



# DIOCESAN HANDBOOK

---

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

**Last complete update 2010**

**This document can also be found, together  
with live links, on the Diocesan Website:**

<http://www.ely.anglican.org/information/dh/>

# Contents

- Contents ..... 2**
- WORSHIP..... 10**
  - WORSHIP - INTRODUCTION ..... 10
  - THE PURPOSE OF WORSHIP..... 10
  - AUTHORISED SERVICES OF WORSHIP..... 10
  - THE CONTENT OF WORSHIP ..... 12
- BAPTISM..... 13
  - GENERAL ..... 13
  - THE TIME AND PLACE OF BAPTISM..... 13
  - THE DUTY TO BAPTISE..... 13
  - GODPARENTS..... 13
- CONFIRMATION ..... 14
  - DIOCESAN REGULATIONS FOR CONFIRMATION..... 14
  - DIOCESAN REGULATIONS FOR COMMUNION BEFORE CONFIRMATION..... 14
  - ON MOVING TO ANOTHER PARISH ..... 15
- HOLY COMMUNION ..... 16
  - COMMUNION BY EXTENSION..... 16
  - LAY ADMINISTRATION OF HOLY COMMUNION..... 16
- MARRIAGE..... 18
  - LEGAL REQUIREMENTS ..... 18
  - MARRIAGE IN CHURCH AFTER DIVORCE ..... 22
- FUNERAL SERVICES at Cemeteries and Crematoria ..... 24
  - THE GENERAL PRINCIPLE ..... 24

THE DUTY OF THE INCUMBENT.....	24
OTHER MINISTERS.....	24
FEES.....	24
FALL-BACK ARRANGEMENTS.....	25
COPYRIGHT Written Material and Sound recordings.....	26
COPYRIGHT LAW .....	26
BIBLICAL AND LITURGICAL TEXTS.....	26
DRAMA .....	29
VIDEO RECORDING .....	29
PHOTOGRAPHS .....	29
DRAWINGS .....	29
SERMONS .....	30
<b>DEANERIES AND ARCHDEACONRIES.....</b>	<b>31</b>
SYNODICAL GOVERNMENT an Introduction .....	31
THE SYNODICAL SYSTEM AND GENERAL SYNOD .....	31
DIOCESAN SYNOD .....	31
DEANERY SYNODS .....	32
DEANERIES AND ARCHDEACONRIES .....	32
THE ROLE OF THE DEANERY .....	32
RURAL AND AREA DEANS.....	34
AN OFFICER OF THE DIOCESAN BISHOP.....	34
CHAIRING THE CLERGY CHAPTER.....	35
CHAIRING THE DEANERY SYNOD.....	35
CLERGY VACANCIES .....	35
REPRESENTING THE LOCAL ANGLICAN CHURCH .....	36
THE NEWLY APPOINTED RURAL OR AREA DEAN.....	37

RURAL AND AREA DEAN'S EXPENSES.....	37
LAY CHAIRMEN .....	38
ELECTION .....	38
DUTIES UNDER THE MEASURE .....	38
OVERALL OBJECTIVES.....	38
GUIDELINES FOR NON-STATUTORY RESPONSIBILITIES.....	38
EXPENSES OF OFFICE .....	39
PARISH SHARE AND DIOCESAN BUDGETING.....	40
PARISH SHARE.....	40
THE DIOCESAN PLANNING AND BUDGETING PROCESS .....	41
THE BUDGET TIMETABLE .....	42
ARCHDEACONS.....	43
<b>MISSION AND PASTORAL CARE .....</b>	<b>44</b>
GENERAL INTRODUCTION.....	44
RESOURCES FOR MISSION.....	45
RESOURCES FOR PASTORAL CARE.....	47
MINISTRY STRATEGY.....	48
VOCATIONS.....	49
ORDINANDS .....	50
THE PROCESS OF SELECTION .....	50
TRAINING.....	51
FURTHER INFORMATION.....	51
LICENSED LAY MINISTRY .....	52
THE ROLE OF LLMs.....	52
THE SELECTION AND TRAINING OF LLMs .....	52
LICENSED LAY MINISTRY SUPPORT.....	53

CHILDREN AND YOUNG PEOPLE .....	54
GROWING YOUNGER .....	54
CHILDREN AND COMMUNION.....	54
YOUTH COUNCIL .....	55
SAFEGUARDING.....	55
RESOURCES CENTRE .....	55
HIGHER AND FURTHER EDUCATION.....	55
SAFEGUARDING .....	56
SAFEGUARDING.....	56
THE DIOCESE AND SCHOOLS .....	58
CHURCH SCHOOLS .....	58
RESOURCES.....	58
BOARD OF EDUCATION.....	59
SCHOOLS TEAM .....	59
GOVERNANCE .....	60
VOLUNTARY AIDED AND VOLUNTARY CONTROLLED.....	61
CHURCHWARDENS.....	62
WHAT ARE CHURCHWARDENS, AND WHAT DO THEY DO? .....	62
WHO CAN BECOME A CHURCHWARDEN?.....	62
HOW LONG DO CHURCHWARDENS SERVE?.....	63
WHEN AND HOW ARE CHURCHWARDENS CHOSEN?.....	63
HOW ARE CHURCHWARDENS ADMITTED TO OFFICE? .....	64
WHAT HAPPENS IF A CHURCHWARDEN WISHES TO RESIGN DURING THE YEAR OF OFFICE? .....	64
SIDESPERSIONS .....	65
BENEFICE VACANCIES Guidance for Churchwardens .....	66

WHO IS RESPONSIBLE?.....	66
THE APPOINTMENT PROCESS.....	66
CHURCH LIFE DURING THE VACANCY.....	68
THE END OF THE VACANCY.....	71
FINALLY.....	72
<b>CHURCH FABRIC.....</b>	<b>73</b>
THE CHANCELLOR AND REGISTRAR.....	73
THE CHANCELLOR.....	73
THE DIOCESAN REGISTRAR.....	73
FACULTY JURISDICTION.....	74
THE CHANCELLOR’S JURISDICTION.....	74
THE BASIS OF THE JURISDICTION.....	74
WHEN A FACULTY IS REQUIRED.....	74
PROCEDURE FOR A FACULTY.....	75
FEES.....	75
PLANNING PERMISSION.....	75
MINOR REPAIRS.....	76
SCHEDULE A – Very Minor Repairs.....	76
SCHEDULE B – Fairly Minor Repairs.....	77
MEMORIALS IN CHURCHYARDS.....	81
RIGHTS OF BURIAL.....	81
ERECTION OF MEMORIALS IN CHURCHYARDS.....	81
THE RATIONALE FOR THE REGULATIONS.....	82
PROCEDURE FOR THE ERECTION OF MEMORIALS.....	82
REGULATIONS RESPECTING MEMORIALS.....	83
CARE OF CHURCHYARDS.....	86

OWNERSHIP.....	86
RESPONSIBILITIES.....	86
SAFETY IN THE CHURCHYARD.....	87
CLOSED CHURCHYARDS.....	87
TREES IN CHURCHYARDS.....	89
EXPERT ADVICE.....	89
INSPECTION OF TREES.....	90
PLANTING OF TREES.....	90
LOPPING AND TOPPING OF TREES.....	90
FELLING OF TREES.....	91
TREE PRESERVATION ORDERS.....	91
SALE OF TIMBER.....	91
MEMORIAL WINDOWS AND PLAQUES.....	92
PLAQUES.....	92
MEMORIAL WINDOWS.....	92
SEEK ADVICE AND HELP!.....	93
QUINQUENNIAL INSPECTIONS.....	94
CHURCH INSURANCE.....	95
THE PCC'S RESPONSIBILITIES.....	95
LIABILITIES.....	95
BUILDINGS COVER.....	95
CONTENTS COVER.....	96
CONCLUSION.....	97
THEFTS FROM CHURCHES.....	98
WHAT ITEMS MAY ATTRACT A THIEF?.....	98
PREVENTION IS BETTER.....	98

WHAT ABOUT RECOVERY? .....	99
FIRE PRECAUTIONS.....	101
REGULATIONS .....	101
WHAT NEEDS TO BE DONE?.....	101
FUNDING FABRIC REPAIRS .....	106
LOCAL INCOME.....	106
GRANT-MAKING BODIES .....	106
<b>CLERGY – PERSONAL MATTERS.....</b>	<b>115</b>
CLERGY SUPPORT .....	115
PROFESSIONAL AND PASTORAL SUPPORT .....	115
SPIRITUAL SUPPORT .....	115
PERSONAL SUPPORT .....	115
EDUCATIONAL SUPPORT .....	115
WORK CONSULTANCY SUPPORT.....	115
PEER GROUP SUPPORT .....	116
CONTINUING MINISTERIAL EDUCATION .....	118
THE CONTEXT OF CME.....	118
THE COMPONENTS OF CME .....	118
STIPENDS AND FEES .....	120
STIPENDS .....	120
HEATING, LIGHTING AND CLEANING ETC. (TAX-FREE HOUSING EXPENSES) .....	120
ASSIGNMENT OF FEES FOR WEDDINGS, FUNERALS ETC.....	121
REIMBURSEMENT OF EXPENSES .....	122
DEFINITION OF EXPENSES .....	122
CLAIMS FOR REIMBURSEMENT .....	122
VOLUNTARY GIVING .....	123

REMOVALS AND GRANTS .....	124
GRANTS .....	124
CAR LOAN SCHEME .....	124
GRANT-MAKING TRUSTS FOR CLERGY .....	125
CHARITIES FOR GENERAL PURPOSES .....	125
SPECIFIC EDUCATIONAL CHARITIES .....	126
HOUSING .....	127
RESPONSIBILITIES OF THE HOUSES SUB-COMMITTEE.....	127
CLERGY RESPONSIBILITY .....	128
SATISFACTION.....	129
FREQUENTLY ASKED QUESTIONS .....	129
LEAVE AND SICKNESS .....	130
ANNUAL LEAVE.....	130
MATERNITY LEAVE .....	130
PATERNITY LEAVE.....	130
TIME OFF.....	130
BETWEEN POSTS.....	131
SICKNESS .....	131
MOVING ON.....	133
CLERGY APPOINTMENTS ADVISER .....	133
CPAS .....	133

# WORSHIP

## WORSHIP - INTRODUCTION

### 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, though 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, all public worship seeks to integrate itself with 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.

### 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.
- LLMs 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 1<sup>st</sup> to February 2<sup>nd</sup>). 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.

## 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 regularly. 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.

## **BAPTISM**

### **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).

### **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.

### **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.

### **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.

## CONFIRMATION

### 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 in 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.

### 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.

### **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.

## **HOLY COMMUNION**

### **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, LLMs 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.

### **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.**

# MARRIAGE

## 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. Substantial amendments to the law on the places where people may qualify to marry were made by the Church of England (Marriage) Measure 2008, detailed below.

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.

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 any parish church where either of the parties has a qualifying connection under the terms of the Marriage Measure 2008. A person has a qualifying connection if
  - that person was baptised in that parish (unless the baptism took place in a combined rite which included baptism and confirmation) or is a person whose confirmation has been entered in the register book of confirmation for any church or chapel in that parish;
  - that person has at any time had his or her usual place of residence in that parish for a period of not less than six months;
  - that person has at any time habitually attended public worship in that parish for a period of not less than six months;
  - a parent of that person has during the lifetime of that person had his or her usual place of residence in that parish for a period of not less than six months or habitually attended public worship in that parish for that period; or
  - a parent or grandparent of that person has been married in that parish.

For the purposes of establishing such a connection, 'parent' includes an adoptive parent of someone who has undertaken care and upbringing of the person and 'grandparent' is to be construed accordingly. References to public worship, baptism, confirmation and marriage refer to the rites and ceremonies of the Church of England.

- 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.

Where banns are called on the strength of a qualifying connection, the banns must be called in the parish in which the marriage is to take place (i.e. the parish in which one or other party has the qualifying connection) and the parishes where both parties usually reside.

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 Cambridge, 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. An application for a Common Licence may also be made by a person with a qualifying connection under the Marriage Measure 2008.

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. Special Licences are sometimes granted to those who have a 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).

## **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](http://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](http://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.

## **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.

### **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.

### **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.

### **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.

### **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.

## **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.

## **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.

## **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.

## **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 there from) 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:

<i>AV</i>	Eyre and Spottiswoode (Publishers) Ltd., North Way, Andover, Hants SP11 5BE.
<i>RSV</i>	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.
<i>NEB</i>	Cambridge University Press, The Edinburgh Building, Shaftesbury Road, Cambridge CB2 2RU
<i>REB</i>	Oxford University Press, Walton Street, Oxford OX2 6DP and Cambridge University Press.
<i>JB &amp; NJB</i>	Darton, Longman and Todd Ltd, 89 Lillie Road, London SW6 1UD; application is not required for up to 500 words, providing copyright is acknowledged.
<i>GNB</i>	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.
<i>NIV</i>	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](http://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.

*CCLE* 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 *CCLE* 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](http://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.

### **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.

### **VIDEO RECORDING**

Videotaping 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.

### **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.

### **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.

## **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!

## **DEANERIES AND ARCHDEACONRIES**

### **SYNODICAL GOVERNMENT an Introduction**

#### **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 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.

#### **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 the standing committee of the Synod, the Diocesan Mission and Pastoral Committee 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.

## 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 LLMs.

## 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.

## 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 Ministry 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

## **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 self-supporting 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 for a five year period.

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.

## **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.

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, self-supporting ministers or LLMs.

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

## **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 is very important.

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

## **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 Mission and 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.

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 are to conduct, on a tri-annual basis, the Parish Inspections. Reports to be sent to the Archdeacon when an inspection is completed.

## **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 LLMs 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.

Further resources for parishes in a vacancy can be found at [www.ely.anglican.org/information/dh/vacancies-guidance.html](http://www.ely.anglican.org/information/dh/vacancies-guidance.html)

## **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.

### **THE NEWLY APPOINTED RURAL OR AREA DEAN**

A date will be fixed for the public commissioning of the Rural or Area Dean. This service is often taken by the Archdeacon. Commissioning can occur at a Deanery event. e.g. Deanery Evensong or a Deanery Synod meeting.

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. These are organised regionally through Les Oglesby.

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

- Archdeaconry meetings of Rural and Area Deans
- Any other relevant Diocesan meeting

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

### **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.

## **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.

## **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.

## **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.

## **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.

## **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 with the Rural Dean, the triennial inspection 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.

#### **EXPENSES OF OFFICE**

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

# PARISH SHARE AND DIOCESAN BUDGETING

## 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.

## 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.

### **THE BUDGET TIMETABLE**

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

## ARCHDEACONS

Archdeacons are appointed by the Diocesan Bishop 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.

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.

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.

## 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.

The Anglican Church has identified 'Five Marks of Mission'. These are

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

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 LLMs. 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 of Church in 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.

## RESOURCES FOR MISSION

*“God’s missionary purposes are cosmic in scope, concerned with the restoration of all things, the establishment of shalom, the renewal of creation and the coming of the kingdom as well as the redemption of fallen humanity and the building of the church.”*

***Stuart Murray***

*“The church is both the fruit of Gods mission- those whom he has redeemed, and the agent of his mission- the community through whom he acts for the world’s redemption...”*

*It is therefore of the essence (the DNA) of the church to be a missionary community.”*

***Mission Shaped Church page 85.***

The strategic approach to mission in the Diocese of Ely has been in place since 2003 (following the adoption of the All Good Gifts report), encouraging all parishes to see themselves primarily as mission communities and to put collaborative working at the heart of all mission and ministry.

The policy in The Diocese of Ely is for decisions to be made at a local level- the parish and deanery. We believe in the “bottom up” principle and not “top down”.

Therefore in 2008 Mission Action Planning was introduced to the Diocese. Every parish was asked to produce its Mission Action Plan - identifying what they believe they are called by God to do.

The Diocesan responsibility is to help parishes enact their plans. This is done through the work of Diocesan Officers, deanery events and conferences.

For Resources to help with Mission Action Planning see  
[www.ely.anglican.org/mission/mission\\_action\\_planning/](http://www.ely.anglican.org/mission/mission_action_planning/)

In 2009 the Diocesan structure was changed so that common areas of interest were linked.

The Mission Department also includes

- Fresh Expressions
- New Developments in terms of new housing areas and Church Planting
- World Mission
- Parish courses (working closely with the Board of Ministry).
- Stewardship
- Spirituality
- Healing

- Ecumenism

## 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 Resources Centre in the Diocesan Office

Clergy and LLMs 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.

## **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.

This report continues to be the platform from which our ministry strategy is delivered and can be found at [www.ely.anglican.org/ministry/all\\_good\\_gifts/](http://www.ely.anglican.org/ministry/all_good_gifts/)

## 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.

Since 2004, the Diocese has had a Vocations Team made up of lay and ordained men and women of various backgrounds, experience and church tradition who have been trained to support and work with those at the early stages of discerning a vocation to authorised or licensed ministry. The Team is led by a Senior Vocations Adviser who works under the direction of the Director of Ministry and Vocation. Vocations Advisers are appointed by the Bishop and are equipped to discern and to give information about a range of vocational training and opportunities. As well as selection and training for ordination, they assist people

to explore opportunities for lay ministry, full and part-time. These include:

- Licensed Lay Ministry (Reader Ministry)
- Authorised Lay Ministry
- The Church Army
- Religious communities

As well as working one-to-one, the members of the Vocations Team are available to support parishes through the setting up of Vocations Groups, through speaking in deaneries and parishes, and through a range of Diocesan events.

For further information, please see the Vocations pages of the Diocesan website at [http://ely.anglican.org/ministry/vocation\\_ministry](http://ely.anglican.org/ministry/vocation_ministry) or contact the Director of Ministry and Vocation.

## 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 section on Vocations) who will meet with them and discuss their vocation, giving advice both spiritual and practical.

## THE PROCESS OF SELECTION

Having worked for a period of time with a Vocations Adviser, candidates for ordained ministry will meet with the DDO (or one of the Assistant DDOs) in order to explore more fully the criteria for selection. Thereafter, they will meet with two Diocesan Assessors before being referred to the Bishop who will decide whether or not to sponsor them for a Bishops' Advisory Panel. 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 Panel, 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 Bishops' Advisers forward their recommendation to the candidate's sponsoring bishop who will notify the candidate of his decision.

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 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. It may, at this point, be helpful for a non-recommended candidate to meet again with their Vocations Adviser.

Further information about ordained ministry may be found at the following links:

<http://www.cofe.anglican.org/lifeevents/ministry/ministryinthecofe>

<http://www.callwaiting.org.uk> (especially for younger candidates)

<http://www.freshexpressions.org.uk/resources/ontheedge> (for those wishing to know more about Ordained Pioneer Ministry)

## **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).

## **FURTHER INFORMATION**

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

## LICENSED LAY MINISTRY

Licensed Lay Ministers (LLMs) in the Diocese of Ely are a valued ministerial resource. LLMs were previously known as Readers. They are theologically trained lay members of their communities. Their range of ministry varies enormously, depending on their availability, experience, gifting and personal circumstances. They aim to serve the needs of their church and local community, primarily through a ministry of preaching and teaching.

### THE ROLE OF LLMs

The parochial role of LLMs includes leading worship, preaching, funeral ministry, teaching and pastoral care. They are authorised to minister Communion by Extension, within a permission granted by the Bishop. Some LLMs their ministry is also exercised at work, or in hospitals, schools, prisons and other institutions.

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

LLMs are licensed by the Bishop every three years, until they reach the age of 70. Thereafter they may 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'.

### THE SELECTION AND TRAINING OF LLMs

Those considering Licensed Lay Ministry should first discuss the issue with their Parish Priest. Then they should seek a consultation with 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 two 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, Worship Leading, Liturgy, Preaching, Mission and Ministry in Community and a practical placement.

Students work in groups with a tutor who specialises in one area of study. Fuller details of the training are available in the 'From Selection to Licensing' document which can be downloaded at [http://www.ely.anglican.org/ministry/adult\\_learning/pdfs/Selection-to-Licensing.pdf](http://www.ely.anglican.org/ministry/adult_learning/pdfs/Selection-to-Licensing.pdf)

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

## **LICENSED LAY MINISTRY SUPPORT**

LLMs 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: LLMs are encouraged to continue their studies to develop their gifts and competencies.

Pastoral support is offered during training and after licensing by the Sub-Wardens, who are appointed by the Warden of Readers.

## **CHILDREN AND YOUNG PEOPLE**

Research indicates a correlation between the growth and health of congregations and engagement with children and young people through organised and informal activity.

This work finds its diocesan focus in the Board of Education and is supported by two full-time advisers, our Diocesan Youth Officer and Children's Work Adviser. They can offer advice and support to parishes on request and provide a wide range of events and training opportunities. There is a youth and children's leaders e-mail list for sharing information and discussion ([youth-leaders@lists.ely.anglican.org](mailto:youth-leaders@lists.ely.anglican.org)), and various e-bulletins and resources are published on the diocesan website. See [www.ely.anglican.org/education](http://www.ely.anglican.org/education)

## **GROWING YOUNGER**

The work is guided by a strategy document adopted by the Diocesan Synod in October 2009 called 'Growing Younger'. Its preparation was influenced by the emerging national document 'Going for Growth' which was presented to General Synod in February 2010. Both documents are accessible through the website at [www.ely.anglican.org/education/about/board\\_education](http://www.ely.anglican.org/education/about/board_education)

They welcome the move from 'mission to children and young people' towards 'mission with children and young people' which gives space to and listens to the voices of children and young people, actively seeking their knowledge and insight. They affirm the local church as a central part of the mission of God with the hope that each child and young person should have the opportunity to encounter the Christian story, to explore it, to weave it into their own life and to become a disciple of Christ, living and sharing the Gospel with others.

As well as advice, support and training for parishes and volunteers who work with children and young people, there are a number of centrally organised events held each year. These include large events in the Cathedral (such as the 'Praise Party' and 'Rave in the Nave' – the region's largest annual Christian youth evening event). All events are widely publicised. The Diocese is working with the Children's Society in developing follow-up to the 2009 landmark report 'A Good Childhood', including promotion of a local 'Good Childhood Conversation' in a number of venues.

There are currently 'Core Skills' courses for working with children as well as modules for Children and Youth Ministers in the diocesan Accredited Lay Ministry programme. The Youth Officer is also able to work with parishes individually to establish new youth groups, though this service is often much in demand.

## **CHILDREN AND COMMUNION**

The Diocese offers support to parishes wishing to admit children (from the age of seven) to Holy Communion before Confirmation. Permission must be sought via the Bishop's Office and it requires also a clear statement of the parish's policy for the nurture of children in which context permission is granted. See [www.ely.anglican.org/education/children/communion](http://www.ely.anglican.org/education/children/communion).

## **YOUTH COUNCIL**

As part of its commitment to give space to the voice of young people a new Youth Council was established in 2009 consisting of people 14-25. It meets simultaneously with the Diocesan Synod and “hopes to promote the voice of young people within our Church, and to encourage and empower young people as leaders and valued members of our Church community”. See

[www.ely.anglican.org/education/youth/youth\\_council](http://www.ely.anglican.org/education/youth/youth_council)

## **SAFEGUARDING**

The Diocese is committed to providing local contexts in which young people and vulnerable adults are safe. All clergy are required to undertake regular safeguarding training and all parishes are required to adopt a clear policy which includes following clear procedures for the checking of adults who work with children. Further information on the Diocesan Safeguarding Policy and checking procedures is available from the Diocesan Office. See

[www.ely.anglican.org/education/children/child\\_protection/index](http://www.ely.anglican.org/education/children/child_protection/index)

## **RESOURCES CENTRE**

The Diocesan Resources Centre, located within the Diocesan Office, is available to all who live in the Diocese. Its stock includes an extensive collection of resources and books to support working with children and young people in parishes and schools. Resources also include games equipment and major installations such as ‘Breathe’ designed to enable teenagers to explore their spirituality. The Centre is staffed by a part-time Administrator (usually Mon-Fri 9-5) and hosts regular Open Evenings. Its catalogue of holdings is available online and resources can be despatched by post (for a small fee) if getting to Ely presents a problem.

See [www.ely.anglican.org/education/about/resources](http://www.ely.anglican.org/education/about/resources)

## **HIGHER AND FURTHER EDUCATION**

The Diocese employs the Chaplain at Anglia Ruskin University whilst the Colleges of the University of Cambridge employ individual deans and chaplains. There are Further Education Colleges in Cambridge, Huntingdon and Wisbech as well as two Sixth Form Colleges in Cambridge in addition to Sixth Forms attached to individual schools. Ministry in these institutions is developed according to the resources available in local ministry teams and in partnership with the colleges themselves and is usually offered on a multi-faith basis. The Diocese, through the Board of Education, encourages local chaplaincy projects and is able to offer consultancy support through the Board of Education.

## SAFEGUARDING

### SAFEGUARDING

#### *Parish Responsibilities in Working with Children & Vulnerable Adults*

Each parish (or benefice or mission community) should accept the prime duty of care placed upon the incumbent and the parochial church council to ensure the well-being of children in their care. In order to meet this responsibility, the parish representatives should:

- Create a culture of 'informed vigilance' which takes concerns seriously.
- 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.
- Ensure that current Health and Safety requirements are met for all groups involving children. Child care providers e.g. pre-school and nursery groups or after-school clubs should take advice from the Diocesan Children's Adviser about the regulations for their activity and the need to register the group with the Local Authority.
- Adopt and implement a Safeguarding policy and procedures for children and vulnerable adults, ideally using the Diocese of Ely Policy which is based on the House of Bishops Policy. Consideration should also be given to local parish requirements.
- Appoint a Safeguarding 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 a vulnerable adult, or the inappropriate behaviour of an adult, are reported both to the statutory agencies and to the Bishop's Safeguarding Adviser. The co-ordinator's post is subject to a Criminal Records Bureau check.
- Ensure that appropriate pastoral care is available for those adults who have disclosed that they have been abused as children or are currently suffering abuse.
- Provide, as appropriate, support for carers and families in the congregation, being aware particularly of situations where children or family members have suffered abuse.
- Ensure that those who may pose a threat to children and young people are effectively managed and monitored. (See Section 2 of the Diocese of Ely Safeguarding Procedures folder for further advice – every parish should have a hard copy of this).
- Display the "Childline" telephone number (0800 11 11) prominently on a notice-board that is accessible to children.
- Display the following helpline numbers prominently on a notice-board

**Action on Elder Abuse Helpline 0808 808 8141**

**Victim Supportline 0845 30 30 900**

**National Domestic Violence Helpline 0808 2000 247**

**Samaritans 08457 90 90 90**

- Ensure that all those authorised to work with children or vulnerable adults in a position of authority are recruited according to up-to-date safe recruitment guidelines, and appropriately appointed, trained and supported while in post.
- Provide all authorised personnel with a copy of the parish safeguarding policy, procedures and good practice guidelines.
- Pay particular attention to children & vulnerable adults with special needs and those from ethnic minorities, to ensure their full integration within the church community.
- Review the implementation of the safeguarding policy, procedures and good practice 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 extra care should be taken to ensure that behavioural guidelines are followed.

Local ecumenical projects should agree which denomination's Safeguarding policy to follow and this decision should be ratified by the Bishop and other appropriate church leaders.

For further information please refer to the Diocese of Ely Safeguarding Procedures folder [http://www.ely.anglican.org/church\\_in\\_community/safeguarding/index.html](http://www.ely.anglican.org/church_in_community/safeguarding/index.html)

Each parish should hold at least one hard copy of this folder. Additional copies can be printed from the website.

Should you have any concerns or queries regarding the above or information contained within the Safeguarding Procedures folder please contact:

- **Mrs Yvonne Quirk**, the Bishop's Adviser for Child Protection 01223 276957 or
- **Mrs Sarah King**, Diocesan Safeguarding Officer 01353 652735

## THE DIOCESE AND SCHOOLS

Schools present an unsurpassed opportunity for churches to encounter and develop mission among young people and their families. Most primary schools and many secondary schools readily welcome engagement with local churches. This can include contributions to collective worship, visits to church buildings, contributions to religious education (R.E.) and contributing to governance. Above all, churches and their ministers can offer a pastoral presence, whether expressed informally or through a more formal chaplaincy arrangement.

Whilst it is usually possible to engage with all schools, there are particular expectations and mission opportunities in church schools. In line with the General Synod we have resolved in this Diocese that “Church Schools stand at the centre of the Church's mission in this Diocese”.

## CHURCH SCHOOLS

There are over 80 church schools spread evenly across the Diocese with over 14,000 children on roll. They belong to the church in a special way. Church schools are part of what the church is not simply one of the activities that the church does.

As well as expectations of a close relationship, support through the appointment of Foundation Governors and the participation of the incumbent through being an ex-officio governor is written into the constitutional arrangements of church schools. Church school constitutions contain a statement of their Anglican (or Inter-Church) identity. There is an Ethos Statement common to most church schools that forms the basis of their statutory church school inspection (known as SIAS – Statutory Inspection of Anglican Schools):

*'Recognizing its historic foundation, the school will preserve and develop its religious character in accordance with the principles of the Church of England/Church in Wales and in partnership with the Churches 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.'

## RESOURCES

The Education section of our diocesan website includes a rich repository of resources and ideas for engagement with schools. A Schools Bulletin is sent by e-mail to anyone who subscribes up to six times per term; subscription can be activated via the links on the website. See [www.ely.anglican.org/education/schools](http://www.ely.anglican.org/education/schools).

Many resources are also available through our regional consortium, ChurchschoolsEast, whose website is [www.churchschoolseast.org.uk](http://www.churchschoolseast.org.uk)

Regular training events are organised directly and through LA governor training programmes. Details are published through the Schools Bulletin, LA Governor Training brochures and online.

Resources and guidance, denominational school inspection (SIAS) reports, collective worship ideas and details of future events are published on the website at [www.ely.anglican.org/education/schools](http://www.ely.anglican.org/education/schools) and [www.churchschoolseast.org.uk](http://www.churchschoolseast.org.uk) The national website [www.natsoc.org](http://www.natsoc.org) also contains various materials.

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.

The Diocese has been instrumental in establishing an Education Series in the popular Grove Books strand; the first two titles are of special interest and can be ordered at low cost from the Schools Team or directly at [www.grovebooks.co.uk](http://www.grovebooks.co.uk)

*Church Schools: A Mission Shaped Vision by Tim Elbourne*

*Churches Linking with School by Howard Worsley*

## **BOARD OF EDUCATION**

Under the leadership of the *Diocesan Director of Education*, the Diocese has a direct and statutory involvement in local and national education through its Board of Education (DBE). The Board has a particular responsibility for the growing number of church schools and is also directly involved with a number of trusts established by secondary schools. It is responsible for policy and strategy and is accountable to the Diocesan Synod. The DBE also oversees diocesan mission with Children, Youth, Higher and Further Education and Safeguarding.

## **SCHOOLS TEAM**

The Schools Team, which the Board oversees, provides many services to schools. The vast majority of church schools subscribe to one of our Service Level Agreements (details on the website).

Almost uniquely in the Church of England, virtually none of the work of the Ely Schools team is funded through the diocesan budget or from the parish share. Rather, this mission is funded nearly entirely through investments, from external trusts and from contributions from our schools themselves.

The Schools Team provides direct support to schools and parishes with headteacher/deputy headteacher appointments; governance; School Wellbeing; Religious Education; training and conferences; annual Cathedral days; building matters. Officers also work with regional colleagues, Local Authorities and national bodies such the National Society (The Church's education body) and the DCSF (Government).

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

The *Schools Administrator* can 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 and publication of the Schools Bulletin.

There is a full-time *RE Adviser/Assistant Director*. The Adviser works closely with schools, local authorities and parishes on a wide variety of issues concerning inspection (SIAS), religious education, collective worship and syllabus matters.

Our part-time *Assistant Director* leads on the Schools Wellbeing Project and facilitates the network of volunteer Bishop's School Visitors (see below).

The *Schools (Finance and Buildings) Officer* works closely with Voluntary Aided (VA) Schools over building projects and administers the Ely Diocesan Schools Fund. VA school governing bodies have particular responsibilities (and opportunities!) for their premises and we are able to assist with this. We also operate a Property Management Service with a third party provider for managing day to day building issues.

There is a *Bishop's School Visitor* attached to most church schools. 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.

## 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* (see above) within the *Instrument of Government*. There is a Nomination Form and Declaration Form for Foundation Governor appointments. Local Authorities 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 Schools Administrator as soon as possible.

## 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:

<b>Voluntary Aided</b>	<b>Voluntary Controlled</b>
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	LA employ the staff, determine Admissions Policy (and organise admissions appeals) and determines locally agreed RE syllabus
Governors responsible for the external fabric of school including maintenance and new building.  90% grant aid from DCSF and Diocesan assistance, practical and financial, is normally available	LA Responsible for whole fabric of school
Admissions policies can pay regard to religious preferences of parents	The LA admissions policy is followed
Personal religious criteria can be applied to recruitment of all teaching staff.	Personal religious criteria may not be applied to the recruitment of any staff. In the recruitment of a headteacher regard may be had to candidates' ability to preserve and develop the ethos of the school, unless the post is designated by the Governing Body a 'Reserved Post' in which case religious criteria can apply.
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.

## **CHURCHWARDENS**

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

### **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.

### **WHO CAN BECOME A CHURCHWARDEN?**

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

- 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.

### **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.

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.

### **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 30<sup>th</sup>.

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.

### **HOW ARE CHURCHWARDENS ADMITTED TO OFFICE?**

Once churchwardens have been elected, they should be publicly affirmed in their office in the context of local 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 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 31<sup>st</sup> July, whichever is the earlier.

Anyone elected to the office who has not been admitted by 31<sup>st</sup> 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.

### **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.

## **SIDESPERSIONS**

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

- Sidespersons of a parish are by law elected by the annual parochial church meeting. In practice many annual parochial church meetings delegate the appointment of sidespersons to the churchwardens.
- 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.

## **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.

### **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.

### **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. A template Parish Profile may be download from this webpage [www.ely.anglican.org/information/document\\_downloads.html](http://www.ely.anglican.org/information/document_downloads.html)
- 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'. 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.

### *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.

## **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'.

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 self-supporting 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 LLMs 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 LLMs to help you.

### *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 LLMs 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 Self-Supporting clergy and LLMs 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 Accountant's Administration 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. In multi-parish benefices it is recommended that all churchwardens meet regularly under the chairmanship of one or other of their number specifically elected for that purpose. This ensures that all parishes in the benefice work together.

### *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*

It is our custom to try and let vacant property. Not only does this ensure the vicarage is safe, secure and looked after it also provides income for the Diocese. Each year this is something in the order of an

average size Deanery ministry share. For further advice see

[www.ely.anglican.org/information/clergy\\_housing/](http://www.ely.anglican.org/information/clergy_housing/)

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!!

## 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 is available [www.ely.anglican.org/worship\\_prayer/institution.html](http://www.ely.anglican.org/worship_prayer/institution.html) 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.

### *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 LLMs, 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!

### **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.

## CHURCH FABRIC

### THE CHANCELLOR AND REGISTRAR

#### 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 Cambridge also has this ancient right in his archdeaconry.

#### 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 Monier Williams, 1 The Sanctuary, Westminster, London SW1P 3JT – 020-7222-5381 Email: [ely.registry@1thesanctuary.com](mailto:ely.registry@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.

## **FACULTY JURISDICTION**

### **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.

### **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.'

### **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.

### **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.

### **FEEES**

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.

### **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.

## 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.

### 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
- 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

### **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

## **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 Church Buildings Council in 'The Churchyards Handbook'.

## **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.

## **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.

### **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 II 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.

### **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: [ely.registry@thesanctuary.com](mailto:ely.registry@thesanctuary.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, [dac@office.ely.anglican.org](mailto:dac@office.ely.anglican.org), 01353 652727.

## **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.

## **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.

## **OWNERSHIP**

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

## **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.

## **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.

## **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 Ministry of Justice at [www.justice.gov.uk](http://www.justice.gov.uk), 020 3334 3555 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.

## 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.

## 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.

## **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.

## **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.

## **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.

### **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.

### **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.

### **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.

## 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.

### 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.

### 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.

### **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.

## 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.

## 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.

## THE PCC'S RESPONSIBILITIES

In broad terms the PCC should insure for **liabilities, 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.

## LIABILITIES

### *Public Liability*

It is normal for policies to give cover up to £5m and PCCs should probably avoid any policy which does not include public liability to this level.

### *Employers Liability*

This provides you with the insurance cover you must have by law for accidents or illness to employees, including authorised volunteers, sustained in the course of their employment.

## 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, may 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 is 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.

### *Obtaining Estimates:*

Ecclesiastical Insurance 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. For example the basis of valuation under a standard Ecclesiastical church policy is for repair and modern replacement, and this would not be sufficient if the church was insured on a 'reinstatement' basis.

Ecclesiastical donates a significant proportion of their profits to charity and are within the UK's Top Ten Corporate Donors.. As the company insuring the largest amount of churches in the UK, 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 Ecclesiastical as one of these.

## **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. This is the basis of cover under the Ecclesiastical standard church policy.

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

## **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.

## **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.

## **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.

## **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.

### 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 7541 5780 or [www.artloss.com](http://www.artloss.com)

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

Type of object	What kind of object is it? (e.g., chalice, painting)
Materials	What is it made of? (e.g., brass, oil on canvas)
Techniques	How was it made?(e.g., carved, cast, beaten)
Measurements	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)

Markings	Are there any identifying markings, numbers or inscriptions? (e.g. dedication, hallmarks)
Distinguishing features	Does the object have any characteristics which might help to identify it?(e.g., damage, manufacturing defects)
Title	Does the object have a title by which it is known?
Subject	What is pictured or represented? (e.g., Madonna and child)
Date or period	When was the object made? (e.g., 1893, early 17th century)
Maker	Do you know who made the object – perhaps an individual or a company?

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.

## 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.

## REGULATIONS

The Regulatory Reform (Fire Safety) Order 2005, requires churches to undertake an assessment of all fire risks.

## WHAT NEEDS TO BE DONE?

***Ecclesiastical have kindly allowed us to reproduce their document on Fire Precautions:***

### *Application*

The RRO applies to all businesses, places of worship and the voluntary sector. It does not apply to private dwellings in single occupation. A Responsible Person is required to conduct a comprehensive risk assessment in order to:

- Identify any possible dangers and risks including sources of ignition
- Identify people who may be at risk, especially those working alone or in isolated areas, children or parents with babies, the elderly or infirm and people with disabilities
- Evaluate the level of risk, and remove or reduce any fire hazards where possible.
- Protect people by providing fire precautions such as fire extinguishers, emergency escape routes and exits
- Record any major findings and the action taken, prepare an emergency plan, inform and instruct relevant people such as stewards and provide any necessary training
- Review the fire risk assessment regularly and make changes where necessary

Where five or more persons are employed a formal record of any significant findings and remedial measures which have or may need to be taken must be made. We would advise that irrespective of the number of employees, or even if you have none, that you make a record of your risk assessment and record the measures you have put in place.

### ***Responsible Person***

The Responsible Person can be one of the following:

- Employers with control of the workplace.
- Person with overall management control of a building
- Occupier of the premises
- Owner of premises if an empty building
- Landlord where the building is in multi-occupancy

### ***Competent Person***

The Responsible Person must appoint one or more Competent Persons to assist in undertaking the preventative and protective measures. A person is regarded as competent where they have sufficient training and experience or knowledge and other qualities to enable them to properly assist in undertaking the preventative and protective measures.

### ***Government guidance documents***

The Government has issued a range of detailed guidance notes. These include Small and Medium Sized Places of Assembly (up to 300 persons) which includes churches and church halls and Large Places of Assembly (over 300 persons) which includes large churches and cathedrals. An entry level guide '*A short guide to making your premises safe from fire*' and a fire risk assessment form are also available. This and all of the other guides can be downloaded from [www.firesafetyguides.communities.gov.uk](http://www.firesafetyguides.communities.gov.uk)

Fire risks in the workplace must be assessed either as a separate exercise or as part of a general review of health and safety. Any fire hazards within the premises will need to be identified including possible ignition sources (e.g. electrical wiring or processes using the application of heat). The use and storage of combustible materials, together with the presence of flammable liquids and gases needs to be noted.

Another hazard to document is the susceptibility of the premises to arson attack. Although it is now illegal to smoke in most premises the control of smoking and the disposal of smoking materials also need to be noted.

Reasonable fire fighting equipment must be provided. As part of the initial risk assessment, a record must be made of all fire-fighting equipment. This includes portable fire extinguishing appliances, hose reels, dry and wet risers, sprinkler systems, smoke venting systems and any other apparatus or equipment provided to deal with a fire.

The location of fire hydrants and the accessibility of the premises for fire brigade appliances should also be noted.

### *Checks that need to be made:*

Whether or not a fire can be detected and people warned within a reasonable time. Details of any existing fire detection system and other methods for raising the alarm need to be recorded.

Anyone who may be in the building should be able to get out safely in the event of a fire. This means looking at fire exit routes, signage and emergency lighting, and recording the existing arrangements.

Everybody who is in the building needs to know what to do in the event of a fire. This means examining existing arrangements for evacuation, written fire procedures, staff handbooks and manuals, and induction and refresher training courses for staff.

Fire safety equipment should be properly maintained. This includes looking at existing service and maintenance contracts and procedures for routine inspections.

A check also needs to be made of the effect a fire in your premises would have on neighbouring premises so that they can take the appropriate action.

If five or more persons are employed the significant findings of the fire risk assessment must be recorded.

We would strongly recommend, however, that all fire risk assessments are recorded irrespective of the number of employees. A written record is invaluable evidence that a fire risk assessment has been carried out.

### *Are any changes required?*

Having noted the existing situation, the next stage of the assessment is to decide whether any changes to the existing arrangements are required including the introduction of additional safety measures.

The following will need to be considered:

- The first stage is to examine the various hazards that have been identified and what control measures can be introduced to either eliminate or minimise the risks as far as reasonably practicable. The best possible control measure is to eliminate the fire hazard altogether. This may be achieved, for example, by the removal of rubbish and combustible materials that are no longer required or the prohibition of smoking from the entire site.
- The substitution of hazardous materials with less hazardous counterparts can reduce the fire risk. For example, replace solvent-based paints, thinners and cleaners with water-based counterparts or ones with higher flash points.
- If hazards cannot be eliminated or substituted, the risk can be reduced by the introduction of engineering controls such as the use of metal cabinets for storing flammables. Ideally, large quantities of flammables should be stored in a purpose built detached building away from the main premises.

- A decision will need to be made whether there is a need to upgrade existing fire detection and warning methods. If the premises are such that a fire could go undetected for some considerable time or people could be working in a part of a building and be unaware of the need to evacuate, an automatic fire detection and warning system is probably required.
- Improvements may also be required to escape routes. This may require the provision of additional fire exit doors. As a minimum, steps will need to be taken to ensure that all exit routes are kept clear of obstructions and that fire exit doors can be opened easily from the inside without the use of keys, cards or digital locks. Additional fire exit signs and emergency lighting may also be required.
- Is additional fire fighting equipment required? As a general guide, one water fire extinguisher with a rating of 13A is required for each 200m<sup>2</sup> of floor area. In addition, other extinguishers such as carbon dioxide for electrical hazards will be required.
- The final part of the assessment will be to form an emergency plan. It will need to include the actions to be taken by staff in the event of a fire, evacuation procedures and the arrangements for calling the fire brigade. The necessary training will need to be undertaken to ensure that all staff know what to do.

A periodic review of the fire risk assessment is necessary to ensure that the procedures are amended to take account of new processes, change in the number and location of employees and alterations to the buildings.

The regulations are enforced by the Fire Authority who may inspect the premises to check that the regulations are being carried out.

Following an inspection of the premises, the Fire Authority may issue an enforcement notice requiring safety work to be carried out. If they consider that there is a serious risk to people from fire, a prohibition notice could be issued restricting the use of the premises until remedial action is taken.

### ***Conclusion***

In practice there is very little change from the situation prior to the implementation of the new Order. The need to carry out a fire risk assessment has not changed although this now applies to all premises and open air events and there is no longer the need for there to be at least one employee for it to be a legal requirement. The assessment now also requires the Responsible Person to think about the effect of a fire on their neighbours.

Although the guidance notes are very detailed they are designed to be used by lay people. The introduction to the guidance says that it is not prescriptive and that there is no obligation to adopt any particular solution in the guide if fire safety can be met in some other way. However, if you are unable to apply the guidance then you should seek expert advice.

For example, churches do not necessarily have to have fire alarm systems, fire exit signs, emergency lighting or outward opening doors if the risk assessment shows that these are not necessary. However, arrangements must be in place to ensure that a fire can be detected and that persons can evacuate the buildings safely. For example, stewards should have torches and be positioned to open exit doors.

### ***Enforcement***

The Order is enforced by the Fire Authorities who can enter premises at any reasonable time without force and issue Improvement and Prohibition notices.

## 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. It is recommended that a policy be adopted whereby the bulk of these costs are raised from the community as a whole, and do not fall wholly upon the regular churchgoers.

## 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 describing a possible constitution for a Friends' Scheme can be found in Archdeacon's paper no 20, available from the Diocesan Office or download from [www.ely.anglican.org/about/archdeacons\\_pages/archdeacons\\_papers.html](http://www.ely.anglican.org/about/archdeacons_pages/archdeacons_papers.html)

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.

Two books offering a general guide to fundraising are *'Fundraising for Churches'* by Jane Grieve, published by SPCK, and the UK Church Fundraising Handbook by Maggie Durran, published by Canterbury Press.

## 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 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, 5<sup>th</sup> 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 Cophall 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 care 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.)

## **CLERGY – PERSONAL MATTERS**

### **CLERGY SUPPORT**

Within the context of a broad understanding of episcopal oversight and care, clergy themselves remain responsible for their own spiritual, emotional and physical health. The Diocese, however, also recognises its part in enabling and maintaining the clergy's well-being and seeks to provide support not only through its formal structures but also by encouraging the clergy to take advantage of a range of supplementary resources available regionally and nationally.

### **PROFESSIONAL AND PASTORAL SUPPORT**

The Bishop, Archdeacons, Director of Ministry and Rural Deans are always available to offer professional pastoral support to clergy through telephone conversations and personal appointments. Pastoral care is also one of the aims of the Bishop's provision of Ministry Review (see 5.2).

### **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. From time to time, the Bishop calls all the clergy of the Diocese together for a day of teaching, encouragement and spiritual reflection. A residential Clergy Conference is normally held every three years.

### **PERSONAL SUPPORT**

This heading is intended to cover not only the clergy themselves, but also their dependent relatives. Provision for this is 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.

### **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.

### **WORK CONSULTANCY SUPPORT**

Some clergy may find it helpful to meet from time to time with an experienced priest or lay person who may be able to help them explore and gain new perspectives on a challenging work-related area. These new perspectives may be personal, practical, theological, organisational or vocational. Details of this service may be found by contacting the Advisor on Confidential Counselling whose details appear in the Diocesan Directory.

## 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, (under the guidance of the Rural Dean), is outside the Synodical structure, and 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 that it 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) should not only provide intellectual and spiritual stimulus for the individual, but also fellowship and support from others at the course. Such courses can be especially helpful at points of transition in ministry e.g. moving into first incumbency or taking on a new responsibility. At such times, it may also be helpful to have a mentor to offer ongoing guidance and support. Contact the Director of Ministerial and Adult Learning for further details (see Diocesan Directory).

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 or focus 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

<http://www.sheldon.uk.com/documents/home/publications/affirmation.htm> or 01647-252752.

## 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.

## CONTINUING MINISTERIAL EDUCATION

### 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.

### 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, an Incumbency Skills Conference, a New Rural Deans' Conference, a pre-Retirement Conference, and Change Management workshops). There is also a regular Induction 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. Unclaimed grants are 'rolled over' for a maximum period of three years. Grants may be available for Self-Supporting Clergy on a discretionary basis.

### *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 The Diocese of Ely 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 the section Grant Making Trusts, also found at [www.ely.anglican.org/information/dh/grants.html](http://www.ely.anglican.org/information/dh/grants.html)

## STIPENDS AND FEES

### 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 1<sup>st</sup> 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)

#### **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.

## **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.

## **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.

## **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

## **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.)

## **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 gift aid, 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.

## REMOVALS AND GRANTS

### 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.

### 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.

## 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* or search on the internet.

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.

## CHARITIES FOR GENERAL PURPOSES

### **The Corporation of the Sons of the Clergy and The Friends of the Clergy Corporation**

Clergy Charities, 1 Dean Trench Street, Westminster, London SW1P 3HB

Tel.:020 7799 3696, Email: [enquiries@clergycharities.org.uk](mailto:enquiries@clergycharities.org.uk)

These two charities work together with a single body of trustees. They give financial help to clergy of the Anglican Communion who work in Great Britain, Ireland and the Diocese in Europe, and to Anglican clergy missionaries who are working abroad, provided they are sponsored financially by a UK based missionary society. They can also assist such clergy in retirement, as well as their widows/widowers, their separated or divorced spouses and their dependent children under the age of 25. In certain circumstances help can also be given to the unmarried elderly daughters of such clergy.

The Charity gives grants to clergy and their dependants for the following: educational expenditure, book grants for ordinands. Also for clothing, nursing home fees, professional counselling, child maintenance for divorced and separated clergy and spouses, bereavement expenses, medical expenses, towards cost of cars for the disabled, help towards debts, **financial management courses for clergy, holidays, sabbaticals**, removals expenses, as well as for other needs. See [www.clergycharities.org.uk/](http://www.clergycharities.org.uk/) (the Grants page) for further details and how to apply.

**The Buttle Trust** – Audley House, 13 Palace Street, London SW1E 5HS

Tel.:020 7828 7311 Web: [buttlehq@buttle.dircon.co.uk](mailto:buttlehq@buttle.dircon.co.uk)

Child support grants – for an item or service which is critical to the well being of the child.

School fees grants – to help meet the costs of schooling for children with acute needs that cannot in practice be met with the state education system or where there is a strong need for the child to be found a place in a boarding school.

Grants for students and trainees – to provide assistance with the acquisition of academic, trade, professional or vocational qualifications to young people facing severe social, emotional or health problems.

**Pyncombe Charity** –Mrs Rita Butterworth (Secretary), Wingletye, Lawford, Crowcombe, Taunton, Somerset TA4 4AL

Tel.: 01984 618388 Email: [joeandrita@waitrose.com](mailto:joeandrita@waitrose.com)

Income of about £10,000 applied to assist needy serving clergymen in financial difficulties due to illness or other special circumstances within the family. Applications to be made through the Diocesan Bishop.

### **SPECIFIC EDUCATIONAL CHARITIES**

**The Oley Trust** – The Bursar, Clare College, Cambridge CB2 1TL

Tel.: 01223-333200

Most grants are made to clergy in the Diocese of Ely, to help meet educational costs.

**The Rustat Trust** – The Dean's Secretary, Jesus College, Cambridge CB5 8BL. Email:

[k.conway@jesus.cam.ac.uk](mailto:k.conway@jesus.cam.ac.uk), Tel: 01223-339699.

Grants are awarded in cases of hardship for the maintenance of children of clergy whilst at school. The Trustees particularly like to help clergy below the status of incumbent whose children attend maintained schools. The Rustat Trust 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. It may be worth trying

**The Church Schools Company**

Tel. 01832-735105 Email: [admin@church-schools.com](mailto:admin@church-schools.com) Web: [www.church-schools.com](http://www.church-schools.com)

## 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.

### 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.

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 email, 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*

### **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.

### **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.

### **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.

## LEAVE AND SICKNESS

### 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.

### 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.

### 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.

### 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.

## **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.

## **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. Full information can be obtained from the hospital at Room 201, Church House, Great Smith Street, London SW1P 3AZ, Telephone: 0207 898 1700, Email: [admin@stlukeshealthcare.org.uk](mailto:admin@stlukeshealthcare.org.uk) or at [www.stlukeshospital.org.uk](http://www.stlukeshospital.org.uk)

## MOVING ON

If you are a clergy person looking to move please talk to one of the Bishops' staff. There are also national bodies and people who can help you find your next parish.

## 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. For more details of the Clergy Appointments Adviser go to <http://www.cofe.anglican.org/info/caa/>

### Contact Details

**Post:** The Clergy Appointments Adviser, The Wash House, Lambeth Palace, London SE1 7JU

Telephone: Office: +44 (0)20 7898 1898 or Switchboard: +44 (0)20 7898 1000

Fax: +44 (0)20 7898 1899

Email: [admin.caa@c-of-e.org.uk](mailto:admin.caa@c-of-e.org.uk)

## CPAS

There are a number of private patrons who also help when clergy are looking for new posts - please consider contacting them as well as those mentioned above. e.g. For tradition Catholics there is The Society for the Maintenance of the Faith and The Guild of All Souls.