

**The Church of England Covenant for
the Care and Well-being of Clergy**
**A Document for Reflection and Action
for the Clergy**

Drawn from GS 2133 approved by General Synod in July 2019

You may have heard that the General Synod of the Church of England voted overwhelmingly in 2019 to support a new way of improving the approach to the care and well-being of clergy across the Church. The *Covenant for Clergy Care and Well-Being* invites parishes, dioceses and the wider church, as well as individual clergy, to share responsibility for the welfare of ordained ministers and their households.

On behalf of the whole Synod – bishops, clergy and laity expressing a common mind - we now invite you to join us in that conversation. What we are seeking to do is to create greater awareness of issues of clergy care and wellbeing across the whole church. We believe that, when we care for and are accountable to one another, when the clergy take some time to reflect on their own situation and needs, and when clergy are able to enter openly into dialogue with both the local and wider church about their well-being, this is a blessing for the whole church, and not just to the clergy themselves. Those of us who are clergy are no more important than any other part of the People of God, but all the evidence shows that when clergy are healthy and well-supported, they are able to focus on others as they address their own needs with realism and resilience. The whole church is thus blessed and enriched.

You can read the simple text of the *Covenant* below, alongside a set of guiding principles. Following each of those are some questions you may wish to take some time to reflect upon alone, and then (if you wish) use them to discuss your own care and wellbeing with those in your local setting and/or with those in the wider church you think it might be helpful were included too. A separate set of questions for consideration by the local church and by the bishops and wider church has also been prepared.

Through this work, we hope clergy may find more sources of support, encouragement, challenge and love.

Thank you for your ministry in our Church.

+Justin Cantuar:

+ Sentamu Eboracensis

Reverend Canon Simon Butler, Prolocutor of the Province of Canterbury

Reverend Canon Chris Newlands, Prolocutor of the Province of York

Canon Dr Jamie Harrison, Chair of the House of Laity

Canon Elizabeth Paver, Vice-Chair of the House of Laity

The Covenant for Clergy Care and Wellbeing

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

In its formularies, the Church of England recognises that God calls some to serve as deacons, priests and bishops to build up and equip the whole People of God.

Conscious that such a calling is both a privilege and a demand, we commit together to promote the welfare of our clergy and their households.

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

Our Shared Commitments and Questions for Reflection and Action

Not all the questions below will be directly relevant, such is the variety of life in ordained ministry within the Church of England. Use them or ignore them as you see fit, but we encourage you to take them seriously and to adapt them to what is appropriate for your own ministry context. It is up to you what action you take as a result of these conversations. We encourage you to share with others what you discover but stress to everyone involved that the focus should be on allowing you as the minister to share with whom you choose and to the extent you feel at ease.

Some of us may initially find the thought of sharing with our local church (and possibly our wider church context) very challenging. The questions to the local church emphasise the requirement not to be intrusive. We are all fellow-disciples, working to support one another in our diverse vocations. Choose people you trust, and trust those you choose.

Reflecting on Our Baptismal and Ministerial Calling

Scriptural Insights: Matthew 28:1-20; John 10:1-18; John 21:15-19; 2 Timothy 4:1-5

Ordained ministry is relational, collegial, professional and accountable to others. Ordained ministers are called to discern and foster the gifts of all God's people and to be willing to work with and respect others. Disciple and teacher, the ordained minister follows Christ in prayer, reflection and study, growing in faith and resilience. Learning and teaching are part of shared discipleship, empowering and encouraging the people of God.

To do this faithfully, we believe that each minister is well-advised to:

- Attend to their own care and well-being and to set aside time for rest, recreation, retreat and study for their own and others' flourishing and growth.
- Hold regular conversations about baptismal and ministerial vocation with others.
- Understand how their conduct of ministry is perceived and experienced within and beyond the church.

Some Questions You Might Like to Ponder...

- How do you cultivate Christ-like habits?
- To what extent are you actively and enthusiastically engaged in ministry? Is there anything you should you stop doing?
- How many conversations about vocation have you had with others in the past year?
- What resources are offered to you by your diocese to promote care and well-being?
- Are you 'hard to reach' in terms of offering care and promoting well-being? Or are senior clergy and wellbeing services 'hard to access' in your diocese?

Reflecting on Looking after Yourself and Others

Scriptural Insights: Galatians 6:1-10; Hebrews 13:17; 1 Thessalonians 5:12-13

The ordained minister provides and receives guidance and pastoral care. Given the strong association between physical and psychological health and well-being, the ordained minister attends to their own health and fitness to promote resilience, thus linking care and self-care.

To do this faithfully, we believe that each minister is well-advised to:

- Good stewardship of their own health and well-being in support of their call
- Engage with others in regular reflection to develop insight, wisdom and relational skills in support of their ministry of pastoral care.
- Establish and observe appropriate personal and professional boundaries in pastoral care and safeguarding.
- Grow in awareness of the limits of their pastoral ability, their vulnerability and the need for them to signpost those in their care to others, monitoring their own needs and health during periods when they are providing demanding levels of care to others.

Some Questions You Might Like to Ponder...

- With whom do you regularly reflect on the practice of your ministry?
- How can you develop your skills in reflective practice?
- To what extent are you enjoying good physical and mental health?
- What boundaries of time, space, skill and competency, both physical and psychological, do you aspire to? How are you doing?
- What are the warning signs of stress and burnout for you? What signs of resilience do you recognise in yourself? How can you build on your qualities?
- Do you know where to go to find help, whether for diagnostic stress tests or other self-help tools, or support from within or beyond your diocese?

Reflecting on Being a Public Figure

Scriptural Insights: Acts 20:28; 1 Timothy 3:1-7; 1 Timothy 4:11-16; Acts 6:1-7

Ordained ministers are public servants of Christ called to represent the Gospel to all in their cure. By the nature of their calling, they are always in the public eye, as to some extent, are members of the minister's household.

To do this faithfully, we believe that each minister is well-advised to:

- Understand the character, shape and boundaries of this public service in conversation with the local and wider church.
- Be aware of the way in which their own life and history affect their conduct
- To participate in the wider life of the church, in respecting the office of lay leaders, and in exercising care in all forms of communication, including social media.

Some Questions You Might Like to Ponder...

- How much of your ministry is spent with those within and those not yet in the church? What do you think about a balance of 50/50?
- What opportunities do you have to enter public debate?
- How does your personality type, particularly whether you see yourself as extroverted or introverted, affect your ability to carry out the public nature of your role?
- Do you feel you are making the best use of the skills of the congregation and community to help you?
- Where are you vulnerable as a public figure – are you able to manage this in a creative way?
- How are you perceived by others to respond to feedback and complaints?

Reflecting on You and Your Household

Scriptural Insights: Titus 1:5-9; 2 Timothy 1:3-7; Romans 12:9-13

The support and encouragement of those who share their private lives with ordained ministers is a significant contribution to their care and well-being, given the public nature of elements of their work. It is therefore part of the responsibility of the whole church to provide for the minister's household.

To do this faithfully, we believe that each minister is well-advised to:

- Ensure their own approach to ministerial work takes into consideration the needs of those with whom they share their lives
- Work with the local church to ensure that boundaries in relation to their household are respected, and, where necessary, enforced.

Some Questions You Might Like to Ponder...

- What are the pressure points, if any, for your intimate, family relationships and your wider ministry? How are these addressed or mitigated?
- Can you have an appropriate conversation with your local church about the boundaries between your wider ministry and your household's needs? If not, is there someone who could help you?

Taking It Further...Going Deeper

We are inviting each diocese to reflect on how it might best address some of the issues raised at a local level. Feel free to enquire of your senior colleagues about what they are doing. We are also asking the local congregations to undertake a similar exercise. Might it be worth finding a way to have a conversation between some local lay leaders (e.g. the PCC or the Church Wardens) and yourself about the issues this exercise has raised?

You can read the full report – including a very helpful and rich theological essay – at <https://www.churchofengland.org/sites/default/files/2019-06/GS%202133%20A%20Covenant%20for%20Clergy%20Care%20and%20Wellbeing.pdf>. There is also a short bibliography.

The report contained a number of specific recommendations, which you may find interesting to read, especially if you have responsibilities in these areas.

Finally, the General Synod has appointed a small group to monitor and evaluate how the Church takes these issues forward in the coming five years. That group will be keen to receive feedback and ideas in due course.

**The Church of England Covenant for
the Care and Well-being of Clergy**
**A Document for Reflection and Action
for Local Congregations**

Drawn from GS 2133 approved by General Synod in July 2019

You may have heard that the General Synod of the Church of England voted overwhelmingly in 2019 to support a new way of improving the approach to the care and well-being of clergy across the Church. The *Covenant for Clergy Care and Well-Being* invites parishes, dioceses and the wider church, as well as individual clergy, to share responsibility for the welfare of ordained ministers and their families/households.

On behalf of the whole Synod – bishops, clergy and laity, all of whom have come to a shared view - we now invite you to join us in talking about this. We are particularly keen to encourage you, as local churches and congregations, to give time and thought to how best to support your clergy. We believe that congregations and clergy working together to support one another in partnership is the way the Bible teaches us to serve, as fellow disciples.

The facts show that, when clergy are healthy and well-supported, they are able to focus on others, while also looking after their own needs with the strength and realism which that support gives them. That way the whole church is blessed and enriched. It's not that those who are clergy are more important than any other part of the People of God, but they are going to be able to serve our congregations and communities best when they feel loved and supported.

You can read the simple text of the *Covenant* below, as well as a set of guiding principles. Following each of those are some questions you may wish to take some time to reflect upon – perhaps at a PCC meeting, or in some other context that works for you. The clergy are also being asked to reflect on their own set of questions too, as are those serving in the wider church (e.g. bishops, the National Church Institutions, etc.). As you are having your conversation, you may find it useful to think about how best you can talk about clergy care and wellbeing with your local clergy, in a way that is supportive, but definitely not intrusive. The clergy are being asked to think about this too.

If we all engage in this work, we hope clergy may find more sources of support, encouragement, challenge and love as they go forward in their ministry.

Thank you for *your* ministry in our Church.

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The Covenant for Clergy Care and Wellbeing

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In its formularies, the Church of England recognises that God calls some to serve as deacons, priests and bishops to build up and equip the whole People of God.

Conscious that such a calling is both a privilege and a demand, we commit together to promote the welfare of our clergy and their households.

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

Our Shared Commitments and Questions for Reflection and Action

We are inviting local congregations to give some thought to the care and wellbeing of the clergy who serve you. Not all the questions below will be directly relevant in your context: use them or ignore them as you see fit, but we encourage you to take them seriously and to adapt them to what is appropriate for you and the congregation and community you are part of. It is up to you what action you take as a result of these conversations. We encourage you to undertake this as part of a conversation with your local clergy, while respecting the boundaries that they may wish to put on the exercise. Don't be afraid to show your support and concern, but do so sensitively.

We hope you have a useful conversation about how best to care for those who serve your congregation and neighbourhood.

Reflecting on Our Shared Baptismal and Ministerial Calling

Scriptural Insights: Matthew 28:1-20; John 10:1-18; John 21:15-19; 2 Timothy 4:1-5

Ordained ministers are called to discern and foster the gifts of all God's people and to be willing to work with and respect others. Ordained ministers are disciples and teachers, who follow Christ in prayer, reflection and study, and grow in faith themselves and thus in resilience. Learning and teaching are part of shared discipleship, empowering and encouraging the people of God. Ordained ministry is about relationship, partnership, professionalism and accountability.

To help clergy fulfil this calling, we ask the local church to:

- Support clergy in prayer and action in their calling to serve, and so to help their ministry thrive
- Review its expectations of its clergy in the context of new projects or initiatives and within its own vision and strategy
- Ensure that the clergy both have and take opportunities for rest, recreation, training, retreat and study
- Understand how the life of the local church is perceived and experienced by the ordained minister. (Try to imagine what it would feel like if you were in their shoes!)

Some Questions You Might Like to Ponder:

- How do your clergy know you care and are concerned for them? Do you know how this is received?
- When you set local aims and plans (e.g. your Mission/Vision Action Plan), what will you include about the care and well-being of your clergy?
- Do you know when your clergy have their Ministerial Development Review (a regular guided discussion reflecting on their ministry) and what is involved? Is there an opportunity for you to feed into this process or for your ordained ministers to share what has come out of it with you? (This needs to be tactful and not intrusive!)
- How confident are you about talking with your clergy about matters relating to their personal wellbeing? In cases of significant concern, how confident are you about raising such matters with the bishop?

Reflecting on The Way your Clergy Look after Themselves and Others

Scriptural Insights: Galatians 6:1-10; Hebrews 13:17; 1 Thessalonians 5:12-13

Ordained ministers are called to offer pastoral care and guidance to others. They are also asked to receive these. There is a strong association between physical and psychological health and wellbeing, which means the ordained minister is asked to give attention to their own health and fitness to promote resilience, so their care for others is as good as it can be.

To help clergy fulfil this calling, we ask the local church to:

- Be active in offering care for the wellbeing and development of the minister
- Do what it can to safeguard the minister's availability for pastoral ministry, especially at times of deepest need (e.g. when they are called on to care for people who are dying or grieving, especially for a child, young person, or suicide). The local church can help at such times by taking on tasks that it doesn't need a minister to do. It also means arranging for help for those with disabilities (when such help is welcomed).
- Express its concern for the health and wellbeing of the minister directly to the minister, and where appropriate, to those with pastoral oversight of the minister (Bishops, Archdeacons, Area/Rural Deans, etc.).

Some Questions You Might Like to Ponder:

- What do you expect of your ordained ministers? How realistic and reasonable are these expectations, and have you discussed them with your ministers?
- How do you encourage your ordained ministers to give the best of themselves in their care of others?
- How can you help ordained ministers to spot or avoid developing unhealthy patterns of work and ministry (e.g. overworking and not taking time off!)
- How do you support the ministry of your ordained minister and or their families/households if disability and/or health problems limit what they are able to do, or at times when extra help might be welcomed?

Ordained Ministers as Public Figures

Scriptural Insights: Acts 20:28; 1 Timothy 3:1-7; 1 Timothy 4:11-16; Acts 6:1-7

Ordained ministers are public servants of Christ called to represent the Gospel to all in their cure. By the nature of their calling, they are always in the public eye, as to some extent, are members of the minister's household.

Recognising this, we ask the local church to:

- Appreciate that the calling of the minister is to both church and community, and to work with the minister to help maintain a healthy balance between the two
- Be aware of the vulnerability that clergy face as public figures and to support them in times of difficulty
- Respect the boundaries that the minister and their family/household need quite rightly to place around their home life, and to ensure that people respect the necessary space associated with the minister being a public figure and, where necessary, help to protect it.

Some Questions You Might Like to Ponder:

- Do you think you have the right balance between the amount of time you expect your ordained ministers to spend with church members and with those who do not yet go to church? Don't forget the importance of their responsibilities in the community and beyond the church.
- Have you talked with your ordained ministers about appropriate boundaries around their time and space, including when they are in their homes?
- Are you aware that your ordained minister(s) can be very vulnerable as people mostly in public view? What might these be in your context (e.g. social media, being constantly watched)?
- If you are preparing and reviewing parish profiles and role descriptions to appoint a new minister, what do you think needs to be included to demonstrate that you are committed to the care and wellbeing of the post holder you're looking for?

The Minister's Household/Family

Scriptural Insights: Titus 1:5-9; 2 Timothy 1:3-7; Romans 12:9-13

Those who share their private lives with ordained ministers give them support and encouragement which makes a real difference to their care and wellbeing, especially as much of their work is very public. It is therefore part of the responsibility of the whole church to provide for the minister's family/household.

Recognising this, we ask the local church to:

- Work with the minister to ensure that people respect the boundaries around the minister's household and family, and, take action to enforce them, where necessary
- Think about the care and wellbeing of a minister's household and family when considering any initiative, project or other aspect of ministerial work

Some Questions You Might Like to Ponder:

- How can you be most helpful in taking part in a conversation with your ordained ministers about any pressure points there might be in relation to their family/household and their wider ministry, and the ways in which you as the local church can support them?
- Where an ordained minister has children who are members of your local church, what steps can you take to protect them from being 'singled out' or judged by different standards to other children?

Taking It Further...Going Deeper

We are inviting each diocese to reflect on how it might best address some of the issues raised above at a local level. Feel free to ask your Rural/Area Dean or Archdeacon about what is going on. We are also asking the clergy to undertake a similar exercise. Might it be worth finding a way to have a conversation between some local lay leaders (e.g. the PCC or the Church Wardens) about the issues this exercise has raised?

You can read the full report – including a very helpful and rich theological essay – at <https://www.churchofengland.org/sites/default/files/2019-06/GS%202133%20A%20Covenant%20for%20Clergy%20Care%20and%20Wellbeing.pdf>. There is also a short reading list.

The report contained a number of specific recommendations, which you may find interesting to read, especially if you have responsibilities in these areas (e.g. Churchwardens).

Finally, the General Synod has appointed a small group to monitor and evaluate how the Church takes these issues forward in the coming five years. That group will be keen to receive feedback and ideas from you in due course.

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On behalf of the whole Synod – bishops, clergy and laity expressing a common mind - we now invite you to join us in that conversation. What we are seeking to do is to create greater awareness of issues of clergy care and wellbeing across the whole church. We believe that, when we care for and are accountable to one another, when clergy take some time to reflect on their own situation and needs, and when clergy are able to enter openly into dialogue with both the local and wider church about their wellbeing, this is a blessing for the whole church, and not just to the clergy themselves.

The text of the *Covenant* is found below, alongside a set of guiding principles and shared commitments. This document is written for a wider church audience, by which we mean Diocesan Bishops and their staff, the National Church Institutions and the Charitable Sector committed to the care and wellbeing of the clergy, their households and dependants. Equivalent documents have also been prepared for consideration by the local church and by ordained ministers.

We particularly wish to encourage bishops and others with oversight responsibilities to reflect and model the importance of care and wellbeing in your own ministry to other clergy and your congregations. We invite you to also spend time using the document directed at clergy alongside this one.

You can read the simple text of the *Covenant* below. Following the principles and commitments are some questions you may wish to take some time to reflect upon within the context you think most helpful in your setting. If you are looking at it within a diocese, we encourage you to think about how best to engage with your clergy and congregations/parishes as well. A separate set of questions for consideration by the local church and by clergy themselves has also been prepared.

Through this work, we hope clergy may find more sources of support, encouragement, challenge and love, and the ministry of the whole People of God thus enriched.

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Reverend Canon Simon Butler, Prolocutor of the Province of Canterbury (and Chair of the Wellbeing Working Group)

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Canon Dr Jamie Harrison, Chair of the House of Laity

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

Our Shared Commitments and Questions for Reflection and Action

Not all the questions below will be relevant, such is the variety of audiences this document addresses. Use them or ignore them as you see fit, adapting as appropriate to your own responsibility. It is up to you what action you take as a result of these conversations. We encourage you to share with others what you discover

The Baptismal and Ministerial Vocation of the Clergy

Scriptural Insights: Matthew 28:1-20; John 10:1-18; John 21:15-19; 2 Timothy 4:1-5

Ordained ministry is relational, collegial, professional and accountable to others. Ordained ministers are called to discern and foster the gifts of all God's people and to be willing to work with and respect others. Disciple and teacher, the ordained minister follows Christ in prayer, reflection and study, growing in faith and resilience. Learning and teaching are part of shared discipleship, empowering and encouraging the people of God.

We invite the wider church, especially those exercising ministry as part of the office of the Bishop, to:

- Develop and sustain God's call and care in the lives of ordained ministers through prayer, provision of properly resourced education and training, supported through good policies and procedures
- Provide education and training opportunities that will help and encourage people to work in partnership with the ordained minister.
- Provide processes of selection and formation in which candidates for ordination become aware of their own need for care and are provided with training to help with this
- Understand how the life of the wider church is perceived and how it affects its ordained ministers
- Assess the impact of new missionary models of ordained ministry upon clergy care and well-being

Some Questions You Might Like to Ponder

- What policies, procedures, education and training are in place to promote and encourage the care and well-being of ordained ministers under your care, both for prevention and in crisis? How much of this training is undertaken by ordained ministers and lay people together?
- How have you embedded the 2008 Dignity at Work policy into your context?
- How do your ordained ministers know what care and well-being resources are available to them? How do you know what your ordained ministers value or need in this?
- How do you ensure that informal encouragement of and concern for ordained ministers is offered alongside more formal opportunities?

- How can you be better informed about successful programmes and ideas in place elsewhere in the Church of England and among our ecumenical partners? What can the NCIs do to promote such information sharing?
- What do you expect TEIs to do to prepare ordinands for the stresses and strains of ordained ministry? And what do you look for in training incumbents in IME Phase 2?

The Call to Care and Self-Care

Scriptural Insights: Galatians 6:1-10; Hebrews 13:17; 1 Thessalonians 5:12-13

The ordained minister provides and receives guidance and pastoral care. Given the strong association between physical and psychological health and well-being, the ordained minister attends to their own health and fitness to promote resilience, thus linking care and self-care.

We invite the wider church, especially those exercising ministry as part of the office of the Bishop, to:

- Provide good role models of healthy ministry, encouragement and loving accountability
- Equip the minister for the ministry of care and provide opportunities to reflect upon their practice of pastoral care, supporting their engagement with the disciplines of prayer, spiritual direction and life-long learning
- Provide extended and professional support towards ordained ministers, including access to specialist occupational and psychological health services to work towards their greater resilience, rehabilitation or reparation.
- Communicate the resources that are available for the care of ministers and their households. This includes arrangements for the maintenance and improvement to clergy housing

Some Questions You Might Like to Ponder

- How are your bishops perceived as examples of giving care and attending to their own well-being?
- How are your policies, procedures and provision geared towards preventative care in promoting healthy ministry and preventing harm or

evil? How are your senior team made aware of the latest research and developing good practice in clergy care and well-being?

- In achieving best practice in care, self-care must be matched by quality provision and explicit expectation from the wider church. What expectations and provision do you make available in your context?
- What resources do you make available to ordained ministers to reflect on their practice of pastoral ministry?
- In considering pastoral reorganisation or major initiatives across a diocese, how do you take into account issues of care and well-being among the clergy involved, including senior clergy?
- How well do you signpost resources available beyond the diocese that could help ordained ministers?
- How well do you facilitate support for, and mutual sharing of experience between, ministers with disabilities, as and when they judge appropriate?

The Ordained Minister as Public Figure

Scriptural Insights: Acts 20:28; 1 Timothy 3:1-7; 1 Timothy 4:11-16; Acts 6:1-7

Ordained ministers are public servants of Christ called to represent the Gospel to all in their cure. By the nature of their calling, they are always in the public eye, as to some extent, are members of the minister's household.

We invite the wider church, especially those exercising ministry as part of the office of the Bishop, to:

- Support ministers in their public service through clear role descriptions, parish education, appropriate CMD, MDR and wise counsel
- Give proper consideration of, and provision for, the minister's care and well-being and that of their household, where any necessary interventions in a minister's work or ministry are required
- Equip those among their number charged with the care and well-being of the ordained ministers and their households with the necessary resources for their work

Some Questions You Might Like to Ponder

- What do you need to include in parish profiles and role descriptions in terms of pastoral care and well-being?
- What training do you offer to help ordained ministers in their role as public figures?
- In times of intervention in the life of a parish or minister (such as safeguarding, grievance or discipline) what additional resources for care and support are made available to those involved such as members of their household, churchwardens, Parochial Church Councils, and congregations? How do you obtain feedback on the experiences of those who have faced such interventions?
- Do your licensing services reflect the commitments of the *Covenant for Clergy Care and Wellbeing*?
- What training, reflective practice and support do you provide to those, such as Area Deans, Lay Chairs, MDR Reviewers, Archdeacons and Bishops who support ordained ministers in their work? How well do you consider they are resourced?

Ordained Ministers' Households

Scriptural Insights: Titus 1:5-9; 2 Timothy 1:3-7; Romans 12:9-13

The support and encouragement of those who share their private lives with ordained ministers is a significant contribution to their care and well-being, given the public nature of elements of their work. It is therefore part of the responsibility of the whole church to provide for the minister's household.

We invite the wider church, especially those exercising ministry as part of the office of the Bishop, to:

- Offer pastoral care to the minister's household
- Ensure that arrangements for the provision and the standard of maintenance of any property for a minister and their household are regularly monitored and, where necessary, improved

Some Questions You Might Like to Ponder

- What support do you offer to clergy spouses, partners, children and others with whom they share their household lives? How do you know you are offering what they need?

Taking It Further...Going Deeper

We invite each diocese and other part of the wider church to reflect on how it might best make itself aware of the needs and expectations of clergy and congregations/parishes in this field. We have encouraged both to enquire of senior colleagues and we invite you to reflect on how best to encourage such a dialogue from where you stand.

You can read the full report – including a very helpful and rich theological essay – at <https://www.churchofengland.org/sites/default/files/2019-06/GS%202133%20A%20Covenant%20for%20Clergy%20Care%20and%20Wellbeing.pdf>. There is also a short bibliography.

The report contained a number of specific recommendations to the wider, which we encourage you to engage with, as they are in the main addressed to the wider church.

Finally, the General Synod has appointed a small group to monitor and evaluate how the Church takes these issues forward in the coming five years. That group will be keen to receive feedback and ideas in due course.