

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.