



DIOCESE
of
ELY

DIOCESAN HANDBOOK

**a guide to
Diocesan structures, policy and procedures
and their application to the parish**

2nd edition
February 2004

FOREWORD

To the Diocesan Handbook

By the Bishop of Ely

'It is a great pleasure to be able to introduce the latest edition of the Diocesan Handbook, and to thank the Archdeacon of Ely, the Venerable Jeff Watson, for the considerable effort which has gone into compiling it.

In the four years that have passed since the last edition of the Handbook, there have been a number of developments with direct implications for those involved in parochial ministry. The provisions governing remarriage in church after divorce are just one instance of new guidelines which have appeared very recently. The publication of the revised Handbook is therefore timely, and I commend it to clergy, readers, churchwardens and church members as a comprehensive and valuable resource.'

+Anthony

February 2004

NOTES ON THE DIOCESAN HANDBOOK

The Ely Diocesan Handbook is an important resource document in the life of the diocese. It is a guide to diocesan structures, policy and procedures - a reservoir of good practice and a key to further information.

Although the papers in the Handbook are written by different people, the Handbook as a whole is issued with the approval of the Bishop and under his authority.

The Diocesan Handbook is issued automatically to all clergy licensed in the diocese, churchwardens and Deanery Synod Lay Chairmen. Office holders are expected to hand their copies onto their successors. However, additional copies are available from the Diocesan Office at a modest cost.

February 2004

CONTENTS

1	WORSHIP	13
1.1	General Introduction.....	14
1.1.1	The purpose of worship	14
1.1.2	Authorised services of worship	14
	- general	14
	- statutory services	15
	- the Book of Common Prayer.....	16
	- Common Worship	16
	- the Alternative Service Book 1980	16
	- commended forms of worship.....	17
1.1.3	The content of worship	17
	- decisions about worship	17
	- available resources	18
1.2	Baptism	19
1.2.1	general.....	19
1.2.2	the time and place of Baptism	19
1.2.3	the duty to baptise.....	19
1.2.4	godparents.....	20
1.3	Confirmation	21
1.3.1	Diocesan Regulations for Confirmation	21
1.3.2	Diocesan Regulations for Communion before Confirmation.....	22
1.3.3	on moving to another parish	23
1.4	Holy Communion.....	24
1.4.1	Communion by Extension	24
1.4.2	Communion – lay administration	25

1.5	Marriage.....	26
1.5.1	Legal requirements	26
	- general	26
	- capacity to marry.....	26
	- time and place of marriage	27
	- marriage after banns	28
	- marriage by Common Licence	30
	- marriage by Special Licence.....	31
	- Superintendent Registrar's Certificate.....	32
	- Marriage of foreigners	32
	- fees.....	33
	- legal advice	33
1.5.2	marriage in church after divorce	33
	- service of prayer and dedication after civil marriage.....	34
1.6	Funerals at cemeteries and crematoria	35
1.6.1	The general principle.....	35
1.6.2	The duty of the Incumbent	35
1.6.3	Other ministers	36
1.6.4	Fees.....	36
1.6.5	Fall-back arrangements	36
1.7	Copyright	38
1.7.1	Copyright law	38
1.7.2	Biblical and liturgical texts.....	39
1.7.3	Drama	43
1.7.4	Video recording.....	43
1.7.5	Photographs	44
1.7.6	Drawings	44
1.7.7	Sermons	45

2	DEANERIES AND ARCHDEACONRIES	47
2.1	The Synodical system	48
2.1.1	The Synodical system and General Synod	48
2.1.2	Diocesan Synod	48
2.1.3	Deanery Synods	49
2.1.4	Deaneries and Archdeaconries	50
2.1.5	The role of the Deanery	50
2.2	Rural and Area Deans	52
2.2.1	An officer of the Diocesan Bishop	52
2.2.2	Chairing the Deanery Chapter	53
2.2.3	Chairing the Deanery Synod.....	54
2.2.4	Clergy vacancies.....	55
2.2.5	Representing the local Anglican Church	57
2.2.6	The newly-appointed Rural or Area Dean.....	57
2.2.7	Expenses	58
2.3	Lay Chairmen	59
2.3.1	Election	59
2.3.2	Duties under the Measure	59
2.3.3	Overall objectives	60
2.3.4	Guidelines for non-statutory responsibilities.....	60
2.3.5	Expenses	61
2.4	Parish Share and Diocesan budgeting	62
2.4.1	Parish Share	62
	- the Diocesan process.....	62
	- the Deanery process	63
2.4.2	The Diocesan planning and budgeting process	63
	- the Deanery Liaison Group.....	63
	- the preliminary draft budget	64
	- the final budget	65
2.4.3	The budget timetable	66
2.5	Archdeacons	67

3	MISSION AND PASTORAL CARE	69
	General Introduction.....	70
3.1	Resources for Mission	72
3.2	Resources for Pastoral care	74
3.3	Ministry Strategy	75
3.4	Vocations	76
3.5	Ordinands	78
3.5.1	The process of selection.....	78
3.5.2	Training.....	79
3.5.3	Further information.....	80
3.6	Reader Ministry	81
3.6.1	The role of Readers.....	81
3.6.2	The selection and training of Readers.....	82
3.6.3	Support for Readers	83
3.7	Education and Training in the parishes	84
3.7.1	Children’s work	84
3.7.2	Child Protection	85
3.7.3	Youth work	85
3.7.4	Adult learning	85
3.7.5	Resources for all	86
3.8	Child Protection	87
3.8.1	Policy Statement of the Church of England.....	87
	- those who will help you.....	87
	- context	88
3.8.2	Responsibilities.....	89
	- the background	89
	- diocesan responsibilities	91
	- parish responsibilities	91

3.9	The Diocese and Schools	94
3.9.1	The Schools Executive	95
3.9.2	The Schools Team	95
3.9.3	Church Schools	96
	- governance	96
	- ethos	97
	- Incumbents	97
	- Voluntary aided and Voluntary controlled	98
3.9.4	Resources	99
3.10	Ministry of deliverance	100
3.11	Churchwardens	101
3.11.1	What are churchwardens, and what do they do?....	101
3.11.2	Who can become a churchwarden?.....	102
3.11.3	How long do churchwardens serve?.....	103
3.11.4	When and how are churchwardens chosen?.....	103
3.11.5	How are churchwardens admitted to office?.....	105
3.11.6	What happens if a churchwarden wishes to resign during the year of office?	105
3.11.7	Bibliography.....	106
3.12	Sidespersons	107
3.13	Benefice vacancies – a guide for churchwardens ..	108
3.13.1	Who is responsible?	108
3.13.2	The appointment process.....	109
	- the Diocesan Secretary’s letter.....	109
	- the role of the Patron.....	110
	- joint meeting of PCC, Bishop, and Patron.....	111
	- the search for the new priest	111

3.13.3	Church life during the Vacancy	112
	- leadership.....	112
	- regular Sunday worship.....	113
	- Baptisms, Marriages, Funerals	114
	- fees.....	115
	- Chairmanship of the PCC.....	116
	- monuments in the churchyard.....	116
	- looking after the Vicarage	117
3.13.4	The end of the Vacancy	117
	- what service will you have?.....	117
	- invitations	118
	- publicity	119
	- the rehearsal.....	119
	- the reception	119
3.13.5	Conclusion	120
4	CHURCH FABRIC	121
4.1	The Chancellor and Registrar	122
4.1.1	The Chancellor.....	122
4.1.2	The Registrar.....	122
4.2	Faculty Jurisdiction	124
4.2.1	The Chancellor's Jurisdiction	124
4.2.2	The Basis of the Jurisdiction.....	124
4.2.3	When a Faculty is required	125
4.2.4	Procedure for a Faculty.....	125
4.2.5	Fees	126
4.2.6	Planning Permission.....	127
4.3	Minor repairs	128
4.3.1	Very minor repairs	128
4.3.2	Fairly minor repairs.....	130

4.4	Memorials in churchyards	133
4.4.1	Rights of Burial	133
4.4.2	Erection of Memorials in Churchyards	134
4.4.3	The Rationale for the Regulations.....	135
4.4.4	Procedure for the Erection of Memorials.....	136
4.4.5	Churchyard Regulations respecting Memorials	137
	- dimensions of headstone	137
	- base and foundation slab	137
	- ledgers	138
	- flowers	138
	- materials.....	139
	- sculpture.....	139
	- designs	139
	- epitaphs	140
	- trademarks.....	140
	- commemoration after cremation.....	140
4.5	Care of churchyards	142
4.5.1	Ownership	142
4.5.2	Responsibilities	142
4.5.3	Safety in the Churchyard.....	143
4.5.4	Closed Churchyards	144
4.6	Trees in churchyards	146
4.6.1	Expert advice.....	146
4.6.2	Inspection of trees	147
4.6.3	Planting of trees.....	148
4.6.4	Lopping and topping of trees	149
4.6.5	Felling of trees.....	149
4.6.6	Tree Preservation Orders.....	150
4.6.7	Sale of timber	150
4.7	Memorial windows and plaques	151
4.7.1	Plaques	151
4.7.2	Memorial windows.....	152
4.7.3	Seek advice and help.....	153

4.8	Quinquennial Inspections	155
4.9	Church Insurance.....	156
4.9.1	The PCC's responsibilities.....	156
4.9.2	Public liability.....	157
4.9.3	Buildings cover.....	157
	- accurate valuation.....	157
	- sufficient cover.....	157
	- obtaining estimates.....	158
4.9.4	Contents cover.....	159
4.9.5	Conclusion.....	159
4.10	Thefts from Churches.....	160
4.10.1	What items may attract a thief?.....	160
4.10.2	Prevention is better... ..	160
	- consider the church building.....	160
	- consider the objects themselves.....	161
4.10.3	What about recovery?.....	163
4.11	Fire Precautions	164
4.11.1	Current regulations.....	164
4.11.2	What needs to be done?.....	165
4.11.3	What help is there?.....	166
4.12	Funding fabric repairs.....	167
4.12.1	Local income.....	167
4.12.2	Grant-making bodies.....	168
	- Public funds – Local authorities.....	168
	- Public funds – State aid.....	168
	- Patrons.....	169
	- Landfill Tax credit scheme.....	169
	- Literature with useful information.....	169
	- List of some grant-making Trusts.....	170
	- bells.....	178
	- glass, fittings and furniture.....	178
	- music.....	180

5	CLERGY – PERSONAL MATTERS.....	183
5.1	Clergy support	184
5.1.1	Professional and pastoral support.....	184
5.1.2	Spiritual support.....	184
5.1.3	Household support	184
5.1.4	Educational support.....	185
5.1.5	Peer group support	185
5.2	Ministerial Review	187
5.3	Continuing Ministerial Education.....	188
5.3.1	The context of CME.....	188
5.3.2	The components of CME	188
	- the first three years of ordained ministry	188
	- events and courses	189
	- clergy/ministers’ conferences	189
	- CME grants	189
	- Extended Study Leave	190
5.4	Stipends and Fees	191
5.4.1	Stipends	191
	- the Stipend level.....	191
	- funding Stipends	191
5.4.2	Heating, Lighting, Cleaning.....	192
5.4.3	Assignment of fees	192
	- Incumbents.....	192
	- Team Vicars and Assistant Clergy.....	193
	- advantages.....	193
	- procedure	193
	- general.....	193
5.5	Reimbursement of expenses	195
5.5.1	Definition of expenses.....	195
5.5.2	Claims for reimbursement.....	196
5.5.3	Voluntary giving	196

5.6	Removals and grants	197
5.6.1	Grants.....	197
	- first appointment.....	197
	- first incumbency	197
	- removal	197
	- resettlement.....	198
5.6.2	Car Loan Scheme.....	198
5.7	Grant-making trusts for clergy.....	199
5.7.1	Charities for general purposes	199
5.7.2	specific educational Charities	201
5.7.3	holiday grant Charities.....	201
5.7.4	Charities for specific groups or purposes.....	202
5.7.5	Charities providing accommodation	203
5.8	Housing	204
5.8.1	Responsibility of the Houses sub-committee.....	204
	- maintenance policy – response, cyclical, planned	205
5.8.2	Clergy responsibility.....	206
5.8.3	Satisfaction.....	207
5.8.4	Frequently-asked questions.....	207
5.9	Leave and sickness	208
5.9.1	Annual leave	208
5.9.2	Maternity leave	208
5.9.3	Paternity leave.....	209
5.9.4	Time off	209
5.9.5	Between posts	209
5.9.6	Sickness.....	210
	- payment of stipend.....	210
	- after 28 weeks.....	210
	- additional personal expenses	211
	- St Luke’s Hospital for the Clergy.....	211
5.10	Clergy Appointments Adviser	212
	BIBLIOGRAPHY	213

1 – WORSHIP

1.1 - WORSHIP - INTRODUCTION

1.1.1 THE PURPOSE OF WORSHIP

Worship is to offer Almighty God his ‘worth’. It is not offered primarily in order to satisfy the inner needs of regular worshippers, although well led worship will certainly do that. Neither is it offered primarily to attract new members to a church, although again well led worship will do that.

It is therefore vital that worship be well prepared and well led, so that it may be the best possible offering we can make to God. Within that context, it will need to integrate the worship and daily life of the congregation; and it will also be accessible to all, so that regular worshipper and newcomer alike will find within it something that enables them to offer their own worship to God.

1.1.2 AUTHORISED SERVICES OF WORSHIP

¶ General

Worship in the Church of England is regulated by the provisions of the CHURCH OF ENGLAND (WORSHIP AND DOCTRINE) MEASURE 1974 and by Canons made under its authority.

The Canons relevant to worship are contained in **Section B “Of the Canons of the Church of England”**. Prior to being licensed to any office in the Church of England, priests make the *Declaration of Assent*, in which they promise to use only the forms of service which are authorised or allowed by Canon.

¶ Statutory Services

The law requires that three services commonly known as Statutory Services should take place in every parish church each Sunday. The three services are Morning and Evening Prayer and Holy Communion. The Bishop may grant dispensation from these requirements. The relevant Canons are:

- ***B14 of Holy Communion in Parish Churches*** which states that in every parish church, except for some reasonable cause, the Holy Communion shall be celebrated at least on all Sundays, principal Feast Days and on Ash Wednesday.
- ***B11 of Morning and Evening Prayer in Parish Churches***. This states that these services shall be said or sung in every parish church at least on all Sundays and other principal Feast Days, and also on Ash Wednesday and Good Friday.
- *Readers and other lay persons may be authorised by the Bishop at the invitation of the minister, or where a cure is vacant, at the invitation of the churchwardens, to say or sing Morning and Evening Prayer. Where there is no Clerk in Holy Orders, or Reader or authorised lay persons available, the minister or churchwardens shall arrange a suitable lay person to say or sing the offices, save for the Absolution.*
- *However, in Canon B14A, the Bishop of the Diocese (if satisfied that there is good reason for doing so) may authorise the minister and PCC of a parish church to dispense with the reading of these offices. However before authorising such a dispensation for more than three months, the Bishop is required to ensure that there is good reason for doing so.*
- *Canon B11 also requires that morning and evening prayer shall be daily said or sung by the minister.*

Canon B5 makes provision for the Minister at his discretion to make and use variations which are not of substantial importance in any form of service authorised by Canon B1 according to circumstances. Such variations are to be reverent, seemly and not contrary to, or indicative of any departure from, the Doctrine of the Church of England in any essential matter.

¶ **The Book of Common Prayer**

The 1974 Measure provides that the 1662 *Book of Common Prayer* remains the principal and statutory prayer book of the Church of England. There is no time limit on its authorisation.

The General Synod has no power of itself to alter or vary the service in the BCP, one of the historic formularies of the Church of England mentioned in the Declaration of Assent.

The Synod can make alternative provision for matters on which the Prayer Book gives direction, for example, the distribution of alms taken at a Holy Communion service.

With Parliamentary approval changes have in the past been made to the text, for example, the State Prayers, and in 1973 a code of rules to order the service which made practical provision for the incidence of two festivals on the same day, a matter on which 1662 was silent.

¶ **Common Worship**

Common Worship provides a wide variety of forms of worship, in both traditional and contemporary forms, including (as Order Two) the Holy Communion service in the BCP form as commonly used.

¶ **The Alternative Service Book 1980**

The ASB is no longer authorised for use in parish churches.

¶ Commended Forms of Worship

In addition to formally authorised material, a number of other resources have now been formally commended for use in parishes. Among these is the extra seasonal resource material to be found in *Lent, Holy Week and Easter* and *The Promise of his Glory* (a resource book for the period from All Saints' Day until the Feast of the Presentation of Christ in the Temple – November 1st to February 2nd). Much of this material is now to be found in *Common Worship*.

New Patterns for Worship is another important resource book for parochial worship. Amongst a range of useful material is *A Service of the Word*, a form of worship planned with 'all-age' or 'family' services in mind.

1.1.3 THE CONTENT OF WORSHIP

¶ Decisions about Worship

Agreement about the prayer book to be used in worship must be reached jointly between the Incumbent (or Priest-in-charge) and the PCC. If agreement cannot be reached between them, the legislation provides that the Book of Common Prayer shall prevail unless another form of worship has been recently used. In this circumstance, the advice of the Archdeacon should be sought, since the legislation is too long for reprinting here.

Similarly, when discussion takes place over whether worship should be eucharistic or non-eucharistic on any particular occasion, or whether it should be an adult or all-age act of worship, agreement should be reached by the minister and PCC jointly.

However, the minister retains the right to determine the detail of the form of service so agreed.

¶ Available Resources

The Diocesan Liturgical Committee and its members welcome opportunities to advise parishes over the content and conduct of worship. Members of the Committee represent a wide diversity of churchmanship within the Church of England, and are able sympathetically to meet any PCC.

Praxis arranges occasional training days in liturgical matters both nationally and regionally. Information is circulated to all clergy.

The Ely Royal School of Church Music Committee is also delighted to have an opportunity to consult with a parish about the musical content of worship. The Committee's brief not only includes the more traditional forms of Anglican church music, but also the newer forms of music from (for example) the Taizé and Iona traditions, and from within the Renewal movement.

1.2 - BAPTISM

1.2.1 GENERAL

Baptism is the Rite of initiation into the Church; it is (as Article 27 states) ‘the sign of regeneration or new birth’. It is the precondition for admission to Holy Communion, confirmation, and ordination. Its foundational significance therefore demands that the greatest care be taken in the proper administration of the sacrament.

‘Its essential elements are the immersion of the candidate in water, or the affusion or pouring of water over them in the name of the Trinity’ (Leeder, Ecclesiastical Law Handbook).

1.2.2 THE TIME AND PLACE OF BAPTISM

Since Baptism is the rite of initiation, it is right that it normally be administered in the context of public worship on a Sunday, so that the regular congregation may witness the reception into their fellowship of the newly baptised person, and themselves be reminded of their own baptismal promises. Baptism at other times should be the exception.

1.2.3 THE DUTY TO BAPTISE

The Parish Priest has a duty in law to baptise all in his parish who request the sacrament. The priest may not delay such baptism except for a period of proper instruction of parents and godparents or sponsors.

No fee may be demanded for Baptism, either by the priest, churchwardens, or PCC.

1.2.4 GODPARENTS

There are customarily three godparents for each person baptised; but more than three is acceptable, and a minister has power to allow for only two when appropriate.

Godparents should be themselves both baptised and confirmed, although the minister may dispense with the necessity of confirmation for godparents if it is thought appropriate to do so. But godparents should be reminded that it is their responsibility to see that the candidate for baptism is nurtured in the Christian faith, and to carry out this responsibility both by word and example.

1.3 - CONFIRMATION

1.3.1 DIOCESAN REGULATIONS FOR CONFIRMATION

Confirmation is normally administered on a Deanery basis. Dates should be booked with the Bishop of Ely's secretary in the autumn of the year before the desired date. The officiant may be either the Bishops of Ely or Huntingdon, or one of the Assistant Bishops. Officiants are allotted by the Diocesan Bishop.

The Liturgy of Confirmation may be from the *Common Worship* or BCP, but the use of *Common Worship* is strongly recommended. This liturgy is available on disk from the Bishop's Office.

The minimum age for Confirmation is 11. Permission for candidates below this age should be sought before the preparation begins. Candidates with learning difficulties are treated exactly the same way as other candidates. We are glad to admit children aged between 7 – 11 years to communion before Confirmation (please see the next section for details).

The names and ages of those confirmed must be recorded on the form obtainable from the Bishop's secretary. These particulars should also be entered in the parish's Confirmation Register.

Confirmation candidates who have not previously been baptised should normally be baptised at the same service. It greatly helps the Confirmation if its relation to Baptism can be made visible.

Candidates who have already received episcopal confirmation in the Roman Catholic or Orthodox churches are not confirmed again but are admitted into the Church of England by the Bishop using the official Order of Reception. The Bishops are very happy to do this in the context of the Confirmation service, following the

laying-on of hands of the other candidates. Copies of the Order of Reception can be obtained from the Bishop's secretary. It is also to be found in *Common Worship*.

Confirmation is never a 'private' service. Every encouragement should be given to the regular congregation to attend services where their candidates are being presented. It is particularly useful to encourage those who may be thinking about the possibility of being confirmed.

1.3.2 DIOCESAN REGULATIONS FOR COMMUNION BEFORE CONFIRMATION

Since Communion before Confirmation is a departure from the normal tradition of the Church of England, it requires special permission. Each parish must seek the permission of the Diocesan Bishop before beginning this process.

Both the incumbent and the PCC must support the application for permission, and be prepared to draw up a parish framework.

Baptism always precedes Holy Communion, and so before admitting a person to Holy Communion, a priest must have evidence of Baptism.

Admission to Communion should be formally marked and should take place during the Sunday Eucharist in the church community where the child normally worships.

Children who are to be admitted should themselves express a wish to become communicant. They should have either parental support or the support of another adult within the church community. Seven years is normally the minimum age for admissions. Care should be taken to ensure that children with special needs are treated in the same way.

All candidates for admission should receive preparation suitable to their age and disposition. The Bishop will need to be satisfied that a programme of continuing Christian nurture is in place which will lead to Confirmation in due course.

The parish priest will decide exactly how much of the liturgy communicant children will attend. But anyone intending to receive Holy Communion should be present in the main assembly at least for the Eucharistic Prayer.

A register must be kept of every person admitted to Holy Communion before Confirmation and each should be given a certificate marking his or her admission.

1.3.3 ON MOVING TO ANOTHER PARISH

No baptised person who has been admitted to Communion and who remains in good standing with the church should anywhere be deprived of it. Those moving parishes should contact their new parish priest immediately.

1.4 – HOLY COMMUNION

1.4.1 COMMUNION BY EXTENSION

Public Worship with Communion by Extension was authorised by the General Synod in 1999, and a service was produced by Church House Publishing the following year.

This service enables worshippers to receive the sacraments when a priest is not present to consecrate the elements. The consecrated elements are brought from a church where the Eucharist has been celebrated, with a minimal interval of time between services.

The consent of the Incumbent and PCC is necessary for this act of worship, as with all other services. In a vacancy the consent of the Rural Dean must be obtained.

The service is intended primarily for Sundays and Principal Holy Days, but may be appropriate on other occasions.

It is important that congregations do not rely solely on this way of Eucharistic participation. A celebration of the Eucharist should take place regularly in churches where Communion by Extension is part of the service pattern.

Communion by Extension may be used in a group or team ministry, in a single cure with a number of places of authorised ministry, in parishes where there is a vacancy, and during holiday periods.

Deacons, Readers and Church Army Officers have episcopal permission to lead this service by virtue of their licence and need no further permission from the Bishop. Training in leading this act of worship is provided for these ministers at regular intervals by diocesan officers.

It is possible for other designated lay people to lead this service. Following nomination to the Bishop by the Incumbent and PCC, training is arranged. On satisfactory completion, the Bishop gives written permission which is renewed annually.

A complete copy of the guidelines is available from the Bishop of Huntingdon, who normally deals with this matter.

1.4.2 LAY ADMINISTRATION OF HOLY COMMUNION

Under Canon B12, authority for lay people to administer the Communion must be obtained from the Bishop, acting under General Synod regulations. These regulations are reproduced here:

- An application to the Bishop to authorise under Section 2 (1) of the Prayer Book (Further Provisions) Measure 1968 a baptised and confirmed person to distribute the Holy Sacrament in any parish shall be made in writing by the incumbent or priest-in-charge of the parish and supported by the churchwardens, and shall specify the name and give relevant particulars of the person to whom the application relates.
- Where the cure is vacant and no priest-in-charge is appointed, an application under the preceding paragraph may be made by the rural dean and supported by the churchwardens.
- It shall be in the discretion of the Bishop to grant or refuse the application and to specify the circumstances or conditions in or on which the authority is to be available.
- In these Regulations “the Bishop” means the Bishop of the diocese or a person appointed by him for the purpose, being a Suffragan or Assistant Bishop or Archdeacon of the diocese.

The Bishop of Huntingdon deals with applications in the diocese of Ely.

1.5 - MARRIAGE

1.5.1 LEGAL REQUIREMENTS

¶ General

If the rules for solemnising marriage are not observed, a marriage may be invalidated and the clergy and other parties to it may be liable to penalties. The relevant law was consolidated by the Marriage Act 1949.

The parish priest has a duty in law to solemnise the marriage of those entitled to marriage in their parish church, or to arrange for another priest to do so. Failure in this point (save when one party has a previous partner still alive) is a neglect of duty, and a priest so failing may be subject to disciplinary proceedings.

¶ Capacity to marry

Both parties must be at least 16 years of age. They must not be so related as to be within the degrees prohibited by the Table of Kindred and Affinity set out in the First Schedule of the Marriage Act 1949 and the Children Act 1975. A Ward in Chancery must not be married without leave of the Court. For the marriage of divorced people in church, see the next paper.

If a party to a marriage is under 18 years and not a widower or widow, the parents or guardians can dissent to the marriage by causing an open objection to be voiced at the time of the publication of banns, in which case the publication is void. If a member of the clergy duly publishes the banns and receives no notice of dissent from the parents or guardian, the parties may be married even if no specific consent has been forthcoming. On the

other hand, the priest may refuse to marry them and cannot be compelled to do so. A parent or guardian who has failed to object at the calling of banns for a minor child's proposed marriage cannot, by dissenting at the marriage itself, take away the child's right to marry.

¶ **Time and place of marriage**

Normally a marriage in Church must be between 8am and 6pm in one of the following places:

- in the Parish Church of the Parish where one of the parties lives or, if they live in a particular district of a parish then either in the Parish Church or such public chapel as may be authorised by the Bishop for those living in that district.
- in the Parish Church or authorised public chapel which is the "usual place of worship" of one of the parties. This entails their being on the Electoral Roll, application for which must have been preceded, in the case of a non-resident, by six months habitual attendance at public worship in the Church concerned.
- in the Parish Church of an adjoining Parish:
 - where the Parish has no Parish Church or Chapel of its own licensed for marriages;
 - where the Parish Church is under repair or alteration as to be out of use and the Bishop has made no other provision.
- in the Naval, Military or Air Force Chapel in certain circumstances in the case of a person serving in HM Forces.

¶ Marriage after banns

Banns, the public announcement in Church of two persons' intention to marry, provide the normal legal preliminary to marriage.

Before publishing banns, an incumbent can require from a couple seven days notice in writing giving Christian and Surnames, their respective abodes and the time they have lived or lodged there. If a party's original name is not one by which they are recognisably known, then the name usually used may be published. It is not necessary to describe parties according to their condition (for example bachelor or widow) but this is generally done to help identify them. The Incumbent must be satisfied that there is no legal impediment to the publication of the banns in Church.

When the two parties live in different parishes, banns must be published in both parish churches. If the marriage is to be in a Church where neither party lives but one or both habitually worship, banns must be published there in addition to publication in the parish church or churches. The Incumbent of the Church where the marriage is to take place must obtain a Certificate of Banns from the other Church or Churches where they have been published. Certificates of Banns may be accepted from Scotland, Wales and Ireland, though in Scotland they are published once only. It is not proper for banns to be published in the Church of England if marriage is to take place outside England or Wales. A Banns Certificate must be signed by the Incumbent or another of the clergy nominated by the Bishop.

The residence requirement for Banns does not have to be satisfied over a stated period, but simply at the moment when the application for the calling of Banns is given to the minister. The hiring of a room without any residence there cannot be regarded as sufficient to constitute residence.

Banns should be published on 3 Sundays (not necessarily

consecutive) preceding the marriage and they hold force for only three months from the last date of publication. They should be published during Morning Service or, if there is no Morning Service, then Evening Service. Where published in more than one Church, they need not be on the same Sundays.

Where a priest is not officiating at a service where banns would usually be read, they may be published by a lay person, who need not be a Reader, on certain conditions: the Incumbent or one of the clergy nominated by the Bishop must see the requisite entry made in the Banns Register beforehand, the lay person concerned must sign the Register afterwards and publication must be during a public service of Morning or Evening Prayer at which banns are usually published.

Banns should not be published from loose papers but from a Register. They must be published audibly in the form of words prescribed in the *Book of Common Prayer* or *Common Worship*. It is not permitted to publish banns by written notice.

Banns may be published only in churches and other buildings where marriages can legally be solemnised. They cannot be published at a service held in a private house or church hall unless those buildings have been licensed by the Bishop for marriages.

If there is not a Parish Church or authorised public chapel in the Parish, or if they are closed, or if services are not held there every Sunday, and it is not possible for the banns to be read three times before the date on which the marriage is to be, then the banns may be read in another parish under the following circumstances:

- ***If the parish is part of a united benefice or held in plurality***
The Bishop may direct in writing where the banns of persons entailed to be married in any church in the united benefice or plurality are to be published and where their marriage may be solemnised, providing that no person is thereby deprived of their right to be married in their own parish church. (Marriage Act 1949, Section 23; Pastoral measure 1983, Schedule 3, Para. 14 (4)).

- ***In all other cases***
If there are insufficient Sundays on which services are held, to permit the banns to be read before the proposed date of the marriage, then the parish must be treated for the purposes of the marriage as part of any adjoining parish, designated for that purpose by the Bishop. The banns are then read and the marriage solemnised in that particular adjoining Parish Church. In this case, the parties lose their entitlement to be married in their own church. (Marriage Act 1949, Section 6 (3)). If the parties insist on being married in their own church on the proposed day, they can obtain a Licence if they fulfil other legal requirements.

¶ **Marriage by Common Licence**

A licence has the effect of dispensing with the necessity of banns. It enables the marriage to take place at once. It is valid for three months.

Personal application for a licence must be made either to one of the Surrogates listed in the Diocesan Directory. In the case of the Archdeaconry of Ely, application may be made to one of the Archdeacon's Surrogates listed in the Diocesan Directory; in the case of the other Archdeaconries, to one of the Chancellor's Surrogates. Instructions can be taken only from one of the parties themselves, and the licence will be given to them on payment of a fee.

One of the parties (not necessarily the one making the affidavit) must have had their usual residence within the parish or district where the marriage is to be solemnised during the 15 days immediately preceding the making of the affidavit, or must have had their usual place of worship at the Church or authorised public chapel there, and be on the Electoral Roll of that parish. As with banns, the hiring of a room without residence is insufficient.

A Common Licence will not be issued unless at least one of the parties has been baptised, and is not normally available to those who have previously been married, and have a previous partner still living.

¶ **Marriage by Special Licence**

In an appropriate case a special licence may be obtained from the Archbishop of Canterbury enabling the marriage to take place at any time and place. Application should be made to The Faculty Office, 1 The Sanctuary, Westminster, SW1P 3JT (020-7222-5381).

However, whilst it is true that the Archbishop has power to dispense people from the normal requirements of the law and permit their marriage to be solemnised at any place, this power is exercised sparingly and only when there is some link between the applicants and the church or chapel in which they wish to be married.

Whilst it is true that the Archbishop may grant a licence for a wedding to take place at any time, normally he will expect the wedding to take place within the usual statutory hours. A dispensation to marry outside of this time will usually only be given where there is some serious or grave reason (for example, one of the parties to the marriage is dangerously ill). It should be noted that a Special Licence cannot be issued unless

one of the parties is baptised and neither has any former spouse still living.

The Faculty Office is always willing to give guidance on these matters, and has information leaflets on Special Licences available on request.

¶ **Superintendent Registrar's Certificate**

After notice duly published at his office, a Certificate issued by a Superintendent Registrar of Marriages enables persons to be married with the rites of the Church of England by a priest in the church or public chapel either in the parish where one of the parties resides or of a parish on the Church Electoral Roll of which one of them is enrolled, within the Registrar's District without the publishing of Banns. However, a Superintendent Registrar may not be prepared to issue a Certificate if the parties otherwise qualify for a Common or Archbishop's Licence or, alternatively, for the calling of banns. In addition, there is no obligation on the minister of the church in question to accept the Certificate.

¶ **Marriage of Foreigners**

Marriages of foreigners performed in England in accordance with English law are not necessarily binding on the foreigners in their own country unless the legal requirements of that country are also observed. It is wise for them to consult their embassy to ensure that their marriage will be recognised.

Such marriages should be by licence except in the case of citizens of the European Community, the United States of America, or the old Commonwealth. The Surrogate is likely to require a sight of the passport of a foreign national. If in any doubt, the Diocesan Registrar should be consulted.

¶ Fees

Fees chargeable at weddings are those authorised under the Ecclesiastical Fees Measure 1986, updated by subsequent Parochial Fees Orders and displayed in each church.

¶ Legal Advice

All parish priests should be in possession of the booklet '*Anglican Marriage in England and Wales – a Guide to the Law for the Clergy*'. Any priest not in possession of a copy may obtain one from the Faculty Office (address above).

1.5.2 MARRIAGE IN CHURCH AFTER DIVORCE

In July 2002 the General Synod passed (by a substantial majority) a motion affirming that marriage should always be undertaken as a 'solemn, public and lifelong covenant between a man and a woman', but recognising that some marriages regrettably do fail and that in exceptional circumstances a divorced person may be married in church during the lifetime of a former spouse.

The House of Bishops endorsed a paper which gives advice to clergy in these circumstances, and that can be found on the Church of England website at www.cofe.anglican.org, or alternatively a copy can be made available from the Bishop of Huntingdon's office.

The decision about whether a particular couple should be married in church or not rests with the parish priest, but clergy are asked to be in touch with the Bishop of Huntingdon, and to advise him of the circumstances.

There is also a document on the website www.cofe.anglican.org entitled 'Marriage after divorce in the Church of England', which may be given to those who make enquiries about a marriage whilst the former spouse of one of the partners is still alive.

¶ **Service of Prayer and Dedication after Civil Marriage**

This is most commonly appropriate in cases where one or both of the parties have been divorced, but is sometimes requested in other circumstances. The form of service authorised for use is to be found in *Common Worship*.

Such services are held, after careful preparation, at the discretion of the incumbent.

1.6 - FUNERAL SERVICES at Cemeteries and Crematoria

Directions of the Bishop of Ely in accordance with the Church of England (Miscellaneous Provisions) Measure 1992 and amending Canon 15, amending Canon B38.

1.6.1 THE GENERAL PRINCIPLE

The choice of the minister to conduct a funeral service at a cemetery or crematorium lies with the family or executors of the deceased person. Provided that the minister they choose has or obtains the necessary authority or permission required by law to conduct the service (see below), their preference shall, as far as possible, be respected. Under the provisions of Canon B1, the minister at a funeral may be a licensed Reader, provided that the consents of the next-of-kin and the Incumbent have been obtained.

1.6.2 THE DUTY OF THE INCUMBENT

The parish priest is to perform the funeral service of a parishioner in a cemetery or crematorium serving the parish, even though such cemetery or crematorium is outside the boundaries of the parish. In addition, the Parish Priest shall endeavour to provide for the pastoral care of the deceased person's relatives and (where appropriate) friends.

Parishioners, and persons on the electoral roll, now have the right to have their cremated remains buried in the churchyard of their parish church, provided that it is open for this purpose.

1.6.3 OTHER MINISTERS

If another Anglican minister is invited by those initiating funeral arrangements to conduct a funeral service at a cemetery or crematorium, that minister shall:

- obtain the authority required by law to conduct the service. He or she must therefore have the authority of the Bishop of Ely, in the form of institution to a benefice or the Bishop's licence or written permission to officiate;
- inform the deceased person's incumbent before the service, or, if that is impracticable, after it has taken place;
- assume the responsibility for the pastoral care of the family unless the deceased person's incumbent agrees to do so.

1.6.4 FEES

Notwithstanding the fact that any Priest, Deacon or Reader may conduct a funeral service, the fee still belongs to the Incumbent of the deceased person's parish, and should be transmitted to that Incumbent by the officiating minister. Appropriate expenses are, of course, payable to the officiating minister.

1.6.5 FALL-BACK ARRANGEMENTS

Such arrangements shall be made by the clergy of every deanery (alone or in conjunction with other deaneries) to meet circumstances where -

- the incumbent is absent or unable to conduct the service and has not appointed another minister to act on her or his behalf; or
- those initiating the funeral arrangements do not wish the incumbent to officiate, but have expressed no preference as to the particular minister to do so.

The fall-back arrangements shall -

- designate the person in charge of the arrangements;
- take the form of a panel of clergy available to undertake fall-back duty. Such clergy must hold the Bishop of Ely's authority, and no other minister shall conduct a funeral service;
- require any minister invited to conduct a funeral service to ensure that it is necessary to make use of these fall-back arrangements as indicated above.

These regulations shall be binding on all ministers beneficed, licensed, or holding the Bishop's written permission to officiate.

1.7 - COPYRIGHT

Written Material and Sound recordings

The copying of written, aural, or visual material is illegal, whether by photocopying, duplicating or reproducing by hand on to paper, overhead projection transparencies, and so on, or on to video or audio tape, unless the author or publisher has expressly given permission, or the original is exempted from copyright protection. It is also illegal to give a public performance of music or drama, or take a recording thereof without obtaining permission of the copyright holder.

1.7.1 COPYRIGHT LAW

The *Copyright, Designs and Patents Act 1988* has tidied up much previously vague or disputable areas of legislation. The law of copyright normally protects written, drawn, musical and photographic material for up to 50 years from the end of the year of the author's death, or for 50 years if published by a corporate body, or from first recording. Design and typography are copyright for 25 years. Copyright law covers material stored in any form and therefore applies to liturgy and the Bible, hymns and songs, music and drama, whether stored on paper, audio or video tape or disk, unless composed long enough ago to have passed out of copyright protection and into the 'public domain'. Although this applies to many older hymns (unless a new arrangement), the typography of a hymn book published within the last 25 years is under copyright and may not be photocopied. The *Book of Common Prayer* and the *King James Version* of the Bible have permanent Crown copyright.

Authors are given the protection of copyright so as to provide them with royalty income from their creativity and to preserve their authentic work. The owner of the copyright can obtain an injunction to restrain infringement, and seek damages. Under the 1988 Act a person guilty of infringement can be prosecuted.

An organiser (e.g. an incumbent or PCC) wishing to copy material, play music in public or record music (including on to video tape) must obtain the copyright holder's permission before doing so. The latter may make a royalty charge, although in many cases it is waived for acts of worship; however, permission must still be obtained.

Clergy and any others who unwittingly allow an infringement of copyright by third parties are themselves at risk of being sued for infringement if they have authorised it. The following suggestions are made to help incumbents and PCCs understand the law, but the compilers of these notes cannot take any responsibility of the advice given.

1.7.2 BIBLICAL AND LITURGICAL TEXTS

Liturgical texts of the Church of England are protected by copyright. Permission to reproduce the *Book of Common Prayer* should be sought from Eyre and Spottiswoode (Publishers) Ltd., North Way, Andover, Hants SP11 5BE. The following texts are property of the Central Board of Finance, Church House, Great Smith Street, London SW1P 3NZ –

Common Worship (including Initiation and Pastoral Services)
Series 1 (Marriage and Burial)
Series 2 (Baptism and Confirmation)
Lent, Holy Week, Easter Services and Prayers
The Collects (traditional language)

The CBF has agreed that permission need not be sought to copy any of the above (or extracts therefrom) provided that copies are not to be sold, that ownership of the copyright is acknowledged on each copy, that the name of the church or institution (and the date, if for a single occasion) appears on the front, and (in the case of repeated use) the number of copies does not exceed 500.

Permission to make other reproductions should be sought from the

Copyright Administrator at the CBF, who can also provide a useful booklet of Guidelines on the Local Use of Liturgical Texts. A Service for Remembrance Sunday is owned by SPCK, Holy Trinity Church, Marylebone Road, London NW1 4DU, to whom application for permission to copy should be made.

The Liturgical Commission has produced a pamphlet *A Guide to Liturgical Copyright*, which is produced by Church House Publishing.

Bible passages and psalms which are part of a liturgical text may be reproduced under the permission given by the CBF (see above). Owners of copyright in Bible versions are as follows:

- AV* Eyre and Spottiswoode (Publishers) Ltd., North Way, Andover, Hants SP11 5BE.
- RSV* The National Council of the Churches of Christ in the USA, Division of Education and Ministry, 475 Riverside Drive, New York NY10115, USA; application is not required for up to 1000 verses or less than a full book, providing copyright is acknowledged.
- NEB* Cambridge University Press, The Edinburgh Building, Shaftesbury Road, Cambridge CB2 2RU
- REB* Oxford University Press, Walton Street, Oxford OX2 6DP and Cambridge University Press.
- JB & NJB* Darton, Longman and Todd Ltd, 89 Lillie Road, London SW6 1UD; & application is not required for up to 500 words, providing copyright is acknowledged.
- GNB* The Bible Society, Stonehill Green, Westlea, Swindon SN5 7DG; application is not required for up to 250 verses providing the GNB text forms less than 20% of the whole and copyright is acknowledged.

NIV Hodder and Stoughton Religious Books, 47 Bedford Square, London WC1B 3DP; application is not required for up to 1000 verses providing the NIV text forms less than 50% of the whole book and copyright is acknowledged.

Liturgical Psalter

Collins Liturgical Publications, 8 Grafton Street, London W1X 3LA; application is not required for up to five psalms, providing copyright is acknowledged.

Most modern hymns and songs may not be copied without permission. If the author is contacted (via the publisher) a fee for reproduction will probably be required. To reduce the work involved two licence schemes now operate, to allow the reproduction of material for use in worship.

Christian Copyright Licensing (Europe) Ltd [CCLE], 26 Gildredge Road, Eastbourne, Sussex BN21 4JA (01323 417711), www.ccli.co.uk, offers a licence scheme allowing the reproduction of a wide range of hymns and songs, especially those of modern hymn-writers. A licence holder may also make recordings, providing that no charge is made, that acknowledgement is given, and that they are used unaltered and only in acts of worship. An annual fee is payable, based on the size of the regular congregation, and the church has to submit an annual return of the hymns reproduced, so that the fee can be allocated to those writers whose work has been reproduced.

Calamus, 30 North Terrace, Mildenhall, Suffolk, IP28 7AB (01638 716579), offers a similar licence covering works written primarily for the Roman Catholic liturgy, but actually in use across a wide range of churches today. Once again, there is an annual fee, based on the size of the regular congregation, with quarterly return of the material used under the licence.

An important point to remember is that neither licence gives blanket permission to reproduce hymns – you must check that each

item you intend to reproduce is actually covered by a licence that you hold. For example, the words of '*Morning has broken*' are not covered by either scheme, and permission to reproduce this must therefore be obtained direct from the copyright holder.

CCLÉ recently extended its scheme to include a Music Reproduction Licence, which allows churches to make copies of the music of certain hymns in addition to its licence to reproduce the words. The number of hymns covered is more limited, since it is assumed that normally people will be expected to buy copies of sheet music where available. A separate fee is charged on the same basis as the main **CCLÉ** licence fee and an annual return is required of the music copies made.

The **Calamus** licence allows reproduction of the melody line of hymns, which can be useful for inclusion in service sheets, but it does not permit the harmony to be copied. It also covers reproduction of the vocal harmony and guitar chords of Taizé refrains, and churches which do not use the main **Calamus** licence can obtain a separate licence for Taizé only. However, neither licence extends to the reproduction of choral arrangements nor cantor parts.

Many composers of modern musical works are members of *the Mechanical – Copyright Protection Society*, Elgar House, 41 Streatham High Road, London SW16 1EF, who sell a Miscellaneous Recording Licence to allow any of its members' works to be recorded, provided the number of recordings are limited and are not sold. The MCPS also has a vast index of songs and may be able to locate copyright holders (Tel 020 8769 4400).

Recorded music which is under copyright may not be played in a public place (which includes a church) without permission, nor can it be used to dub a video which is played in public. Many authors, composers and publishers are members of *the Performing Rights Society Ltd*, 29/33 Berners Street, London W1P 4AA (020 7306 4700) www.prs.co.uk, which administers applications to perform copyright material on their behalf. Although it is always necessary

to obtain a licence, the PRS does not usually make a charge for performances during an act of worship. "Charity" performances may also be given a free licence. An annual "blanket" licence is available for other performances, although individual permits may prove cheaper where the performance of copyright music is only very occasional. *CCLE* has recently introduced a PRS Church Licence, which may prove more cost-effective and easier to administer.

If background music is all that is needed, it is possible to buy records and tapes which are sold for public playing and for which no further permission is necessary.

1.7.3 DRAMA

Drama scripts may not be photocopied, nor may they be performed in public without permission of the copyright holders. Many of the recently published books of Christian sketches include directions in the foreword as to how permission may be obtained. Normally it is expected that additional books will be purchased for members of the cast and permission to perform can be obtained by sending a small fee to an address given in the book.

1.7.4 VIDEO RECORDING

Video taping church services involves the recording of the liturgy, the hymns and the music. A special licence is required before any service which includes copyright material can be video recorded. Most requests will relate to weddings. Strictly it is up to the wedding couple to arrange the licence, but the church could well be liable if they fail to do so. It is therefore in the church's interest to ensure that the rules are followed. *CCLE* will usually be able to provide a suitable licence. The same rules apply regardless of whether the video is a professional recording or one made by family and friends.

1.7.5 PHOTOGRAPHS

Where a photograph is commissioned from a freelance or commercial photographer the copyright belongs to the photographer (or his or her employer) unless there is an agreement in writing to the contrary.

A person who commissions a photograph for private or domestic purposes has the right not to have copies of the photographs issued to the public *even if he or she does not own the copyright*. Thus a wedding photo commissioned by the bridegroom cannot be passed to the media later unless he *and* the photographer both agree.

1.7.6 DRAWINGS

Cartoons, graphics and other items drawn by hand, or created by other means to the same effect, are copyright. The use of cartoons in church magazines is widespread, but copyright permission should be sought from the publication in which it appeared in the first instance. Copyright may be owned by the publisher or the artist. There may be a case to be made for using a drawing or cartoon as an 'example of' for the purposes of review or criticism, provided there is sufficient acknowledgement of the work and its author.

There are some publications which allow free use of cartoon and graphic material. Palm Tree Press, Rattlesden, Bury St Edmunds, Suffolk IP30 0SZ publish religious and church material for free use. Church News Service, 37b New Cavendish Street, London W1M 8JR also provide monthly off-the-peg written and drawn material for a small subscription.

1.7.7 SERMONS

Under the 1988 Act, copyright is conferred for the first time on the spoken words, even if they are not from a script, as soon as they are recorded, with or without the speaker's permission. The speaker, as the author of a literary work, will own the copyright on the words. However, it is open to the courts to decide how much of the speech or sermon could be reproduced before it could be 'substantial' and therefore infringe copyright. And it also depends on whether the speaker prohibited the making or use of the record beforehand. There is no copyright on facts conveyed in a speaker's words!

2 – DEANERIES AND ARCHDEACONRIES

2.1 - SYNODICAL GOVERNMENT - an Introduction

2.1.1 THE SYNODICAL SYSTEM AND GENERAL SYNOD

The Synodical system of the Church of England is based on a partnership of bishops, clergy and laity. The synodical structure of government comprising General Synod, Diocesan Synod, Deanery Synod and Parochial Church Council (PCC) was established by the Synodical Government Measure 1969.

This is designed not only to foster collaborative leadership at all levels, but also to enable each level of church government to communicate with the others. A good example of this was the decision by the General Synod in 1999 to set up a Working Party on the Diaconate. The process to put this in hand began with a discussion and resolution from one PCC in this Diocese, which was debated and agreed in turn by the Deanery Synod, the Diocesan Synod, and the General Synod.

The General Synod is the main legislative body of the Church of England and conducts debates on matters of religious or public interest and makes laws, subject to Parliament, governing the Church. The members of the Deanery Synods elect the General Synod representatives at a general election held every five years.

2.1.2 DIOCESAN SYNOD

The Diocesan Synod fulfils a similar function for the Diocese; the Bishop consults the Synod on matters of importance and general concern. The Synod comprises representatives elected by the

Deaneries every three years. The Ely Synod is about 150 strong, with approximately equal numbers of clergy and laity.

The Synod considers business referred to it both from the General Synod and from PCCs and Deaneries; but much of its business derives from the National Institutions via the Bishop's Council or from the Bishop or the Council itself.

In this Diocese the members of the Diocesan Synod are also the members of the Diocesan Board of Finance (DBF). The Bishop's Council acts as both the standing committee of the Synod, and the Board of Directors of the DBF. In this way matters of policy and finance are considered together. As the Board of Directors the members of the Bishop's Council are responsible collectively for the financial business of the Diocese.

Part of the Synod agenda is specifically marked DBF business. Under this item the Synod considers financial matters such as the budget proposed for the following year, and comments upon reports of activities and the financial statement for the previous year.

Further information about the structure and practice of the Diocesan Synod may be obtained from the Diocesan Secretary.

2.1.3 DEANERY SYNODS

The Annual Parochial Church Meeting elects lay members to serve on the PCC and the Deanery Synod; Deanery Synod members elect those who will serve on the Diocesan Synod and the General Synod.

All licensed clergy serve on their PCCs and Deanery Synods, and they in turn elect some of their number to serve as their representatives on the Diocesan and General Synods. In addition, the Diocesan Bishop serves on the General Synod, as does one

Archdeacon from the Diocese, chosen by the Archdeacons. Suffragan Bishops do not automatically serve, but elect some of their number to do so, as do the Cathedral Deans. The University of Cambridge also elects one member.

This is a simplified summary of the synodical structure. For more detailed descriptions about the role and composition of synods, see:

- *Synodical Government Measure 1969*
- *Church Representation Rules*
- *An ABC for the PCC – John Pitchford*

It should be noted that the Deanery Chapter meeting lies outside the Synodical system. It provides an opportunity for fellowship and the transmission of information between Parishes, Deaneries and the Diocese. Traditionally the Chapter was a meeting solely for clergy, but increasingly Chapters are being opened to others who offer ministry in the parishes, notably Readers.

2.1.4 DEANERIES AND ARCHDEACONRIES

Each Deanery has its own Rural Dean and Lay Chairperson. The functions of these officers are described in papers B3 and B4. The Deaneries themselves are grouped into Archdeaconries, and the role of Archdeacons is described in paper B5.

2.1.5 THE ROLE OF THE DEANERY

There is frequently a tension between the legal responsibilities of the Deanery and its more pastoral functions. Some members become frustrated if there is a substantial amount of legislation to discuss, while others believe it to be the whole *raison d'être* of the Synod. Both legal and pastoral functions are extremely important.

Major items of legislation proposed by the General Synod are customarily sent to Deanery Synods for discussion. This is essential in order to keep proposed legislation in tune with the views of members of the Church of England across the country. The General Synod takes seriously the overall opinions so expressed.

In the Diocese of Ely the Deanery Synod also has a major role in the apportionment of the Parish Share, taking responsibility for deciding how much of the overall Deanery Share should be borne by each individual parish. This policy has been adopted by the Diocesan Synod on the understanding that Deanery Synods will be able to be more nuanced in apportionment than the central Diocesan Synod.

It is also the case that the Deanery Synod should be playing a major role in fostering a sense of cohesion between the parishes of the Deanery. This will be done in a variety of ways, and Lay Chairs and Rural Deans are always in touch with each other about best practice in this area.

Good practice in Deaneries in this Diocese has included:

- Mission programmes
- Deanery acts of worship, including ‘Songs of Praise’
- Churchwardens’ meetings, usually with a visiting speaker
- A Deanery Directory
- Clergy and Reader ‘exchange of pulpit’ days
- A Deanery newsletter
- An analysis of Deanery skills and resources
- A Deanery audit
- The clustering of parishes within a Deanery for mutual support
- Deanery workshops, perhaps on liturgy or music
- A Deanery day conference or weekend, perhaps with the Bishop
- Deanery retreats or spirituality days
- Pastoral training courses (on bereavement, visiting and so on)
- Deanery fundraising events
- Deanery family afternoon or sports day
- Theatrical productions and concerts

2.2 - RURAL AND AREA DEANS

An invitation to serve as Rural Dean (or Area Dean) will have come from the Bishop after confidential consultation by letter with the stipendiary and non-stipendiary clergy of the Deanery, the Lay Chairperson of the Deanery Synod, the Archdeacon and with other members of the Bishop's Senior Staff.

The invitation needs careful thought. Acceptance will add considerably to the existing workload. The appointment is usually for a five year period, although the term of office may sometimes be extended.

Parishioners, though glad that their parish priest is being promoted", are not always aware of the additional work that will be involved.

Canon C.23 "of Rural Deans" sets out some of the official duties but in the Diocese of Ely (as in most dioceses) other duties have been added and expectations established.

The quality of relationships with clergy and laity in the Deanery is fundamental to the job of Rural and Area Dean who will need to spend time getting to know them and their areas of ministry better.

2.2.1 AN OFFICER OF THE DIOCESAN BISHOP

Rural and Area Deans are officers of the Bishop, with the Archdeacon, through whom the Bishop exercises pastoral care, missionary leadership and oversight.

Rural and Area Deans need to know the clergy of the Deanery and their families and their homes, supporting them particularly in times of difficulty and discouragement. This can be very time-consuming.

Where there are particular needs, specialist help is available from the Bishop's Family Care Co-ordinator and the Adviser on Confidential Counselling. In both cases their advice is absolutely confidential to the families or individuals concerned.

For the pastoral care of the retired clergy there are also Bishop's officers, but the Rural or Area Dean will need to know about those in the Deanery because their help will be of value especially during clergy vacancies and holidays.

The Rural or Area Dean shall "report to the Bishop any matter in any parish within the Deanery which it may be necessary or useful for the Bishop to know, particularly any case of serious illness or other forms of distress amongst the clergy..." (Canon C.23.1)

The Bishop wishes to be kept fully informed of serious illness or death of a churchwarden.

The Rural or Area Dean shall inform, in the first instance, the Archdeacon of any situations where there is serious neglect of pastoral care, break-down in pastoral relationships or failure to exercise adequate supervision of assistant clergy, non-stipendiary ministers or Readers.

The Rural or Area Dean shall inform the Bishop of any clergy or lay persons officiating without a Licence or Permission to Officiate.

2.2.2 CHAIRING THE CLERGY CHAPTER

Chapter Meetings, if used imaginatively, are occasions for the development of ministry. There needs to be some balance between formal worship, informal prayer, theological study, information giving, discussion and social events which promote fellowship and deeper understanding.

From time to time opportunity should be given to Bishops. Archdeacons, sector or specialist ministers and others with special expertise, to attend Chapter Meetings.

Rural and Area Deans will be required to attend occasional meetings called by the Bishops or Archdeacons. From such meetings they will often be asked to take and communicate items of news, future events or matters under consideration. They will sometimes be asked to report to the Bishop and Archdeacon the views and feelings of the Chapter. This two-way process can be very important.

Rural and Area Deans will be asked to submit to the Bishop requests for deanery Confirmations for the following year.

2.2.3 CHAIRING THE DEANERY SYNOD

The Rural or Area Dean and an elected member of the House of Laity jointly chair the Deanery Synod. (Canon C.23.4)

There shall be a Standing Committee of the Deanery Synod. It is essential that this should work in relationship from time to time with Archdeaconry Pastoral Committee. This is especially important when schemes for pastoral re-organisation and other matters, which come within the terms of the 1983 Pastoral Measure, are under consideration.

Rural and Area Deans take a leading role, as jointly chairing the Deanery Synod, in the discussions leading to the apportionment of the Parish Share.

The Rural or Area Dean and the Lay Chairperson are responsible, with the standing committee, for the planning of the meetings of the Deanery Synod. The education, training and growth of the Synod members and, from them outwards, the congregations of the

parishes, will derive from their shared listening, discussion and study. Meetings of the Synod will only encourage, support and challenge representatives of the parishes if Synod Agendas are planned carefully and with imagination and understanding of the interests of the representatives.

Occasionally it is appropriate to hold open meetings of the Synod: but this should not deflect the elected Synod from its business. Offering specific invitations to church members with a particular responsibility may be more appropriate than simply saying a meeting is “open”. Regular deanery meetings for churchwardens, treasurers, those who work with young people etc. can often provide a valuable forum for mutual support.

Under Synodical government, the Rural or Area Dean is responsible for seeing that each parish maintains an up-to-date Church Electoral Roll, that it has a properly elected Parochial Church Council and holds an Annual Parochial Church Meeting. In the event of failure to do this, the Rural or Area Dean must inform the Archdeacon.

The Rural or Area Dean and Lay Chairperson will be invited to attend when the Archdeacon holds a Parochial Visitation. It is an encouragement to churchwardens if at least one of them always makes a point of being present.

2.2.4 CLERGY VACANCIES

(for whatever reason, including absence of the incumbent through long illness or long study leave)

The Rural Dean must be closely involved with the Archdeacon, the Churchwardens and PCC to ensure the legal processes are carefully followed.

In normal circumstances, the Rural Dean should meet the

Churchwardens of the parishes concerned as quickly as possible to agree the arrangements for the maintenance of the worship, work and mission of the congregation during the interregna. A calendar of special events may need to be drawn up and particular attention paid to the arrangements for baptisms, weddings, funeral and home communions.

Sensitivity will need to be shown to assistant clergy and Readers to whom the detailed responsibility may be delegated, although the legal care of the parish rests with the Churchwardens in consultation with the Rural Dean. The Rural Dean should meet all such people as soon as possible after the vacancy is announced.

The Rural and Area Dean and Lay Chairperson will be invited to attend the 'Section 12' meeting between the Bishop (or Archdeacon), patron and PCC to discuss the Parish Profile. The Rural and Area Dean should be ready to comment on the Deanery Pastoral Plan as it affects the benefice.

The care and security of the parsonage house and garden should be discussed and responsibilities allocated. Care should be taken over water-filled radiators during the winter. Instructions issued by the Houses Sub-Committee of the Diocese should be followed strictly. The Rural Dean must be told the name, address and telephone number of the person holding the keys to the house and responsible for security.

Normally the date of the Institution or Licensing will be decided at the Bishop's Senior Staff meeting and the Rural Dean will be informed from the Bishop's office. When an appointment has been made it will be the responsibility of the Rural Dean and Churchwardens to make arrangements with the Bishop and Archdeacon for the Institution or Licensing. The Rural Dean should supervise such arrangements and conduct the final rehearsal but should, as far as possible, leave the detailed work to the Churchwardens. A separate paper describes the detail of the arrangement for the Institution of Licensing service, and should be in the possession of the Rural Dean.

The Rural and Area Dean should also be in contact with the new incumbent, at an early stage, about arrangements for the service.

2.2.5 REPRESENTING THE LOCAL ANGLICAN CHURCH

The Rural and Area Dean will often be seen by those outside the Church of England as its spokesperson and senior Anglican in the Deanery. It may, therefore, fall to Rural and Area Deans to give a lead in matters affecting other denominations and in maintaining and developing good relationships between the Christian Churches; and between the Churches and Civic authorities; and, where, appropriate, with other faith communities.

2.2.6 THE NEWLY APPOINTED RURAL OR AREA DEAN

The Bishop will fix a date for the public commissioning of the Rural or Area Dean either by himself or the Suffragan Bishop or the Archdeacon, preferably at a special Deanery service.

The newly appointed Rural or Area Dean will be told of the date of the next training conference for Rural Deans and asked to keep these two/three days free of all other engagements.

The Archdeacon will give the new Rural or Area Dean the dates of:

- Diocesan meetings of Rural and Area Deans. These are clearly designated in the diocesan calendar card of committee meetings.
- Archdeaconry meetings of Rural and Area Deans.

Rural and Area Deans must always feel free to make direct contact with the Bishop or the Archdeacon.

2.2.7 RURAL AND AREA DEAN'S EXPENSES

The expenses of Rural and Area Deans are a charge on the whole deanery and the Deanery Synod should reimburse these in full, including the cost of car mileage at the diocesan rate. The Rural or Area Dean's parish should not be expected to cover these costs.

2.3 - LAY CHAIRMEN

This post came into place in the Church of England following the passing of the Synodical Government Measure 1969; she or he jointly chairs the Deanery Synod alongside the Rural Dean.

The Lay Chairperson, like the Rural Dean, is a servant of the deanery as a whole, and is answerable to the laity.

2.3.1 ELECTION

The election takes place at the first meeting of the newly-elected Deanery Synod, and he or she continues in office until a successor is elected by the first meeting of the successor Deanery Synod three years later.

2.3.2 DUTIES UNDER THE MEASURE

- jointly to chair the Deanery Synod with the Rural Dean; “they shall agree between them who shall chair each meeting of the Synod or particular items of business on the agenda of the Synod”, (see CRR23 [1] [a]), and to chair meetings of the deanery house of laity.
- jointly with the Rural Dean to call meetings of Deanery Synod and to determine the date and places of such meetings with the Deanery Standing Committee.
- in terms of the Pastoral Measure 1983 he or she is to be consulted as an interested party on all matters of pastoral re-organisations.

2.3.3 OVERALL OBJECTIVES

- to encourage deanery laity to participate fully in the planning and running of the affairs of the deanery.
- to facilitate a two-way channel of information between the deanery laity and the wider Church.

2.3.4 GUIDELINES FOR NON-STATUTORY RESPONSIBILITIES

- to attend institutions and licensings and to welcome new clergy on behalf of the laity and the deanery.
- to respond to the notification of a vacancy in the post of Rural Dean and to make recommendations regarding the appointment of a new Rural Dean.
- to be an ex-officio member of all deanery committees.
- to attend, and conduct (if requested by the Archdeacon), the Visitation of the parishes.
- to advise the Bishop as and when required, and to attend such meetings as the Bishop calls.
- to visit and worship with all parishes in the deanery.
- to respond to requests made by the Bishop, or by other appointing bodies, for information and advice about deanery appointments to be made.

- to attend Section 12 meetings in connection with the appointment of a new parish priest.

to attend such training courses as the Diocese shall provide.

2.3.5 EXPENSES OF OFFICE

Expenses incurred in carrying out these responsibilities are properly reimbursed by the treasurer of the Deanery Synod.

2.4 - PARISH SHARE AND DIOCESAN BUDGETING

2.4.1 PARISH SHARE

¶ The Diocesan Process

A single formula is used to apportion Parish Share to deaneries, although Deanery Synods may use a variety of formulae in apportioning their Share to the parishes.

The apportionment to deaneries reflects the strength of the deanery in terms both of membership and of income, and is determined from data contained in the Returns on Church Finance and Membership submitted annually by parishes to the central Church authorities.

Factors used in the apportionment include ‘membership’ and ‘income’. Membership is calculated using the General Synod formula (one-third of Electoral Roll numbers + two-thirds usual Sunday attendance numbers). Income is defined as the total income of a PCC for ordinary purposes (that is, arising in connection with the normal running of a parish on a routine basis).

To smooth annual fluctuations and ensure up-to-date information, the figures of membership and income are calculated as a rolling three-year average.

Deanery apportionment is calculated using the following formula:

$$\frac{(\text{Income})}{2} + \frac{(\text{Membership})}{2} = (\text{Deanery Share})$$

where: Income = % of diocesan total income
Membership = % of diocesan total membership
Deanery Share = % of diocesan budgeted parish share

The formula used to apportion the share to deaneries has deliberately been kept simple and based upon information that parishes are already required to provide. To introduce other factors is felt possibly to result in inequity between deaneries.

It should be noted that, at the time of going to press (spring 2004), consideration is being given to a different method of calculating Parish Share.

¶ **The Deanery Process**

Each Deanery Synod should devise its own system for apportioning the Share to parishes within the deanery taking account of local circumstances. It is recognised that a system suitable for a rural area would not necessarily be suitable for an urban area. The Diocesan Synod stipulates only that the sum of the individual Parish Shares must equal the total deanery share.

2.4.2 THE DIOCESAN PLANNING AND BUDGETING PROCESS

¶ **The Deanery Liaison Group**

The Deanery Liaison Group (DLG) was established in 1996 to enable deaneries to be directly involved in the planning and budgeting process. It comprises one representative from each Rural Deanery, nominated by the Rural Dean, and it meets three times each year as part of the planning and budgeting procedure.

It is intended to provide a forum in which the views of the parishes and deaneries can be taken into account, but it is also intended to be a mechanism whereby the constraints of the budgeting process are disseminated to deaneries and parishes. The timescale is such that it is not possible to refer the draft budget for consideration by

parishes every year, but it is possible for members of the DLG to inform synods and PCC treasurers of the budget implications.

The DLG meets with the Finance Committee in February to discuss the provisional annual accounts for the previous year and to look at the budget forecasts (and the assumptions therein) for the next five years.

¶ The preliminary draft budget

The first draft of the budget is prepared in May (immediately following the approval of the previous year's accounts) based upon:

- Stipend costs based upon clergy numbers (as determined by the Diocesan Plan), and clergy stipends (recommended by the central stipends authority). **60%**
- Housing costs, based on estimates of maintenance work required; Council Tax, water charges, and buildings insurance. **16%**
- Training costs related to clergy numbers, and parish ministry support. **7%**
- Statutory expenditure (National Church responsibilities, legal officers etc). **5%**
- Other costs (administration, diocesan organisations etc), provisionally increased in line with inflation. **7%**

Diocesan organisations are invited in March to submit their Annual Reports and plans for the forthcoming year. The plans are presented to the Bishop's Council in May and the Diocesan Synod in June. The cost implication of these items (about **5%** of the total budget) are then incorporated into the first draft budget.

The DLG meets in June to consider this draft budget. Comments from the DLG are brought forward to the Finance Committee which prepares the preliminary budget.

The preliminary budget is issued by the end of June at the latest, so that Deanery Synods can arrange meetings in July to discuss it.

¶ **The Final Budget**

Following receipt of the Central Returns from parishes, the Parish Share for each deanery is calculated.

The DLG meets in September for the third time to consider the proposed budget with its implication for deanery shares.

The Finance Committee prepares the final budget incorporating the views of the DLG. The Bishop's Council sets the final budget in September.

At the Diocesan Synod in October or November the budget, together with the principles on which it is based, is presented to the Synod and the Synod is invited to adopt the budget. If it has disquiet, the Synod is entitled to ask the Bishop's Council to look again at elements of the budget.

2.4.3 THE BUDGET TIMETABLE

January	Planning and budgeting request forms distributed
March <i>Deanery Liaison Group</i>	Year-end accounts and future projections
March	Deadline for Plan and budget submissions
May <i>Bishop's Council</i>	Draft Diocesan Plan
May	Financial budget preparation begins
June <i>Diocesan Synod</i>	Diocesan Plan
June-August	Collect parish statistics
June <i>Deanery Liaison Group</i>	Budget (first draft)
June <i>Finance Committee</i>	Budget (first draft)
July <i>Deanery Synods</i>	Preliminary budget for discussion
August	Calculating Deanery Share
September <i>Deanery Liaison Group</i>	Final budget (including Deanery Share)
September <i>Bishop's Council</i>	Final budget
Oct/November <i>Diocesan Synod</i>	Final budget

2.5 - ARCHDEACONS

Archdeacons are appointed by the Diocesan Bishop with a freehold until the age of 70 years.

Canon C22 (4) states, “each archdeacon shall carry out his duties under the bishop and shall assist the bishop in his pastoral care and office.” This partnership of bishop and archdeacon reflects that of the New Testament; the bishops, in the ministerial tradition of the apostles, are called to be chief teachers and pastors, and as in Acts 6, the deacons are appointed to relieve the apostles of practical and organisational burdens. While such distinctions or boundaries help in understanding and effecting the work, it should be remembered that Paul, the Apostle, also cared for the churches and Stephen, the Deacon, also preached. It is required that archdeacons be priests and, as such, it behoves them to be making connections constantly between the gospel imperatives and the Church’s institutional arrangements. By their orders they are also called to exercise a priestly, pastoral and teaching ministry.

So archdeacons represent the bishop’s interests in the policy-making and business life of the diocese through ex-officio membership of the statutory, synodical and other major committees of the diocese. In relation to such committees they are always members, never officers, speaking for the bishop. Archdeacons go out from such committees with a task of communication and interpretation, working through visits, correspondence and telephone availability. Archdeacons are not intermediaries or in a line management role separating the bishop from an incumbent or priest in charge to whom the bishop has committed a cure, “both mine and yours”. In their work locally archdeacons seek to give incumbents and their fellow Christians encouragement, guidance and space to undertake the work of God in those parishes and sectors to which they are appointed.

Because the archdeacons are members of his staff, the Diocesan Bishop frequently uses them for *ad hoc* tasks or to carry portfolios on his behalf. Similarly, the Bishop has delegated to the archdeacons a share in conducting ministerial reviews.

Canon F18 sets out the special relationship between archdeacons and rural deans particularly with regard to Visitations and the care of churches.

Archdeacons have further specific tasks laid upon them by Statute and Canon; in these they act as the ordinary, that is one having intrinsic authority rather than acting by delegation from another. The Inspection of Churches Measure 1955 requires that the archdeacon be satisfied that churches have been inspected every five years in accordance with the Measure. The Ecclesiastical Jurisdiction Measure 1963 and the Incumbents (Vacation of Benefices) Measure 1977 each place responsibilities upon an archdeacon in respect of clergy discipline.

The Faculty Jurisdiction Measure 1964 and the Care of Churches and Ecclesiastical Jurisdiction Measure 1991 charge the archdeacon with responsibilities and powers in respect of the care of consecrated buildings. It is essential that there be close liaison between archdeacons and incumbents with their parish officers if the Faculty Jurisdiction is to work effectively. The archdeacon is in a position to judge and advise which matters are *de minimis*. Where a project is to become the subject of a faculty petition, an informal word at the outset can often ensure that it starts in the right way and the project is properly prepared for the eventual written application.

Further information on the office of archdeacon can be found in Canons C22, F17, F18 and in G5 and in Halsbury's Ecclesiastical Law, General Synod Edition 1975, paragraphs 496-502.

3 - MISSION AND PASTORAL CARE

3 - MISSION AND PASTORAL CARE

3 - MISSION AND PASTORAL CARE - General Introduction

In addition to offering to Almighty God the best possible worship, the Church is called to the tasks of Mission and Pastoral Care. Each Parochial Church Council has a responsibility regularly to consider both of these topics, in order to ensure that the principal roles of the Church do not get lost in an agenda dealing only with finance and fabric, important though these latter topics are.

Mission must be at the heart of a PCC's thinking. The Church exists to proclaim the word and works of God in and to the world, and it is vital that this dimension of our calling is held constantly in view. Mission will find its outworking in many different ways: in evangelism; in outreach to the marginalised of our communities; in speaking and acting in ways which reflect the priorities of the Kingdom of God. Our perspectives on mission will be enlarged and enriched as we engage with and learn from the Church overseas.

Pastoral care is offered by the whole Church both to its members and to the wider community in which the Church is set. As such it is wider than merely the work of priests, deacons and readers. A large number of Church members regularly offer ministry in their community through their membership of secular as well as Church groups. This paper, however, is written to help PCCs and deaneries in their particular calling to offer ministry and pastoral care within parishes and within their wider mission communities.

In their consideration of these topics, PCCs have considerable Diocesan resources available to them for practical and experienced advice. Below are listed a good number of them; in addition, each Deanery (and even parish) may have within its membership individuals and groups who will be in a position to share good practice from their own experience.

A division into Mission and Pastoral Care is inevitably artificial, since a number of Diocesan groups carry a brief which transcends this division; the Board for Church and Society, for example, aids both mission and pastoral care in the Diocese. The divisions are offered here simply to aid readers of this paper locate that individual or body which will be able to provide the advice they need. Specific names, addresses and telephone numbers are printed in the Diocesan Directory.

3.1 – RESOURCES FOR MISSION

The **Diocesan Council for Mission and Ministry** carries a wide-ranging brief. It is accountable to the Bishop's Council for maintaining an overview of mission and ministry in the Diocese and serves as an 'umbrella' body for a group of Diocesan advisers and interest groups whose work relates directly to the ministry and mission of the Church. It operates on a 'covenant' model, whereby the members of each interest group (primarily through their respective convenor or Diocesan Adviser or Officer) covenant to work collaboratively for the benefit of the whole. The Council is chaired by the Bishop of Huntingdon.

The interest groups whose work falls within the remit of the Council for Ministry and Mission include:

- Worldwide Mission
- Evangelism
- Ecumenical work
- Stewardship
- Vocations work
- Developing and supporting self-supporting ministries
- Continuing ministerial education
- Ministerial review
- Liaison with the Readers' Board

In practice, the covenant model allows room for mutual accountability, for consultation, and for working together (both in terms of tasks and in terms of pooling resources), so that there is room for communication and exchange of information and ideas without diminishing the actual and budgetary autonomy of each of the interest groups. Within its membership, individuals and groups concentrate on particular matters, and are available to parishes for advice. Available for consultation are:

- *The Bishop's Adviser for Worldwide Mission*
- *The Diocesan Adviser for Mission and Evangelism*
- *The Diocesan Ecumenical Officer*
- *The Diocesan Stewardship Group*
- *The Diocesan Director of Ordinands*
- *The Director of Ministerial and Adult Learning*
- *The Reader Ministry Development Officer*

The **Worldwide Mission Group** has in its membership those who are concerned to develop links with the overseas church. These include representatives of the principal Anglican Mission agencies, and those involved in the various Diocesan links. Currently (2004) these are with the German Lutheran North Elbian Church, and (through the Cambridgeshire Ecumenical Council) with the Diocese of Vellore in South India. The Cathedral also has a link with Zanzibar Cathedral. The Worldwide Mission Group also encourages parishes that have developed their own overseas partnerships.

The **Diocesan Stewardship Group** is concerned not only with the raising of money, but an understanding of Christians' responsibility to see the whole of their lives as held in stewardship from God.

The **Diocesan Pastoral Committee** is responsible for making appropriate linking of parishes to enable the mission of the Church to be as effective as possible in the context of the smaller number of stipendiary clergy available for ministry.

3.2 – RESOURCES FOR PASTORAL CARE

Within the framework of the **Diocesan Board of Education and Training** are a number of areas, most with individual specialists available to parishes:

- *The Schools Executive*
- *The Children's Council*
- *The Youth Council*
- *The Ministerial and Adult Learning Panel*
- *The Resources Centre* in the Diocesan Office

In addition, the **Focus Christian Institute** offers high quality adult Christian education.

Clergy and Readers have the advice of the **Diocesan Directors of Ordinands**, the **Diocesan Director of Ministerial and Adult Learning**, and the **Readers' Board**.

To enable the best quality worship, resources are available from:

- **The Diocesan Liturgical Committee**
- **The Ely RSCM Committee**

To develop the spirituality both of parishes and of individuals within those parishes, available are:

- **The Diocesan Officer for Spirituality**
- **Bishop Woodford House** (*the Diocesan Retreat House*)

As already indicated, the **Board for Church and Society** carries a wide brief, and has working groups covering a number of areas of concern. Alongside the BSR, the **Committee for Family and Social Welfare** and the **Mothers' Union** both have wide concerns for the development of family life, in addition to the well-known local fellowships of the latter.

3.3 - MINISTRY STRATEGY

The Report '*All Good Gifts Around Us*', which was published in October 2002, is the fruit of a substantial piece of work undertaken during the preceding eighteen months by a task group chaired by the former Bishop of Huntingdon. It builds on previous work on strategies for ministry, both national and diocesan, and reflects the need to face the challenges and opportunities presented by changing patterns of ministry. Copies of the report are available from the Diocesan Office.

A series of presentations took place during the early part of 2003 where comments were received from across the Diocese. In the summer of 2003, the Bishop's Council set up an Implementation Group, chaired by the Bishop of Huntingdon, with the task of carrying forward the key recommendations of the report (see its pages 25-26). The work of the Implementation Group has been shared between a number of sub-groups, each of whom has a particular area of concern and responsibility. It is envisaged that the Group will have a 'shelf life' of about two years, by which time it is hoped that significant progress will have been made.

The Implementation Group has an advisory role in relation to the Diocese, to deaneries and to parishes; any changes and developments which follow as a result of the recommendations of the Report, or of advice from the Implementation Group, will be effected through the usual channels.

For further information, please contact the Bishop of Huntingdon's office.

3.4 - VOCATIONS

All who follow Jesus Christ are called to serve him in their daily lives; this is at the heart of Christian discipleship, as each person grows into his or her unique vocation to become the person the God is fashioning. Many people fulfil their vocation through the work that they do, whether in caring for family or friends, or through voluntary or paid employment in the secular world (particularly in teaching and in the caring professions). From time to time, people become aware of a particular call with increased intensity and feel it would be helpful to discuss this with somebody as they seek the way forward.

In such instances, a person may begin their explorations through talking to friends and family and then seek the wisdom of his or her spiritual guide or parish priest. He or she may in turn feel that it would be beneficial for the person to talk to somebody whose particular role is to help people discern their vocation and to suggest possible ways forward.

It is anticipated that during the course of 2004 a team of Vocations Advisers will be drawn together to offer advice and expertise across a range of possibilities. Vocations Advisers will be appointed by the Bishop, and will be equipped to listen, to discern and to give information about a range of vocational training and opportunities. As well as selection and training for ordination, they will be equipped to explore opportunities for lay ministry, full and part-time.

While parish ministers may use Vocations Advisers in whatever way is most helpful to them, including help in discerning locally-rooted ministries, nevertheless it is envisaged that their primary focus will be on wider ministries which include:

- Reader ministry
- Accredited Lay Ministry
- Youth and Children's Ministry
- Teaching in Church Schools
- The Church Army
- Religious communities
- Ordained ministry

For further information, please contact the Director of Ministry and Vocation in the first instance.

3.5 - ORDINANDS

The encouragement of vocations for Christian Ministry is the work of the Vocations Advisers, who fulfil this role through talks and personal advice.

Those considering the possibility of ordination should, in the first instance, discuss the matter fully with their parish priest, and with wise lay people within their parish – not only close friends. Where appropriate, the priest will then put them in touch with the Diocesan Director of Ordinands (DDO) or a Vocations Adviser (see 3.4) who will meet with them and discuss their vocation, giving advice both spiritual and practical.

3.5.1 THE PROCESS OF SELECTION

Candidates for ordained ministry will meet with their DDO over a period of time, towards the end of which they meet other Diocesan assessors. When a sufficient degree of certainty about their vocation has been reached, they are referred to the Bishop who will decide whether or not to sponsor them for a Selection Conference. The sponsoring Bishop will want to be sure, among other things, that candidates –

- have a sense of vocation which is soundly based and is matched by evidence of maturing Christian discipleship;
- have appropriate leadership potential and show evidence of being able to establish mature relationships with other people;
- have fulfilled the basic educational requirements set out in the Bishops' Regulations for candidates in ordination;
- have the support of those who know them best.

The Bishop will also wish to ensure that the family of married candidates have sufficient funds for support during training. If the Bishop decides to sponsor the candidate, he or she will be

invited to attend a Bishops' Advisory Selection Conference, arranged by the Ministry Division of the Archbishops' Council and staffed by selectors nominated by the Bishops of the 44 dioceses of the Church of England. The Conference usually lasts from supper on Monday until Wednesday afternoon. It will be held at a Conference Centre or Retreat House in England. Soon after the Conference, the Advisory Selectors forward their recommendations to the candidate's sponsoring bishop who will notify the candidate.

The candidate who is recommended or conditionally recommended for training will be seen again by the DDO who will discuss the choice of Theological College or Course, the manner and content of training, and where to apply for grants. Where the Local Education Authority is unwilling or unable to make a grant, the candidate's training will be paid for out of Central Church Funds, which in turn come from the diocese by way of the annual contribution for training for the ministry paid out of the Parish Share. Grants are not paid from the Central Church Funds for the maintenance of the candidate's spouse and family. The DDO will advise on grant aiding bodies, on how far the diocese will be able to offer support and on the amount which the candidate will be expected to contribute, if he or she is in a position to do so.

A candidate who is not recommended will usually be seen again by the DDO or the Bishop so that together they can investigate the direction of vocation in the light of this decision. The candidate's parish priest or a Spiritual Director can be very helpful in providing guidance through the perplexity or disappointment that this may bring.

3.5.2 TRAINING

While in training a candidate will come under the pastoral care of the College or Course Principal, as well as the DDO and sponsoring Bishop. About a year before the candidate is due to be made a Deacon, discussions will be held about the offer of a Title (first curacy).

3.5.3 FURTHER INFORMATION

For further information relating to ordination, including the non-stipendiary ministry, please write to the Diocesan Director of Ordinands, whose address and telephone number is in the Diocesan Directory under the heading 'Director of Ministry and Vocation'.

3.6 - READER MINISTRY

Readers in the Diocese of Ely are a valued ministerial resource. They are theologically trained lay members of their communities. Their range of ministry varies enormously, depending on their availability, experience, gifting and personal circumstances. Their ministry aims to serve the needs of their church and local community.

3.6.1 THE ROLE OF READERS

The traditional parochial role of Readers includes leading worship, preaching, funeral ministry, teaching and pastoral care. Additionally, they are now authorised to minister Communion by Extension. Many Readers now find their ministry is also exercised at work, or in hospitals, schools, prisons and other institutions.

Readers are encouraged to be full members of their Local Ministry Team, and to work co-operatively with ordained colleagues and the entire congregation, as envisaged in the recent ministry strategy report *All Good Gifts Around Us*.

Readers are licensed by the Bishop every three years, until they reach the age of 70. Thereafter they receive 'Permission to Officiate', which is renewed annually. When people feel they are no longer able to meet the demands of public ministry, they receive the title 'Reader Emeritus'.

3.6.2 THE SELECTION AND TRAINING OF READERS

Those considering Reader Ministry should first discuss the issue with their Parish Priest. Then they should seek a consultation with the Director of Ministry and Vocation or a Vocations Adviser (see the Diocesan Directory for details). It is necessary to have the full support of the Incumbent and PCC before making a formal application. Applicants are invited to attend a Selection Conference. There are three such Conferences annually, held in Ely.

Those selected for training follow a course which integrates practical experience, reflection and study. Topics covered include Biblical Foundations, Christian Ethics, Church History, Doctrine, Liturgy, Pastoral Studies, and Preaching.

Students work in groups with a tutor who specialises in one area of study. The work is assessed continuously by tutor and student. Leading worship, preaching, and pastoral work are continuous in the parish during training, and are supervised by the Incumbent. Each student is encouraged to undertake a placement in another parish of different churchmanship and social mix during their period of training.

On satisfactory completion of training, Readers are awarded the Church of England Readers' Certificate. They are admitted and licensed by the Bishop at the annual Readers' Licensing Service, held each year in the spring. At this service they make the declaration of faith, take their oath of obedience to the Bishop, and receive authorisation for their ministry.

3.6.3 READER MINISTRY AND SUPPORT

Readers should expect to be deployed in such a manner as to maximise ministerial resources across the Diocese.

Continuing Ministerial Education is considered by the Diocese to be important for all those exercising licensed ministry: Readers are encouraged to continue their studies to develop their gifts and competencies.

Pastoral support is offered by the Sub-Wardens, who are responsible to the Warden of Readers.

3.7 - EDUCATION AND TRAINING IN THE PARISHES

The Ely Diocesan Board of Education and Training exists to support parishes and schools and has a wide remit that includes parish education and training for people of all ages, lay and ordained, as well as responsibility for statutory education matters (see 3.9 - *The Diocese and Schools*). Much of the day to day work is undertaken by a team of Diocesan Officers, Volunteers and Councils and through its two Executives – Parish Resources and Schools. The Board reports annually to the Diocesan Synod and the website (www.ely.anglican.org/education) carries comprehensive materials relating to each of the areas of work. The Board involves over seventy volunteers and was awarded *Investors in People* recognition in 2002.

There are a number of main areas of work.

3.7.1 CHILDREN'S WORK

The Children's Adviser is available to offer advice, training and support on all matters relating to work with children and families. This includes training in a variety of areas of work, advice on worship with children and on all age worship and the admission of children to Holy Communion. Help is also available in selecting appropriate resources for the work to be undertaken: examples of many resources are to be found in the Resources Centre at the Diocesan Office to enable churches to inspect and try out material before they spend money on it. Dates and details of events are to be found in Ely Ensign and on the website where there are also useful documents supporting different areas of work that can be downloaded.

3.7.2 CHILD PROTECTION

See 3.8 in this Handbook.

3.7.3 YOUTH WORK

The Youth Council, via the Youth Officer and the diocesan website, offers advice and support to every parish wishing to work with young people. It does this through a varied programme of high quality annual youth events, youth leader training programmes and relevant Christian resource material. It also offers churches assistance in the formation, and short-term leadership, of exciting new youth groups and projects. It can also provide parishes with follow-up resource material and advice regarding the new group. The Youth Council has also given to every deanery a set of resource books appertaining to youth work. These books include worship material, youth leader training/advice, and youth outreach books such as the Alpha and Emmaus courses.

3.7.4 ADULT LEARNING

Support is offered for individuals and parishes wanting to develop all aspects of Christian discipleship, encouraging thoughtful and critical responses to God's world, developing parish vision and goals, enabling people to use and develop their gifts in service of church and community. Further opportunities are provided for training in adult learning, in bible study and in the development of a wide variety of lay ministries, through day events, Lent course materials, and occasional residential conferences. Adult learning in the diocese is also delivered through the Focus Christian Institute, in Cambridge and the Cathedral Education Centre, in Ely.

3.7.5 RESOURCES FOR ALL

Information about forthcoming events and opportunities is publishes in Ely Ensign and on the website.

The **Resources Centre** at Bishop Woodford House is open during office hours and contains an up to date collection of books, periodicals and materials for use with children, youth and adults in parish and school. There is a significant worship and music collection as well as many videos and artefacts. There are also some resources, such as parachutes and other play equipment, available for special events. Items may be borrowed free of charge and borrower registration is also free. The Centre is normally open during office hours and advertises Late Night Opening from time to time. Contact the Administrator by telephone or e-mail.

3.8 - CHILD PROTECTION

3.8.1 THE CHILD PROTECTION POLICY STATEMENT OF THE CHURCH OF ENGLAND

The Church of England, in all aspects of its life, is committed to and will champion the protection of children and young people both in society as a whole and in its own community. It fully accepts, endorses and will implement the principle enshrined in the Children Act 1989 that the welfare of the child is paramount. The Church of England will foster and encourage best practice within its community by setting standards for working with children and young people and by supporting parents in the care of their children. It will work with statutory bodies, voluntary agencies and other faith communities to promote the safety and wellbeing of children and young people. It is committed to acting promptly whenever a concern is raised about a child or young person or about the behaviour of an adult, and will work with the appropriate statutory bodies when an investigation into child abuse is necessary.

¶ Those who will help you

- The Bishop of Ely's Child Protection Adviser: 01223 306600
- The Children's Work Adviser: 01223 511717 or 01353 652714
- The Diocesan Youth Officer: 01353 652715

To talk through a child protection concern you may also contact:

- Mrs G Boon: 01223 871688 or 746001
- The NSPCC 24 hour helpline is 0800 800500

These two websites also provide extremely good advice if you are concerned that a child might be being abused and you are not sure what to do.

- www.doh.gov.uk/safeguardingchildren/
- www.cambsacpc.org.uk/concerned/whattodo.htm

¶ Context

Child protection and the abuse of children can only be considered in the context of the wider role of the family in society and the relationship between family, communities and the state. The interaction between these is never static. The last 40 years, in particular, have seen major changes in the structure of families and this process has involved debate about the care and nurture of tomorrow's adult population and a belief in the rights of children to be protected as they grow. The health of a society can be judged by its care and concern for its most vulnerable members.

It was from this background and in response to the publication of *Safe from Harm* by the Home Office in 1993 that the House of Bishops produced its first policy document in 1995. This document was amended first in 1999 and then in 2004, when it was published as ***Protecting all God's children: The Child Protection Policy for the Church of England*** by Church House Publishing at £5.95. Each parish or benefice should obtain a copy. The Diocese provides a folder of advice drawn from this national policy document. It is the responsibility of those who have responsibility for children and young people in church settings to familiarise themselves with the provisions of the national policy and procedures and the more locally relevant advice.

3.8.2 RESPONSIBILITIES

The Church of England, within its national institutions and within dioceses, has an obligation to support parishes and those working with children and young people in exercising their primary responsibility for those entrusted to them. It is important to recognise that it is people who protect and not only procedures. The aim is to create **a culture of informed vigilance** at all levels in the Church by -

- raising awareness of the issues involved in protecting children in the church;
- addressing the needs of our children in all their cultural, spiritual, intellectual, racial and physical diversity;
- responding to the needs of children and adults who have been abused;
- supporting and training those who work with children, encouraging them to work together to follow good practice ;
- caring appropriately for those in the church community who have abused children.

The Church is probably unique in its ministry to both those who have been abused and those who have abused. It is within this tension that policy, procedures and good practice must be made to work. The church seeks not simply to keep the law in regard to Child Protection but to foster and promote best practice as part of its work for and witness to God's kingdom.

Therefore -

- the Church of England fully endorses the principle, enshrined in the Children Act 1989, that the welfare of the child is paramount;
- the Church recognises that it is required by God to foster relationships of the utmost integrity, respect, truthfulness and trustworthiness. Clergy and laity who come into contact with children within the church need to operate within a carefully thought out framework of policy, procedures and good practice which will ensure that children are safeguarded and nurtured within a culture of informed vigilance;

- clergy and laity need to have an awareness of their use of authority and power and never betray the trust that is given them;
- clergy and laity in the church should seek to maintain the highest standards of conduct in all worship, pastoral, educational, and recreational situations;
- the Church will take allegations of abuse seriously, fully co-operating with the Local Authority Area Child Protection Committees in any matter concerning the welfare of children and young people. It acknowledges the prime responsibility of statutory agencies to investigate any significant harm to a child.
The Church will never itself investigate incidents of suspected child abuse.
- the Church will work with the statutory agencies to manage the presence in congregations of those who have been convicted of offences against children including those who are on the Sex Offenders register;
- the Church of England will seek to work with other Christian and faith traditions to promote the welfare and safety of children and young people;
- for the purpose of the Policy and Procedures a child is anyone under the age of 18 years. All those who work with or are in regular contact with such children must comply with this policy;
- all those working with or in direct and regular contact with children in a paid or unpaid capacity will be carefully recruited and their backgrounds checked at the appropriate level through the Criminal Records Bureau. These checks will also be carried out on those supervising people working with children and on those whose representational ministry, office or status gives them the opportunity or the expectation for regular or unsupervised contact with children.

¶ Each diocese should:

- adopt the House of Bishops Policy on Child Protection together with any additional diocesan procedures and good practice guidelines which shall be endorsed by the diocesan synod.
- provide a structure to manage child protection in the diocese.
- appoint a suitably qualified Diocesan Child Protection Adviser, directly accountable to the Diocesan Bishop, and provide appropriate financial, organisational and management support. In the Diocese of Ely, Mrs Virginia Bird has been appointed to undertake this role.
- include the monitoring of child protection in parishes as part of the Archdeacons' responsibilities.
- provide access to the Criminal Records Bureau for parishes, the cathedral, the Bishop's office and the Diocesan office for those beneficed and licensed clergy, paid workers and volunteers who need to obtain disclosures.
- provide access to a risk assessment service so that the Bishop or others can evaluate and manage any risk posed by individuals or activities within the church.
- provide training and support on child protection matters to parishes, the cathedral, diocesan organisations including religious communities and those who hold the Bishop's licence.
- provide a handbook of procedures and recommended good practice to enable parishes and others to undertake their duties, encouraging them to implement such procedures and good practice according to their local needs.

¶ Each parish should:

- accept the prime duty of care placed upon the incumbent and Parochial Church Council to ensure the well being of children and young people in the church community;
- adopt and implement a child protection policy and procedures, accepting as a minimum the House of Bishop's Policy on Child Protection but informed by additional Diocesan procedures and recommended good practice whilst being responsive to local parish requirements;

- appoint a co-ordinator to work with the incumbent and the Council to implement policy and procedures. The co-ordinator must ensure that any concerns about a child or the behaviour of an adult are appropriately reported both to the statutory agencies and to the Diocesan Child Protection Adviser. Ideally this co-ordinator should be someone without other pastoral responsibility for children in the parish;
- appoint a person who may be different from the co-ordinator to be a children's advocate. This should be someone whom children know they could talk to about any problems, if they so wish;
- display the "Childline" telephone number;
- ensure that all those authorised to work with children and young people or in a position of authority are appropriately appointed, trained and supported and provide all authorised personnel with a copy of the parish child protection policy, procedures and good practice guidelines;
- pay particular attention to children with special needs and those from ethnic minorities to ensure their full integration and protection within the church community;
- create a culture of ' **informed vigilance**' which takes children seriously;
- ensure that appropriate pastoral care is available for those adults who have disclosed that they have been abused as children;
- provide, as appropriate, support for all parents and families in the congregation, being aware particularly of parents whose children have suffered abuse;
- ensure that those who may pose a threat to children and young people are effectively managed and monitored;
- ensure that appropriate health and safety policies and procedures are in place;
- provide appropriate insurance cover for all activities undertaken in the name of the parish;
- review the implementation of the child protection policy, procedures and good practice, at least annually.
-

- **Rural parishes or parishes held in plurality may wish to join together to implement the policy and procedures. It should be noted however that people working in isolated situations can be vulnerable and care should be taken to implement the policy in full.**
- **Local Ecumenical projects should agree which denomination's Child Protection Policy to follow and this decision should be ratified by the Bishop and other appropriate church leaders.**

3.9 - THE DIOCESE AND SCHOOLS

In March 2001 our Diocesan Synod resolved that “Church Schools stand at the centre of the Church's mission in this Diocese” and urged “PCCs and deaneries to further strengthen links with local Church Schools and become as fully involved as possible in the life of all local schools.” Later in the same year Lord Dearing’s major report “The Way ahead” signalled new confidence in the Church’s role in the education system and a strengthened commitment to mission and service through Church schools. In this diocese about a quarter of all children attend a church primary school and the provision is growing.

Many maintained primary and secondary schools (*Community, Foundation* and *Special* schools) warmly welcome the involvement of the clergy, lay ministers and members of local Christian communities.

Regular visiting (and welcoming groups to the church), classroom support, leading collective worship and becoming a governor are all established ways of developing healthy links. The involvement of the PCC and whole congregations in supporting schools is important, as is pastoral support for those who work in education. A diocesan leaflet “Parishes and Schools Working Together: 55 Practical Ideas” is available on request.

Education Sunday, established for over a hundred years and traditionally the Ninth Sunday before Easter, can be a helpful annual focus for the parish’s involvement with all its local centres of education.

3.9.1 SCHOOLS EXECUTIVE

Under the leadership of the Diocesan Director of Education and Training and through its Board, the Diocese has a direct and statutory involvement in local and national education. Much of its day to day schools' work is delegated to a sub-committee of the Board of Education and Training, the Schools Executive. Available, on request, is the current Schools Work Development Plan outlining current projects, plans and priorities. Much school support focuses on the needs of Church Schools for which the Board has a particular responsibility. Ongoing work includes general advice and direct support to schools and parishes over headteacher/deputy headteacher appointments; governance; Religious Education (R.E.); conferences; training events; annual Cathedral Activity Days; building matters; and work with local authorities and the DfES.

3.9.2 THE SCHOOLS TEAM

The *Director* is a member of several local education authority education committees in Cambridgeshire Norfolk and Peterborough, and there are C of E groups on bodies planning Religious Education and Schools Organisation. You should contact the *Director* with any query or concern regarding school matters whether or not it is a church school issue.

The *Director's P.A.* is able to deal with day to day queries and is a first contact point for all general matters. She also has a particular responsibility for the administration of Foundation Governor appointments.

There is a full time *RE Adviser*. The *Adviser* works closely with schools, local authorities and parishes on a wide variety of issues concerning religious education, collective worship and syllabus matters.

The *Schools (Buildings and Finance) Officer* works closely with Voluntary Aided Schools over building projects (see below) and administers the Ely Diocesan Schools Fund which currently bears 100% of all schools work including staff and office costs, as well as VA school buildings work. A Personal Assistant helps also with the Property Management Service offered to VA schools.

There is a *Bishop's Visitor* attached to every church school. Visitors are trained and commissioned volunteers who have a strong background in education. They offer general support to the school and headteacher, visit regularly and provide a friendly link between the school and diocese.

3.9.3 CHURCH SCHOOLS

The presence of a Church School in a parish provides a very significant pastoral opportunity indeed. A Church School should feature prominently and appropriately in the life and consciousness of the congregation(s).

There are currently some 82 Church Schools spread evenly across the Diocese maintained by the LEAs of Cambridgeshire, Norfolk and Peterborough. There are more than 13,500 children on roll. 81 of the schools are in the primary phase.

¶ Governance

All maintained schools have an *Instrument of Government*. It sets out the characteristics of the particular school including the size of the Governing Body and which bodies appoint governors. The role of all governors is to play an appropriate part in the management of the school and to support the school generally as 'critical friends'.

In Church Schools the Church appoints Foundation Governors at parish and/or at Diocesan level. Their particular responsibility is to

support the ethos of the school as set out in the *Ethos Statement* within the *Instrument of Government*. There is a Nomination Form and Declaration Form for Foundation Governor appointments. LEAs and the Diocese offer regular training opportunities for Governors and Clergy.

Appointing the headteacher is, arguably, the most important task a governing body performs. Detailed guidelines are available and a member of the Schools Team will advise through the process and attend the shortlisting and interviews. A member of the Team normally attends Deputy Headteacher selection. When an impending vacancy is known it is important to contact the Director's P.A. as soon as possible.

¶ Ethos

Although there exist some minor textual variations, the common *Ethos Statement* of Church of England schools is:

“Recognising its historic foundation, the school will preserve and develop its religious character in accordance with the principles of the Church of England and in partnership with the Church at parish and diocesan level.

“The school aims to serve its community by providing an education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith and promotes Christian values through the experience it offers to all its pupils.”

¶ Incumbents

The Parish Priest is normally a Foundation Governor *ex-officio*. If he/she is unable or unwilling to serve, or there is no incumbent currently in post, the Archdeacon assumes the right of appointment.

It is important to stress that the choice of Chair of Governors is a matter for the Governing Body to determine; *no* governor has any greater or fewer pre-determined rights or responsibilities than any other. Parish Priests are encouraged to think carefully what may be their most helpful role both as a governor and chaplain to the school.

¶ Voluntary Aided and Voluntary Controlled

Church Schools in the Diocese fall into two categories, *Voluntary Aided* (VA) and *Voluntary Controlled* (VC). The *principal* characteristics are:

Voluntary Aided	Voluntary Controlled
Foundation Governors form an overall majority	No single group of Governors holds a majority
Governors employ the staff, determine Admissions Policy (and organise admissions appeals) and may determine RE syllabus in accordance with the school's Trust Deed	LEA employ the staff, determine Admissions Policy (and organise admissions appeals) and determines locally agreed RE syllabus
Governors responsible for the <i>external</i> fabric of school including maintenance and new building. 90% grant aid from DfES and Diocesan assistance, practical and financial, is normally available	LEA Responsible for whole fabric of school
Admissions policies can pay regard to religious preferences of parents	The LEA admissions policy is followed
Personal religious criteria <i>can</i> be applied to recruitment of all <i>teaching</i> staff.	Personal religious criteria may not be applied to the recruitment of <i>any</i> staff. In the recruitment of a headteacher regard may be had to candidates' ability to <i>preserve and develop the ethos of the school</i> .
Daily Collective Worship based on traditions of Foundation i.e. will be Christian and may contain elements specific to the Church of England	

VC schools may apply for a change of category to become VA schools. Resources and advice are available on request to any school wishing to explore this change.

3.9.4 RESOURCES

Regular training events are organised directly and through LEA governor training programmes. Details are published through Ely Ensign, the website and e-mail bulletin

Resources and guidance, denominational school inspection reports, collective worship ideas and details of future events are published on the website at www.ely.anglican.org/education/schools.

A national website www.natsoc.org contains a wealth of up to date material to support those who minister in or manage church schools

An *e-mail bulletin* is sent two or three times a term to all who wish to receive it and to church schools. Please e-mail the Director's P.A. to be added to the mailing list.

The *Diocesan Resources Centre* contains a wealth of up to date material to support worship, religious education and governance in schools including artefacts, videos, posters etc. Borrowers tickets are available free of charge to members of all parishes and to schools on request.

3.10 - MINISTRY OF DELIVERANCE

Normal pastoral care by the parish priest, including the saying of prayers with the individual(s) concerned, is usually sufficient. Any further involvement should be delayed and the Bishop informed. There is a small group of specialists who work in, and advise the Bishop on, this area.

These specialists are available through enquiry to the Bishop.

3.11 - CHURCHWARDENS

This is only a brief guide to the matters outlined. For further information, please read from the Bibliography, or speak to your Archdeacon.

3.11.1 WHAT ARE CHURCHWARDENS, AND WHAT DO THEY DO?

Churchwardens have important legal duties, but also spiritual, pastoral and mission responsibilities, which make them foremost among the laity in the life and mission of the Church in the parish. They must be seen as setting an example in ministry, in commitment to regular worship, and in seeking to witness to their Lord. The partnership of priest and churchwarden is a key partnership in the effective functioning of any parish.

Functions of churchwardens include:

- to be officers of the Bishop (not the incumbent or PCC):
- to hold ex-officio membership of the PCC:
- to be foremost in representing the laity and co-operating with the incumbent:
- to encourage parishioners in the practice of true religion and to promote unity and peace:
- to have oversight of finance, even though the detail of this will be handled by the treasurer:
- to have oversight of the care of the fabric of the parish church, and to report on its condition each year to the Parochial Church Council and to the Annual Parochial Church Meeting:
- to have legal ownership of the moveable furniture and ornaments of the parish church, and to keep an up-to-date inventory of them:

- to maintain an up-to-date Log Book of all works done to the fabric of the parish church:
- to present, at the end of their year of office, answers to such questions as are put to them by the bishop or archdeacon:
- to ensure that all parish Registers and Records are properly kept and filed:
 - during a vacancy, to share the oversight of the parish with the Rural Dean:
 - to hand on to their successors in office all documents in their possession.

3.11.2 WHO CAN BECOME A CHURCHWARDEN?

To be elected to office as churchwarden, a person must be:

- baptised in the name of the Holy Trinity:
- at least 21 years of age:
- on the Electoral Roll of the parish:
- an 'actual communicant' (defined, broadly, as someone who has received Holy Communion according to the use of the Church of England, at least three times in the previous twelve months):

But there are certain categories of people who are disqualified from serving. Such are:

- people disqualified from acting as a charity trustee (broadly, those who have been declared bankrupt or who have a criminal conviction for dishonesty or deception):
- people who have a criminal conviction under the Children and Young Persons Act 1933):
- people who have been party to a breakdown of parochial pastoral relationships as defined in the Vacation of Benefices Measure.

3.11.3 HOW LONG DO CHURCHWARDENS SERVE?

Churchwardens are elected to serve for a period of one year only.

However, a person may be re-elected as churchwarden to serve in further years, normally up to a maximum of six consecutive years of service (although this rule did not come into force until 2002; thus an individual, however long previous service may have been, may continue in office until 2007, provided such a person continues to be re-elected).

After six years, a churchwarden must have at least a two-year break before seeking re-election.

But it is possible, though not recommended, for a meeting of parishioners to pass a resolution that the six-year rule should not apply in that particular parish. It is equally possible for a further meeting of parishioners to rescind this resolution.

It is envisaged that the resolution should be passed only where there is simply no-one else able to take on the responsibility of being churchwarden. It is not provided to enable someone who simply likes being churchwarden to stay in post beyond the six years.

It is in principle a very good thing for others to be allowed to take responsibility, and for an ex-churchwarden to look for a variety of other ways of serving God and the church.

3.11.4 WHEN AND HOW ARE CHURCHWARDENS CHOSEN?

Churchwardens are chosen annually by election at a Meeting of Parishioners (this is a meeting separate from the Annual Parochial Church Meeting, whose voting membership is confined to the Electoral Roll membership).

The Meeting of Parishioners includes anyone on the Electoral Roll, plus anyone resident in the parish whose name is on the register of local government electors, whether or not such a person attends the parish church.

This annual Meeting of Parishioners must be held each year before April 30th.

A candidate for election as churchwarden must be nominated and seconded in writing by two people who are entitled to vote at the meeting.

Each nomination paper must also be signed by the candidate indicating a willingness to stand for election.

Nomination papers must reach the parish priest (or, in a vacancy, an outgoing churchwarden) before the meeting starts.

Bearing in mind the considerable spiritual, pastoral, missionary and temporal responsibilities of churchwardens, it is important that substantial thought and prayer be put into the process of nomination well before the time of the meeting.

If more than two candidates stand for election, there must be an election, using properly signed voting papers, unless everyone present agrees to an election by a show of hands.

There is a procedure for deciding the result if an equal number of votes is cast, but the law makes no provision for a situation where no-one is prepared to stand for office. It simply assumes that there will normally be two churchwardens, or occasionally one, if circumstances are exceptional.

There is also a special procedure where it appears to the parish priest that the appointment of a particular person nominated might give rise to serious difficulties.

3.11.5 HOW ARE CHURCHWARDENS ADMITTED TO OFFICE?

It is recommended that once churchwardens have been elected, they should be publicly affirmed in their office in the context of public worship.

However, churchwardens do not formally take office until admitted to it by the Bishop or his substitute – this is normally the Archdeacon at his annual May Visitations.

Since the office is an annually elected one, a person must be admitted every year, even if he or she has served in the previous year.

Churchwardens therefore remain in office until their successors are admitted, or until 31st July, whichever is the earlier.

Anyone elected to the office who has not been admitted by 31st July ceases to be churchwarden, and a further election must take place.

If a churchwarden for any reason cannot attend the Visitation to be admitted to office, he or she must make separate arrangements with the Archdeacon for admission.

3.11.6 WHAT HAPPENS IF A CHURCHWARDEN WISHES TO RESIGN DURING THE YEAR OF OFFICE?

A churchwarden may resign only by first giving the Bishop written notice, and this takes effect at the end of two months.

A casual vacancy may be filled at any time; the appointment is to be made at a specially-convened Meeting of Parishioners.

3.11.7 BIBLIOGRAPHY

- *The Churchwardens' Handbook – a practical guide* (2001 edition), published by Mayhew
- *Handbook for Churchwardens and Parochial Church Councillors* (2001 edition), published by Mowbrays
- *The Churchwardens Measure 2001 – a brief guide*, Church House Publishing
- *Practical Church Management (1998)*, published by Gracewing
- *So the Vicar's Leaving*, published by Arthur Rank Centre

3.12 - SIDESPERSONS

Canon E2 states: “Of Sidesmen or Assistants to the Churchwardens”;

- Sidespersons of a parish are by law elected by the annual parochial church meeting
- No person whose name is not on the church electoral roll is eligible as to serve, but all persons whose names are on the roll are so eligible.
- It shall be the duty of sidespersons to promote the cause of true religion in the parish and to assist in the discharge of their duties in maintaining order and decency in the church and churchyard, especially during the time of divine service.

3.13 - BENEFICE VACANCIES

Guidance for Churchwardens

The Vicar has announced that he is moving on from the parish. What, as churchwarden, are you expected to do? The aim of this paper is to address a number of the issues which crop up in the minds of churchwardens, and to give some reassurance about other matters.

3.13.1 WHO IS RESPONSIBLE?

Let's get the terminology right to start with. 'Interregnum' is the popular word used for the period between the departure of one Parish Priest and the arrival of the next. It isn't the best word; it suggests that it is a period between the 'reigns' of monarchs - and hopefully today few clergy behave like that! More correctly, it is called a 'vacancy', simply because it is a period when the benefice is vacant. The appointment of a new Parish Priest is often known as 'filling the vacancy'.

But to return to the question. Who is responsible for a Parish during a Vacancy? The answer is clear - the Churchwardens are, whether or not they are elected as the Parish Representatives (a matter to which the paper will return). In their task, the Rural Dean will work closely alongside them; and in fact the Rural Dean has certain specific responsibilities during a Vacancy - for example, giving permission for monuments in the churchyard.

So although the primary responsibility falls on the Churchwardens, the Rural Dean is always immediately available for advice and help.

3.13.2 THE APPOINTMENT PROCESS

The first thing to say is that at no point in the process are the Churchwardens or the PCC expected to make the first move; whenever you need to meet or make decisions, you will receive a letter indicating exactly what you need to do. The Law which governs most of the appointment process is the Patronage (Benefices) Measure 1986, and the process is clearly defined by the Measure in some detail. Very little except informal thinking within the Parish will normally happen until about a month before the previous priest leaves.

¶ The Diocesan Secretary's Letter

The Diocesan Secretary will then write to the PCC secretary, asking the PCC to meet in accordance with section 11 of the Measure, to do three things:

- to produce a Parish Profile to aid the Patron, the Bishop, and clergy invited to consider the Benefice. The Diocesan Secretary's letter describes in some detail what should be included in the Parish Profile.
- to appoint PCC Representatives under the Measure. Their function is to meet clergy nominated by the Bishop or Patron, and to attempt to discern whether or not they match the requirements of the Parish Profile. Before the 1986 Measure, it was always the Churchwardens who acted for the PCC; but now the PCC is at liberty to appoint any of its members. It is important to ensure that the two Representatives as far as possible can represent the spectrum of opinion in the parish.
- to decide whether or not it wishes to consider the specific Resolutions concerning the ministry of women priests.

¶ The Role of the Patron

This is an ancient role in the Church of England. He, she or they have the right under the Law to nominate to the Bishop the priest of their choice as the next Incumbent. But under the 1986 Measure this right is specifically circumscribed by:

- the requirements of the Parish Profile - the Patron must attempt to find a candidate who fits the description given:
- the rights of the Parish Representatives - who may refuse a candidate who does not so fit.

In certain situations, the Bishop may 'suspend presentation'. This is a technical phrase for a process by which the rights of the Patron are suspended for a period of time, and the priest appointed becomes a Priest-in-charge without the 'parson's freehold', rather than a Rector or Vicar with the freehold.

The Bishop does not have powers to suspend presentation on a whim; normally he may do so only if it is expected that some form of pastoral reorganisation may take place in the reasonably near future - if, for example, there may be new linkings of parishes or a new parsonage house. But it has been the practice of the Bishop of Ely, even when he has suspended presentation, still to follow the pattern of working alongside the Patron in the appointment.

PCCs sometimes become alarmed when receiving the letter giving notice of suspension, fearing that there might be a further hidden agenda in the Bishop's mind – possibly even closure of the parish church! It is essential to note that in law it cannot have that implication. It is simply a technical device to allow freedom for pastoral reorganisation which is far more difficult to achieve if a priest in office has the 'parson's freehold'.

¶ **Joint Meeting of PCC, Bishop and Patron**

Under Section 12 of the Patronage (Benefices) Measure 1986, a meeting is usually then held between the PCC, the Bishop or the Archdeacon, and the Patron, to discuss the Parish Profile in more detail. It has been the custom in the Diocese of Ely always to hold this meeting.

¶ **The Search for the new Priest**

It is only once this meeting has taken place that a search can begin for the new priest. This may happen in one of two ways. The more traditional method is that the Patron and the Bishop work together to find a suitable candidate; the Archdeacon will then introduce this candidate to the Parish Representatives. They will have one or more meetings with the nominee. After that, the candidate will say whether or not he or she wishes to pursue the matter, and the Representatives will say whether or not they believe the candidate to meet the requirements of the Parish Profile.

If either candidate or Representatives are not prepared to move forward, the Patron and the Bishop start again. If both are happy, the formal offer can be made to the candidate, and the Bishop will agree to a date for a public announcement on the same day in both the priest's outgoing parish and his or her new one.

Alternatively, a new priest may be sought after advertisement and the interviewing of more than one candidate at a time. Some Patrons routinely operate this system. If a PCC requires this method to be adopted, the PCC will need to pay the appropriate costs of advertising and travel expenses – these will usually be several hundred pounds. If on the other hand, the Bishop and Patron fail to find a suitable priest while operating the first method, and then turn to advertising, the Diocesan Board of Finance will normally pay the costs.

Once Parish Representatives, Patron, Bishop, and Priest have all agreed that this Priest is the right person for the post, the Priest will normally have to give three months' notice to leave a present post.

As may readily be deduced, the length of time between the departure of one priest and the arrival of another can vary considerably. No party to the process will cause any undue delay; but if the Patron or the Bishop experiences difficulty in finding someone prepared to consider the post, many months may pass; if on the other hand, the first person approached is willing to come, and the Representatives agree, the process may take only eight months or so.

In all this, confidentiality is of considerable importance. It is singularly unhelpful if a parish discovers that their priest is currently investigating a post elsewhere; even if he or she does not eventually make that move, the parish will be wondering from then on, just how soon the priest will be going. It can be very undermining of ministry. There should therefore be no contact with the priest's present parish unless with her or his express permission. In order to ensure confidentiality, the Parish Representatives should not identify, even to other members of their PCC, the person whom they are meeting - though of course it is acceptable to let others know that the process is moving forward through meetings with an (unspecified) priest.

3.13.3 CHURCH LIFE DURING THE VACANCY

¶ Leadership in church life

Don't think that everything has to stop until the new Incumbent arrives! A Vacancy is often an excellent opportunity to develop a more collaborative style of ministry in Church life. Now that there isn't a Vicar to do everything, try sharing out responsibilities as much as possible, as long as clear lines of accountability are drawn up, so that everyone doesn't just go off and 'do their own thing'.

Churchwardens will know about the Diocesan strategy for Ministry, based on the Report '*All Good Gifts around us*', published in 2002. Your PCC will surely have discussed it as requested by the Bishop and Synod at that time. You will remember that the Report encourages benefices to set up Ministry Teams of laity and clergy to work together in ministry. If your benefice as yet does not have people working as a team, however informally, now is a good time to discuss it with your Rural Dean and/or Archdeacon. It will enable the effective ministry of the Church to go on and flourish, even though you may not have a priest for the time being.

Before your previous parish priest departs, make sure that she or he has briefed you fully on all ongoing matters normally dealt with by the parish priest, including weddings booked, location of files and keys, and matters relating to the parsonage house.

As you look ahead to plan the period of the Vacancy, do remember that the life of every parish develops and goes forward all the time, to meet the changing environment in which we live. Occasionally Churchwardens believe that their task during a Vacancy is to put the clock back; either deliberately to undo everything that the last Incumbent did, or to re-establish the Church as it was during the Golden Age (which usually happens to have coincided with their own formative years!). On the other hand, neither is a Vacancy an occasion for major change in parish policy or style. Rather, it should be a period when the work achieved over the last few years is consolidated and built upon, ready for your new Parish Priest when he or she comes.

¶ **Regular Sunday worship**

You need to decide who will plan regular Sunday worship. If you happen to have a curate or a non-stipendiary minister, it is entirely appropriate that you invite such to plan Sunday worship. Some retired priests also would welcome this opportunity - but don't just presume that this will be so; some will prefer to help out when possible, but not to have overall responsibility.

In a multi-parish benefice, it may well be best for one person to be given the overall responsibility for planning worship, in order to avoid unnecessary duplication.

Whoever takes this responsibility will need to invite people to conduct the worship and plan any rotas for those reading the scriptures, leading intercessions or assisting with the chalice. Remember to offer visiting Clergy and Readers both their travelling expenses (at the current Diocesan mileage rate) and the customary fee. Information about current rates of both these figures is obtainable from the Diocesan Office.

Your Rural Dean will always be very happy to assist in matters to do with worship. He or she will be able to advise both on the drawing up of rotas and in suggesting possible names of Clergy and Readers to help you. The Bishop's Officer for retired clergy (whose name and address are in the Diocesan Directory) will also be able to suggest some names to you. You and the Rural Dean will need to ensure that a copy of the pattern of services is sent to the Diocesan Office.

¶ **Baptisms, Marriages, Funerals**

The local community will still be born, marry, and die. People need to know how they may make arrangements for the important Christian 'rites of passage' in our lives. To that end, information should be published as widely as possible in the community.

Put accurate information on a church notice board - it isn't any use people reading that the Vicar should be contacted for baptisms, when the Vicarage is currently empty! Use Church and Community magazines and papers to let people know to whom they should go for Baptisms, Marriages and Funerals. Contact local Funeral Directors too.

¶ Fees

Any income received, which would normally have been paid to the Incumbent, should be retained and recorded on the yellow statement submitted to the Diocesan Office. These will include the statutory fees shown on the Table of Parochial Fees received for weddings, funerals, and so on.

Wedding and Funeral fees for services taken by Readers should be passed to the Readers' Board.

The Churchwardens are responsible for paying officiating clergy the appropriate service fee from PCC funds. Licensed Stipendiary and Non-stipendiary clergy and Readers receive no service fee. Some retired clergy already working in the parish, and some other officiants, may not wish to receive a fee. The Diocese is most grateful to clergy who give their time in this way, and Churchwardens should record the detail on the yellow form even when no payment is made. In every case, of course, officiating clergy will be entitled to receive travelling expenses at the standard Diocesan mileage rate.

When a fee is paid, it is a standard figure, whether for a single service (including weddings and funerals) or, for example, Morning Prayer followed by Holy Communion.

The yellow form should then be submitted to the Diocesan Office. Fees paid out are listed on one side, and those received on the other. The Office will then reimburse the PCC for any amount by which it is out of pocket; and if the fees received are greater than the figure spent on payment to clergy, the form should be accompanied by a cheque for the appropriate amount. This account may be sent monthly, or by a single claim at the end of the Vacancy.

Normal parochial expenses, such as postage, telephone, and so on, will be (as always) borne by the PCC.

If Churchwardens require further advice, please contact the Diocesan Accountant's department at the Diocesan Office.

¶ Chairmanship of the PCC

Each year the PCC is expected to elect one of its number as Vice-Chairman, to take over from the Chairman (the Incumbent) if the latter is unavailable. If your PCC has not formally elected a Vice-Chairman, you will need to do so, and that person will then chair PCC meetings during the Vacancy. Some parishes have had a custom of electing one of the Churchwardens to this post; this is perfectly proper, but the Vice-Chairman may in fact be any member of the PCC.

¶ Monuments in the churchyard

Incumbents have the responsibility, delegated to them by the Chancellor of the Diocese, of approving simple churchyard monuments - anything more elaborate outside the standard regulations will always have to be the subject of a Faculty. During the Vacancy, this delegated responsibility passes not to the Churchwardens, but to the Rural Dean. Get in touch with him at once if you are contacted by a family or by monumental masons about any form of churchyard memorial.

¶ Looking after the Vicarage

You will receive some more detailed advice on this from the Diocesan Office; but just note one or two things:

- Don't get the phone cut off! It is best if you buy an answering machine for the Vicarage telephone, leaving a message to tell people where to phone for the information they need.
- Do look after the garden. When most of us move home, we move into a house only a day or so after the previous occupants have moved out, and the garden should be in a reasonable condition. But because there is always at least a few months between a departing and an arriving Vicar, there is plenty of time for a garden to get totally out of hand. So make sure that the lawn is mown from time to time at the very least. There is little more disheartening than arriving in a new parish full of hopes for the future, and then moving into a wilderness!!

It's quite a nice thought, when you know the date of the moving in of your new Parish Priest, to bring to the house not only some flowers and a note of welcome, but also some food for the larder - possibly even a ready-cooked meal for the family to enjoy before they collapse into bed!

3.13.4 THE END OF THE VACANCY

¶ What service will you have?

There is a form of service approved by the Bishop which is always used on these occasions. It is deliberately non-eucharistic, since we always hope that it will be attended not just by the faithful, but by many other members of the community whom the new priest is coming to serve.

If the Bishop has suspended presentation (as mentioned earlier in this paper), the service will be called 'the Licensing of the Revd

AB as Priest-in-Charge'. If patronage rights are in place, the service will usually be called 'the Institution and Induction of the Revd AB as Rector (or Vicar)'. Where the Bishop himself is also Patron, it is called 'the Collation and Induction....'

The form of Service may be presented in one of two ways. It is available in a printed booklet for parishes to borrow and use. Hymns may either be sung from the church hymn book or separately printed on a sheet of paper. It is the responsibility of the incoming priest to choose hymns or songs of her or his own choice. The form of Service is also available on disc in several formats for parishes to reproduce their own personalised edition. This has the value of being able to include hymns on the same leaflet as the service; to include or exclude certain options in the service; and to provide a memento for worshippers to take away. This pattern is undoubtedly preferable to the use of the Diocesan booklets if parishes have access to the necessary resources for printing and photocopying.

¶ **Invitations**

You will need to print invitations to the service. Include an address for replies. Ask your new priest for names of family and friends to be invited, and arrange to invite your new priest's former parishioners.

Invitations should also be sent to members of the Deanery Clergy Chapter and Readers, and to clergy and ministers of other denominations working in the benefice. All ministers should be invited to robe (tell them where). You should also invite the Lay Chairman of the Deanery Synod, and the wives of the Bishop and Archdeacon often welcome the opportunity to attend.

Since your new priest will be serving the wider community, it is a good idea to invite leading members, who may then have a role in the service itself. Such people could include the Chairman of the Parish Council, your District Councillors, County Councillor, the

Mayor or Chairman of the District Council, the Head Teacher of any school in the benefice, a community policeman, leaders of youth organisations, health workers and so on. Use your imagination to include all the appropriate people.

¶ **Publicity**

The Institution or Licensing Service is a great opportunity for publicity in the local press. Contact the Diocesan Director of Communications for some ideas and advice about publicity. His name and address are in the Diocesan Directory.

¶ **The rehearsal**

Once the date for the service is announced, you will need to be in touch with the Rural Dean to make arrangements for a rehearsal for the service a few days before the event itself. All the major participants (except the Bishop and the Archdeacon) will need to be present for this rehearsal, to make sure it goes as smoothly as possible.

¶ **The reception**

You will also need to plan a reception to follow the Service. A Church Hall, a Village Hall, a nearby School are all entirely suitable venues. You simply need somewhere where the whole expected congregation can gather. The venue must have adequate toilets.

It is usual to offer a modest finger buffet (some worshippers may not have had time for a meal before arriving at the service), accompanied by wine and soft drinks, and/or tea and coffee. Do not feel that you have to outdo the neighbouring parish's spread when they last had a new Vicar!

3.13.5 CONCLUSION

All this may seem a lot to have to do. But in every parish you will have willing helpers. Build up a team of people who can work alongside you in the leadership during the Vacancy. Delegate to them whatever you can.

If you find you come across issues to which you don't readily have an answer, your Rural Dean will always be glad to offer you any help and advice. And if the Rural Dean is stuck, or away on holiday, by all means phone your Archdeacon, who will also be happy to offer help and advice.

Finally, once you have your new Vicar in post, don't breathe a huge sigh of relief and give up! It is tempting to do so, of course; but new opportunities are just about to begin!

And as a postscript - but perhaps the most important thing of all - do keep much at prayer, for yourself, your colleagues, your congregation and community, and for those whose responsibility it is to find your new spiritual leader for you.

4 - CHURCH FABRIC

4.1 - THE CHANCELLOR AND REGISTRAR

4.1.1 THE CHANCELLOR

Every Diocese has a court known as the **Consistory Court**, whose judge is the Chancellor. A person appointed as a chancellor may be a layman or cleric, and a lawyer who holds (or has held) high judicial office, or is a barrister of at least seven years' standing. If a candidate for the office of Chancellor is a layman, the Bishop must be satisfied that the candidate is a communicant.

After appointment by the Bishop by letters patent, the Chancellor becomes an independent judge. The Consistory Court is one of the Queen's Courts and the authority of the Chancellor derives not from the Bishop but from law. This gives the Chancellor an independence from the Bishop; no appeal lies from the Chancellor to the Bishop, but to an appellate court known as the Court of Arches.

The Chancellor, like any other judge, is under a duty to hear and determine disputed cases impartially, and this may include those in which the Bishop has an interest.

In addition to being the judge of the Consistory Court, the Chancellor also grants Common Marriage Licences; the Archdeacon of Ely also has this ancient right in his archdeaconry.

4.1.2 THE DIOCESAN REGISTRAR

A Registrar is appointed by the Bishop and must be both a solicitor and a communicant.

The Registrar of the Diocese (at Lee Bolton and Lee, 1 The Sanctuary, Westminster, London SW1P 3JT – 020-7222-5381 Email: enquiries@1thesanctuary.com) is responsible for dealing with all Faculty applications, common marriage licences, consecrations of churchyards and extensions thereto, the Patronage Register, legal work at ordinations and installations, and various other matters on which he is consulted by clergy or churchwardens. He is also the legal adviser to the Bishop, and deals with such matters as ordinations, patronage, and the inauguration of new ministries. In addition, he advises the Bishops and Archdeacons over other legal matters, and parishes which have legal concerns are encouraged to approach their Archdeacon, who may then look to the Registrar for advice.

4.2 - FACULTY JURISDICTION

4.2.1 THE CHANCELLOR'S JURISDICTION

The Chancellor has jurisdiction over all parish churches in the diocese and the churchyards belonging to them, and has the right to grant a faculty or licence for all alterations, additions, removals, or repairs to the fabric, ornaments or furniture of churches, chapels, and churchyards. It is to the Chancellor and not to the Bishop that petitions for faculties have to be presented.

Separate provisions apply to churches which have been declared redundant.

4.2.2 THE BASIS OF THE JURISDICTION

The jurisdiction of the Chancellor has existed for centuries. The ecclesiastical courts have always controlled alterations allowable in churches and other structures on consecrated ground, and have emphasised that they exist to ensure that the church 'shall not be injured or deformed by the caprice of individuals' (as an earlier court stated).

It has also to be borne in mind that the parish priest, the churchwardens, and the PCC are acting as trustees during their term of office. As another court stated – 'a church has a future as well as a past. It belongs not to any one generation nor are its interests and condition the exclusive care of those who inhabit the parish at any one period of time.' Any proposal for alterations in a parish church must always bear this in mind.

At the same time, church buildings are not simply historic monuments; they exist for a purpose – the worship of God and the mission of his Church – and they have a vital role to play in that

task. So the 1991 *Care of Churches and Ecclesiastical Jurisdiction Measure* begins by providing that ‘any person or body carrying out functions of care and conservation ... shall have regard to the role of the church as a local centre of worship and mission.’

4.2.3 WHEN A FACULTY IS REQUIRED

In principle, no alterations, repairs, removals, additions or maintenance may take place in or to a church building or its curtilage without Faculty permission. The following paper (on minor or *de minimis* repairs) gives the exceptions to this general principle.

Under Canon Law it is the duty of the priest and churchwardens to obtain a faculty before any work is executed. At the same time, it is the responsibility of the PCC to care for and maintain the fabric of the church building, and they too should not put any work in hand until a faculty has been obtained.

If by mischance any work is put in hand without faculty permission, a confirmatory faculty should be sought as soon as the mistake has been discovered. The Chancellor will want to know what good reason brought about this lapse from the observance of the law. It is also the case that the grant of a confirmatory faculty is not automatic, and it has been known for Chancellors to require a priest, churchwardens and PCC to remedy the work put in hand without a faculty; costs for this will fall on the parish. It can therefore be seen to be vital to everyone’s interests to see that the law in these matters is scrupulously observed.

4.2.4 PROCEDURE FOR A FACULTY

PCCs are strongly advised to approach the secretary of the Diocesan Advisory Committee for the Care of Churches (DAC) at

the Diocesan Office at an early stage in its plans for work to the church, and to seek its advice before detailed plans are put in hand; this may not be necessary, however, when the work envisaged is a matter of maintenance or repairs on a like-for-like basis. If the plans are major or controversial, members of the DAC may well wish to visit the parish and discuss the plans.

When the PCC is ready to petition for a faculty, the necessary forms are again available from the secretary of the DAC. The petition will need to be accompanied by detailed plans and architect's specifications. Any petition involving electrical work must be accompanied by a letter of approval from the insurance company. If the church has ever received grant aid from English Heritage or its predecessor body, the petition must also be accompanied by a letter from English Heritage giving approval to the proposed works.

Once the DAC has recommended the works, and the period for citation has elapsed, the Diocesan Registrar passes the faculty petition to the Chancellor (or in cases where the works are like-for-like and uncontroversial, to the Archdeacon), who then decides whether or not to issue the faculty. If there are any objections as a result of the Citation, or from such bodies as English Heritage, then unless the differences are reconciled, the Petition may be dealt with after a Consistory Court.

It should be remembered that Archdeacons' certificates were abolished in 1993, and all proposed works now follow the same route.

4.2.5 FEES

Where the petitioners for a faculty are the parish priest and churchwardens acting on behalf of the PCC, no fees are payable by them, and the costs are defrayed by the Diocesan Board of Finance.

However, where individuals or other organisations submit faculty applications – whether for works in a closed churchyard, or for memorials, windows, plaques, reservation of grave spaces or whatever – such applicants do incur statutory fees, details of which may be obtained from the Diocesan Registrar.

4.2.6 PLANNING PERMISSION

Faculty Jurisdiction exempts listed parish churches from Listed Building Control which otherwise would cover both external and internal works. However, any substantial external works to a church, especially additions to the building, and works which materially alter the appearance of a building or its curtilage, may well require planning permission from the local authority. The secretary of the DAC will always be pleased to advise parishes on this matter.

4.3 - MINOR REPAIRS

Why can't PCCs simply get on with all minor repairs without any further bureaucracy? It's quite understandable that PCCs feel this way - and indeed in some cases this is the right and proper thing to do. But there are two problems: the first is that one PCC's 'minor' is 'major' to someone else, and the second is that even with some minor repairs there are technical issues to be addressed in the context of an old building which need specialist advice.

Technically, minor repairs are termed '*de minimis*'. Some of these '*de minimis*' matters can simply be put in hand at once by PCCs; others won't need a Faculty, but do need to be referred to the Diocesan Advisory Committee for just that - advice. Listed below are the items in each of these categories. It can be assumed that anything more substantial than items listed here will certainly need to be referred to the DAC, and may well need a Faculty.

These lists have not been compiled capriciously; every Diocese has a list like this compiled in accordance with the Faculty Jurisdiction Rules 1992.

If you have a query over whether your particular project falls within either of these categories, please ring your Archdeacon for some initial advice before referring the matter formally.

4.3.1. SCHEDULE A – Very Minor Repairs

Items which may be undertaken by the incumbent, churchwardens and PCC without any further consultation (though in many cases it would be important to keep your architect informed):

- Routine cleaning and churchyard maintenance
- Regular servicing of:
 - boilers and heating systems
 - organs and other musical instruments
 - clocks
 - fire extinguishers
- Regular clearance of gutters, gullies and downpipes and rodding of drains
- Clearance of vegetation from drains, gullies, walls and roofs (including the minimal use of chemical sprays)
- Derusting and repainting with a suitable rustproof paint of ironwork to
 - windows
 - doors
 - gates
 - oil tanks
 - bell frames
 - weather vanes
- Painting, oiling or lime treatment of wooden doors or gates
- Repainting of notice boards (provided no alteration is made except for changing the name of an office holder or times of services)
- Repair of broken bell stays
- Replacement of broken roof tiles or slates
- Provision or replacement of bird netting
- Purchase of mowing equipment

- Introduction, replacement or disposal of
 - clergy robes
 - choir robes
 - verger's robes

- Introduction, replacement or disposal of
 - Bibles and Service Books
 - Hymn Books and books of songs and choruses
 - Choir music

- Purchase of new registers

- Deposit of closed registers and other parochial records in the County Record Office

4.3.2 SCHEDULE B – Fairly Minor Repairs

Items which must be referred to the Diocesan Advisory Committee, but which will probably not need a Faculty

- Churchyards:
 - Repairs to walls and fences (where there are no archaeological implications)
 - Repairs to existing drains

- Minor fabric repairs:
 - Small areas of lead burning
 - Repairs to roofing felt
 - Replacement of copings
 - Renewal of flashings
 - Renewal or replacement of flag poles or weather vanes
 - Small areas of pointing

Overhaul or replacement of gutters and downpipes
Replacement of small areas of stone or brick (like-for-like)
Lime treatment to areas of stone
Small areas of plastering or rendering (where there are no archaeological implications)
Overhaul of ventilators
Replacement of broken window panes (except stained glass)
Renewal of window guards
Timber treatment
Minor floor repairs (stone or pew platforms)
Chimneys and flues

- Redecoration:
 - Small areas of redecoration (less than the whole nave or the whole chancel, and provided that the same substance and colour are used as previously)

- Investigations:
 - Timbers
 - Parapet gutters
 - Electrical systems
 - Lightning conductors
 - Settlement
 - Archaeological features

- Bells:
 - Minor repairs or refurbishment of bell clappers, frames or bearings

- Clocks:
 - Minor repairs

- Carpentry:
 - Repairs of louvres
 - Modern doors and furnishings

- Electrical:
 - Installation of
 - security lights and alarms
 - fire alarms and smoke detectors
 - new electrical socket or light fitting (provided the existing capacity is sufficient)
 - loop system
 - removal of faulty lightning conductor
 - replacement of heating pump

- Introduction or disposal of
 - tell tales
 - oil tank and stand
 - ramps
 - cupboards in vestry or tower

- Introduction or disposal of movable items:
 - hymn boards
 - kneelers
 - fire extinguishers
 - vases
 - flower stands
 - free-standing display boards
 - free-standing book stands
 - curtains in vestry or tower (where unseen)
 - dehumidifiers

- Fire-proofing of
 - curtains
 - carpets
 - other fabrics

- Replacement of vestments on like-for-like basis

- Disposal of minor items of furnishing and fabric which are of no historical or artistic merit

4.4 - MEMORIALS IN CHURCHYARDS

This section aims to clarify the legal position with regard to churchyards, and, in particular, respecting the erection of memorials in them. It also aims to ensure that the distinctive character of a churchyard is maintained in the context of its setting around the parish church.

The policies of the Chancellor contained in this section will continue to ensure a consistent policy throughout the diocese, and reflect those commended nationally by the Council for the Care of Churches in 'The Churchyards Handbook'.

4.4.1 RIGHTS OF BURIAL

Parishioners, and other persons who die in the parish, have a right of burial in the churchyard provided there is room and it has not been closed by Order in Council.

The place of burial is at the discretion of the Incumbent, unless a particular grave space has been reserved by Faculty granted by the Chancellor of the Diocese.

The Incumbent may, at discretion and if there is sufficient room, permit the burial in the churchyard of persons other than parishioners or those who die in the parish.

These rights of burial extends also to the interment of ashes after cremation; but where a churchyard has been closed for burials by Order in Council, this may take place only if a Faculty has first been obtained for this purpose.

4.4.2 ERECTION OF MEMORIALS IN CHURCHYARDS

The erection of any memorial in a churchyard, or the alteration of any existing memorial, or the introduction of any other object in a churchyard, is a privilege and not a right. Bereaved people are frequently under the impression that they have actually bought the plot of land in which their loved one is buried. This is not so; they have simply paid for the work involved in the burial itself, and for a small part of the cost of the general maintenance of the churchyard. The whole churchyard remains in Church ownership.

Permission must therefore always be gained for the erection of (or alteration to) any memorial in the churchyard.

All churchyard memorials are subject to the jurisdiction of the Chancellor of the Diocese. However, he delegates to Incumbents and Priests-in-charge (and during a Vacancy, the Rural Dean) the right to authorise simple memorials that fall within their delegated powers (see below for details).

If a parishioner wishes to erect a memorial which falls outside these delegated powers, he or she is at liberty to petition the Chancellor for a Faculty to erect the memorial of their choice.

Such a parishioner will, however, usually have to demonstrate to the Chancellor that there is some exceptional reason for him to depart from his own general Regulations and grant such a Faculty.

Specially designed, beautiful and appropriate memorials are not discouraged, and application for such memorials will be sympathetically considered.

It is important to note that the existence of a similar memorial or memorials to the one for which permission is being sought will not usually be a reason for the Chancellor to give such permission. To illustrate the point: the existence of older kerbs will not in itself be a reason for granting permission for another kerb; once immediate

relatives of the deceased leave the area or themselves die, the burden of tending a grave falls on the Parochial Church Council, which will find the task of maintenance and mowing much more straightforward if there are no kerbs.

If a memorial or other object is introduced into the churchyard without authority, the Chancellor has power to grant a Faculty for its removal and to order the person who introduced it to pay the expenses of removal and the costs of any proceedings.

4.4.3 THE RATIONALE FOR THE REGULATIONS

Churchyard Regulations (and they are very similar right across the country) represent the collective wisdom over many years of Chancellors and Diocesan Advisory Committees for the Care of Churches.

They are in some respects different from the regulations which govern civil cemeteries. This is at least in part because of the different settings of the two types of graveyard. A churchyard almost always surrounds a church building; memorial stones which may be entirely suitable in an urban cemetery setting will frequently look quite out of place when close to a Grade 1 or 2 Listed building. In granting Faculties for churchyard memorials, the Chancellor has to consider not only the wishes of the bereaved family, but also his responsibility for the maintenance of an appropriate setting for a parish church for the next 200 years and more.

4.4.4 PROCEDURE FOR THE ERECTION OF MEMORIALS

Anyone wishing to erect a memorial or make any alteration to an existing one, should consult the Incumbent as early as possible, and certainly before making any choice of design or material. A minimum of six months must elapse between the death of a person to be commemorated and the approval of a memorial by the Chancellor or Incumbent.

The scale of fees (authorised by the Church Commissioners) payable to the Incumbent and Parochial Church Council in respect of the erection of memorials may be consulted on application to the Incumbent.

Once the memorial is agreed in principle, the individual should then make formal application to the Incumbent on the standard diocesan form. This will include the full particulars of the design of the proposed memorial, cross, or alteration, including a description of the materials to be used, its measurements, shape, base, colour, and decoration, and the style, layout and lettering of the proposed inscription.

If the proposed memorial falls within the powers delegated to the Incumbent, she or he may give consent to it; such consent shall normally be in writing. This permission must be obtained before placing an order with a stonemason.

If the proposed memorial does not fall within the Incumbent's delegated powers to grant, the applicant may (as indicated above) petition the Chancellor for a Faculty to erect it.

Faculty application forms and further advice may be obtained from the Diocesan Registrar, 1 The Sanctuary, Westminster, London SW1P 3JT (tel: 020-7222-5381; fax: 020-7222-7502; email: enquiries@1thesanctuary.com). The Secretary of the Diocesan Advisory Committee for the Care of Churches may be contacted at the Diocesan Office, Bishop Woodford House, Barton Road, Ely CB7 4DX (Tel: 01353-652727).

4.4.5 REGULATIONS RESPECTING MEMORIALS

(effective from 1 March 2004 and superseding all previous directions. Issued on the authority of the Chancellor of the Diocese of Ely)

This schedule specifies those memorials which fall within an Incumbent's delegated powers.

¶ *Dimensions of headstone*

Headstones shall be no larger than 1200mm (4ft) high, measured from the surface of the ground, 900mm (3ft) wide and 150mm (6in) thick. They shall be no less than 500mm (1ft8in) high, 500mm (1ft8in) wide, and 75mm (3in) thick – except in the case of slate memorials, which may be thinner but not less than 38mm (1½in) thick. These measurements are not intended to define standard proportions of memorials, and memorials may be of any dimensions within the given maxima and minima.

Crosses shall not exceed 1500mm (5ft) in height, measured from the surface of the ground, and shall be set in a sufficient stone or concrete plate, the surface of which is below ground enabling a mower to pass freely over it.

Memorials of smaller dimensions may be allowed to mark the graves of children under the age of 12, but such will be authorised only by Faculty.

Note: graves of the Commonwealth War Graves Commission are subject to different regulations.

¶ *Base and foundation slab*

A headstone may stand on a stone base, provided that the base is an integral part of the design. The top of such a base should,

for preference, be flush with the ground; if it is not, it is essential that its foundation slab must be flush with the ground to allow a mower to pass freely over it.

A recess for flowers may be incorporated in the base.

The width of the base should not exceed 100mm (4in) beyond the headstone in any direction, except where a receptacle for flowers is provided, in which case the base may extend up to 200mm (8in) in front of the headstone.

Other methods of fixing the memorial in the ground should be considered; the base of the memorial may be so shaped that it can be inserted directly into the ground at sufficient depth to ensure stability.

¶ *Ledgers*

As an alternative to a headstone (but not in addition to it), a memorial ledger may be laid flat on the ground. Such ledgers shall be laid slightly below ground level. The permitted dimensions do not exceed 1800mm (6ft) by 600mm (2ft).

¶ *Flowers*

Any separate container for flowers must be level with, or below, the surface of the ground so that it will not obstruct the passage of a mower. Wreaths and cut flowers must be removed as soon as they appear to be withered.

Trees and shrubs may be planted on or around a grave only with separate Faculty permission.

No artificial flowers may be placed in the churchyard except for Remembrance Day poppies and traditional Christmas wreaths, and these shall be removed within two months. The

PCC has authority to remove any artificial flowers which do not comply with these regulations.

¶ *Materials*

Headstones and crosses shall be made of teak or oak, or cast or wrought iron, or natural stone, and shall have no reflecting finish. Traditional stones are normally to be used; especially recommended are Forest of Dean, Hornton Blue, Ketton, Nabrasina/Roman Stone, Portland, and York (limestones), Northumberland (sandstone), and Welsh Black and Westmoreland Green slates. No coloured or mottled granites are permitted under these regulations, nor any granite darker than Karin grey, nor marble, synthetic stone, nor plastics. Although the stone may not be polished nor finished in any way to give the effect of polished stone, the surface may be suitably prepared for an inscription.

¶ *Sculpture*

Figure sculpture and other statuary are not discouraged, but must be authorised by Faculty.

¶ *Designs*

Headstones need not be restricted to a rectangular shape, and curved tops are preferable to straight-edged ones. Memorials in the shape of an heart or book are not permitted other than by Faculty; nor are photographs, portraits, kerbs, railings, chippings or glass shades.

Motifs and pictures are not normally allowed on headstones; if such are to be incorporated, however, they are normally to be of clear Christian significance.

¶ *Epitaphs*

Inscriptions must be simple and reverent, and preferably (but not necessarily) they should be of Biblical or Prayer Book origin.

Inscriptions should be incised, or in relief, and may be painted. Plastic or other inserted lettering is not permitted.

Additions may be made to an inscription at a later date following a subsequent interment in the same grave or for some other suitable reason. However, any such alteration must be separately approved. The lettering, layout and wording must be consistent with the original inscription.

¶ *Trademarks*

No advertisement or trademark shall be inscribed on a headstone. The mason's name may be inscribed at the side or on the reverse in unlead letters no larger than 13mm (½in) in height.

¶ *Commemoration after cremation*

Ashes after cremation may be interred, but not scattered, in a churchyard. For this purpose an area in the churchyard should be set aside under the authority of a Faculty. If the ashes are interred in a container, the container must be of perishable material.

In general, the previous paragraphs apply to memorials in respect of cremated remains.

Where an area is set aside for the interment of cremated remains under the authority of a Faculty, the Faculty will lay

down conditions under which cremated remains may be interred. If the conditions allow memorial slabs to be laid, the previous paragraphs apply (as appropriate) to such, and they must be of uniform size, and laid flat 25mm below ground level. The permitted size does not exceed 525mm (21in) by 525mm (21in).

In all cases the Incumbent must be consulted before cremated remains are interred.

4.5 - CARE OF CHURCHYARDS

This paper inevitably provides simply a summary of the legal situation surrounding the issue of churchyards. More detail will be found in such publications as *Ecclesiastical Law Handbook (1997)* by Lynne Leeder; *The Law of the Parish Church (7th edition 1998)* by William Dale; *Legal Opinions Concerning the Church of England* (frequently updated). This paper therefore, while offering general guidance, does not reflect the detail of the law and of legal opinion.

4.5.1 OWNERSHIP

Usually the churchyard is vested in the freehold Incumbent of the parish, whether he be a Rector or a Vicar.

4.5.2 RESPONSIBILITIES

Responsibility for the proper upkeep of churchyard memorials is in the hands of the heirs or successors of the individuals commemorated, where they can be traced, even though they do not own the land on which the memorial is placed.

Responsibility for all other care for the churchyard rests these days on the PCC – not the Incumbent, Priest-in-charge, Churchwardens, or other Church officials or dignitaries. This responsibility extends to:

- churchyard boundary fences, walls and hedges:
- trees (for which see the Diocesan Handbook):
- paths:
- general tidiness and good order:
- the safety of those using the churchyard (for which see below).

Everything in the churchyard (as in the Church building) is subject to Faculty jurisdiction. A Faculty must therefore be sought for any work in the churchyard, unless:

- it is on the list of *de minimis* items as listed in the Diocesan handbook, including such general maintenance items as cutting the grass and light trimming of hedges;
- it is for the erection of, or alteration to, a simple memorial, permission for which is given by the parish priest (or, in a vacancy, by the Rural Dean) under powers delegated by the Chancellor.

If an individual wishes to secure a space for his or her own burial, or that of a relative, this may be done only by Faculty. A private arrangement between an individual and an Incumbent or Churchwarden cannot in law be binding on any successors in office.

4.5.3 SAFETY IN THE CHURCHYARD

Because the PCC has general responsibility for the maintenance of the churchyard, it is also responsible for the safety of people in the churchyard. Were anyone to suffer injury from (for example) a piece of falling masonry, a pothole in a path, or an unsafe churchyard memorial, the PCC could be held responsible in law.

It is wise therefore for every PCC to check that its insurance policy covers such eventualities as these; standard EIG policies usually do so, but policies from other companies should be carefully checked.

The PCC therefore has responsibility to maintain buildings, paths, walls and memorials to such a standard as to make visitors to the churchyard as safe from accident as possible.

If a memorial is found to be unsafe, the PCC should take action. Unless the matter is urgent, a Faculty should be applied for if it is intended (for example) to lay a headstone flat on the ground instead of remaining upright; re-setting the memorial in an upright position could however be regarded as *de minimis*. If the matter is urgent, a memorial should be carefully laid flat at once, and then either re-set in its upright position or a confirmatory Faculty applied for in order to leave it flat.

4.5.4 CLOSED CHURCHYARDS

A churchyard is ‘closed’ in the legal sense only if it has been closed by an Order in Council. A churchyard that is no longer used in practice is not ‘closed’ unless an Order in Council has been made.

Orders in Council closing a churchyard are normally made only on grounds of public health, but the fact that a churchyard is physically full is normally a sufficient ground. Orders in Council can close a churchyard subject to certain exceptions (for example, to permit further burials in family graves or vaults, or to permit burials where a grave space has been reserved by Faculty prior to the churchyard being closed).

If a PCC wishes to request that a churchyard be closed it should contact the Coroners’ Section at the Home Office, 50 Queen Anne’s Gate, London SW1H 9AT for further information.

Even if a churchyard is closed, a PCC may submit a Faculty to provide an area set aside for cremated remains.

Once a churchyard is closed by Order in Council, a PCC may pass its responsibility for the maintenance of the churchyard to the Parish Council, which is obliged in law to accept that responsibility. Parish Councils may also pass this responsibility on to the District Council. Where (as in the City of Cambridge) there

is no Parish Council, the responsibility is passed directly to the District Council. The legal ownership of the churchyard remains as before in the hands of the Incumbent, and the churchyard remains wholly within Faculty Jurisdiction; but all the responsibilities which previously fell on the PCC now pass to the local authority.

This responsibility includes both the maintenance of the churchyard as indicated above, and the responsibility for the safety of people in the churchyard. However, there may still be circumstances in which the PCC or the incumbent has occupiers' or public liability in respect of the churchyard, and so it is important that insurance against these liabilities is maintained.

It must again be emphasised that this is no more than general guidance offered in what is a fairly complicated legal situation. More detail is available in the books listed at the beginning of this paper. Archdeacons or the Diocesan Registrar will also be able to offer more specific advice if necessary.

4.6 - TREES IN CHURCHYARDS

Trees have long been associated with churches and their surroundings, and frequently it is the treescape (along with a tower or spire) which defines the general view of the churchyard. It is therefore of vital importance that trees are properly managed.

It is the **Parochial Church Council** which has the final responsibility of caring for trees in the churchyard, whether the churchyard is open or closed for burials. This responsibility covers all aspects of tree work, including planting, routine maintenance, lopping, topping, and felling. This guidance applies both to trees and to substantial shrubs and hedges, but not to small self-sown tree seedlings.

Some modern uses of churchyards can inadvertently cause damage to established trees; for example, a parking area close to trees can damage roots close to the surface of the ground, as can spillage from a fuel heating tank. Conversely, ill-advised tree planting can give rise to damage from roots spreading to a wall of the church, a tombstone, or a churchyard path.

The Parochial Church Council needs therefore to seek and follow expert advice in these matters.

4.6.1 EXPERT ADVICE

Many local authorities employ an **arboricultural officer**, who should be able to give advice with regard to the safety of a tree in a churchyard, and what (if any) maintenance or remedial work is necessary.

An **arboricultural consultant** is a person with special experience in the management and assessment of trees, able to give advice on what work should be undertaken. A report from such a consultant would be evidence that the Parochial Church Council has acted in a prudent manner, as is expected generally by the law and by insurance companies. A Consultant will, however, charge for this advisory work.

An **arboricultural contractor** (better known as a Tree Surgeon) will undertake the necessary work. The contractor may have the necessary experience to give adequate recommendations in more straightforward cases. If major work is needed, it is very desirable to employ a reputable contractor to undertake the task rather than rely on volunteers, however willing. Remember too that such voluntary work is not normally covered by church insurance policies. Make sure, therefore, that your contractor is adequately insured, including third party injury, loss or damage.

A Directory of Arboricultural Consultants and Contractors is maintained by the Arboricultural Association (Ampfield House, Ampfield, Romsey SO51 9AP). Listing within the Directory is an assurance that the consultant or contractor has satisfied such standards as technical knowledge and provision of insurance cover.

4.6.2 INSPECTION OF TREES

The need for a full and regular inspection of trees increases with their age. Such inspection should be carried out by one of the experts already mentioned, and the inspecting person should be asked to categorise the urgency of any work recommended in a report, so that such work can be undertaken in order of priority as and when funds permit.

Trees should be inspected at least every five years. Those that are subjects of a Tree Preservation Order **must** in fact be so inspected (paragraph 3 of schedule 3 of the Care of Churches and

Ecclesiastical Jurisdiction Measure 1991). If this inspection is undertaken by the architect on his quinquennial inspection, any concern which the architect expresses with regard to the safety of a tree should be referred to one of the experts previously mentioned.

Any specification of work, other than emergency work (which may be authorised by the Archdeacon), is to be sent to the Diocesan Advisory Committee for their advice before the work is undertaken.

4.6.3 PLANTING OF TREES

Before undertaking any planting, it will be helpful to prepare a churchyard plan on which may be plotted the church, churchyard building and monuments, the position of each existing tree, the diameter of its trunk and the span of its branches. The growth and mature spread of any proposed tree should then be considered; it would be highly undesirable to have to remove or drastically prune a mature tree in years to come, because not enough forethought had been given to an appropriate site for its planting. Some trees grow to large maturity comparatively quickly; but even a slower-growing species such as a yew will eventually grow to a very large size indeed. Remember too that some species, such as poplar, may well take a large amount of water from the soil, causing shrinkage – disastrous close to the church building. Further, leaves from mature trees planted too close to the church building can block gutters, gullies and downpipes, leading to expensive repairs.

It is therefore important to consult one of the experts previously mentioned as to the suitability of any proposed species for the churchyard, and as to an appropriate location.

There is much to be said for planting native British trees, which over the centuries have regenerated naturally in and around our churchyards. It is also worth noting that wildlife generally prefers deciduous trees to coniferous ones. Take care to follow the advice of the tree nurseryman with regards to the season and manner of planting.

The planting of any tree is subject to the jurisdiction of the Chancellor, and should therefore be the subject of an application for advice to the Diocesan Advisory Committee. Following that, smaller trees may be authorised by the Archdeacon in writing but without a Faculty, while other potentially large trees will be the subject of a Faculty.

4.6.4 LOPPING AND TOPPING OF TREES

All trees are capable of shedding dead wood, and can consequently be hazardous to persons using the churchyard. Standard remedial work, such as the removal of dead, split or hanging limbs, may be carried out as advised by an arboricultural contractor without further reference, unless the tree is subject to a Tree Preservation Order, or is in a Conservation area – concerning which see below.

More major tree surgery, including cable bracing, crown reduction or the removal of major limbs, must be referred to the Archdeacon for his consent in writing. The Archdeacon may at his discretion refer the matter to the Diocesan Advisory Committee.

4.6.5 FELLING OF TREES

Where the Parochial Church Council is advised by an expert that a tree or trees should be felled for safety reasons or because of disease, a copy of the written report of the expert must be supplied to the Archdeacon, who may in writing authorise the felling. A photograph of the churchyard with the tree or trees concerned should be taken and retained by the PCC, together with the expert's advice, with the parish records.

If the Parochial Church Council wishes to fell a tree which is sound but occupying a space in the churchyard required for some other use, then the PCC must seek the advice of the Diocesan Advisory Committee, and a Faculty from the Chancellor.

When a tree is felled, the stump should generally be removed; occasionally such are retained to encourage wild life.

4.6.6 TREE PRESERVATION ORDERS

Where a tree is subject to a Tree Preservation Order, or is in a Conservation Area, the consent of the local planning authority must be obtained before any lopping, topping, or felling takes place. This does not apply if the tree is dying, dead, or dangerous.

The local planning authority consent is in addition to the consent of the Chancellor (or Archdeacon, as the case may be) referred to above.

4.6.7 SALE OF TIMBER

Where a tree in a churchyard is lopped, topped or felled, the Parochial Church Council may sell the timber or dispose of it in some other way. The PCC should apply the proceeds to the maintenance of the church or churchyard.

4.7 - MEMORIAL WINDOWS AND PLAQUES

There is a presumption that we do not bring into our churches further memorial windows or plaques (especially the latter) unless some exceptional circumstances make them appropriate. The existence of a similar memorial plaque or window does not in itself constitute an argument for the installation of another.

To be more precise: the individual or individuals to be commemorated by the plaque or window must have some strong and probably lengthy connection with the church into which the plaque or window is to be placed. In addition, such an individual must have made some exceptional contribution to that church's life. A lengthy period of years during which that person has worshipped in the church will not normally qualify. In the case of an institution or organisation, the connection with the church must be clear and defined. Mere geographical location will not necessarily qualify.

4.7.1 PLAQUES

Plaques in churches have traditionally recorded the burial of a particular person in the churchyard (or occasionally elsewhere). They have not usually been installed to denote the generosity of an individual in making a substantial donation to the church. Sometimes a PCC asks for a plaque to be erected in memory of a particular individual – possibly still alive – who has, for example, paid for the repair of an organ or the installation of a bell. Requests for this sort of plaque have not traditionally been granted in churches, since it is assumed that the donor will have given generously, not to receive the thanks of others, but so that God may be more glorified. Such plaques will not normally be recommended by the DAC.

One reason for this rule is that if plaques are more generally allowed, the walls of our mediaeval churches will quickly be filled with plaques of this period alone. 200 years hence this will not be a welcome feature of a building whose history is much longer.

An alternative way of commemorating the generosity of donors has sometimes been the installation of a wooden 'Benefactions Board'; sometimes 19th century versions of these are seen on the internal walls of a church tower.

In the exceptional circumstance of a memorial plaque being erected, it is important to produce one which will be not just a historical record, but a thing of beauty. In this area there are expert letter-cutters who will produce something worthy of taking a place in our church buildings, and which will usually cost very little more than a mass-produced item which will not so grace our buildings.

4.7.2 MEMORIAL WINDOWS

The historical purpose of pictorial windows in churches has been to illustrate the Gospel. Prior to the existence of general literacy and the easy availability of books, pictorial windows in churches were one of the principal teaching aids available to the Church.

Bearing this in mind, there needs even today to be some extraordinarily exceptional reason to allow into our buildings a pictorial window which does not serve this specific purpose. It is true that a number of inappropriate designs have in the past been allowed in churches (and even cathedrals), but this in itself is no argument for allowing yet more inappropriate designs.

It is important to recognise that when we adorn our church buildings with a new window, we are placing there something which will probably remain in place for the next 200 years. The window therefore must speak not only to this present generation, but to generations to come. There should be a timeless quality

about what is portrayed which speaks not only of persons or events within our own lifetime, but speaks to those for whom the person or event commemorated will be unknown. Windows which have reference solely to particular events of the 20th or 21st century, however significant those events, are not appropriate adornments for our churches unless the design also speaks with an enduring significance and relevance to those of future generations for whom the actual events will merely be a memory of distant history.

In particular, there must always be in a pictorial window in a church building a clear reference to God and to his Gospel. Designs which illustrate a scriptural narrative are highly to be preferred. Alternatively, the text accompanying the pictorial design needs to have clear scriptural reference; interesting poetry is no substitute in a church building for scripture.

4.7.3 SEEK ADVICE AND HELP!

Clergy, churchwardens and PCCs are strongly advised to seek the advice of the Diocesan Advisory Committee at the earliest possible stage, as soon as an idea has been suggested. Expert advice is available to parishes at all stages of the design and execution of memorial windows and plaques.

If an idea comes from outside a PCC (for example, from a military association), it is important to seek advice well before the PCC has considered the proposal at any depth. It creates a very difficult situation if a PCC has become strongly attached to a particular design which is then felt to be unsuitable by the DAC, as those charged with the responsibility to maintain the highest standards for our church buildings. Discussions between all parties at a very early stage, when the idea is still in sketch form, will almost always result in a conclusion which satisfies everyone.

It must also be remembered that Faculty permission must be sought for the introduction of any memorial window or plaque.

We all want to hand on to generations yet unborn our church buildings in an even finer condition than they were when we inherited them. They need to be buildings whose general state of repair speaks of our God of beauty; the content of the buildings needs also to speak of the Gospel of our Lord Jesus Christ through word and picture alike. Then God may be glorified through our buildings for generations to come.

4.8 - QUINQUENNIAL INSPECTIONS

There is a legal requirement for the architectural inspection of church buildings and their curtilage every five years. Those who carry out these inspections must be approved by the Diocesan Advisory Committee for the Care of Churches (DAC) and included on an authorised list. This ensures that parishes employ architects who have experience in church repair and maintenance. If a PCC wishes to change its architect, the secretary of the DAC (who may be contacted at the Diocesan Office) is able to supply the PCC with the list of approved architects; no such change may be made without informing the DAC.

When a church's next Quinquennial Inspection is due, the Secretary of the DAC will inform the secretary of the PCC several months in advance of the date, to allow for the Inspection to take place at the appropriate time. The fee for the inspection is covered by the Diocesan Board of Finance.

After inspecting the building, the architect will send a copy or copies of the report to the PCC, one to the Archdeacon, and one to the secretary of the DAC.

When the report has been received, it is the responsibility of the PCC to consider it carefully and to see that wherever possible the work recommended in the report is carried out. Normally it is expected that the architect who made the report will be the architect instructed to prepare any consequential specification, and to supervise the work. PCCs should note that almost all work recommended in quinquennial inspection reports will require consultation with the DAC and usually a faculty. More details of this are to be found in the next section.

4.9 - CHURCH INSURANCE

The PCC and Churchwardens are the trustees of the church. It is their duty as trustees to ensure that the church building is insured.

This includes all churches under the care of the PCC as well as churchyards, including those which are technically closed.

This paper is intended for general guidance only, and is no substitute for talking to the insurance company direct on the specific elements of insurance cover.

4.9.1 THE PCC'S RESPONSIBILITIES

In broad terms the PCC should insure for **public liability, buildings and contents**.

The PCC has to decide its insurance strategy, based upon:

- the value of the church building and contents
- what it can afford
- what can be done to minimise risk
- what it would do in response to differing levels of disaster.

The PCC has a responsibility to ensure that all reasonable action is taken to reduce risk. This includes ensuring that the building is properly maintained with particular reference to heating and electrical systems that could be a potential cause of fire. Reasonable action should be taken to restrict access to potential vandals and arsonists.

4.9.2 PUBLIC LIABILITY

It is normal for policies to give cover up to £2m and PCCs should probably avoid any policy which does not include public liability to this level.

4.9.3 BUILDINGS COVER

¶ Accurate Valuation:

Ecclesiastical buildings, particularly mediaeval ones, require specialist valuation. Rebuilding costs for conventional, modern buildings are normally calculated on a floor area basis. This is not appropriate for ecclesiastical buildings where the nature of the fabric will significantly affect the valuation.

The PCC must take great care over the valuation. Although the insurance company will give a valuation, it is in fact the PCC which accepts (and takes responsibility for) that valuation. Almost certainly the PCC will be unqualified to judge whether the valuation is sufficient, but this valuation will limit the total amount the PCC can claim in the event of a disaster even if it proves totally inadequate.

¶ Sufficient Cover:

The PCC needs to decide whether it is necessary to insure to a level which would allow total restoration; for example, would the PCC want to replace mediaeval misericords with modern look-alikes in the event of their total destruction? The answer is probably No, since the importance of the misericords is in their antiquity rather than their comfort! Similarly, would intricate mediaeval carving be simulated in every detail in any reconstruction? Would angel

beams be replaced by replicas? If it not the intention to replicate the original building in every detail, then it may not be necessary to insure to the full value.

The PCC has to satisfy itself however that the insurance cover is sufficient in the event of a total disaster to make safe the ruined building and provide an alternative church building; or in the event of a partial disaster to reinstate the building using appropriate materials. It may well be prudent for a PCC to insure to a 75% valuation, provided that the Archdeacon is informed and the insurance company has given an assurance that it will pay out to the full loss up to the agreed limit and not apply the averaging rule.

The PCC must therefore make clear to the insurance company what its strategy is, and what it would want to do in case of disaster or partial disaster, and obtain the company's assurance that the cover is adequate.

¶ *Obtaining Estimates:*

The Ecclesiastical Insurance Group specialises in insuring ecclesiastical buildings, and as a consequence it is in a strong position to advise parishes on their insurance strategy. However, it is not the only insurance company and PCCs may wish to obtain other quotes. It is obviously important to ensure that all the estimates are on the same basis and meeting the needs of the PCC's strategy. The EIG does not operate totally on a commercial basis; much of the surplus from church insurance is ploughed back into the dioceses or the Allchurches Charitable Trust. As the largest company insuring churches, it provides a good benchmark against which to compare other quotations. Where PCCs are seeking a number of estimates, they are strongly advised to include EIG as one of these and are encouraged to ask the EIG to explain why their quote is larger (if indeed it is) than other quotations.

4.9.4 CONTENTS COVER

What needs to be covered? What is their value?

As with buildings, PCCs should take all reasonable action to reduce the opportunity for theft or damage to contents. Valuable moveable items should not be left accessible, and access to the building while left unattended should be regularly reviewed.

As with the fabric, it may not be prudent to insure irreplaceable (ancient) silver ware at full value, but only to a level that would permit replacement by an appropriate modern item.

The PCC might also consider reducing premiums by agreeing to an excess (say £100) on claims.

4.9.5 CONCLUSION

The PCC must be clear about its strategy by asking a number of hypothetical questions: “*What would we do if...?*”

Total write-off is not necessarily the most expensive disaster. Major but partial damage which does not allow the option of forsaking the old building, may be more expensive, and will need to be covered.

PCCs are particularly alerted to the valuation figure suggested (but not guaranteed) by the various insurance companies. In the event of major disaster the insurance company is liable only up to this figure, however unrealistic it may have been. An unrealistic valuation may produce an attractively low premium that may prove to be a false economy.

4.10 - THEFTS FROM CHURCHES

The stealing of art in bulk is a growing area of crime. Sometimes valuable items stolen from churches (or elsewhere) are sold on fairly quickly in this country; sometimes they are shipped abroad, possibly even before the theft is noticed; and sometimes items are simply stored away for years. Under civil law in many other parts of Europe, a good faith purchaser gains title to goods after a statutory period which is usually only about three years.

4.10.1 WHAT ITEMS MAY ATTRACT A THIEF?

The most obvious item is silver; but pewter and brass are also saleable, as are old wooden objects like chairs and chests, paintings, memorabilia like old documents and funeral biers, lecterns and carpets. Certain thieves will also be interested in Registers to aid in the falsification of documents. In fact, almost anything portable is vulnerable.

4.10.2 PREVENTION IS BETTER ...

¶ Consider the church building:

How can you prevent people stealing items from your church?

The most obvious answer is to keep the church building locked. But most of us would feel that this is a last resort, and for two reasons. Firstly, many of us like to visit parish churches in other parts of the country, and are sad if we find that their doors are closed. Secondly and more importantly, there are many members of our communities who do not attend Sunday worship regularly, but

who like from time to time to drop into their parish church for a period of quiet and personal prayer. This is often their one link with God and the Church.

So bearing in mind the valuable nature of our church fittings, how can we safely leave our building open? Even the most deeply rural areas are now vulnerable to theft.

Some churches, determined to remain open, make sure that any portable valuable object is kept in a vestry under lock and key. This may not foil the most determined thief; but it will deter the majority. Some churches have chained the larger of their moveable objects (such as a lectern) – but please remember that this requires Faculty permission. A plain wooden cross might replace an ornate brass one during the week; valuable candlesticks are brought out just for worship.

One or two churches have alarmed their sanctuary area, with large notices to warn potential thieves. But the best option, if it can be arranged, is for the building to be staffed while open. This not only provides the necessary security, but an opportunity for the church member on duty to engage in conversation with a visitor, and to point out interesting features. A bookstall can also be made available.

¶ **Consider the objects themselves:**

What can you do to keep them more secure?

Those who are insured with the Ecclesiastical Insurance Group will have received from them a pack to ‘Alpha Dot’ their valuables. Again, this will not deter the most persistent thieves; but may well keep others away, and aid recovery of lost objects.

But *most importantly*, take photographs of everything. Take a general picture of an object, and then supplement that with a close-up of individual features such as hallmarks, inscriptions, and so on.

Always include a scale or object of known size in the image. Keep also a detailed written description of each object, including its dimensions. It is useful to have at least two sets of the photographs, preferably kept in different places; this will help not only if one set gets lost, but if you need to hand one copy to the police to aid recovery after theft.

4.10.3 WHAT ABOUT RECOVERY?

You will certainly report a theft to the police and to your Insurers. Please also make sure that the Diocesan Office and the Archdeacon know, since from time to time both are contacted by Police forces when stolen materials are discovered.

Please also report a theft to the *Art Loss Register*. Their database has over 110,000 uniquely identified stolen objects, and these items are matched continuously against the auction house and dealers' catalogues all over the world. Through the work of the ALR, over 4000 valuable items have been recovered, including many church items.

But recovery of stolen objects cannot be made if churches do not record the details of their precious objects and take suitable photographs. To assist those responsible, the Getty Information Institute's *Object ID Checklist* is accepted internationally as the minimum recommended standard for identifying an object. The points it makes are identical to those used by NADFAS Church Recorders in their format for recording an object, with the additional recommendation that, having documented the object, the information should be kept in a safe place. It is never too late to register a stolen or missing object with the ALR because recoveries are frequently made many years after the theft.

The Art Loss Register may be contacted at 020 7235 3393 (fax: 020 7235 1652; e-mail artloss@artloss.com)

**The Getty Information Institute's Object ID checklist:
Make a note of ...**

Type of object	<i>What kind of object is it? (e.g., chalice, painting)</i>
Materials	<i>What is it made of? (e.g., brass, oil on canvas)</i>
Techniques	<i>How was it made?(e.g., carved, cast, beaten)</i>
Measurements	<i>What is the size and weight of the object? (specify which unit of measurement is being used, such as inches or cms, and to which dimension the measurements refer (height, width, depth)</i>
Markings	<i>Are there any identifying markings, numbers or inscriptions? (e.g., dedication, hallmarks)</i>
Distinguishing features	<i>Does the object have any characteristics which might help to identify it?(e.g., damage, manufacturing defects)</i>
Title	<i>Does the object have a title by which it is known?</i>
Subject	<i>What is pictured or represented? (e.g., Madonna and child)</i>
Date or period	<i>When was the object made? (e.g., 1893, early 17th century)</i>
Maker	<i>Do you know who made the object – perhaps and individual or a company?</i>

Some of this material appeared in the NADFAS Records Journal in an article by the Managing Director of the ALR, and was reproduced with permission for a Diocesan Archdeacons' Paper, of which this is a reprint.

4.11 - FIRE PRECAUTIONS

As part of their general responsibility for the maintenance of church buildings, church halls, and the like, Incumbents and PCCs have always needed to make appropriate arrangements for dealing with the outbreak of a fire. Most architects point out, as part of their Quinquennial Inspection reports, the suitability or otherwise of lightning conductors and fire extinguishers.

Similarly, church and church hall insurers frequently stipulate the provision of fire extinguishers. PCCs have always found themselves, as in so many matters, weighing the cost of substantial provision in this area against any legal requirements and stipulations of insurers.

Correct maintenance of electrical systems is one of the best ways to prevent the outbreak of a fire in a church building while unattended.

4.11.1 CURRENT REGULATIONS

In 1999 the Government amended the Fire Precautions (Workplace) Regulations 1997 with an Amendment Act.

These Regulations in principle affect PCCs and churches. However, the Act is limited to making suitable provision if anyone is employed on church or PCC premises. The courts have held that clergy are not for these purposes 'employed' persons, and volunteer workers are excluded too, even if they are given a small honorarium for their duties.

It may also be the case that organists paid for their services are contractors rather than employees, although this depends on the

terms of the contract. But many larger churches (and some not so large) may nevertheless employ individuals to work either in a church building or a church hall or room within the PCC's responsibilities.

A recent circular from the Secretary-General of the Archbishops' Council suggests that any PCC which is not sure about the employment status of someone to whom it gives payment should check with the Diocesan Registrar.

If you do, within the terms of the Act, employ someone on your premises, then this new Act applies to the premises and imposes duties upon you.

4.11.2 WHAT NEEDS TO BE DONE?

Clearly, it will be clear that a small stone building with limited internal use is likely to offer a much lower risk than either a large stone building with substantial interior woodwork and several offices, or a building of any size built in more modern materials.

Nevertheless, if the new Regulations do apply to you, you must:

- carry out a 'risk assessment', considering all your employees and all other people who may be affected by a fire, and you are required to make provision for any disabled people who may be present at your premises;
- identify the significant findings of the risk assessment and the details of anyone who might be especially at risk, recording this if you employ more than five people;
- provide and maintain such fire precautions as are necessary to safeguard those who use your workplace; and
- provide information, instruction and training to your employees about the fire precautions in your workplace.

There are other legal duties you need to know:

- Where it is necessary to safeguard the safety of your employees, you must nominate people (who might include yourself) to undertake any special roles which are required under your emergency plan.
- You must consult your employees about the nomination of individual people and about proposals for improving the fire precautions.
- You must inform other employers who also have workplaces in the building of any significant risks you have identified.
- You must establish a suitable means of contacting the emergency services, and ensure that they can be called easily.

4.11.3 WHAT HELP IS THERE?

The Churches' Main Committee has produced a '*Fire Precautions Guide*' which is available from the CMC at Fielden House, 13 Little College Street, London SW1P 3SH (telephone 020 7898 1861).

4.12 - FUNDING FABRIC REPAIRS

The costs of maintaining, repairing, and improving our parish churches is one of the most substantial financial items to be dealt with by PCCs. However, there are a number of ways in which the costs falling on regular churchgoers may be enhanced from other sources.

4.12.1 LOCAL INCOME

In villages in particular, there is often a general sense of goodwill towards the parish church even from those who do not normally worship in the building. Quite a number of parishes have raised considerable sums of money towards repairs in this way. Some parishes have set up independent bodies frequently called '*the Friends of ...*'; others have set up within the context of PCC income a separate '*building fund*' to which everyone may subscribe. Other PCCs prefer to keep immediate control of the income raised. A leaflet introducing the concept of a 'Friends' scheme is available from the Diocesan Office.

Whichever method is used, it has been found to be helpful if the Parish Priest and Churchwardens can be *ex-officio* members of the group set up, in order to ensure that the purposes of the fund-raising coincide with the priorities for repair and maintenance perceived by the PCC as a result of the architect's Quinquennial Inspection Report. At the same time, many parishes have welcomed the chairmanship of a non-PCC member to this group; this can bring the individual's skills, drive, and energy to the task, as well as enabling the community to perceive that the fund-raising is genuinely a village affair, and not simply the PCC in a different guise.

There are many different ways in which funds may be raised. Direct giving in the form of tax-efficient Gift Aid remains the most financially effective method. In addition, sums may be raised from fêtes, concerts, exhibitions, auctions both of goods and promises, talks on local history or other topics of genuine interest, parish suppers, strawberry teas, open gardens, flower festivals, sponsored activities – to name but a few well-tried activities. If a parish has deposited ancient registers and documents in the County Record Office, the Office is usually delighted to allow a parish to have such documents back for display at a festival, and often these will be mounted helpfully for display purposes.

A book offering a general guide to fundraising is '*Fundraising for Churches*' by Jane Grieve, published by SPCK.

4.12.2 GRANT-MAKING BODIES

¶ *Public Funds: Local Authorities*

Under the Planning (Listed Building and Conservation Areas) Act 1990 local authorities may make grants or loans to any building in their area which they consider to be of importance. Planning departments of the district and county councils will advise on applications in their areas and enquiries should be addressed to the Conservation Officer. It may be profitable to be tenacious in applying for local authority grants and the support of the appropriate elected district councillor might be helpful.

¶ *Public Funds: State Aid*

Grants are available from *English Heritage*, Cambridge office 24 Brooklands Avenue, Cambridge CB2 2BU (Telephone 01223 582700 / Fax 01223 582701). The key provision is that buildings must be of "outstanding architectural or historic interest". Normally churches which are listed Grade I or Grade II* will be considered as "outstanding".

Grants from the Heritage Lottery Fund are now not normally available to parishes within the Diocese of Ely.

Parts of the north and north-east of the Diocese have been designated by the *European Community* as areas particularly in need of special grant aid.

¶ *Patrons*

Some lay patrons show interest in the parishes of their patronage. You may wish to make them aware of any appeals that are currently underway and ask them for their assistance.

¶ *Landfill Tax Credit Scheme*

If your church is within ten miles of a landfill site you may be eligible for grant aid. The Cambridgeshire Historic Churches Trust or the Norfolk Churches Trust (addresses below) can provide additional details, or you can write direct to ENTRUST, Southern Office, Profex House, 25 School Lane, Bushey, Herts, WD2 1BR

¶ *Literature with useful information:*

The Architectural Heritage Fund (Clareville House, 26-26 Oxenden Street, London SW1Y 4EL) has a publication entitled "Funds for Historic Buildings in England and Wales". It contains over 400 entries and is updated annually.

The Directory of Grant Making Trusts is available at most public libraries and lists many helpful organisations. The Directory, which is published by the Charities Aid Foundation, also contains advice on how to present an application.

The Council for the Care of Churches has published a booklet “*Funding Church Repairs – A Simple Guide*” and is available from them at Church House, Great Smith Street, London SW1P 3SH (020-7898-1866).

¶ *List of Some Grant-Making Trusts*

Allchurches Trust Ltd: C/o Mr R W Clayton, Ecclesiastical Insurance Group, Beaufort House, Brunswick Road, Gloucester GL1 1JZ

The Ancaster Trust: The Trustees of the Ancaster Trust, c/o Sayers Butterworth, 18 Bentinck Street, London W1M 5RL

The Astor of Hever Trust: Frenchstreet House, Westerham, Kent TN16 1PW

The Beaverbrook Foundation: Miss J Ford, General Secretary and Administrator, The Beaverbrook Foundation, 11 Old Queen Street, London SW1H 9JA

The Cyril W Black Charitable Trust: M B Pilcher, Secretary, 6 Leopold Road, London SW19 7BD

The A H and M A Boulton Trust: The Secretary, c/o Moore Stephens, 42 Castle Street, Liverpool L2 7TJ

Bristar Foundation: The Secretary, PO Box 26, Oundle Road, Peterborough PE2 9QU

R E Brook Charitable Settlement: Sir Robin Brook, 31 Acacia Road, London NW8 6AS

Sir Felix Brunner Third Charitable Trust: The Secretary, Grey’s Court, Henley-on-Thames, Oxfordshire RG9 4PG

T B H Brunner’s Charitable Trust T H B Brunner, 2 Inverness Gardens, London W8

Dennis Buxton Trust: The Secretary, Dennis Buxton Trust, Messrs Smith and Williamson, 1 Riding House Street, London W1A 3AS

Edward Cadbury Charitable Trust: Mrs W Walton, Emfield College Walk, Selly Oak, Birmingham B29 6LE

Cambridgeshire Historic Churches Trust: The Secretary, 18 High Street, Histon, Cambridge CB4 9JD

Caritas: c/o Saffrey Champness, Fairfax House, Fulwood Place, London WC1V 6UB

Charipot Trust: Major J S Bennett, 19 The Meadow, Chislehurst, Kent BR7 6AA

The Charterhouse Charitable Trust: The Secretary, The Charterhouse Charitable Trust, 1 Paternoster Road, St Paul's, London EC4M 7DH

The Chase Charity: 2 The Court, High Street, Harwell, Didcot, Oxon. OX11 0EA. Contact the Secretary, Mr Peter Kilgarriff. Grants are restricted to small rural parishes charged with the care of a national treasure and local effort is a vital factor.

The Colby Trust: Messrs Frere Chomeley, 28 Lincoln's Inn Fields, London WC2A 3HH

The Holbeche Corfield Charitable Settlement: C H Corfield-Moore, Greenoaks, Bradford Road, Sherborne, Dorset DT9 6BW

D A Curry's Charitable Trust: N J Armstrong FCA, Messrs Alliotts, 5th Floor, 9 Kingsway, London WC2B 6XF

Sir Peter Daniell Charitable Trust: R A Daniell, The Sir Peter Daniell Charitable Trust, 47 Flood Street, London SW3

The Delfont Foundation: 14 Lewes Road, Haywards Heath, West Sussex RH17 7SB

Denby Charitable Trust: A T Denby, Orchard Farmhouse, The Green, Saxlingham Nethergate, Norwich NR15 1TG

The Duke of Devonshire's Charitable Trust: The Comptroller, Chatsworth, Bakewell, Derbyshire DE4 1PP

Sir John Eastwood Foundation: G Raymond, Burns Lane, Warsop, Mansfield, Nottinghamshire NG20 0QG

The Fairway Trust: Mrs J Grimstone, c/o The Gatehouse, Coombe Wood Road, Kingston Hill, Kingston upon Thames Surrey KT2 7JY

Charles S French Charitable Trust: R L Thomas, 169 High Road, Loughton, Essex IG10 4LF

Friends of the Friendless Churches: 12 Edwardes Square, London W8 8HE. They only offer help in very exceptional circumstances but then accept total responsibility for the building.

The Georgian Group: 37 Spital Square, London E1 6DY
(Funding for the repair of Georgian buildings only)

The Hon H M T Gibson's Charity Trust: The Secretary, The Cowdray Trust Ltd, Pollen House, 10-12 Cork Street, London W1X 1PD

The Simon Gibson Charitable Trust: B Marsh, Hill House, 1 Little New Street, London EC4A 3TR

John Gregson Trust: Revd J McClelland, 14 Gordon Square,
London WC1H 0AG

The Kenneth Hargreaves Trust: Mrs Sheila Holbrook (Hon.
Treas.), Bridge End Cottage, Linton, Wetherby, West
Yorkshire LS22 4JB

Headley Trust: M Patterson, 9 Red Lion Court, London EC4A
3EB

The Hedley Foundation Ltd: The Secretary, 9 Dowgate Hill,
London EC4R 2SU

Lady Hind Trust: Eversheds, 1 Royal Standard Place,
Nottingham NG1 6FZ

The Historic Churches Preservation Trust: Fulham Palace,
London SW6 6EA. Write to the Secretary for an application
form. It also administers grants from C T Bowring (Charities
Fund Ltd.), PF Delveton, Joseph Lucas Charitable Trusts, the
Manifold Trust and the Wates Foundation. The Incorporated
Church Building Society is also at Fulham Palace. Both the
HCPT and the ICBS provide grants for fabric repairs only and
not organs, bells, lighting, heating etc.

The Hobson Charity Ltd: Sun Alliance Trust Co Ltd, 40
Chancery Lane, London WC2A 1JN

The Lady Mary Howard Fund: Eland Hove Patterson, 25
Lincoln's Inn Fields, London WC2 3ED. They assist in
rebuilding work in north-west Norfolk.

The Inverforth Charitable Trust: E A M Lee FCIB, Barrister-
at-Law, Secretary and Treasurer, The Farm, Northington,
Alresford, Hampshire S24 9TH

The January 1987 Charitable Trust: Sir Matthew Farrer,
Messrs Farrer and Co, 66 Lincoln's Inn Fields, London WC2A
3LH

Jerusalem Trust: M Patterson, 9 Red Lion Court, London
EC4A 3EB

Lois and Robert Janes Charitable Trust: D W Nye, c/o Arthur
Young, Compass House, 80 Newmarket Roads, Cambridge
CB5 8DZ

The Lady Eileen Joseph Foundation: A A Davis, Stoy
Hayward, 8 Baker Street, London W1M 1DA

The Kingston Trust Fund: Messrs Barr and Ellison, 39
Parkside, Cambridge CB1 1PN

The Ernest Kleinwort Charitable Trust: The Secretary, 10
Fenchurch Street, London EC3M 3LB

Beatrice Laing Trust: The Administrator, Beatrice Laing
Trust, Box 1, 133 Page Street, London NW7 2ER

The Arnold Lee Charitable Trust: A Lee, 47 Orchard Court,
Portman Square, London W1H 9PD

Livery Companies: addresses will be found in Whitaker's
Almanac.

Lord Barnby's Foundation: Mrs B Nightingale, c/o Messrs
Payne Hicks Beach, 10 New Square, Lincoln's Inn, London
WC2A 3QQ

Lord Leverhulme's Charitable Trust: The Joint Secretary,
Coopers and Lybrand Deloitte, Plumtree Court, Farringdon
Street, London EC4A 4HT

S and D Lloyd Charity: S J Lloyd, Pebworth Manor, Stratford-upon-Avon, Warwickshire CV37 8XB

The Anthony and Elizabeth Mellows Charitable Settlement: Prof. A R Mellows, 22 Devereux Court, Temple Bar, London WC2R 3JJ (All applications MUST be accompanied by a recommendation from the Council of the Care of Churches.)

John Mowlem Charitable Trust: c/o John Mowlem and Co plc, White Lion Court, Swan Street, Isleworth, Middlesex TW7 6RN

The Norfolk Churches Trust: The Secretary, 7 The Old Church, St Matthew's Road, Norwich NR1 1SP

The Open Churches Trust: c/o The Really Useful Group, 22 Tower Street, London WC2H 9NS

P F Charitable Trust: 25 Copthall Avenue, London EC2R 7DR

The Pilgrim Trust: The Secretary, The Pilgrim Trust, Fielden House, little College Street, London SW1P 3SH (Block grants given to Historic Churches and Preservation Trust for fabric repairs; Council for Care of Churches for conservation of historic contents and organ repairs. For repair and conservation of churchyard walls and monuments, apply direct to the Pilgrim Trust.)

Dr L H A Pilkington's Charitable Trust: The Secretary, P O Box 428, Guernsey CI

Frank and Dorothy Poulden Charitable Trust: J F Wigham, 2 Mount Street, Diss, Norfolk

The Prince of Wales Charities: Major General Sir Christopher Airy KCVO CBE, The Prince of Wales' Office, St James' Palace, London SW1A 1BS

The Puebla Charitable Trust: Mrs Ramson-Ensors, Cardinal House, 46 St Nicholas Street, Ipswich, Suffolk, IP1 1TT

The Pye Foundation: M R Hensby, Secretary, The Pye Foundation, Botanic House, 100 Hills Road, Cambridge CB2 1LQ

The Rank Foundation: S J B Langdale MA, 4- 5 North Bar, Banbury, Oxon.OX16 0TV

Roger Raymond Charitable Trust No. 2: R W Pullen, Sayers Butterworth, 18 Bentinck Street, London W1M 5RL

Round Tower Churches Society: Grants Officer, L G Hipperson, 16 Marsh View, Beccles NR34 9RT (Grants only available for work on round towers)

The Saint George's Trust: J F Kingston, Hon. Sec., Hill Cottage, Blyford Lane, Wenhaston, Halesworth, Suffolk IP19 9BS

Save and Prosper Foundation: D Grant, Director, Save and Prosper Foundation, Finsbury Dials, 20 Finsbury Street, London EC2Y 9AY

Archie Sherman 1976 Charitable Foundation: Mrs Lorna Hubert, c/o Rothschild Trust Corporation Ltd, St Julian's Court, St Peter Port, Guernsey CI

The Harold Smith Charitable Trust: B V Norgan, Hunter's Moon, Brighton Road, Pease Pottage, Crawley, West Sussex RH11 9AG

The Spalding Trust: Mrs C O Kornicki, 56 Carlyle Road, Cambridge CB4 3DH

Jessie Spencer Trust: Eversheds, 1 Royal Standard Place, Nottingham NG1 6FZ

The Bernard Sunley Charitable Foundation: Duncan Macdiarmid CA, Director, 53 Grosvenor Street, London W1X 9FH

The Charles Sykes Trust: The Hon Secretary, Queensgate House, 23 North Park Road, Harrogate, North Yorkshire

Loke Wan Tho Memorial Foundation: Coopers and Lybrand, 9 Greyfriars Road, Reading, Berkshire RG1 1JL

Tollemache (Buckminster) Charitable Trust: The Secretary, Eastgate Office, Buckminster, Near Grantham, Lincolnshire NG33 5SD

Mrs S H Troughton's Charity Trust: The Secretary, The Dickinson Trust Ltd, Pollen House, 10-12 Cork Street, London W1X 1PD

Douglas Turner Charitable Trust: J E Dyke, 1 The Yew Trees, High Street, Henley-in-Arden, Solihull B95 5BN

The Victorian Society: 1 Priory Gardens, Bedford Park, London W4 1TT (Advice on grant sources available for churches of period 1837-1900)

The Barbara Welby Trust: Messrs Dawson and Co, 2 New Square, Lincoln's Inn, London WC2A 3RZ

Major Michael Thomas Wills 1961 Charitable Trust: Messrs Cooper and Lybrand, Lennox House, Beaufort Buildings, Spa Road, Gloucester GL1 1XD

Mrs Wingfield's Charitable Trust: Messrs Dyke Yaxley and Co, Abbey House, Abbey Foregate, Shrewsbury, Salop SY2 6BH

The Woodroffe Benton Foundation: K P W Stoneley JP MSc
FCIS ATII, 11 Park Avenue, Keymer, Hassocks, west Sussex
BN6 8LT

The Wootton Grange Charitable Trust: A F Simmons, 21
Chipper Lane, Salisbury SP1 1BG

¶ ***Grant-making Trusts for Bells***

The Barron Bell Trust: I H Walron, 71 Lower Green Road,
Pembury, Tunbridge Wells, Kent TN2 4EB

The Central Council of Church Bell Ringers: c/o Mr I H
Oram, The Cottage, School Hill, Warnham, Horsham, West
Sussex RH12 3QN (The Council administers funds made
available by *the Manifold Charitable Trust*, Miss C
Gilbertson, Shottesbrooke House, Maidenhead SL6 3SW.
Emphasis is on restoration of bells which have been unringable
for some time.)

The Sharpe Trust: c/o The Grant Secretary, Miss M Bliss, The
Old Bakehouse, Beech Pike, Elkestone, Cheltenham, Glos
GL53 9PL

¶ ***Grant-making Trusts for Glass, Fittings and Furniture***

The Bass Charitable Trust: 66 Charlton Street, London W1N
0HS

The Council for The Care of Churches: Church House, Great
Smith Street, London SW1P 3NZ

Friends of War Memorials: 4 Lower Belgrave Street, London
SW1W 0LA (Restoration, refurbishment or relocation of
memorials and rolls of honour)

The Leche Trust: 84 Cicada Road, London SW18 2NZ (Glass, fittings, furniture, organs and significant tombs in churchyards dating 1680-1830 and bells cast in the period.)

William and Jane Morris Fund: The assistant Secretary, Society of Antiquaries, Burlington House, Piccadilly, London W1V 0HS (Preference given to work concerned with conservation of decoration of building, stained glass, sculpture, internal monuments, tombs or wall paintings. Not for structural repairs, work to bells, organs, heating etc.)

The Pilgrim Trust: The Secretary, The Pilgrim Trust, Fielden House, Little College Street, London SW1P 3SH (Block grants given to Historic Churches and Preservation Trust for fabric repairs.)

The Society of Antiquaries: The grants may be available from the Morris Bequest, the Assistant Secretary, Burlington House, Piccadilly, London W1V 0HS

St Andrew's Conservation: 4 Mount Hey, Somerton, Somerset TA11 7PG

The Garfield Weston Foundation: Administrator, Weston Centre, Bowater House, 68 Knightsbridge, London SW1X 7LR (Fabric and organ repairs)

The Barbara Whatmore Churches Trust: Mrs P Cooke-Yarborough, Spring House, Aldeburgh IP15 5EW (Funding for restoration of furnishings)

The Worshipful Company of Glaziers and Painters of Glass: c/o T Carlile Hon, Sec., Glaziers Trust, 8 Aldenham Grove, Radlett, Herts, WD7 7BW (Funding for restoration of ancient glass)

¶ *Grant-making Trusts for Musical items*

The Diapason Trust: U No 1 The Cottage, Mount Pleasant, Jubilee Drive, Upper Colwall, Malvern, Worcestershire WR13 6DH (Provides assistance in the maintenance of antique pipe organs and barrel organs (over 100 years old) when their continued existence is threatened by financial constraints. Small churches preferred.)

The Ecclesiastical Music Trust: Miss G Yeatman BSc FCA, Orchard House, Cot Lane, Chidham, Chichester PO8 8ST (For the promotion and practice of ecclesiastical music only)

The Esmee Fairbairn Charitable Trust: 1 Birdcage Walk, London SW1H 9JJ (Provides only limited support for restoration of organs)

Gerald Finzi Charitable Trust: Andrew Burn, 47 Church Street, Frodsham, Cheshire WA6 6PP (Small grants for the purchase of musical instruments)

The Foundation for Sport and the Arts and Musical Instruments: P O Box 20, Liverpool L13 1HB (Distributes money subscribed from the football pools)

The Idlewild Trust: Mrs N Wilding, Secretary, 54/56 Knatchbull Road, London SE5 9QY (for organs that are significant in design terms. A substantial amount of funds would need to have been raised already, with a viable plan for raising the remainder.)

Laing's Charitable Trust: D W Featherstone, Secretary, Laing's Charitable Trust, 133 Page Street, London NW7 2ER (Re. Organs – a very limited number of small grants are made.)

The On Organ Fund: The Honorary Secretary, 36 Strode Road, Forest Gate, London E7 0RB (Grants for acre and maintenance of pipe organs and for new pipe organs. Do not approach until Faculty obtained, a contract signed and over half money required given or pledged.)

The Ouseley Trust: Mr M Williams, Clerk to the Trustees, 28 Clareville Grove, London SW7 5AS (Grants only made if there is a direct link between promoting/maintaining choral services to a high standard and the organ is of particular value.)

The Pilgrim Trust: The Secretary, The Pilgrim Trust, Fielden House, little College Street, London SW1P 3SH (Block grants given to Council for Care of Churches for conservation of historic contents and organ repairs.)

5 – CLERGY – PERSONAL MATTERS

5.1 - CLERGY SUPPORT

5.1.1 PROFESSIONAL AND PASTORAL SUPPORT

The Bishop and his Senior Staff are always available to offer professional pastoral support to clergy. This is focused in Ministry Reviews (see 5.2), but telephone conversations and personal appointments are encouraged between clergy and their Rural Dean, Archdeacon and Bishop.

5.1.2 SPIRITUAL SUPPORT

Available to all clergy is the Bishop's Adviser for Spirituality, whose name, address and telephone number are in the Diocesan Directory. All clergy are encouraged to make use of an annual retreat and the services of a Spiritual Director (or Soul Friend – whatever name one wishes). Some priests also find a Confessor helpful.

5.1.3 HOUSEHOLD SUPPORT

This heading is intended to cover not only the traditional family

unit, but also (for example) single clergy and clergy with dependent relatives. Provision for this is to be found through a *confidential counselling service* available to all clergy households in the Diocese. The name, address and telephone number of the Adviser is to be found in the Diocesan Directory.

5.1.4 EDUCATIONAL SUPPORT

This may be found primarily through the provision of Continuing Ministerial Education (see 5.3). All clergy are encouraged to make use of funds budgeted every year within the Diocese for this purpose.

5.1.5 PEER GROUP SUPPORT

Peer group support can be found in such a variety of forms that everyone should be able to find some means of peer support; indeed all clergy have a responsibility for creating such support for themselves.

The *Chapter Meeting*, because it is outside the Synodical structure, can be an important resource for support. Its principal disadvantage for some is that the choice of other members of the Chapter is not in the hands of the individual, and who may be in a smallish group of people with whom there is little in common in terms of outlook, age and gender. On the other hand, many have been surprised by how much support clergy of different persuasions can give each other.

The possible tension between the Chapter as a fellowship and as a business meeting need not be exaggerated, since often it is out of a business matter that the most helpful discussions arise in

fellowship.

Alongside Chapters are also local *ecumenical ministers' meetings*. Much of what has been said about Chapters is true of these meetings also.

For newly-ordained clergy, *post-ordination training* will provide opportunities for sharing needs and concerns, out of which can often arise friendships which last many years. For other clergy, attendance at courses of *Continuing Ministerial Education* (see 5.3 - particularly residential courses) not only should provide intellectual and spiritual stimulus for the individual, but also fellowship and support from others at the course.

Many clergy also remain members of a *cell* of people who were at theological college together. These cells may meet only once a year, but give opportunity for sharing at a level not possible in a local group. Some clergy have close *confidants* (as distinct from a spiritual director) with whom they meet from time to time. Others join with neighbouring clergy for informal *study groups*, perhaps of a theological book or a member's paper. Yet others still have developed their own *support groups* of those with whom they may reflect about their ministry; these can be very valuable, but need careful ground rules to be established in order that they may function most effectively - for example, about confidentiality, membership, time allotted to each member, and above all, the purpose of the group.

The Society of Mary and Martha has produced a helpful document '*Affirmation and Accountability*' which is available from them (see 5.7.5).

5.2 – REVIEW OF MINISTRY

Review of ministry provides an opportunity for ministers to reflect on their ministry in order –

- to strengthen mission and ministry:
- to offer an expression of pastoral care:
- to identify areas for development.

It works on a two-year cycle; in one year the review is with the Bishop or a member of his Senior Staff; in the other year with a member of a specialist panel. In each case the review is on a one-to-one basis. The members of the specialist panel, who are appointed by the Bishop, bring to the review process particular skills – for example, counselling, personnel, academic or spiritual direction.

Stipendiary clergy and other licensed ministers, other than those clergy serving their Titles, take part in the review programme.

5.3 - CONTINUING MINISTERIAL EDUCATION

5.3.1 THE CONTEXT OF CME

Continuing Ministerial Education (CME) is a function of the pastoral oversight of the Bishop for his clergy. It is concerned with personal, collective and professional development and it is expected that all ministers will take responsibility for their own continued lifelong learning.

CME policy, provision and practical matters are the responsibility of the Diocesan Director of Ministerial and Adult Learning.

CME events and opportunities are regularly discussed and advertised.

5.3.2 THE COMPONENTS OF CME

¶ *The First Three Years of Ordained Ministry*

Post Ordination Training provides a practical partnership between the diocese, training incumbents and curates, for the strengthening and support of mission and ministry. A three-year programme of diocesan events complements training offered locally, addressing the development of roles, skills, knowledge and personal gifts for the early years of ordained ministry. Attendance is seen as a very high priority.

¶ *Events and Courses*

The dioceses of the eastern region provide a regular programme of short residential courses on particular aspects of ministry (currently, a New Posts conference, a New Rural Deans' Conference, a pre-Retirement Conference, and Conflict Management workshops). There is also a regular New Ministers' Day for those who have recently taken up licensed ministry in the Diocese of Ely. Further events of this sort, both in the region and in the diocese, are to be developed as well as events generally available to ministers and lay people together.

¶ *Clergy/Ministers' Conferences*

The Bishop may periodically invite clergy and ministers to a day or residential conference. Attendance is seen as a very high priority.

¶ *CME Grants*

Personal Grants: All stipendiary clergy are entitled, on completion of an application form, to an annual grant (£120 in 2003) to pursue a course of study, attend a conference, retreat etc. Arrangements for reporting back on CME activities are among the requirements set out on the application form. Copies of the form are available from the Director of Ministerial and Adult Learning. Personal grants can be 'rolled over' for a maximum period of three years, but only with the prior agreement of the Director. Non-stipendiary clergy do not currently share the entitlement, but may nevertheless make applications for personal grants.

Project Grants: Ministers need different levels of training at different times. It is possible to apply for an additional Project Grant (up to £200 in 2003). Such grants are always at the discretion of the Director. Applicants need to establish in writing their need for further training, to give evidence of other recent training, and of seeking matching funds.

¶ *Extended Study Leave*

Extended Study Leave is a period of withdrawal (normally of three months) from parish and diocesan life for the purposes of study, reflection, spiritual refreshment and rest. All stipendiary workers who hold the Bishop's licence are eligible for ESL. They should normally have been in role for at least ten years. They should have been in post in Ely Diocese for at least five years (excluding a curacy). For pastoral and financial reasons, ESL is limited currently to six people each year.

Those considering ESL should contact the Director of Ministerial and Adult Learning in the first instance. Initial discussions may result in the Bishop's permission to begin planning. The person together with the Director prepares an ESL proposal, covering practical arrangements, cover and support, a plan for the elements of the period of leave, including the supervision of study, a financial plan, and arrangements for reporting back. The Bishop may then authorise the ESL.

In addition to the usual stipend, and ESL grant (£500 in 2003) can be made available (to which accumulated Personal Grants can be added). A number of grant-making trusts may also need to be approached. The Director has details of possible sources of funding, in addition to those shown in section 5.7 of this Handbook.

5.4 - STIPEND AND FEES

5.4.1 STIPENDS

¶ The Stipend Level

After consultation with the dioceses through the Inter-Diocesan Finance forum, the Finance Committee of the Archbishops' Council, recommends national stipend levels for incumbents and ministers of similar status effective from 1st April of the following year. Each diocese sets its own stipends; Ely sets a stipend weighted to take account of the cost of living in the eastern region. Assistant Clergy are paid according to a national scale set by the Archbishops' Council, again after consultation with dioceses.

¶ Funding Stipends

In funding the stipend of a benefice there are several sources, including:

- *Guaranteed Annuities (replacing the former endowment income of the benefice) payable by the Church Commissioners*
- *Local Trusts*
- *Parochial Fees*
- *Easter Offerings*
- *Part Time Chaplaincies*
- *Augmentation Grant (from Diocesan Stipends Fund, diocesan glebe income and Parish Share receipts)*

5.4.2 HEATING, LIGHTING AND CLEANING ETC. (TAX-FREE HOUSING EXPENSES)

Clergy who live, rent free, in an official house and receive a diocesan augmentation or similar grant are eligible to receive part of that grant tax-free. This is to reimburse expenditure on heating, lighting, cleaning and garden upkeep at the official residence. It is not an additional payment, but is an adjustment to reduce the liability for income tax. This reduced tax liability is claimed by the appropriate expenditure being declared on the annual income and expenditure return. (Clergy new to the Diocese will be sent the relevant forms.) The Inland Revenue expects the dioceses to monitor these expenses and, when claims appear high, further enquiries may be necessary; clergy should therefore retain documentary proof of these expenses.

Changes in stipend levels and other benefits due in April each year, including assistant clergy increments, cannot be implemented until the annual return of income and expenditure (PSA/PUN) is completed and returned to the Diocesan Office. Any significant changes in total income during the year should be notified immediately. Further information is available from the Diocesan Secretary at the Diocesan Office.

5.4.3 ASSIGNMENT OF FEES FOR WEDDINGS, FUNERALS ETC.

¶ Incumbents

By virtue of the office, an incumbent is entitled to receive and retain certain fees arising from the performance of parochial duties. The incumbent may retain these fees, in which case their total value will be taken into account when augmentation of stipend is calculated. Alternatively, the incumbent may assign these fees to the diocese under cover of a Deed of Assignment.

¶ Team Vicars and Assistant Clergy

Although all parochial fees are legally the property of the incumbent, he or she may direct that such fees may be retained by the minister performing the service or duty. In these cases, it is possible, should the minister so wish, to assign the fees receivable to the diocese under a separate Agreement, thus providing the advantages indicated below.

¶ Advantages

First, the augmentation grant from the Diocesan Stipends Fund will form a greater part of the stipend, thereby guaranteeing a regular monthly income rather than one which fluctuates with the amount of fees received in any one month. Secondly, it simplifies the tax return, as assigned fees do not have to be declared separately to the Inland Revenue. A third consideration is that national insurance contributions are levied only on the stipend. If fees are retained therefore, the stipend paid may be insufficient to attract national insurance contributions, with subsequent loss of certain benefits to the individual.

¶ Procedure

In order to assign fees, a minister must complete a Deed of Assignment to the Board of Finance (DBF). The minister will then be required to pay all fees received in a month to the DBF under cover of an assigned fee slip.

¶ General

It should be noted that though Easter Offerings and Chaplaincy income are included in, rather than additional to, the diocesan stipend, they may not be assigned and must be declared to the Inland Revenue.

Deeds of Assignment, Agreements and fee slips are obtainable from the Diocesan Secretary at the Diocesan Office, from whom any other information should be sought.

5.5 - REIMBURSEMENT OF EXPENSES

The Church of England practice is for PCCs to meet in full all approved expenses incurred by their clergy in the performance of their parish duties. The stipends are calculated on this assumption. Proper payment can be achieved only if there is complete understanding and frankness between clergy and PCCs.

5.5.1 DEFINITION OF EXPENSES

PCCs should meet the full cost of the following items incurred by the clergy in the course of their parochial duties:

- *Postage*
- *Provision/Depreciation of Office equipment*
- *Stationery*
- *Maintenance of Robes*
- *Telephone (excluding personal calls)*
- *Provision of Locum Tenens (but see Section D9)*
- *Secretarial assistance*
- *Hospitality*
- *Travel, including car maintenance and depreciation*

In certain circumstances, the following items may also be included:

- *Books*
- *Continuing Ministerial Education*
- *Repair/ replacement of carpet, chairs etc in the 'official' part of the house*

5.5.2 CLAIMS FOR REIMBURSEMENT

Claims for expenses are much simplified if the clergy fully record all expenses occurred and submit a monthly claim. Where clergy serve more than one parish, it is essential that agreement be reached between the respective PCCs as to the proportion of expenses to be borne by each. Whilst, of course, clergy and PCC will wish to monitor expenses, the subject should ideally be reviewed and discussed openly on an annual basis, perhaps when the parish's budget is being prepared. (NB Experience suggests that clergy on fixed rate allowances, or those not using a local claim form, are those least likely to have their expenses properly reimbursed.)

5.5.3 VOLUNTARY GIVING

Some clergy wish to claim less than the full cost of their expenses, treating the balance as a form of voluntary giving. Whilst this is effective in parish finances in the short-term, it has long-term ramifications. For example it can lead to embarrassment when a successor quite reasonably claims his full costs. Similarly, it hides from the PCC the true cost of ministry. Full declaration also avoids misunderstandings when different figures are shown on tax returns and returns to the Church. There are therefore both administrative advantages and financial benefit to a parish if clergy claim their full expenses and return whatever proportion they wish under a covenant, permitting tax to be reclaimed by the parish.

Please note: If there is difficulty in observing the precepts of this Section, advice should be sought from the Archdeacon or from the Diocesan Office.

5.6 - REMOVALS AND GRANTS

5.6.1 GRANTS

¶ First Appointment

A First Appointment grant is payable by the Ely Diocesan Board of Finance on initial appointment as an assistant minister. This is intended to help towards the cost of robes, theological books, office furniture and equipment (e.g. desk, chairs, filing cabinet, typewriter). Details of expenditure are required when claiming this grant.

¶ First Incumbency

A further grant is made by the Board on first appointment with incumbency status to help with the cost of additional robes, equipment or items of office furniture which may be required. Again, full details of expenditure are required when applying for the grant.

¶ Removal

All clergy are entitled to removal charges on appointment. At least three quotations should be obtained from firms with whom the claimant would be satisfied; the Board will meet the cost of the most cost-effective tender, in agreement with the clergy person. In the case of a self-drive hired van, the cost of hire and petrol used will be reimbursed on submission of receipts. Removal costs may also be met for certain lay staff.

¶ Resettlement

A resettlement grant, in line with that recommended annually by the Church Commissioners, is paid to all stipendiary clergy moving to a parochial charge. This is to help towards the cost of curtains, carpets and other fittings in the new parsonage house.

5.6.2 CAR LOAN SCHEME

Car loans are provided for stipendiary clergy. The maximum loan is one half of the national minimum stipend for incumbents. Repayments are spread over a four year period and are deducted from the monthly stipend. Application forms are available from the Diocesan Office.

5.7 - GRANT-MAKING TRUSTS FOR CLERGY

There are literally hundreds of Trusts, many of which make grants to individuals. The only way to ensure that you have reviewed all of them is to go to the local Reference Library, and scour through *The Directory of Grant-making Trusts*.

Below are listed a number of Trusts which provide grants for clergy. Some are general in their purpose; some are restricted, either to the sort of clergy to which grants may be given, or to specific purposes (education, holidays, etc).

All Trusts, before parting with their Trust money to an applicant, will want to know some detail of that applicant's financial circumstances. Clergy without dependent children and whose spouse brings in a full salary are less likely to qualify for grants than those with several dependent children and a non-earning spouse. Some of the smaller charities may want to know whether or not an applicant has already tried to access income from the larger ones. Many charities may well ask for an endorsement of an application from the bishop or archdeacon.

5.7.1 CHARITIES FOR GENERAL PURPOSES

¶ **The Corporation of the Sons of the Clergy** – The Registrar, 1 Dean Trench Street, Westminster, London SW1P 3HB (020-7799-3696). Email: robert.welsford@sonsoftheclergy.org.uk

The Charity gives grants to clergy and their dependants for the following: Secondary school fees and clothing, school travel and trips of an educational nature, musical instruments and lessons, maintenance of children at college

and university, book grants for ordinands. Also for nursing home fees, marital counselling, child maintenance for divorced and separated clergy and spouses, bereavement expenses, and removals from abroad. Grants are not available for objects covered by the Friends of the Clergy Corporation.

¶ **The Friends of the Clergy Corporation** – The Secretary, 27 Medway Street, Westminster, London SW1P 2BD (020-7222-2288). Email: focc@btinternet.com Web: www.friendsoftheclergy.org

The Charity gives grants to clergy and their dependants for the following: Primary school clothing, holidays, retirement, infant, adult and clerical clothing, hospital visiting and convalescence. Grants are not available for objects covered by the Corporation of the Sons of the Clergy.

¶ **Mrs Frances Ashton's Charity** – The Receiver, Mrs Barbara Davis, Charities Aid Foundation, Kings Hill, West Malling, Kent ME19 4TA (01732-520081). Email: bdavis@caf.charitynet.org

Provides grants of variable amounts for needy clergymen of the Church of England, serving or retired, and the widows or widowers of such clergy. Grants are not available towards the cost of independent school fees.

¶ **Henry Smith's Charity** – The Treasurer, Smith's Charity, 5 Chancery Lane, Clifford's Inn, London EC4A 1BU (020-7242-1212).

Grants are made to clergy at Christmas time, and application forms are available during September. Applications are particularly welcomed from clergy who are married and for whom the stipend is the only source of income. A means-test is used by the Trustees to decide the level of grant offered.

5.7.2 SPECIFIC EDUCATIONAL CHARITIES

¶ **The Oley Trust** – The Bursar, Clare College, Cambridge CB2 1TL (01223-333200).

Most grants are made to clergy in the Diocese of Ely, to help them meet the costs of putting their children through independent schools.

¶ **The Rustat Trust** – The Dean, Jesus College, Cambridge CB5 8BL (01223-339421).

Assistance is given to needy clergy whose children are being educated in maintained schools. The Trustees particularly like to help clergy below the status of incumbent. The Rustat Fund also provides bursaries for children of Anglican clergy who gain a place to study at the College.

¶ In addition, a number of independent schools may offer bursaries for children of clergy to help with costs of tuition and boarding. The following may be worth trying:

¶ **The Church Schools Company** (01832-735105)
Email: admin@church-schools.com Web: www.church-schools.com

¶ **Christ's Hospital**

¶ **King Edward's School Witley**

¶ **St John's School Leatherhead**

5.7.3 HOLIDAY GRANT CHARITIES

¶ **The Clergy Holidays Society** - 11 Crabgate Lane, Skellow, Doncaster DN6 8LE (01302-337101).

Founded to assist clergy who wish to arrange holiday locums or exchanges; and also to assist clergy and Licensed Church Workers who wish to arrange inexpensive holidays in Britain.

¶ **The English Clergy Association** – the Revd J W Masding, The Old School House, Norton Hawkfield, Pensford, Bristol BS39 4HB (01275-830017). Email: masding@breathe.co.uk

Offers small grants towards the costs of clergy holidays.

5.7.4 CHARITIES FOR SPECIFIC GROUPS OR PURPOSES

¶ **Dr George Richards Charity** – Mr David Newman, 51 Pole Barn Lane, Frinton-on-Sea, Essex CO13 9NQ (01255-676509). Email: djnewm@netscapeonline.co.uk

Founded to assist financially clergy of the Church of England forced to retire early due to ill-health.

¶ **The Foundation of Edward Storey** – Storey's House, Mount Pleasant, Cambridge CB3 0BZ (01223-364405).

The Charity can help women over 40 years of age who are 'widows of clergymen, dependants of clergymen, women deacons and deaconesses, missionaries, and other women closely involved in the Church of England.' Some pensions are given, and grants are made towards items such as fuel bills, electric appliances, furniture and clothing, food for special diets, medical aids, and holidays.

¶ **The Mylne Trust** – The Secretary, Messrs Bells, Potter & Kempson, 11 South Street, Farnham, Surrey GU9 7QX (01252-733733).

Annual and one-off grants are available to 'Protestants who have been involved in evangelistic work..., married ordinands with dependent children (who are given priority) and other Christian workers at the trustees' discretion.'

¶ **The Society for the Relief of Necessitous Protestant Ministers**
– Mr A Lathey, 8 Marston Avenue, Chessington, Surrey KT9 2HF
(01372-379441).

One off and recurrent grants are available to ‘Protestant ministers who are of good repute and who hold and proclaim the doctrines of free and sovereign grace.’

¶ **The Society for the Relief of Poor Clergymen** – c/o CPAS,
Athena Drive, Tachbrook Park, Warwick CV34 6NG (01926-
334242). Email: srpc@caps.org.uk

Grants are available to ‘Evangelical ordained ministers and accredited lay workers and their dependants in the Church of England’ and are mainly for bereavement and illness, and not for educational purposes.

5.7.5 CHARITIES PROVIDING ACCOMMODATION

¶ **Cautley House** – 95 Seabrook Road, Seabrook, Hythe, Kent
CT21 5QY (01303-230762). Email:
cautleyhouse@compuserve.com Web: www.cautleyhouse.org.uk

An Anglican foundation which offers an atmosphere of love and healing for any who are weighed down with burdens. Staff members are available for a listening or prayer ministry. Special rates are available for those in the full-time ministry of the church.

¶ **The Society of Mary and Martha** – Sheldon, Dunsford, Exeter,
Devon EX6 7LE (01647-252752). Email: smm@sheldon.uk.com
Web: www.sheldon.uk.com

Residential resources for people in ministry and/or their spouses. Help for people going through difficult times, as well as routine space apart. Independent, ecumenical, completely confidential.

5.8 - HOUSING

The Houses sub-Committee is responsible for ‘maintaining the Diocesan stock of clergy houses in such a way as to:

- preserve their long-term fitness for use and asset value and
- provide a service to the satisfaction of those who live in them.’

It will undertake this work within very tight financial constraints.

Its work will be most effective if those who live in the houses:

- are kept informed of policies and programmes of work, and
- see themselves as partners.

The purpose of these notes is to outline the nature of that partnership and describe the responsibilities of each party.

5.8.1 RESPONSIBILITIES OF THE HOUSES SUB-COMMITTEE

The Houses sub-Committee wishes to provide an effective service, to establish a good relationship with clergy and to consult them when any works are envisaged which would have an impact on them or their family and to carry out work promptly and considerately.

The Houses sub-Committee is committed to achieving value for money and efficiency in all it does.

¶ Maintenance Policy

In order to preserve the long-term value of clergy houses and ensure they are always fit to be used as family homes and centres of ministry, the sub-Committee has adopted a minimum standard

for all houses. It is working towards a situation in which all clergy houses conform to this minimum standard. There are three types of maintenance programme:

- **Response -**
dealing with immediate repairs arising from breakages, and wear and tear as reported by clergy.
- **Cyclical -**
regular servicing and renewal of components such as heating boilers and external painting.
- **Planned -**
programmes of work to bring a house up to the minimum standard. Progress in implementing this policy may be constrained by the size of the Sub-Committee's budget in any year.

The sub-Committee will:

- carry out its obligations to provide clergy with a responsive, cyclical and planned maintenance service as described;
- keep clergy informed by letter, telephone or copy works order, of what action has been taken following a request for repairs;
- aim to achieve the following response times following a request for repairs:
 - Emergency Repairs*, defined as those which if not attended to could cause personal injury or serious structural damage – 24 hours
 - Urgent Repairs*, defined as those which, if not attended to, would lead to significant discomfort to those in the house – 5 working days
 - Routine Repairs*, defined as all other approved response repairs - 20 working days

5.8.2 CLERGY RESPONSIBILITY

The *Repair of Benefice Buildings Measure 1992* and amendments states in Clause 13(1) that ‘The Incumbent shall have a duty to take proper care of a parsonage house, being a duty equivalent to that of a tenant to use premises in a tenant-like manner.’ Clergy are expected to co-operate with the sub-Committee in the performance of its work and to be responsible and diligent in the way they use and care for their home.

The budget each year is used to maintain and improve the stock of nearly 200 houses; this is inclusive of buildings insurance, water charges, and Council Tax. Most of this money comes from parish shares.

- Clergy are expected to be responsible for:
- all minor repairs, undertaking them if it is within their capacity;
- all repairs which do not arise as a result of fair wear and tear, any accidental damage shall be reported to the Diocesan Surveyor’s office and repaired at the expense of the clergy. The office will arrange for all repairs to be carried out and the resultant invoice will be passed on to the clergy for due payment;
- clearing blocked drains and waste pipes;
- replacing all broken glass (normally covered by the householders’ insurance policy);
- the eradication of all pests including rats, mice and wasps (a service is normally provided free or at a nominal charge by local environmental health authorities);
- keeping the grounds in a clean and tidy condition including the proper management of hedges, shrubs (and trees where possible) so as to avoid inconvenience to other people or danger to the structure of the house. Where trees are subject to a Tree Preservation Order, or are within a Conservation Area, clergy must first obtain all necessary permissions from the local planning authority prior to carrying out any work on such identified trees;

- keeping all drives and paths free of weeds;
- not undertaking any alterations or improvements to the house (including electrical and plumbing works) without the written approval of the Diocesan surveyor -

Please note that any alterations or improvements made will be regarded as part of the house and should not be removed when clergy move on without the specific approval of the Houses sub-Committee;

- maintaining the internal decorations of the house to the standard which existed when they moved in;
- insurance - the structure of all properties is insured. This does not include contents for which occupiers should make their own arrangements.

5.8.3 SATISFACTION

If the response to a request, or the method or manner of the sub-Committee's work is not to the satisfaction of the clergy, please will they write to their Archdeacon, who will discuss the matter further.

Clergy may also ask that their complaint be brought before the Houses sub-Committee or refer to the members elected by their archdeaconry, whose names are in the Diocesan Directory.

5.8.4 FREQUENTLY ASKED QUESTIONS

Inevitably a number of issues of detail arise frequently for clergy in connection with their housing. The Diocesan Surveyor's office has a document entitled 'Frequently asked Questions' which should already be in the possession of all clergy. A further copy may always be obtained from the Surveyor's office on request.

5.9 - LEAVE AND SICKNESS

5.9.1 ANNUAL LEAVE

The Bishops recommend that all clergy and lay ministers should have four full weeks off every year, together with time off after Easter and Christmas. They ask incumbents to ensure that this time off is taken by their assistants and to have a similar amount of leave themselves. Churchwardens are asked to seek to ensure that this period off-duty is taken and to do all in their powers to make the holiday breaks possible.

Whilst it is legally the responsibility of an incumbent to ensure that during his holidays his duties are covered and officiants are paid when eligible, it is the Bishops' recommendation that PCCs will take full responsibility for any such payments and will also cover all expenses of visiting clergy.

5.9.2 MATERNITY LEAVE

Although clergy are office-holders, they are given the same rights to maternity leave as employees, and are eligible for Statutory maternity pay (SMP), payable for 26 weeks.

Care should be taken not to risk losing entitlement to SMP, and clergy should avoid taking an active role in the parish and should not attend PCC meetings or take services on a regular basis whilst on maternity leave.

For full details, please contact the Stipends Department at the Diocesan Office. In particular, those living in a diocesan house, but not intending to return to work, should contact the Diocesan Office as soon as possible.

5.9.3 PATERNITY LEAVE

Legal entitlement – fathers are entitled to *five days* paternity leave to be taken at the time of birth, or in the following weeks, whichever is more helpful to the family.

Discretionary leave – at the discretion of the Archdeacon (and with the incumbent, if a curate), a *further five days* of paid special leave may be given to cope with a short-term crisis. Any further special leave (paid or unpaid) for similar reason is at the discretion of the Archdeacon.

5.9.4 TIME OFF

All clergy and ministers should take a whole day off each week, or its equivalent.

These periods off-duty should be adhered to because the spiritual well being of the people committed to their care requires spiritually alert and physically healthy clergy.

5.9.5 BETWEEN POSTS

Whilst it is recognised that clergy need time for moving and settling in, a period of three weeks should normally be considered the maximum period from the date of the farewell in one parish to the Institution or Licensing in the next.

5.9.6 SICKNESS

¶ Payment of Stipend

During periods of sickness, the employer (for this purpose, the Church Commissioners) is responsible for the payment of Statutory Sick Pay (SSP) to male clergy of 65 and under, and women of 60 and under. If a period of illness lasts three days or less, there is no need to take any action other than to consult with neighbouring clergy or the Rural Dean if it becomes necessary to arrange for duties to be covered. For any period of illness that lasts four days or more, it is essential that the Church Commissioners be notified in writing as soon as possible. SSP will be payable from the fourth day onwards, but for all practical purposes no difference will be seen in the monthly stipend. The Commissioners will continue to pay the normal stipend in full and PAYE and National Insurance contributions will be deducted as usual, including that part of the pay which represents SSP. The Commissioners will reclaim the SSP they have paid so far from the DSS and any amount so reclaimed will be credited to the Diocesan Stipends Fund and thus be available for stipend purposes generally. It is essential that the Commissioners be notified of period of illness because, although the individual will not directly benefit, the Stipends Fund will be sustained to the relief of the Parish Share in due course.

¶ After 28 weeks

SSP ceases to be payable by the Commissioners after 28 weeks as the responsibility is then transferred to the individual's local DSS office. The DSS will pay state sickness benefit direct to the claimant, although it should be noted that they will almost certainly wish to see evidence of sickness by way of doctor's certificates.

During this period of illness (i.e. after 28 weeks), the Commissioners will continue to pay the stipend in full so the person concerned will be in receipt of both a stipend and state

sickness benefit. The state sickness benefit should, therefore, be sent periodically to the DBF, less any properly incurred additional personal expenses as detailed below. It is assumed that anyone ill for such a prolonged time will be in touch with the Bishop and Archdeacon who would always be pleased to advise.

¶ **Additional Personal Expenses**

The Bishops have directed that clergy should not be financially worse off as a result of illness, so any additional expense incurred and attributed to the illness may be deducted from the state sickness benefit before the balance is paid to the Diocesan Board of Finance. This could include a variety of items such as additional costs to keep a bedroom heated, travelling expenses for visits to clinics or hospital visits for immediate members of the family. After prior consultation with the Bishop or Archdeacon, in some cases the cost of staying at a convalescent home may be deductible. There are no convalescent homes specifically for the clergy, but Bishops and Archdeacons can often advise on suitable places for short times of tranquillity and recuperation.

¶ **St Luke's Hospital for the Clergy**

Clergy are reminded of the medical and surgical facilities which are available to them and their dependent relatives from the St Luke's Hospital for the Clergy. The hospital has recently been fully refurbished, including a new operating theatre and patient rooms. Full information can be obtained from the hospital at 14, Fitzroy Square, London SW1P 6AH. Tel 020 7388 4954.

5.10 - CLERGY APPOINTMENTS ADVISER

The Clergy Appointments Adviser acts as a central clearing house within the Church of England for clergy seeking new appointments, and those seeking clergy to fill vacant posts.

Priests seeking to move from their present posts are at liberty to approach the Clergy Appointments Adviser to ask if he will put their details on to his monthly list circulated to all bishops and archdeacons. Bishops and archdeacons, in conjunction with patrons, frequently refer to this list as they seek to fill vacant benefices and other posts. Before approaching the CAA, it is wise for priests to speak to their bishop, since in addition to any other referees priests may suggest, a reference will always be sought from their bishop before their name is published on the list.

Some posts are now advertised in the Church press; others are filled by patrons or bishops without advertising. But increasingly the Clergy Appointments Adviser's services are being used in the filling of vacant posts. In addition to the lists of clergy seeking a new area of ministry, the CAA also publishes frequent lists of vacant posts; these lists are available to anyone on his circulation list.

Contact:

The Clergy Appointments Adviser
Fielden House
Little College Street
Westminster
LONDON SW1P 3SH

Tel: 020-7898-1897/8

Fax: 020-7898-1899

BIBLIOGRAPHY

A Selection of Practical Literature to help in the Parish

◆ GENERAL

- A Handbook for Churchwardens and Parochial Church
Councillors : 1996 edition : Mowbray
How the Church of England works (Welsby) : 1985 : Church
House Publishing
Practical Church Management (Behrens) : 1998 : Gracewing

◆ ECUMENICAL

- Under the Same Roof – guidelines to the Sharing of Church
Buildings Act : 1994 : CCBI

◆ ADMINISTRATION

- The Parochial Expenses of the Clergy : 1986 : Church
Commissioners
Guide to the Parochial Registers and Records Measure : 1992 :
Church House Publishing
Keep or Bin..? the care of your Parish Records : 1995 : Church of
England Record Centre

◆ LEGAL

The Law of the Parish Church (Dale) : 7th edition 1998 :
Butterworths
Ecclesiastical Law Handbook (Leeder) : 1997 : Sweet and Maxwell
Liturgy, Order and the Law (Bursell) : 1996 : Clarendon Press
Anglican Marriage in England and Wales (A guide to the Law for
clergy) : 1992 : Faculty Office
The Canons of the Church of England : Church House Publishing
Church Representation Rules : Church House Publishing

◆ FABRIC

Safe and Sound – a guide to church security : 1996 : Council for
the Care of Churches
Writing a Church Guide : 1986 : Council for the Care of Churches
Handle with Prayer – a Church Cleaner’s Notebook : 1992 :
Council for the Care of Churches
The Churchwarden’s Year – a Calendar of Church Maintenance :
1989 ; Council for the Care of Churches
How to look after your Church : 1991 : Council for the Care of
Churches
‘A Friends’ Scheme’ for a Parish Church : 1994 : Diocese of
Canterbury
Redecorating your Church : 1986 ; Council for the Care of
Churches
Church Floors and Floor Coverings : 1992 : Council for the Care of
Churches
Church Extensions and Adaptations : 1996 ; Council for the Care
of Churches
Making changes to a listed Church : Church House Publishing
Heating your Church : 1996 : Council for the Care of Churches

The Protection of Churches against Lightning : 1988 : Council for the Care of Churches
Sound Amplification in Churches : 1990 : Council for the Care of Churches
Repair or Replace (the future of the organ) : 1990 : Council for the Care of Churches
Widening the Eye of the Needle (access for disabled people) : 1999 : Council for the Care of Churches
New Work in Historic Places of Worship : 2003 : English Heritage

◆ **CHURCHYARDS**

The Churchyards Handbook : 2001 : Church House Publishing
Responsible Care for Churchyards : 1993 : Council for the Care of Churches
Caring for Churchyards : 1988 : Cambridgeshire County Council
Wildlife in Church and Churchyard : 1995 : Council for the Care of Churches

This list of literature is clearly not exhaustive. Suggestions for further books and booklets for inclusion in future editions of this guide will be welcome.

