



DIOCESE
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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

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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