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1 Equality and diversity issues

Equality Act 2010

The Equality Act 2010 (“the Act”) came into force in October 2010. It harmonises and replaces previous legislation protecting people from discrimination in the context of their work. The characteristics which are protected under the legislation are as follows:

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

Types of prohibited conduct

The Act offers protection against the following types of discrimination.

1. Direct discrimination. This occurs when someone is treated less favourably than another person because of a protected characteristic which they have. Direct discrimination includes–
 - ‘associative discrimination’ - which is direct discrimination against someone because they associate with another person who possesses a protected characteristic – for example, a person is not appointed to an office because she has a disabled child. Associative discrimination applies to all the protected characteristics except marriage/civil partnership and pregnancy/maternity.
 - ‘perceptive discrimination’ - which is direct discrimination against an individual because others think he or she possesses a particular protected characteristic (even if that is not in fact the case) – for example, a person is not appointed to an office because those making the appointment assume that he or she is much younger than he or she really is. Perceptive discrimination applies to all the protected characteristics except marriage/civil partnership and pregnancy/ maternity.
2. Indirect discrimination. This occurs when a condition, rule, policy or practice is applied across the board but particularly disadvantages people who share a protected characteristic – for example, an office is advertised on the basis that it is only open to those with a driving licence, which places disabled people at a particular disadvantage. Indirect discrimination can be justified if it can be shown that is a proportionate means of achieving a legitimate aim. This means that the employer must act reasonably and should be able to show that he or she has considered less discriminatory alternatives.

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

4. Victimisation. This occurs when a person is treated unfairly because he or she has made or supported a complaint or raised a grievance under the Act.

Application of the Act to ecclesiastical office holders

The application of the Act to clergy offices is not straightforward. This is because the legal categories of workers dealt with by the Act are – following the provisions of EU law to which they give effect – tailored to the secular sphere and do not reflect the particular characteristics of some ecclesiastical offices.

Clergy holding parochial offices are not employees and do not work under any form of contract. They are not, therefore, covered by the provisions of the Act that are concerned with employees or those who work under a contract to render services personally.

The Act also covers the holders of 'public offices' and 'personal offices'. Public offices are those to which appointments are made by or on the recommendation of a minister of the Crown. Crown dignitaries and the incumbents of Crown livings (including Lord Chancellor's livings) are therefore public offices within the meaning of the Act and appointments to those offices are covered by the relevant provisions of the Act.

Personal offices for the purposes of the Act are remunerated offices under which a person is required to discharge functions personally under the direction of another person who is entitled to direct the office holder as to when and where to discharge those functions. The position of an incumbent does not accord with this description, whereas the position of a stipendiary curate does.

This leaves the Church in a situation – not of its own making – where the Act does not apply to all clergy office holders and in some cases affects clergy of the same status differently: for example, incumbents of Crown livings are subject to the Act whereas other incumbents are not. An equitable approach would therefore suggest treating all clergy appointments, for practical purposes, as if they were subject to the Act.

Provisions of the Act concerning appointments

When making an appointment to a public or personal office, the Act provides that it is unlawful to discriminate against a person because of one or more of the protected characteristics–

(a) in the arrangements made for deciding to whom the appointment should be offered;

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(b) as to the terms on which the appointment is offered; or

(c) by not offering the person the appointment.

It is also unlawful to subject a person to harassment or victimisation in the appointment process.

Exceptions that may be applicable to clergy appointments

The Act contains a general exception which allows those recruiting to a public office or a personal office to impose a requirement that applicants should have a particular protected characteristic (e.g. to be of a particular religion or belief) provided that – having regard to the nature or context of the particular office - this is an occupational requirement and the application of it is a proportionate means of achieving a legitimate aim. Given that most parochial offices require duties which can only be performed by an ordained minister of the Church of England, there will generally be no difficulty in restricting applications to those who meet this qualification.

The Act also contains some exceptions specific to appointments for the purpose of an organised religion. These permit requirements to be applied in a number of categories where either (a) the requirement is applied so as to comply with the doctrines of the religion, or (b) the requirement is applied so as to avoid conflicting with the strongly held religious convictions of a significant number of the religion's followers. The requirements which may be applied on this basis include:

- a requirement to be of a particular sex;
- a requirement not to be married or a civil partner;
- a requirement not to be married to a person of the same sex;
- a requirement not to be married to, or the civil partner of, a person who has a living former spouse or civil partner;
- a requirement relating to circumstances in which a marriage or civil partnership came to an end;
- a requirement relating to sexual orientation.

Applying any of these excepted requirements to a particular appointment may therefore be lawful but needs approaching with care and clarity. Consideration must be given not just to the views of the local congregation but also to the law and polity of the Church of England. For example, a requirement that applicants for a parochial office should be male would probably not be defensible except in a parish where the requisite resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests had been passed. Similarly, if it were intended to impose a requirement in relation to civil partnerships that went beyond the terms of the House of Bishops' Pastoral Statement issued on 25 July 2005 (<http://www.cofe.anglican.org/news/pr5605.html>) those applying it would need to be able to justify it in terms of the requirements of the Act.

The safest practice is to identify any requirements of these kinds at the beginning of the appointment process: if, for example, a parish would not be willing to receive the ministry of someone who was remarried and whose previous spouse was still alive, it is preferable that this is made clear as part of the process of agreeing the person specification. If the need to impose such a requirement is identified only after the process has begun, those who will be involved in applying the requirement will need to ensure that it is applied equally to all the candidates and not just to a particular candidate or candidates.

Age

Notwithstanding the abolition of the default retirement age for employees, the provisions of the Ecclesiastical Offices (Age Limit) Measure 1975 remain in effect (subject to Regulation 29 of the Ecclesiastical Offices (Terms of Service) Regulations 2009). Under the Ecclesiastical Offices (Age Limit) Measure 1975, ecclesiastical offices terminate automatically when the office holder reaches the age of 70, subject to limited exceptions and a power in certain cases for the office to be extended for a limited period. Under Regulation 29 of the Ecclesiastical Offices (Terms of Service) Regulations 2009, there is a power to appoint for a fixed term (or under terms which provide for the appointment to be terminated on the occurrence of a specified event) if the office holder has attained the age of 70 and is to occupy an office under licence granted by the diocesan bishop.

Bishops need to take care that they do not discriminate unlawfully when deciding whether or not to grant, or renew, such a licence, or in setting the terms on which any such licence is offered.

Pre-appointment health related checks

The Act limits the circumstances in which health-related questions may be asked before offering an individual a job. Up to this point, such questions may only be asked for the following purposes:

- to decide whether any reasonable adjustments need to be made for the person in the selection process (for example, whether the interviews need to be held in a location with disabled access);
- to decide whether an applicant can carry out a function that is intrinsic to the role (that is, a function that is essential, not just desirable);
- to monitor diversity among people making applications;
- to take positive action to assist disabled people (for example, where it is decided that disabled candidates should be guaranteed an interview if they otherwise fit the criteria for the office);
- where there is a genuine requirement that the office-holder should have a particular disability.

Once a person has been offered the office, whether conditionally or unconditionally, then more general health-related questions may be asked for example whether any reasonable adjustment might be required. Questions might also be around establishing the level of the candidate's health at that point against which any future change could be measured. There is no restriction on the type of checks that may be required but

any decision made on the basis of those checks could amount to unlawful discrimination on the grounds of disability.

2 Safeguarding checks in relation to children and adults who may be vulnerable

In broad terms, good safeguarding practice requires those who work closely with children and/or adults who may be vulnerable to have an enhanced criminal record check. All clergy, regardless of the nature of their role, will require an enhanced criminal record check (including a check of the barred lists). An enhanced criminal record check (with barring information) will include both spent and unspent criminal conviction/caution etc. information and also any additional information which the local police consider relevant. In addition, it will also indicate whether an individual is barred from working with children and/or adults who may be vulnerable. You should note that it is a criminal offence for a barred person to seek to work, or work in, activities from which he/she is barred. It is also a criminal offence for organisations to knowingly employ a barred person in regulated activity. For more details in relation to criminal record checks you should refer to the Church of England's Safer Recruitment guidance. Please see the safeguarding section of the Church of England website.

<http://www.churchofengland.org/clergy-office-holders/child-protection-safeguarding.aspx>

<https://www.churchofengland.org/clergy-office-holders/protecting-and-safeguarding-children-and-adults-who-are-vulnerable/safeguarding-developments-for-dioceses.aspx>

3 Promoting racial equality

Clergy of the Church of England must comply with and uphold the Church's teaching on race equality. They must not be members of or promote or express or solicit support for any political party or other organisation whose constitution, policies, objectives, activities or public statements are declared in writing by the House of Bishops to be incompatible with that teaching.

Candidates will be asked to confirm that they are not members or active supporters of any such party or organisation.

The House of Bishops has made declarations of incompatibility in respect of two organisations, namely the British National Party and the National Front.

Feb 2015

Annex B

The roles of parish, patron and bishop

Under the Patronage (Benefices) Measure 1986, there are three roles to be carried out in connection with the appointments of an incumbent, those of the parochial church council, the patron and the bishop. However, for around half of the appointments made, the bishop is the patron.

Parochial Church Council

The Parochial Church Council:-

- Appoints two parish representatives who will decide whether to approve the patron's proposal to offer to present a candidate to the benefice;
- Writes a statement describing the condition, needs and traditions of the parish;
- Decides whether to request that the patron considers advertising the vacancy;
- Decides whether to request a statement in writing from the bishop describing in relation to the parish the needs of the diocese and the wider interests of the Church;
- Decides whether to request a meeting with the patron and the bishop in order to exchange views about the PCC's statement and any statement from the bishop;
- Can decide whether to pass or rescind a resolution under the House of Bishops Declaration on the Ministry of Bishops and Priests.

The Patron

The patron:-

- Decides whether to request a statement in writing from the bishop describing in relation to the parish the needs of the diocese and the wider interests of the Church;
- Decides whether to request a meeting with the PCC and the bishop in order to exchange views about the PCC's statement and any statement from the bishop;
- Must attend such a meeting, either in person or by a representative, if it is called by the PCC or bishop;
- Decides, in the light of the views of the PCC, the method of selection (i.e. whether open advertising and competitive interview by the patron or by suggesting a particular candidate for the parish representatives to meet);
- Subject to obtaining the approval of the parish representatives and the bishop, presents a candidate to the bishop for institution to the benefice.

The Bishop

The bishop:-

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- Writes a statement of needs of the diocese, if he or she chooses or is requested to do so by the PCC;
- Decides whether to request a meeting with the patron and the PCC in order to exchange views about the PCC's statement and any statement provided by him;
- Must attend (or send his or her representative to) such a meeting if it is called by the PCC or patron:
- If the bishop is not the patron, decides whether approve the Patron's proposed offer to present a candidate to the bishop for institution to the benefice (and, where a resolution under the House of Bishops' Declaration on the Ministry of Bishops and Priests is in place, should exercise the power of approval in a way that respects the declared view of the parish and protects the parish representatives from having to resort to their own power of veto);
- Institutes, or if he or she is the patron, collates, the priest to the benefice.

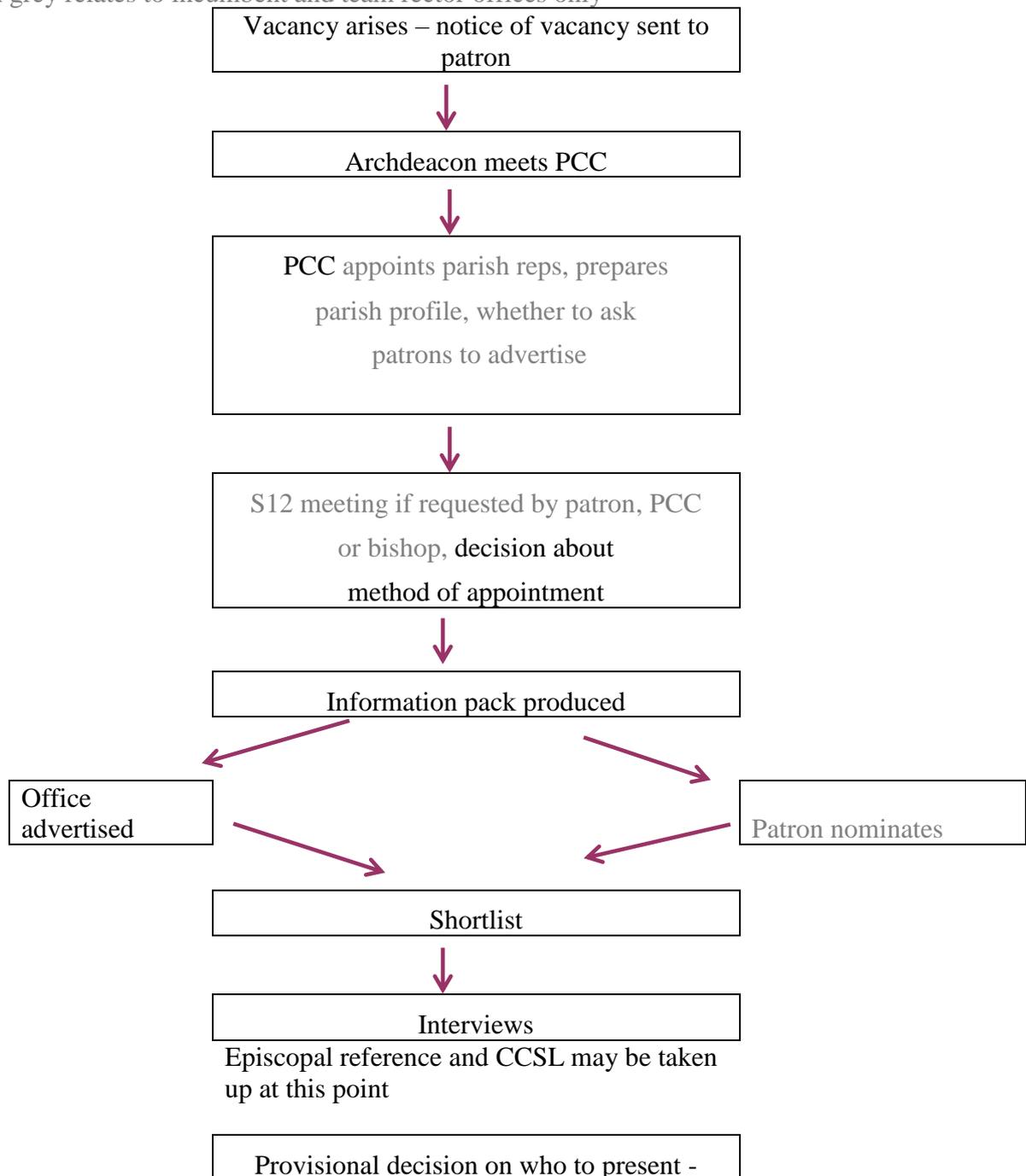
The three parties cannot act in isolation. The patron(s) cannot 'put a new vicar in' by themselves. The bishop (unless the bishop is the sole patron) cannot nominate on his or her own, and, without an appeal to the archbishop (which may or may not prevail), neither bishop nor patron can over-rule the veto of one of the PCC representatives. It is therefore recommended that the parties meet at an early stage to agree their mutual expectations and the process to be used. Having an informal meeting between, patron, PCC and bishop at the outset can often make the work of drawing up a parish profile, role description and person specification much easier. There can be considerable advantage in having someone from outside to encourage a parish to examine its assumptions about what it is reasonable for it to expect of a priest.

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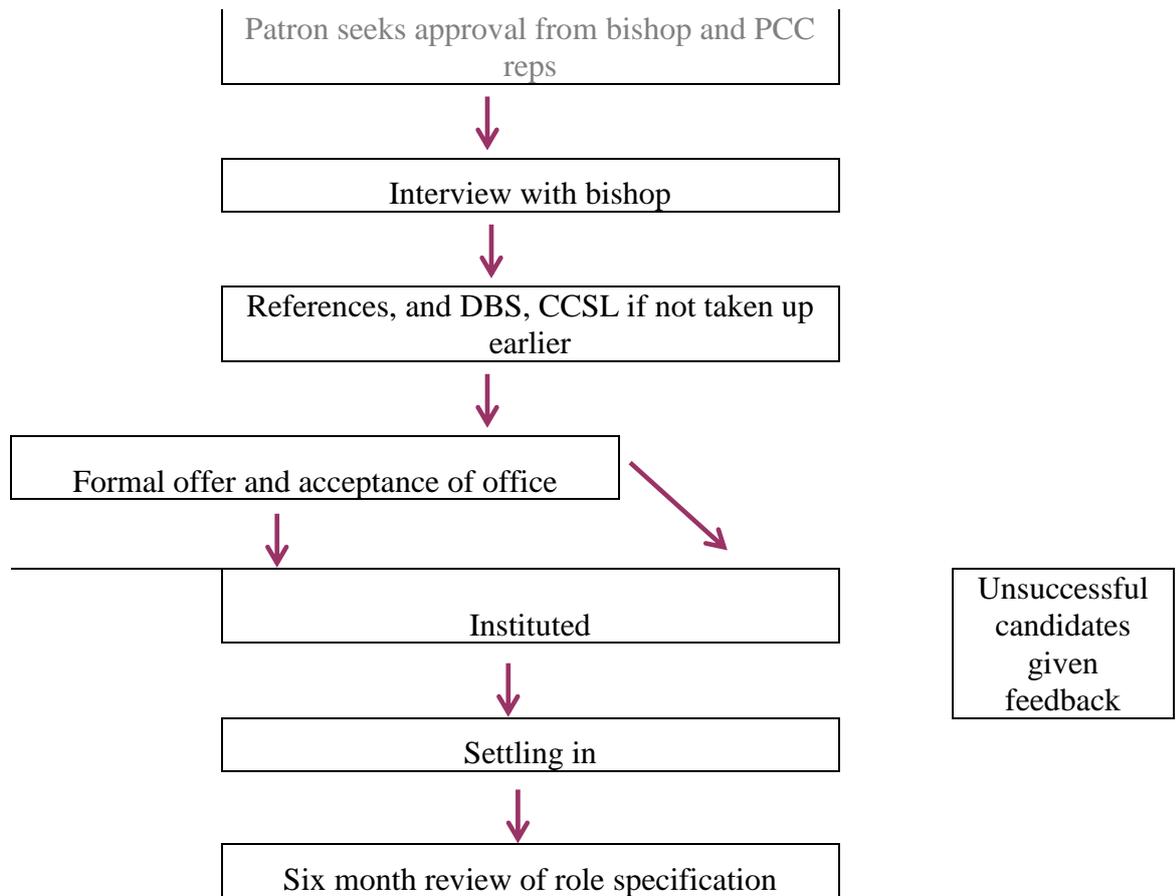
OVERVIEW OF APPOINTMENTS PROCESS

Traditionally, and following the recommendations in the guidance, the steps in the appointments process relating to incumbent offices will be as follows (but the general sequence applies to all parish appointments)

Text in grey relates to incumbent and team rector offices only



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Annex D

Shortlisting tool

Date:	Job Title:									
Panel Chair:	Names of panel members:									
Scoring: 0 = does not meet criteria 1= partly meets 2 = fully meets 3 = exceeds										
Number of applicant:										
	1	2	3	4	5	6	7	8	9	10
Essential attributes										
1										
2										
3										
4										
5										
Desirable attributes										
1										
2										
3										
4										
5										
Total:										
Panel Chair signature:										Date:

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<u>INTERVIEWING NOTES</u>	Evidence from interview	Weighting	Score
Candidate: Interview Date:			
Education & Training attributes from person specification			
Personal Attributes attributes from person specification			
Skills & Aptitudes attributes from person specification			
Knowledge & Experience attributes from person specification			
Circumstances & Other Information Attributes from person specification			
Overall comment	Total		
Safeguarding requirements including further training required			

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Annex E

Interviewing techniques and tips

1. Interviews are a two way process. The interviewers are attempting to discover evidence of how the candidate matches the list of attributes set out in the person specification. The candidate is likewise discerning whether the parish is right for them. The interview should be a mutual discovery of God's will for the parish and the priest.
2. The parish representatives should remember that they are asking questions on behalf of the people they are representing, and not fighting for their own concerns or interest. Competition between factions must be avoided.
3. It is helpful to use grids for shortlisting and interviewing (see Annex G)
4. Those interviewing should decide what evidence they are seeking to obtain from the interview, and should prepare questions to provide it. They should make notes of the questions they intend to ask – otherwise they might forget.
5. It is important to consider the underlying approach of the candidate. Does his/her personal faith come through? Is there enthusiasm for ministry? Is there sensitivity to those of different opinions?
6. Choose a place for the interview that is relaxed, comfortable, warm and well-lit, and avoid creating an intimidating environment.
7. Put the interviewees at their ease – it is stressful for them, so do not make it worse. High pressure rarely exposes hidden issues – calm, relaxed, gentle, searching questions do.
8. At the start of the interview, inform the candidates how long it will last.
9. Make sure that the interviewee does 90% of the talking.
10. Questions should encourage the candidate to share his/her approach to ministry. Ask open-ended questions – how, why, tell me, what (and to a lesser extent, where, when and which) to get the interviewee talking. Use *why*? Probe reasons, and thinking, to get the real motives and feelings. Clarify any unclear points on the application form with probing questions.
11. It is better to ask candidates how they actually have dealt with a particular situation rather than how they would deal with a hypothetical situation.
12. Questions with a built-in bias or unnecessary questions of a personal nature must not be asked (for example, questions relating to gender or age).
13. The same ground should be covered with each candidate, although this does not necessarily require identical questions. In particular, supplementary questions may differ, depending on what answers are given.
14. The chair has an important role in seeing that:
 - boundaries are adhered to;
 - intrusive personal questions are withdrawn;

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- all candidates get the same amount of time.

However, all members of the panel should be aware of these things.

15. If an interview is to begin or end with prayer, the emphasis should be on the desire to determine God's will through the action of His Holy Spirit and not an agenda or a summary of the proceedings.

This material is based on Interviewing the Prospective Vicar from the Diocese of Ripon & Leeds

May 2013

Annex F

Sample questions for interviews

Parish representatives need to exercise considerable sensitivity. When considering asking a personal question, one guiding principle should be ‘Don’t ask a question that you would not answer yourself’. The interview must not be used to ask intimate questions about marital history, sexuality, personal financial matters, or past history of mental illness. If there are issues that worry the parish representatives, they should consult the bishop.

It is helpful to concentrate on how candidates work in practice rather than how effectively they handle ideas, and to try to obtain stories of actual experience rather than theory.

It is essential to ask a question about how the candidate’s experience of using and implementing safeguarding procedures.

Examples

- *Do you have comments or questions about the Parish Profile?*
- *Tell us about the time when you say ‘....’*
- *You say about yourself. Give us an example of what this means*
- *How do you...?*
- *What is your experience with....?*

Key areas of ministry to be explored in an interview include the following, although it will not be necessary or possible to include them all.

Worship

Explore approaches to all age worship, music, values of Common Worship, the BCP and other newer liturgical resources.

- *Tell us about a decision you took about worship and the reasons for it.*
- *Tell us how you have introduced new experiences in worship to a congregation in the past?*

Preaching

Ask candidates about what they see the purpose of preaching to be, and what the sources of their sermon material are.

- *Tell us about the results of your preaching?*
- *In preparing your sermons, what use do you make of the Bible, the Church’s year, personal experiences, topical events and contemporary issues in culture and society?*

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- *How have you involved the congregation in your preaching?*

Pastoral Care

Questions might include asking about their general approach, sharing visiting with lay people, attitudes to baptism, marriage and re-marriage and funerals

- *What kinds of pastoral care or counselling have you provided?*
- *How have you shared responsibility for lay people? Were there areas you felt you unable to share and why?*
- *What experience have you had with troubled teenagers, or drug and alcohol abusers?*
- *What have you taught about grief and bereavement?*
- *How have you responded to those who are not church members who have asked for help?*
- *What have you said to those who apply for the baptism of their children?*

Spiritual Life

Ask how candidates have encouraged others in their spiritual journey and how they have maintained their own prayer life.

- *What has been your experience of teaching people to pray and what has been their response?*
- *What experience have you had of retreats, spiritual direction, charismatic renewal, private confession?*
- *Where have you recognised the work of the Spirit in the life of today's world?*

Theology and the Bible

Ask candidates how they have kept up to date with theological issues and Bible study

- *What theological books have you read recently?*

Ministry and Team Work

Find out about their understanding of ministry, their involvement and encouragement of lay ministry, and ask for examples of working with others.

- *How have you recruited and trained volunteers?*
- *How have you assisted and supervised lay workers for teaching in the parish?*

Ability to work across different church traditions

Ask candidates to give examples of working across different church traditions

- Give an example to show how you are comfortable working in a different church tradition?

Leadership

Ask about their experience of leadership.

- *How have you kept a balance if there have been various power groups in the parish?*
- *How have you managed conflict?*

Mission and evangelism

Ask about their experience of mission and evangelism initiatives

- *Tell us about a mission initiative undertaken in your last parish*

Social issues

Ask about how they think the Church should engage with the world.

- *Tell us about any time when you dealt with a disagreement on a social issue*
- *How have you led church members to express their witness on social issues?*
- *How have you enabled people to discuss controversial issues and to share their honest differences?*

Children and young people

Ask about their experience of working with children and young people, their involvement in schools, and their views on children and communion.

Ask how they would ensure that a youth club operates safely.

Education and Learning

Ask how they develop Christian learning in others

- *What has been your experience of Church schools and their place in the work of the Church?*
- *How you have found your experience of serving as a school governor?*

Administration

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Ask about their approach to PCC meetings, and what administrative and IT skills they possess.

Personal Development

Ask about their approach to time off, leisure activities and interests outside the church - from where or whom do they receive support?

- *What training needs do you have and how would you go about meeting them?*
- *How do you arrange your time off and what you like doing?*
- *Tell us about a book have you read recently.*
- *What do you do for fun?*

Ecumenism

Find out about their experience of working ecumenically and their attitude towards ecumenical co-operation

- *Tell us about a work or project you have shared with other churches in your deanery or ecumenically?*

Inter-faith issues

Find out about their attitude to other faiths and experience of working with them.

Resilience

- Give us an example of how difficult on-going problems have been handled.
- What resources or support have you drawn on to cope with the demands of the role?
- How would you respond to someone who comes forward with an allegation of abuse in the past?

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Annex G

Effective feedback

1. Feedback is an important part of supporting applicants through various stages of an appointment process. It needs to be given by the right person, be constructive and given in a sensitive and honest way
2. There are two core types of feedback to consider –after shortlisting and after interview. In both cases, this should be given by the appointing panel chair or a panel member.
3. The purpose of feedback after shortlisting is to explain why the applicant was not shortlisted. In order to do this the provider must follow three key steps:
 - Explain the reason for not shortlisting using sufficient evidence against the specified attributes;
 - Advise how the recipient can better present themselves in future applications;
 - Identify developmental needs to assist the recipient in filling in any gaps for similar roles.

The second and third steps may well comprise brief suggestions that could then be followed up in the home diocese.

4. Feedback after interview should be in a more detailed format than feedback after shortlisting. The provider may give feedback on the following key points, remembering that at this point any feedback given should be evidenced solely on the interview:
 - The recipient's interview technique.
 - Explain the reason for not taking the application further using sufficient evidence against the specified attributes.
 - Communicate any developmental needs that have been identified. Dialogue should be encouraged throughout and the provider should have detailed notes on hand to help them answer any questions that may arise. The recipient should be encouraged to reflect on the feedback that they have received and ask questions to help understanding
 - The provider should listen to the recipient's reaction to the feedback and gauge how they receive this. Are they aware of any 'gaps' and developmental needs identified and how can they be supported in addressing this? Does the recipient have realistic expectations and are they suitable for this type of appointment?
 - The recipient should be asked to feedback on the process as they have experienced it in order to help to develop this for future use.
 - The provider should help the candidate to consider what they have learnt about themselves and their ministry.
 - Remember that this is a conversation and that it will help if you have your interview notes to hand.

Again these pointers may be followed up in the home diocese.

6. Debriefing is more of an informal process that is likely to be undertaken by the home diocese. This is a supportive process that encourages reflection and is much more of a two way process. A debriefing session tends to be part of a

number of on-going discussions and may become part of MDR discussions. Debriefing should be consultative and assist the recipient in managing their expectations as to their future discernment and direction as well as considering who else should be consulted to aid their requirements and journey.

7. The core personal skills are the same when passing on feedback or when debriefing someone, and can be summarised by the list as follows:
 - Active listening and using open and probing questioning to gather further information
 - Open body language
 - Summarising to ensure understanding
 - Helping the receiver give their own feedback
 - Staying neutral and not becoming emotionally involved
 - Overcoming resistance, denial and aggression when giving feedback
8. Some 'Top Tips' to consider when providing feedback or debriefing are listed below:
 - The person providing feedback or debriefing should consider whether they are the right person or should they delegate the task to somebody else
 - Prepare properly - set aside time and ensure a suitable private and comfortable setting, and ensure that enough information is available about the process and feedback
 - Use the appropriate language and terminology
 - Encourage dialogue during and reflection post feedback
 - Actively listen to recipients reactions to feedback and react accordingly
 - Ensure that all the information required to provide feedback and to expand on any questions is at hand
 - Actively identify development opportunities and advise where possible on how to address these
 - Be honest - remember to provide BOTH good and developmental feedback including the long term direction of the person and potential for senior appointment
 - You cannot tell everyone that they came second.....
9. Feedback needs to have regard to the potential for giving rise to difficulties:
 - 'I was told I this post was very demanding and needed someone younger'
 - 'I was told that they wanted someone who wouldn't retire after a year or two'
 - 'They said they wanted to appoint a man because it was better for the gender balance of the whole team',
 - 'They realised on the day that they hadn't thought the job through properly, so they weren't appointing anyone'

Adapted from a note prepared by the Wash House, April 2010

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Annex H

References

What are they for and how are they used?

Just as the process for appointment to a particular office is different from selection for the ministry (and from selection for appointment to the episcopate), there will be some differences in the use of references. Although the bishop and others may want to know about the spiritual qualities of a candidate, to a certain extent they will be a given, the selection process satisfying the Church on this point. Obviously things can go awry after ordination but careful nurture and attention to personal development objectives and spiritual direction are the means of maintaining and refreshing this dimension of the person.

Appointment is about selecting someone to do particular work in a particular place. The role description and person specification will have identified the skills, experience and qualities needed to do it. References are not a substitute for a good selection process but should be used to confirm what an appointments panel has discovered for itself about a candidate. It is good practice therefore to look at references after a provisional conclusion has been reached.

A role and person specification should be given to referees and, if it is intended to place reliance on their responses about specific areas, and these areas are clearly identified in the person specification, specific questions should be asked. For example, how has the candidate coped with particular types of situation e.g. handling conflict? These areas should be followed up at interview. This method allows evidence to be gathered consistently and fairly. However it must be remembered that what a referee has reported will be about a different role done in a different situation and it is not possible to simply assume that that is how they will respond in the new environment.

References about a candidate are sought in confidence. It is good practice for referees to give a copy to the applicant (see main guidance paragraphs 128-136). The references should be kept confidential by the person administering the process, the panel chair and, if he or she is not the chair, the bishop in due course. The panel chair will have been alerted by the references to areas where further probing from the panel would be helpful. Such question areas should be asked of all candidates for the process to be fair. Alternatively, depending on the areas of concern these could be left to the interview with the bishop. The panel chair will decide whether or not to show other panel members the references but this should only be done after an informal conclusion has been reached.

There are some schools of thought that references are not worth the paper they are written on as a candidate is likely to select referees who will give a favourable reference. (This is one reason why many institutions ask the bare, factual minimum in reference requests.) This halo effect can be reduced to an extent by being prescriptive about the relationship of the referees to the applicant eg the person who currently has oversight, a current churchwarden. The referees need to have direct and up to date knowledge of the candidate.

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There will be some circumstances where candidates are not prepared to consent to references being taken up prior to interview e.g. SSMs in certain types of employment. No inference should be made. It may be worth considering whether a reference from a different source would be equally valid.

May 2013

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Annex I

Resources

Good practice in appointment of ministers

‘How to Make Great Appointments in the Church’ by Claire Pedrick and Su Blanch in the SPCK Library of Ministry series

<http://www.churchofengland.org/clergy-office-holders/asa/senappt.aspx>

For advice on reasonable adjustments, an occupational health adviser will be required. Please see further on this at

<https://www.churchofengland.org/media/1912074/occupational%20health%20guidance%20jan2014%20for%20website.pdf>

Information on the appointment of beneficed clergy

‘Situation Vacant’ by David Parrott and David Field, P65 in the Grove Pastoral Series published by Grove Books

The Patronage (Benefices) Measure 1986 Code of Practice: The Exercise of the Right of Presentation

Pastoral Measure Code of Practice, section 9

<http://www.churchofengland.org/media/56400/section9.doc>

Patrons’ websites

Diocesan websites

Information about common tenure

<http://commontenure.org>

Writing role descriptions

<http://www.churchofengland.org/media/56754/guidance%20on%20writing%20role%20descriptions.doc>

Interview skills training

The diocese of St Edmundsbury and Ipswich has produced a DVD on panel interviews for PCC members. For further details, see:

<http://www.churchofengland.org/clergy-office-holders/pcc-information/perfect-priest.aspx>

NCI fair selection training

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For details of fair selection training run by the National Church Institutions, please contact karen.little@churchofengland.org

Safeguarding

<http://www.churchofengland.org/clergy-office-holders/child-protection-safeguarding.aspx>

Safer Recruitment Guidance - <https://www.churchofengland.org/clergy-office-holders/protecting-and-safeguarding-children-and-adults-who-are-vulnerable/safeguarding-developments-for-dioceses.aspx>

Clergy Files and References

Personal Files Relating to Clergy: Guidance for Bishops and their staff
Episcopal Reference and Clergy Current Status Letter (and the accompanying Guidance Notes)

Feb 2015