mr Simon Holland
Diocesan Centre
Cathedral Close
Brecon
Powys
LD3 9DP

Tel/Fax: 01874 611891

Mr Holland should be contacted in normal office hours.

The Secretary, to whom general correspondence should be sent, is:

Mrs Heather Price
Diocesan Centre
Cathedral Close
Brecon
Powys
LD3 9DP

GENERAL GUIDANCE FOR CLERGY ON PARSONAGE SECURITY

Introduction

Clergy wish to be accessible to their community as part of their pastoral care. At the same time, they and their families are entitled to live in a house providing reasonable safety and privacy.

It is the policy of the Representative Body to encourage Diocesan Parsonage Boards to assess security and safety issues for each of the Parsonages under their care and to develop plans to implement appropriate measures.

Furthermore, every cleric has a duty to consider safety and security for themselves, their families and other visitors to the Parsonage and this guidance offers some basic 'common sense' recommendations.

Assessment of Risk

Clergy generally receive more visitors than the average householder. Whilst the vast majority of visitors will have perfectly good reasons for calling at the house, a small minority may harbour criminal intent and, if so, will almost certainly turn up unannounced. This criminal intent may be directed at the property or the person and it is necessary to adjust the appropriate response accordingly.

Burglars are largely opportunists and the last thing they want is a struggle to enter a property. Their favourite target is a house where a door or window has been left temporarily unfastened, often when the occupant has gone out for a short time and has forgotten to lock up. Statistics show that 62% of burglaries occur at the rear of the premises and 60% involve entry via windows.

Diocesan Parsonages Boards are responsible for housing the parochial clergy and the decisions they make on the level of security they provide will depend both on the character of a particular area and the precise location of the parsonage within it. Inner-city areas, for example, do not always present higher risks than elsewhere, although the problems may differ in their nature and scale.

Undesirable visitors may target the vicarage if it is situated close to the church (which itself may be prone to burglary and vandalism) and the risks may be proportionately greater. For those clergy living further away from the church and with access to office facilities within the church or parish buildings for appointments/callers, the risks to their house and its occupants may be less. It is not possible, however, to generalise: risk is best assessed by those with detailed local knowledge and experience.

Parsonage Boards will formally assess these risks, through the Parsonage Inspector's 5 yearly survey and at vacancy inspections, and take appropriate action. These inspections specifically

address issues of security and safety and identify appropriate and reasonable works to mitigate the risks.

In assessing a property the Inspector will consider the following areas:

1. Site and Grounds
2. Exterior Lighting
3. Intruder Alarms
4. Front door
5. Back or Kitchen door
6. French Windows
7. Sliding Patio doors
8. Windows
9. Garages and Outbuildings

Detailed guidance has been prepared for Boards and Inspectors on possible security measures in different circumstances. Implementation of measures will always have to be prioritised on the basis of need and urgency but in many cases a programme of improvements can be instigated across each Diocese.

Clerics and occupiers should also make Inspectors and Boards aware of security and safety concerns so that reasonable measures can be considered.

Day-to-day and personal security measures

In addition to the physical measures that can be implemented at a Parsonage, there are a number of simple precautions that clergy can take in order to protect the security of their homes. For example:

Avoid tell-tale signs of going away

- When the house is to be left empty for more than a day, always tell a reliable neighbour or friend, but only tell those who need to know.
- Try to avoid publicising your absence in newsletters and notices – these can be read by not just the congregation.
- Cancel all deliveries, milk, newspapers and ask someone to check that the post and free newspapers are not sticking out of the letterbox. Alternatively, ask the post sorting office to hold post.
- Don't leave notes for tradesmen. Telephone them instead.
- Ask a neighbour or friend to water the garden and indoor plants, mow the lawn and cut the hedge. They might also be asked to park their car occasionally on the drive or in front of the house and put the bin out on bin day.
- If everyone in the household is to be out until after dark, leave a light on in a room, not the hall. A timeswitch or light-sensitive fitting is recommended.

- In the house remember that curtains and blinds drawn in the daytime attract the thief.
- Make sure the doorbell is only audible from the inside - let people assume it is not working rather than not being answered.
- Disconnect telephones that can be heard left ringing (particularly those on window sills). Also, any answerphone message should always say "We cannot come to the 'phone at present", rather than "We are not here".
- Keep garage doors shut and locked. If the garage has windows, use curtains or blinds to block prying eyes. No car often means that nobody is home.

Staying Safe

- Where possible, check the credentials of unfamiliar callers. Ask for some identification if they claim to be officials - do not be fooled by a uniform. Some organisations use a password to help identify their representatives.
- Ask the local police about security-marking valuables. The police can provide stickers for windows advertising that this has been done.
- Don't forget to lock up, even when just popping out for a few minutes.
- Never hide a spare key outside.
- If the house is to be left empty, shout "goodbye" to an imaginary person left inside and leave a radio on while the house is empty. Choose a "Talking Station" such as Radio 4 or 5.
- If someone is seen acting suspiciously, a simple "Can I help you?" should do the trick. Potential thieves do not like being noticed.
- If in a Neighbourhood Watch area, display a sticker in the front and back windows of the house.

Security Equipment

- Remember to set alarms whenever you leave the premises.
- If CCTV is provided make sure it is operating as it should be.
- Use what is provided.



CCSW

A Counselling Service for Wales

Registered Charity 1047226

What is the C C S W?

C C S W was established in 1995 initially to meet the needs of Christian and non-Christian faith leaders and their families living and working in Wales.

The Service has expanded and now offers help to anyone of all faiths and none who feel that they need someone to talk to. The Service provides confidential, one to one counselling by qualified, well trained and supervised counsellors working throughout Wales.

What is counselling?

Why do it?

Counselling is a purposeful relationship in which one person (the counsellor) helps another person, (the client) to help themselves. It is a way of helping someone feel clearer about what is troubling them and helps them make their own decisions about the future.

What concerns may I bring to counselling?

Counselling can address a range of personal, family, relationship, spiritual and financial difficulties. It can help with ordinary problems of living and life crises. It can help people who are adjusting to life events such as bereavement, post-natal depression, illness, disability or loss.

How much will it cost me?

We do not ask for a fee. However, training and the organisation of the Service are obviously costly and so any donation would be appreciated.

Counselling sessions are arranged by mutual agreement with the counsellor, usually once a week. Sessions can take place near where you live, or at a more remote location if you prefer.

How do I seek counselling?

Phone the Co-ordinator on **0800 783 3540**

Arrangements will be made for counselling as quickly as possible.

CCSW, P O Box No. 712 Newport NP20 9AH

www.ccswales.org.uk



CCSW

Gwasanaeth Cynghori i Gymru

Beth yw'r Gwasanaeth Cynghori Eglwysi yng Nghymru?

Sefydlwyd y GYEC ym 1995 yn y lle cyntaf i gyrraedd anghenion arweinwyr Cristnogol a di-Gristnogol a'u teuluoedd, a oedd yn byw a gweithio yng Nghymru.

Mae'r gwasanaeth bellach wedi ehangu, ac yn gallu cynnig cymorth i unrhyw un sy'n teimlo'r angen i siarad â rhywun. Mae'r Gwasanaeth yn wasanaeth cyfrinachol, bersonol a gynigir gan gynghorwyr tra hyfforddedig dan oruchwyliaeth, sy'n gweithio ledled Cymru gyfan.

Beth yw cynghori?

Pam derbyn cyngor?

Mae cynghori yn berthynas bwrpasol ble mae un unigolyn (y cynghorydd) yn rhoi cymorth i unigolyn arall (y cleient) i helpu eu hunain. Mae'n fodd o alluogi rhywun i gael gwell dealltwriaeth o'r hyn sy'n eu pryderu, ac yn eu helpu i wneud eu penderfyniadau eu hunain ynglŷn â'r dyfodol.

Pa bryderon y medraf eu trafod?

Gall sesiynau cynghori wynebu ystod o gymhlethdodau personol, teuluol, perthnasol, ysbrydol ac ariannol. Gall helpu gyda phroblemau dyddiol yn ogystal ag argyfyngau a throbwyntiau bywyd. Gall helpu pobl sy'n ceisio dod i delerau â digwyddiadau megis profedigaeth, iselder, anhwylder, anabledd neu gollod.

Beth yw'r gost?

Nid ydym yn gofyn am dâl. Fodd bynnag, mae hyfforddi a threfnu'r gwasanaeth yn amlwg yn gostus, felly byddem yn croesawu unrhyw rodd i'r gwaith.

Mae sesiynau cynghori'n cael eu trefnu trwy gytundeb o'r ddeutu gyda'r cynghorydd, fel arfer unwaith yr wythnos. Gall sesiynau gael eu cynnal ger eich cartref, neu mewn lleoliad mwy anghysbell.

Sut ydwyf yn canfod cyngor?

Ffoniwch y Cydlynnydd ar **0800 783 3540**. Bydd trefniadau ar gyfer derbyn y gwasanaeth cynghori'n cael eu gwneud cyn gynted ag y bo modd.

CCSW, PO Box No. 712, Newport NP20 9AH
www.ccswales.org.uk