

House for Duty Guidance

Phase 2 - good practice issues and the role of House for Duty ministry in strategic deployment planning

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Foreword from the Bishop of Dorchester, chairman of the Working Group

1 Foreword

In 2010 the Archbishops' Council's Deployment, Remuneration, and Conditions of Service Committee (DRACSC) asked a working group to develop up to date technical guidance relating to house for duty, and then to undertake further work to consider good practice issues (such as team working and reasonable expectations) with case studies, and an analysis of the role of such posts in strategic deployment planning. The group met 6 times, in July, October and December 2010, and July and November 2011, and January 2012, and had a conference call in February 2012. The legal and technical guidance (phase 1 of its work) was published in April 2011.

<http://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee.aspx>

and the document is under 'Resources' on the right hand side of the page.

I am delighted to be able to take this opportunity to thank all those on this working party (listed at end of report) for all the energy they have put in to producing this report. In recent years the number of 'House for Duty' advertisements appearing in the Church Press has grown in number though the generic title has not always been describing anything like the same role. The purpose of this Report, therefore, is to open up possibilities for missional thinking and ministry, especially with reference to *Challenges for the New Quinquennium – Next Steps* (GS Misc 995) (see page 7), and to provide some examples of best practice, and uncover some of the traps (be those to do with taxation or expectation) that it is all too easy to fall into.

For instance, within some thinking in recent years, House for Duty Priests have, on occasion, been seen as something of a race apart – neither fish nor fowl. Stipendiary Parish Priests, living in a Vicarage and having the pastoral care of one or more parishes are well understood, as are (largely) the self

supporting ministers working alongside them. Sector ministers, including many chaplains, find that people find it more difficult to grasp what their ministries are about – and the same applies to many House for Duty priests too. The additional complication for the latter group is that their role is often defined – by themselves and by others – by comparing them to full-time stipendiary priests which, inevitably, leads to negative comparisons. One of the reasons, therefore, for writing this report is to celebrate the work of the more than 300 House for Duty priests currently working in the Church of England and to show something of the creativity and life they bring to many parishes.

One misunderstanding that has to be dealt with from the outset is that they are any less a priest than their stipendiary colleagues. The mantra ‘A priest is a priest is a priest’ that was repeated so often in the debates on Ordained Local Ministry applies equally to House for Duty priests as well. They, like all their Self Supporting colleagues, are no less a priest because they are not paid a stipend. Their priesthood belongs to who they are – and in whatever place they are in – not as to whether they are paid a stipend or not.

At this point I am tempted to depart on a long digression recapping those debates and arguing that a priest’s primary role is to act as an intermediary between God and humanity, bringing people to God and God to people. Moreover, a vital part of that role is to help the people of God (who are, after all, a ‘holy priesthood’ in their own right) become more priestly themselves. However that would be to turn this Report into something other than it is. It does not pretend to rewrite, or reassess, a theology of priesthood, but rather it uses as its starting point the debates of recent years that have decoupled the role of the priest from the receipt of a stipend.

However, complications can, and do, arise where priesthood and serving in a stipendiary role become fused and confused either in the minds of the congregations, or in the perceptions of the priests themselves. The comment ‘You’re not a proper Vicar then’ hurts not just because of its inherent negativity but

also because it touches, all too often, a raw nerve that makes a House for Duty Priest feel that they should be doing more if they were really to be fulfilling their priestly ministry in the service of God, His Church and His People.

Again, one of the things that I hope will come from this report is at least a degree of liberation from that kind of psychological bind which has very little to do with priesthood or ministry. Whether through a stipendiary post, or through having a House for Duty, priests are set free to be able to spend some time in prayer and the service of God and others and these are things to celebrate. There is no difference in the priestliness of one or other calling.

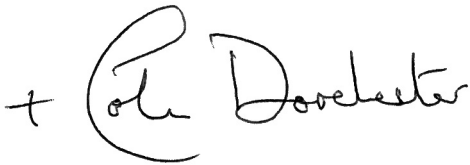
If a House for Duty priest can recognise that then one of the gifts they can receive and give is a fresh understanding of what it means to be a volunteer in Christ's Service. All too easily stipendiary priests can slip into the trap of defining everything they do in life in terms of their current ministry. Years ago I remember Angela Tilby asking those of us at a clergy conference why we watched television. Was it in order to gather material for our sermons? Or to know what others were thinking? Or simply to relax and enjoy ourselves? Why, she was asking, do we have to define everything in terms of its relationship to our ministry?

Here in the Dorchester Area I have noticed over the past ten years that many of our House for Duty Priests are very fulfilled in their ministries. Partly that is because they often have a pastoral focus to them; partly because they give people the time and space to do other things; partly because, once parishes have understood that they have not got a full-time vicar (and that can take a long time) burdens do begin to get shared; and partly because they are often framed in a collaborative working environment with a full-time colleague.

Of course there are challenges and difficulties. I have already mentioned expectations. Then, for a number of SSM's moving into this role there is the new experience of living in a much more public space. Training often needs to be provided for

those tasks and responsibilities that they have not required before. These present a challenge too to those of us caring for these priests pastorally.

But these things have nothing to do with their priesthood in itself. Priestly formation is something that needs to be fostered and developed but 'A Priest is a Priest is a Priest' and that is equally true of those serving in House for Duty roles as for any other.

A handwritten signature in black ink that reads "Cole Dorechester". The signature is written in a cursive style with a large, looping initial 'C'.

GS Misc 995- *Challenges for the New Quinquennium – Next Steps* sets out the three themes that the Church is taking forward as challenges for this Synod's quinquennium. House for Duty ministry has the potential to contribute to the goals for the three themes set out in the document.

This schedule sets out the themes, and their goals, and how House for Duty ministry may contribute to them.

Contributing to the Common Good

Goal: *To promote resourceful communities infused with the values of God's kingdom and, particularly at a time of economic hardship in society, to enhance the capacity and commitment of the Church both to stand alongside people facing unemployment and financial insecurity.*

The deployment of House for Duty ministers would enhance the capacity of the Church to stand alongside people facing unemployment and financial insecurity.

Going for Growth

Goal: *To seek sustained numerical and spiritual growth in the Church of England over the next quinquennium and beyond.*

House for Duty ministers can be deployed in outreach roles, and in support of various forms of ministry.

Reimagining Ministry

Goal: *To reshape, re-imagine and re-energise ministry in the Church of England so that it is equipped both to grow the church in every community and contribute to 'the common good'.*

House for Duty ministry would be one model that would help towards sustaining and growing a Christian presence in every community. Clergy are available to be involved with change management, and able to do mission.

House for Duty Phase 2 Guidance:

Structure/Outline

2. Introduction	Page 9
3. Good reasons for Church to have House for Duty ministers: strategic issues	Page 11
4. Good reasons for clergy to have House for Duty ministry as an option	Page 17
5. Expectations and difficulties	Page 23
Afterword	Page 30
Annex 1	Page 32

2. Introduction

House for Duty (HfD) is normally defined as ‘Sunday duty plus x days per week’ (or x sessions or x hours per week). The priest gains a house to live in rent free with the diocese or parish paying Council Tax, Water Rates and being responsible for the maintenance of the property.

HfD works best if it is seen as an integral part of a proper mission and deployment strategy, certainly at parish and deanery level, by which ministers work collaboratively to achieve set goals. It needs to be thought through by all concerned with the making of appointments – including bishops, archdeacons, rural/area deans, patrons (where they are concerned); also, as importantly, involving church wardens, parish representatives and PCCs through the whole process. For example the Church at large should see Pastoral re-organisation and Bishops Ministry and Mission orders as new opportunities as far as deployment of clergy is concerned.

As those offering themselves for HfD posts now come from a broad range of backgrounds and experiences and are of a wide age range, not just those reaching retirement age, there is great potential for the development of these types of roles in the future. They can be seen as opportunities to take a new approach to ministry and mission in a particular area, introduce changes and prepare congregations for new ways of working in the future. This can include:

- Pioneer Ministry
- the development of Fresh Expressions
- chaplaincy
- a remit to work with specific societal groups or age ranges
- work with children or young people
- the development of community projects
- the development and facilitation of lay ministry
- training
- As a trouble-shooter on fixed term basis to address specific problems (needs to be a post under section 29 of the Ecclesiastical Offices (Terms of Service) Regulations).

HfD as Priest in Charge of a multi-parish benefice should also be tasked with encouraging lay ministry and collaborative working to take the parishes to the next stages of development, not simply retain the status quo.

HfD has great potential in rural areas but in an ideal world it ought not to continue to be used as sticking plaster to retain unsustainable models and patterns of ministry.

HfD clergy are treated throughout this guidance as the same as all other parochial clergy deployed within the Diocese. They will have come from different experiences of church life. Some will have served for 40 or more years as full-time incumbents with a great deal of experience, now receiving their pension and still willing to serve the Church on this basis. Others may be former SSMs who have had active careers in another part of God's world and have retired from that post early and can give time in an HfD post. It may also be that the HfD clergy person has just been ordained after a full-time career elsewhere and has much to offer under the guidance of an experienced incumbent or other member of the team. There are key things though to consider. House for Duty is what it says on the packet, as defined above. Otherwise part-time stipendiary should be considered. HfD clergy, because they will be licensed as priests in charge, associate priests, or assistant curates, or instituted as incumbents (from 31 January 2011), will be office-holders under common tenure so will have a 'statement of particulars'. Other clergy and PCCs will need to respect the parameters of the post. It may well be that the HfD priest has to work out how time should be best used – and lay people should be actively involved in drawing up any role description and pattern of Ministerial Development and Review at the outset so that all parties understand the arrangement or agreement, thus when the HfD priest is licensed, all can answer boldly this question posed by the bishop; 'priest and people, will you each play your part in the care of all?'

3. Good reasons for Church to have House for Duty ministers:

Examples of good reasons for the Church to have House for Duty ministers. Examples come from the experience of 11 dioceses.

- Christian presence – maintaining and promoting active ministry within a parish and developing mission initiatives.

*A House for Duty priest in a team ministry:
“I am glad to be doing the things I think I was ordained for, without the responsibility for much administration. I am purposeful about the four non-working days and am an encouragement to the Priest-in-Charge. I feel good about being able to visit and pastor beyond the regular congregation and leave the administration and PCC to the Priest-in-Charge.”*

In one diocese House for Duty is being used increasingly as part of the varied and complementary pattern of ministry being developed across the diocese. There are three types of House for Duty post currently used within the diocese; Associate Priest, Incumbent and Incumbent status¹. Each has slightly different legal responsibilities but all of them are a way of continuing to have a Christian presence in as many of our communities as possible.

In another diocese House for Duty will normally be a 'primary responsibility' and not a curacy. Neighbouring stipendiary clergy will be expected to provide cover and collaboration as appropriate and the Bishop will licence the appointee to a parish/benefice, enabling her/him to take full part in the life of the Deanery.

¹ The term 'incumbent status' covers 1/Priests in charge, 2/team vicars, 3/curates in charge of a conventional district

- Christian presence – in a UPA
Use of the house as a focus of ministry, thus maintaining housing stock.

A small but committed congregation is set within a community that is very predominantly other faith, mainly Hindu. The rationale for the House for Duty post was partly that the level of priestly input required was small and that making the House for Duty appointment opened up the option of using some finance to pay for youth ministry as a focus of mission and growth.

- Maintain and develop ministry in rural and urban areas

Eighteen months after retiring, we found that celebrating in a series of parishes Sunday by Sunday became frustrating. I applied for a House for Duty post and we rented out our own home. As we expected, living in a single benefice (which being rural, would not have received a stipendiary priest) is much more rewarding as we get to know the congregation and wider community.

I retired from teaching at 50 on a full pension. This enabled me to train full-time for the ordained ministry with the possibility of full-time ministry with no stipend. I served my title as an SSM and am now responsible for 5 rural churches as a House for Duty.

House for Duty would best be used to provide Christian presence in a situation where it would not be appropriate or possible to deploy a stipendiary priest, but a resident priest. The availability of a former clergy house in the parish should not be a factor which determines whether there should be an House for Duty appointment or not - the DBF could well buy or rent a house for the House for Duty which is appropriate for his or her circumstances whether or not there is a former clergy house available.

- Suitable for flexible types of ministry

- Pioneer ministry

From the April 2011 survey of House for Duty Ministry, two clergy were reported as being in 'Fresh Expressions' posts, one 'in charge', and one in an assistant role.

"House for Duty opens up a new dimension of ministry. You have time for people. It is a form of pioneer ministry (from the other end!). There is no publicity for House for Duty, but plenty for ordination."

- Tent-making ministry (unpaid ministry, the minister maintained by income from non church activities, in the same way as St Paul)

I find that House for Duty ministry suits my circumstances admirably and is good for the Church in many different respects. Financially, we get a rent free modern four bed roomed detached house to live in, and can live off rental income from what will become our retirement property. The workload and time commitments are such as to enable stress-free ministry, with appreciation from the congregation of all that I am able to do. Having a part-time vicar encourages lay ministry and responsibility, certainly with buildings, finance, fundraising and administration, for the priest to concentrate on worship, preaching and pastoral care. It allows guilt-free following of other employment, interests and pursuits (in my case creative writing) for half the week

- Change management

A House for Duty priest is doing research as part of a doctorate in Theology and Ministry. His interest is in the lay experience of how and why House for Duty ministry is established or introduced. He was appointed to a House for Duty post in the autumn of 2009. Previously an independent parish with a full-time stipendiary priest a diocesan initiative proposed (and imposed) the union of the three town centre churches into a united benefice with one stipend, one House for Duty and one retired priest for the three parishes respectively.

He commented:

‘Nothing was articulated about the precise hours and responsibilities involved in the post, nor how the relationships, personal and institutional, within the new benefice might be managed nor what the financial implications might be for the individual church congregations. This led to a reflection of what might have been more usefully done.’

In one diocese appointments on a House for Duty basis are normally seen as 'transitional' or 'supportive'. For the most part, the House for Duty priest will be working with a full time stipendiary priest, usually in a team, group or large benefice. In certain situations, where the pastoral group and the Bishop's Staff deem it to be appropriate, these supportive appointments could continue for as long as we are able to recruit suitable clergy to fill them. In certain situations a priest will be appointed to work more or less independently as a House for Duty Priest-in-Charge of a benefice. Such an arrangement is deemed to be transitional while the pastoral plans are under consideration, but it is possible that this would transfer at a later stage to a supportive post with the priest working in collaboration with others in a team, group or larger benefice.

A priest approaching retirement, having worked as a Team Rector and Rural Dean, applied for a House for Duty post as priest in charge of a Benefice of 5 small parishes. There was the possibility of pastoral reorganization in the future when the Benefice would join with a neighbouring team. The House for Duty priest was appointed to serve the Benefice [for 20 hours per week] to provide worship and pastoral care while the reorganisation was discussed. The parishes having previously had a full time incumbent were pleased to have the service of a Priest and recognised that the House for Duty priest could not do what the former incumbent had, so there was increased input from the laity.

In many cases we are looking for the management of change, the equipping of a congregation (or congregations) to take greater responsibility for its ministry, and the development of mission. This is a strategic role, needing a priest with energy and strategic ability. The key issue is ability, not the amount of time that can be funded.

If we have given up on the possibility of any significant further missionary development in a parish, House for Duty would be OK, a pastoral caretaker and liturgical leader might suffice. But to give up on parishes is, in many cases a failure of faith and of nerve.

If we need a stop-gap while someone else does the strategic work, House for Duty might be OK, but a half retired priest could well find themselves in conflict, or out of their depth, with the reorganisation for mission.

We see House for Duty as perhaps more relevant to the planning for expansion rather than contraction of ministry. One particular need for House for Duty posts may be with the possible expansion of the church's wedding ministry. The new legislation may create 'hot spots' for weddings that require additional priestly support. Such circumstances could also provide the income for the post. (maybe too regarding funeral ministry).

The report of the Clergy Remuneration Working Group (in *Pension and Remuneration* GS Misc 1010) makes suggestions for change in the deployment of clergy

Go to <http://www.churchofengland.org/clergy-office-holders/remuneration-and-conditions-of-service-committee.aspx>

and the report is under 'Resources' on the right of the page.

4. Good reasons for clergy to have House for Duty ministry as an option

Examples of good reasons for clergy to have House for Duty ministry as an option. Examples come from the experience of 13 dioceses.

'This is a dream job. We have a house which meets green book standards and I work by mutual agreement with the Priest-in-Charge. Clergy are living longer and have gifts that could be used for a further 10 years after normal retirement age.'

'I am the incumbent but not paid and I am licensed as non-stipendiary priest-in-charge working roughly 50% of a full time priest. I find this a healthy working arrangement and if anyone expects any more in church life then they are challenged to do something about it. So the question is, 'what do you want a priest to do?' The work is shared by all the members rather than all the work being done by one! Self financing ministers make a good model.'

- Ease into retirement – part of a spectrum of part-time/flexible working. See paragraphs 55 to 63 of the report of the Clergy Remuneration Working Group in *Pensions and Remuneration GS Misc 1010*

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A House for Duty priest in a group situation was formerly vicar of a parish in another diocese which was a busy and exciting posting. He had a comfortable family home and a place within the community. Merely to give all that up from one month to the next on retirement seemed to him beyond the call of duty. So he and his wife looked for a situation where he could still have a regular ministry but work at a less frantic pace. It was equally important that his wife (a Reader) should be able to continue and develop her own ministry within the world of counselling. In some ways they would have preferred to stay in their former diocese, but an opportunity never opened up.

A priest retired from teaching at 50 on a full pension. This enabled him to go for full time ordination training for 2 years and then the possibility of full time ministry yet on a House for Duty basis. He is now in a team situation looking after one church and responsible for lay training.

A priest reached retirement age in a dual role post. Part of that post ceased yet he continued as Priest-in-Charge House for Duty in the parish for which he had responsibility on a Sunday + 2 day basis, which the parish had been used to for several years.

A diocese is developing/has developed a policy for Assisted Retirement Ministry to enable priests reaching retirement age to continue to work with reduced duties and provision of suitable but not necessarily parsonage standard housing. The House for Duty posts there have been individually arranged. Agreement about duties etc is worked out by the priest and churchwardens with the archdeacon acting as advisor/referee as necessary.

- Those with care responsibilities can still use their talents/training

The April 2011 survey showed that 14 House for Duty clergy were looking after children or other dependants. Of the fourteen seven were 'in charge' of a parish, and, of these, one at least was also a portfolio worker.

'- We could afford financially for me to go part-time House for Duty in order for us to be able to spend more time together as a family. I also think that House for Duty is a more healthy model of ministry for the Church than full-time paid ministry. Expectations though are for me to do everything a full-time parish priest would do. That is not too bad, as this is not too large or busy a congregation. Sometimes I have to remind them that I cannot fit it all into two days per week!'

I wanted to be active in the early years of retirement because I feel I still have a lot to give the Church in parish ministry and some specialist areas, i.e. children's ministry, hospital chaplaincy, spiritual direction and leading Quiet days. My Husband (a priest) is several years older and needs care, so this House for Duty post, assisting an incumbent, is ideal and the lay people are very supportive.

- Career break

- Brief thoughts: House for Duty is an ideal companion ministry to my doctorate and other responsibilities (an elderly mother who needs support and I am this year's Lord Mayor's chaplain in London) but the particular ingredients that make it worthwhile are the nature of the parish and its demands (manageable in the time and rewarding) and the house (I wouldn't have taken this job if it wasn't a house I liked with a good sized garden). Finally not being able to pay into my church pension is the big down side and ensures I will only do this kind of ministry for the 5 years I have committed to.

- Those with secular careers can still use their talents/training as portfolio workers (people who work in two or more different areas, sometimes paid, sometimes unpaid). From the April 2011 survey of House for Duty ministry 35 House for Duty clergy were reported as being portfolio workers. The following examples were given of the other 'jobs'.

A Church related

Diocesan role, hospital chaplain, retreat director/consultant, chaplain, theological course tutor.

B non Church related

Lawyer, accountant, engineer, hospital doctor, teacher, workshop manager, psychiatrist, builder, video artist, trainer, charity worker, counsellor.

My secular post is as a Social Care professional – on call also for one night per week. I have to carefully manage my time and church members in the villages (6) understand the limits of my role. They worry about me having a paid job too! They're good at knowing my limitations of time... however the tendency is for them to think that their event, service need is the one that should take priority!

From a bishop's council meeting: 'many of the current HfD appointees are very skilled and bring gifts from commerce such as high management. So it is worth remembering that there is a potential for recruiting some skilled people and we must not devalue them in any way.'

Having been ordained in 1969, and spent the last 20 years working in the voluntary sector I thought it time to put something back without the strings of stipendiary ministry when I took this House for Duty post on ten years ago.

- To support those with other support roles e.g. help to Rural Deans

The House for Duty post enables me to combine two roles. The role as parish priest would not be offered on a stipendiary basis; it is too small a parish. The fact it is a House for Duty post means that the parish has the benefit of a resident priest and I have the great benefit of living in and being part of the community that I am serving. The secular role (as Diocesan Registrar) has enabled me to be in a position financially to accept the House for Duty post since I have not yet reached retirement age. The combination of the two roles means that I can bring pastoral – and indeed, liturgical experiences (rather than a purely legal perspective) to bear upon the Registrar's role in the advice that I give to the Bishop and other clergy and I think that my Registrar's role helps inform the issues which arise within the parish.

When I was approaching 65 I knew it was time for me to leave the parish where I had been for 25 years – but I did not feel ready to retire. House for Duty seemed the best way forward to continue to do some work in which there is genuine responsibility as I assist the rural dean in his parish giving him space for the deanery. I did not want to ‘just help out’ here and there and feel ‘rooted’ in this community.

- A means of focusing on the pastoral aspects of ministry

‘I am in a 4 church benefice, responsible for one church and not responsible for the PCC. There are signs of real growth in this caring community. The laity looks after the administration and I can concentrate on liturgical and pastoral work.’

“I can’t find a downside. I now have time to visit, I am not responsible for chairing the PCC and the churchwardens have taken on responsibility for the building.

5. Expectations and difficulties

For all those involved in making appointments to House for Duty posts, and writing job descriptions.

Great care should be taken in two areas in particular to prevent House for Duty appointments going wrong

- Where the details of the appointment have not been worked through properly with all relevant parties who need to be involved with working them out.
- When there are unrealistic expectations, whether of the parishioners, or the priest taking up the post.

Great care should be taken, as part of the strategic planning before the decision to appoint someone to a House for Duty post to ensure that everyone involved is aware of the parameters of the post, and what is required of the priest taking it up.

The priest 'had opted for a professional/priestly role in the world combined with a parochial responsibility and house provided by his local diocese. A man of great gifts and stamina has been reduced to a shell of his former self by 18 months of unrealistic expectations, lack of support and understanding from other clergy, and a profound sense in the parish that they had been left with what was left over.'

House for Duty ministers will be involved in team working, with lay helpers if not as part of a formal team of other clergy.

Issues are

1 Working with laity

- House for Duty ministry can be a good example of collaboration with laity, working alongside lay people,
- It is easier if there has already been a previous House for Duty minister holding the post.

- Clergy must have an appreciation of the concept of volunteering.

'The parish understands that they do not have sole access to their priest so most of the regular home visiting the vicar would normally do is undertaken by a team co-coordinated by a volunteer. This frees up the vicar to teach, to preach and to pastor the flock. The administration of the business affairs of the parish, the fabric, the finance and the magazine are looked after by the wardens.'

2 Understanding of the role of House for Duty clergy

- a. Some questions that should be asked before deciding to make an appointment
 - What is the precise nature of the ministry required?
 - How do we ensure that the parish nurtures the next generation, and is not just 'holding the fort'?
 - Do we need some proactive work, or just to keep things ticking over for the moment?
 - What is the potential for developing authorised ministry within the congregation? - How long would that take?
 - Is the parish ready for a House for Duty appointment?
 - What hours are needed for this ministry, given that full time is not viable?
- b. It must be made clear that the priest has been appointed on a House for Duty basis, and what this means.
 - The priest will not be available every day: it should be made clear which days the priest is available.
 - Lay people will be expected to take on a greater share of the work in the parish, for example with regard to finance and fund raising, organisation and administration, and pastoral work, such as visiting.
 - Perhaps it would be possible to arrange for the deanery to be responsible for organising funerals.

- It should be made clear that the priest will not be able to carry out some duties, for example legal duties in relation to the churchyard that only an incumbent can do (if the House for Duty priest has not been appointed as incumbent)
- c. Evidence shows that there is more understanding of the nature of the post by laity where the priest has another job/ appointment, or is a carer, so is clearly doing other things besides the ministerial role.
- d. There needs to be better preparation in parishes and groups of parishes on what can be expected from a House for Duty post. Best practice under common tenure is that there should be a 'role description' agreed by the House for Duty priest and the parish, group of parishes or team in which they are working, so that clarity is given from the start on what can be expected and delivered.

'It was a bit of a shock to have a written agreement as this had never happened before, however it proved essential for both priest and congregation to have this in writing. In fact it was our priest who drew up this document.'

Quote from *The lay experience of House for Duty Ministry* by Andrew Walker

Now that all House for Duty posts come under common tenure, they should all have statements of Particulars of the post, as required under Ecclesiastical Offices (Terms of Service) Regulation 3.

'House for Duty is not a ministry for everyone. There are a host of reasons why retired clergy may wish to remain retired, perhaps just helping out here and there as the occasion demands, and this should always be respected. But for those who do feel called to 'extended duties', here is a very practical way of helping the church at this time; and (my wife) and I are enjoying it immensely.'

3 Relations with laity in general.

- House for Duty clergy who are not incumbents do not have to chair the PCC, and those who are can choose not to (in the same way as full-time incumbents).
- They may need advice or even training if they do not have a background in ministry previously.
- This can be an opportunity to take on another role in the community.

House for duty priests who have retired have an opportunity to be involved in the community, free from the necessary constraints of administration and the demands of full time ministry.

A House for Duty priest became involved in her village community through working for four hours each week in the community run village shop and by helping in the village school. This gave missional and pastoral opportunities outside the 20 hours a week which she gave to the post itself.

- They should aim not to be just the 'chaplain to the congregation'. A Church of England priest should minister to all in his parish, not just those who come to services. This reflects the position of the Church of England, as the 'established church', not just one denomination among many.
- As part of building the role description, clergy could ask laity 'what would you like me to do?' or 'what should I do/not do?'

4 Managing boundaries/wellbeing - Work/life balance.

- House for Duty clergy must try to keep in mind the time boundaries of the post and must not try to do too much. They must keep in mind that they are not full-time ministers.

- They must be more managerial, and aim to spend time with members of the lay team, so as to arrange that tasks that often are now done by ‘the vicar’ should be done by lay people in future.

‘I see so many opportunities for growth, yet I feel frustrated by the fact that everyone looks to me for inspiration. In my former full time employment I was part of a team with clear responsibilities but individual congregations within our five churches just don’t think team work applies to them. They find it so difficult to move around the group, or join in when we hold a united group service.’

- They must try not to be too ‘hands on’, and, as far as possible, entrust to lay people tasks that do not have to be done by a priest. What this means in each case will vary depending on circumstances, and it is impossible to be specific, but it is advisable that the newly appointed House for Duty minister is rigorous in getting as much a grip on this as possible as soon as possible after taking up the post.
- They must consider how they can carry out the role in the time agreed when appointed.
 - 1) If they think any new skills are necessary.
 - 2) They must give him/herself permission not to do some things, and be prepared (for example) to just take ‘phone messages (to pass them on), and
 - 3) They must allow lay people freedom to do things.
- They must make time to do their other activities (unpaid as well as paid), and not allow the ministerial role to ‘take over’.
- They must also allow themselves adequate leisure ‘time off’.

5 Theological considerations.

See Foreword pages 4 and 5

6 Management

- As with all appointments ensure that appropriate pastoral responsibility and support is in place. This could be the rural/area dean, archdeacon or the diocesan House for Duty/SSM officer.
- Need to ensure proper episcopal oversight.

7 Relationships with others

- Make certain what are the relations with other interested parties e.g. the patron (if relevant), lay staff, clergy colleagues, and wider deanery chapter membership. These should be made clear in any role description.
- In particular need to clarify and manage boundaries, so that 'demarcation disputes' between the parish's lay ministry team members are rare, and can be quickly resolved when they do arise. For example, at regular parish lay ministry team meetings, resolve any problems where individual cases have 'fallen into a gap'.

8 Planning

- Where people are: Clergy should not be appointed to a House for Duty post because they are available, but because they are needed to minister to a parish which would not have been covered otherwise, or to provide support to stipendiary colleagues, as part of a mission plan. Focus should be on mission strategy.

In one diocese the Diocesan Pastoral policy acknowledges the ministry of part-time clergy and SSMs and the valuable contribution it makes not least where there is a shortage of stipendiary clergy.

However the provision of housing requires significant resources and such posts are only considered in exceptional circumstances.

House for Duty posts may also create different expectations on the part of the priest on the one hand, and of the people they are seeking to serve on the other.

- Dioceses should be aware that sometimes parishes are reluctant to appoint clergy who have held a House for Duty post to a subsequent full-time stipendiary post.

9. Common tenure Statements of Particulars (SOPs) and role descriptions.

These must be drawn up carefully and appropriately in all cases. SOPs are required for all persons appointed under common tenure, and role descriptions, which are particularly important for House for Duty posts, are good practice. These may seem bureaucratic and formulaic documents but it is amazing what issues often come to light when framework documents such as these are applied to individual cases. Matters which could easily have been overlooked get to be looked at, and differences in the understanding of terms which everyone thinks are understood may be brought to light. These are useful working documents which have been prepared to indicate the major areas that need to be covered before an appointment should be made.

House for Duty ~ An Afterword

As I hinted in the Foreword to this Report there is an immense richness, and variety of practice, in the ways in which House for Duty posts have developed over recent years. As the case studies show there is also a great deal of potential both missionally and pastorally for further developments over the next ten to twenty years.

Looking to the future, then, what are some of the opportunities and constraints that those engaged in developing mission strategies will need to be aware of?

In the first instance changes going on with pensions and the age-profile of the clergy will be of immense significance. The traditional pattern whereby a priest took on a House for Duty role for five years from around the age of 65 will change as the retirement age for stipendiary priests moves closer to 68 or beyond. Many at 68 will be perfectly fit to do a further five or more years in a House for Duty role – and there is already evidence for a number continuing to serve in this way well beyond their 70th birthdays – but there will be a number of questions to face in connection with the current ‘retirement’ age and Common Tenure if this pattern becomes commonplace.

The anticipated reduction in the number of stipendiary priests available for parochial deployment due to the retirement of the ‘baby boomer’ generation may well mean that in many dioceses housing will become available that can be used for House for Duty Priests amongst other forms of ministry.

How these houses will be used will vary hugely both within dioceses and between dioceses and there is plenty of evidence in this report that there is ample opportunity to use them creatively in a number of different ways some of which involve House for Duty posts. For instance, in the early years of a ‘Fresh Expression’ of Church it can make a big difference to be able to provide a house as a base for someone who is both in a paid job and is leading a Church at the same time. Very similarly, in many of our new housing areas the House for Duty model can provide a Church presence that means we are there whilst the community is forming.

Another opportunity stems from the fact that the House for Duty gives us one way of providing part-time working for those who have other responsibilities which mean that they cannot work full-time but who

want to make a contribution to the family income. You have only to look at an organisation like the NHS to see what flexible working might mean in the longer term. Although we are a long way away from that flexibility as yet and the link between housing and stipend complicates the picture very considerably the evidence in this report, and in the ongoing work of RACSC and Ministry Council does signal some possible ways forward.

Finally we need to acknowledge that the introduction of this greater flexibility may also be a cause of tension with some Self Supporting Ministers who do an immense amount of work but who receive no stipend or housing. As the recent research by Teresa Morgan has shown these work in many cases, the equivalent of half-time and more, and the same is also true of many of our Licensed Lay Ministers and other lay volunteers. There is an opportunity to ensure this important work continues to be recognised as an essential part of our plan for ministry. If as things become tighter more people are looking for some kind of recompense for the work they do in our Churches then our challenge will be to retain the rich variety of balances currently in operation – but we will leave that to the writers of another report.

A handwritten signature in black ink, reading "Cole Dorchester". The signature is written in a cursive style with a large, stylized initial 'C'.

10th January 2012

House for Duty Working Group

ANNEX 1

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