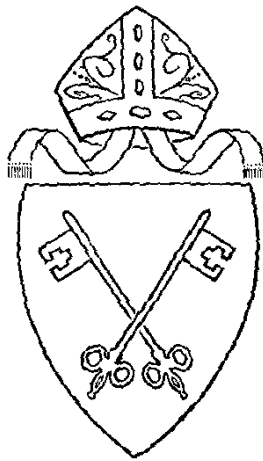


The Diocese of Gloucester



Portfolio of Resources

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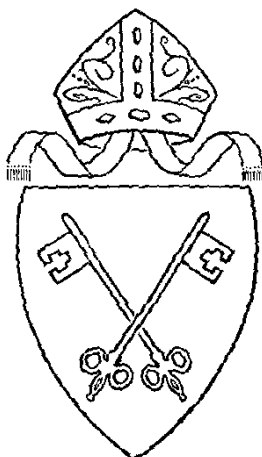
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Vision, Values and Priorities For the Diocese of Gloucester 2007—2011



The Diocese of Gloucester is the Anglican family of God in and around Gloucestershire

We are a family of Christian communities, gathered around the Bishop, who belong together, to the Church of England, and to the worldwide Anglican communion, who are strengthening and encouraging one another in making Christ known.

The Diocese of Gloucester

We are called in the power and grace of
the Holy Spirit
to proclaim and live the gospel of
Jesus Christ,
transforming lives and communities,
advancing the Kingdom of God.

We will hold, and be known for, these *values* ...

Celebrating God's Love

- ▶ Cultivating a spirit of thankfulness
- ▶ Relishing time spent together

Being Obedient to God

- ▶ Discerning his will through our shared resources of scripture, reason and tradition
- ▶ Relying on God's grace and equipping for Service

Encouraging risk taking

- ▶ Valuing the order of the church but recognising that changing times require us to take risks
- ▶ Affirming the freedom of local discernment and expression of God's will.

Being committed to all people

- ▶ Engaging with our local communities
- ▶ Staying with those on the edge of the church and society
- ▶ Valuing our history and heritage

Respecting one Another

- ▶ Valuing our diversity
- ▶ Rejoicing in vigorous debate
- ▶ Affirming the principle of 'as well as' and not 'instead of'
- ▶ Giving the young a voice

Expecting accountability and transparency

- ▶ Encouraging a culture of openness with one another
- ▶ Recognising the need for clear communication and effective structures of decision making

Sharing and learning with the Worldwide Church

- ▶ Delighting in our membership of the church at all levels
- ▶ Co-operating with Christians from other traditions and denominations— not doing separately that which we can do together

In light of our vision and values, our priorities are...

Worship and Prayer

Offering worship that honours God and transforms lives

- ▶ Encouraging prayer as the foundation of our life and mission as a Diocese.
- ▶ Offering excellent liturgical resources for use in the Diocese.
- ▶ Providing formational training and development of worship leaders and congregations
- ▶ Encouraging local experimentation

Proclamation and Service

Reaching out into our local communities

- ▶ Renewing our commitment to evangelism
- ▶ Focusing on the spiritual needs of the 20-33 year olds especially (the missing generation).
- ▶ Encouraging social responsibility at a local level towards our communities and our environment

Growing Leadership

Strengthening local leadership

- ▶ Encouraging local communities to identify and develop new models of leadership
- ▶ Equipping clergy to lead their churches into growth
- ▶ Encouraging lay and ordained vocations in every parish

Nurturing Disciples

Building up the people of God

- ▶ Caring for clergy and people
- ▶ Teaching the faith with clarity and confidence
- ▶ Developing discipleship programmes
- ▶ Working with young people through schools and youth work

Stewardship

Ensuring a stable future for a committed church

- ▶ Teaching on Christian commitment
- ▶ Careful stewardship and development of resources
- ▶ Working together towards financial self sufficiency within the Diocese.

How to use this document ...

The statement of our identity, vision, values and priorities is the fruit of a process of consultation which gathered the insights of the membership of the diocese— first through the MAPping process, and then Bishop's Council. It was agreed at Diocesan Synod on 27th January, 2007.

It is a resource ...

for parishes and benefices, deaneries and diocesan departments. Each group or organisation is asked to use the vision and values as a focus for their prayer and reflection, as they examine their life together and contribution to God's work in the diocese over the next four years.

The values ...

describe our hopes for the nature of our common life, and our relationships with each other and those beyond the church's membership. Every body is invited to consider how their life reflects these values—and to recognise that we will often be known as much for who we *are* as what we *do*.

The priorities ...

describe the areas that we believe we are called to address in the next four years, as a concrete expression of our vision. Not every organisation will do everything—but each one is invited to consider what part they can play in helping us achieve the vision. The ► points are *examples* of what we can do.

The future ...

Over the next four years we will be returning to this statement as a benchmark against which we may measure our progress. Resources are being made available to assist diocesan bodies to engage fully in this process together.

SECTION ONE

Resources for the whole people of God

The Church and Shared Ministry

Jesus' great prayer for the church was that his disciples might share the common life of God in Trinity: *That they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.* (John 17:21). As the community that had gathered around him collapsed in fear, as he was betrayed and increasingly isolated he prayed that we 'might be one'.

We believe that doing some work together on what means to be the church, the common people of God is essential for our witness and mission. All the rest of the training in this Portfolio should flow out of some shared assumptions about our faith and hope and common life.

We hope all God's people in the diocese will explore their commitment to Christ and the principles of working together for the Kingdom in this short course that can be delivered anywhere in the Diocese and could be fitted into a Lent Course,

An Introduction to Shared Ministry

A course is being designed drawing on Local Ministry expertise to last five weeks (so that it can be fitted into a Lent Course). The content includes work on vision and values, and on team building.

More details from Kathy Lawrence 01452 835546

The Education for Discipleship Course

Through the Church Christ calls all of us into discipleship. Discipleship is the experience of living out the promises made at our baptism and learning to respond to Christ's preaching and his continuing presence:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.
(Matthew 18:19-20)

The Diocesan Education for Discipleship course sets out to equip God's people to be true disciples. This is not training in particular forms of ministry. This is a course that is intended to help you better understand the teaching of the church and apply it and live it. Our aim is that we might better know Christ, serve Christ and be Christ to others.

we are here as a church to represent Christ crucified and the compassion of
Christ crucified before the world
Michael Ramsey

There are plenty of courses available to Christians who want to know more about the faith and you will need to think carefully whether this course, or something like Alpha, or Emmaus, best meets your needs. We would be happy to discuss the alternatives with you.

This Diocesan Education for Discipleship Course is still in the process of being written. Ultimately, we will offer three different alternatives:

- **One** an adult education course strong on discussion and the sharing of experience
- **Two** a programme exploring similar themes but drawing on more written material
- **Three** a more academic course which might lead to a Level 1 qualification.

We assume that the course will usually be delivered at benefice level but we may need to arrange centres for delivering the course to groups of benefices where that would be more useful. We will support each group with resources, a book box, and a facilitator

The course breaks down into many different units. Groups can opt to do one unit or many and at their own pace. We have produced and are producing the following units

An introduction to the Christian Faith
Approaches to the Bible
Old Testament
New Testament
The Beginnings of the Church

The Reformation and the Modern Church
Christian Worship
Ethics and Making Christiana Decisions
Serving Christ Today
God the Trinity

For more details and to discuss training for discipleship contact Brain Parfitt in the Department of Ministry 01452 410022 ext 238

Local Ministry

Exists to:

to foster and support Shared Ministry and Mission
in the parishes and benefices of the diocese
through helping with the development of a shared Parish Vision

And working with teams of lay and ordained
who lead, discern, encourage, enable parishes
to build up the worshipping, witnessing, caring, body of Christ in each place

The essence of Local Ministry (LM) in Gloucester Diocese is the explicit recognition of the ministry of the whole people of God. Local Ministry is rooted and expressed in specific parish/benefice-based localities. There a team of lay and ordained work together to encourage and enable the sharing of the ministry of the local church.

It is important to emphasise that the Local Ministry team is intended to be a 'ministry catalyst' and is not there to do the ministry and mission on behalf of the local church.

The scheme is recognised as providing training to nationally acceptable standards. Local Ministry teams receive the Bishop's mandate in a formal service of accreditation and authorisation.

Benefits of Local (shared) Ministry

A committed group of lay and ordained, asked by the congregation, together focus on mission and ministry locally in the wider community.

This group actively inspires, supports and encourages the congregation in the work of ministry and mission in the parish.

Many more people can be contacted, related to and encouraged by a team than by clergy and Readers alone.

The team and the PCC regularly discuss needs, possibilities and policy in ministry and mission.

Resources are provided to develop a shared understanding of mission, shared leadership and inclusive decision making.

Plans and arrangements focusing on the shared vision in the parish/benefice are regularly reviewed and moved on.

Common Working

Common Working is a tried and tested tool that helps groups of people to work effectively with one another and build on success. Training by trained coaches is delivered in a residential which has proved as enjoyable as it is valuable. We consider that the Common Working programme is an essential element in ministerial formation in the diocese.

Common working:

- builds community - working together rather than as individuals;
- offers a common language and framework to help get things done;
- is rooted in the Ignatian principles of *noticing* and *review*;
- encourages and develops shared vision;
- roots activity in agreed common purpose and planning;
- encourages self-awareness and the affirmation of gifts and skills;
- gives worth to each individual's experience and contribution
- builds trust between individuals, so that they 'lean into each other'.

The Common Working residential

Training can be delivered over a weekend or midweek, the usual framework fits inside three days, but it can be tailored to suit.

There is a cycle of group tasks, reviews and General Sessions, but as the residential continues the focus shifts onto developing skills in nurturing effective and in giving and receiving helpful feedback.

We would expect to run two Common Working residentials annually and places on these will be available to all. We can arrange schedule other events specifically for a particular group.

Costs

For Clergy and Readers the costs of Common Working training are borne by the diocesan training budget. Members of LMTs attend a subsidised event, but will have to make a contribution to cover costs. Others are welcome to attend an event and we can negotiate the cost.

Further Details

Natasha Stone
4 College Green GL1 2LR
01452 410022 ext 257
nstone@glosdioc.org.uk

Parish Audit

Parish Audit is an opportunity to reflect on the life of your church and your local community. It is intended to be forward looking and will examine the opportunities for service and mission around you. The Parish Audit process offers a variety of tools and the help of the Diocesan Audit team as you use them.

Parish development can involve a number of steps and ideally should involve consultation with all members of the church to gain their support and commitment for future plans. A member of the Diocesan team can discuss the process with you and (if you wish) run a consultation process in your parish before the Audit begins.

All our Audits are designed to meet your particular needs and each will have a slightly different emphasis

Your Audit might include:

- A SWOT analysis for your church
- An Audit focussing on Robert Warren's marks of a healthy church
- Defining a vision for mission and ministry
- An audit and analysis that helps you better understand the local community
- Developing your buildings
- Reaching out to the community
- Working in partnerships.

The whole process, from consulting the church community, through planning and running the audit, to digesting the results, debating them and making plans for the future will take several months if it is to be done properly.

Help and advice is available from the Department of Ministry 01452 410022

Are you thinking about what it means to be a local church and your future mission and ministry? If so we can help you obtain information from your congregation and local community by undertaking a Parish Audit.

SECTION TWO

Resources for Worship

Leading Worship

Training for leading worship is offered by The Bishop's Worship, Prayer and Spirituality Group which leads occasional training days on intercessions and members of the group can either make resources available to individual benefices or arrange particular bits of local training. Contact the Secretary to the Group Aidan Platten for more details.

Books

Beach, Mark, *Using Common Worship – Holy Communion*

Fletcher, Jeremy & Myers, Gilly, *Using Common Worship – Daily Prayer*

Horton, R. Anne, *Using Common Worship – Funerals*

Kennedy, David *Using Common Worship – Times and Seasons*

Lake, Stephen & Burnham Andrew, *Using Common Worship – Marriage*

Myers, Gilly & Haselock, Jeremy, *Using Common Worship – Initiation Services*

Stratford, Tim, *Using Common Worship – Services of the Word*

Using Common Worship –

Also:

Perham, Michael *New Handbook of Pastoral Liturgy* (SPCK 2000)

For background and historical material on the Common Worship services see:

Bradshaw, Paul (ed), *Companion to Common Worship* (SPCK 2001)

Other resources

[Candlelit Services \(CH015\)](#) Candlelit services are immensely popular, but they pose far and away the most significant health and safety risk in the average church's year. This Diocesan paper available on the web suggests some sensible and practical precautions. (71kb)

Producing Orders of Service

There are some important elements in getting the right order of service printed. There are plenty of examples of good practice in the Diocese and we would encourage you to take a look at these.

It is essential that you understand copyright requirements.

You might also want to think about:

- design and layout
- liturgical principles
- how to use illustrations
- practical matters like paper and printers
- how to make the structure clear.

Books:

Earey Mark *Producing Your Own Orders of Service*

Leading Intercessions

The Bishop's Worship, Prayer and Spirituality Group leads occasional training days on intercessions and members of the group can either make resources available to individual benefices or arrange particular bits of local training. Contact the Secretary to the Group Aidan Platten for more details.

There are a huge number of printed resources available. Amongst those that can be recommended are:

Books

Black, Ian, *Intercessions for the Calendar of Saints and Holy Days* (SPCK 2005)

Chapman, Raymond, *Leading Intercessions: Prayers for Sundays and Holy Days - Years A, B and C: Common Worship Edition* (Canterbury Press 2001)

Chapman, Raymond, *Hear Our Prayer: Gospel-Based Intercessions for Sundays and Holy Days: Years A, B & C* (Canterbury Press 2003)

Pritchard John *The Intercessions Handbook* (SPCK 2005)

All Age Worship

Training and advice for those planning and leading All Age Worship are available from the Diocesan Children's Officer Sandra Millar. A lot of resources that can help are kept at the Resource Centre in College Green.

Some recommended resources:

Authorised Rites of Holy Baptism

1. This paper addresses particularly the issue of authorised texts for Holy Baptism. It does not engage with some of the wider issues about Baptism policy and practice, but arises from the fact that the Bishops and Archdeacons have sometimes come across orders of service for Baptism that do not conform to the canons and authorised services.
2. The Church of England now permits a great deal of variety and flexibility in its liturgy. This is welcomed by most people, but it has the danger of creating a culture in which people believe they have the right to alter and amend any liturgical text they like, whereas our authorised services are very clear about the points where the minister has considerable freedom and the points where, for the sake of sound doctrine and common prayer, a particular text is to be used.
3. In relation to the sacraments and the pastoral offices special care needs to be taken to ensure that what are being used are indeed “the rites of the Church of England”.
4. As far as the celebration of Holy Baptism is concerned the authorised rites are those of the Book of Common Prayer and of Common Worship. The Baptism rite of the Alternative Service Book of 1980 is no longer authorised, nor are the Series 1 and 2 services.
5. As far as the Common Worship Baptism Service is concerned (as set out on pp 349ff of the main volume of Common Worship), there has, ever since authorisation, been some concern that its language is too complex in some pastoral situations. In response to this, three modifications were introduced as permitted alternatives.
 - The first relates to the Decision (CW p 353). Here the six-fold questioning of the parents and godparents may, “for strong pastoral reasons”, be replaced by a more simple three-fold form (CW p 372). This is the form of the Decision in the ASB 1980 rite.
 - The second relates to the Profession of Faith (CW p 356). Here the Apostles’ Creed, the traditional baptismal profession, may, again “for strong pastoral reasons”, be replaced by a more simple three-fold Profession of Faith (CW p 373). Note that this form is not the ASB’s Profession of Faith, which should not be used.
 - The third relates to the Commission (CW p 358). Here the text, which is quite long, may be replaced by a more simple explanation of the parents and godparents responsibilities expressed in the minister’s own words. That explanation might, of course, be given as part of the sermon.
6. The rite also provides a number of alternative forms for the Prayer over the Water (CW p 355), a crucial part of the service for it includes the invocation of the Holy Spirit on the candidate. Some of the forms are briefer and more responsorial (e.g. CW p 367) than the one in the main text.

7. Some elements of the rite are optional. The Presentation to the congregation (CW p 352), the Commission when addressed to those old enough to answer for themselves (CW p 359) and the Intercession (CW p 360) may all be omitted when necessary.
8. But the heart of the rite, which should be used in full with authorised texts is
 - Questions to the Congregation and to the Candidates (CW p 352)
 - The Decision (CW p 353 or alternative)
 - Signing with the Cross (CW p 354)
 - Prayer over the Water (CW p 355 or alternatives)
 - Profession of Faith (CW p 356 or alternative)
 - Baptism (CW p 357).

Without these, the form used is not Holy Baptism according to the rites of the Church of England.

9. A decision to use the alternative forms of the Decision and the Profession of Faith should not be made lightly. At many points in our Christian lives, and most significantly in our Confirmation, we are invited to renew our baptismal promises. As far as possible the promises we renew should be the promises that were made in the first place. So the use of common texts throughout the Church, and especially of the Apostles' Creed, which unites all Christians, should be the norm.

+Michael Gloucester:

Eucharistic Ministers

1. The Canons require an incumbent who wishes to use lay people to assist with the distribution of Holy Communion to consult the churchwardens and, with their goodwill, to seek the Bishop's permission. The people who exercise this ministry are called by a variety of different titles, such as "chalice bearers" (which is not a good description), but for the purpose of this paper they are referred to as "eucharistic ministers". Many will think the provision over-prescriptive today. The Canon was brought in at a time when lay assistance of this kind was novel and controversial and the episcopal involvement was in order to reassure. It is difficult to understand now why episcopal permission should be needed for this particular ministry, rather than a whole host of other ministries that are undertaken without any episcopal involvement. But since Canon Law requires this provision, it is important for me to lay down simple but clear guidelines.
2. Where permission is given to eucharistic ministers, that permission to assist with the distribution includes the consecrated bread, as much as the chalice. It also includes permission to take the sacrament from the service or from the reserved sacrament to the sick and housebound in their own homes or nursing homes. It is, of course, at the discretion of the parish priest whether those who have permission do exercise this ministry outside the church and the eucharistic celebration. When the sacrament is taken from the church, communions must be completed and any consecrated elements remaining consumed or returned to the church on the same day.
3. The permission does not, however, include being the minister who presides at "extended communion" whereby the sacrament is taken from one church to another on a Sunday and separate, and more rigorous, regulations exist for that. (see *Bishop's Occasional Paper 002*.)
4. The clergy are trusted to ensure that there is sufficient training of eucharistic ministers and some monitoring of how effectively and sensitively they undertake this ministry. Any giving of permission assumes that to be in place.
5. An incumbent is required every three years (a) to undertake a review of the list of those authorised for this ministry in the parish, (b) to create a new list (though the names on it do not all need to be new ones) and (c) to complete and return to the Bishop a simple form on which will be set out the names of the eucharistic ministers for the following three years.
6. In drawing up this list the incumbent will have consulted the churchwardens, as the Canon requires, and may have chosen also to consult the PCC, which will nearly always be good practice. The Bishop will sign the list giving his permission, and return it to the parish priest, retaining a copy.
7. Other names may be added during the ensuing three year period, where necessary, by sending the list back to the Bishop with the additional name(s) so that he may countersign the changes.
8. The initiative to undertake the three year renewal of permission lies with the Bishop's Office, which will be in touch with incumbents at the appropriate time.

9. Licensed Readers, Readers with permission to officiate and licensed lay workers need never be included on these lists, since their own licence authorises them for this ministry, both in church and to the sick and housebound.

+Michael Gloucester:

Bishop's Occasional Paper 001

Revised January 2006

Public Worship with Communion by Extension

1. “Extended Communion” is a provision whereby, in the absence of a priest to preside at the Eucharist, a congregation may nevertheless be nourished with the consecrated bread and wine of Holy Communion. It is an exceptional provision for which the Bishop’s explicit provision is required. “Extended Communion” is sometimes used to describe two different provisions. The first is where the consecrated elements are taken from one church to another and used for a second service on a particular day. This is the provision authorised by the General Synod and explored in paragraphs 2-8 below. The second is where the consecrated elements are reserved in an aumbry in the church and used for a second service in the same church but usually on another day. In this paper, as in the House of Bishops’ Guidelines, this falls outside the provisions of “Extended Communion” and is described as “Communion from the Reserved Sacrament.” It is explored in paragraphs 9-10.

Extended Communion

2. Extended Communion allows for bread and wine, consecrated at a Sunday service in one church, to be taken that same day to another church (usually in the same benefice) where an authorised service called “Public Worship with Communion by Extension” is celebrated, led by a person, usually from the benefice, authorised by the Bishop (whether deacon, Reader or other lay person trained for this ministry), during which the consecrated elements are shared.
3. The rules and guidelines for this provision, together with the forms of service to be used, are clearly set out in *Public Worship with Communion by Extension*, Church House Publishing, 2001. Any parish wishing to make use of this provision needs to have studied this booklet.
4. Authorisation for the use of Extended Communion is dependent on prior teaching, training and preparation in the parish. It is not therefore designed to meet a short-term emergency. It may be used in a benefice through a transitional period, for instance a vacancy or a period that will come to an end with the ordination to the priesthood of a deacon or someone now in training for ordination or during pastoral reorganisation. It could be used during clergy holidays, providing the teaching, training and preparation had been put in place.
5. It is important that Extended Communion never becomes the normal setting in which people receive the consecrated elements. The Bishop will not normally authorise its use in a church where a full celebration of the Eucharist happens less than once a month. It is also important that the congregation is taught the difference between a celebration of the Eucharist and Extended Communion and that the liturgy used reflects the distinction.
6. The procedure to be followed in introducing Extended Communion is as follows
 - The Bishop’s goodwill for its introduction is sought by the incumbent, who may appoint a member of the Worship, Prayer and Spirituality Group to work with the incumbent in the stages that follow.
 - The PCC discusses Extended Communion, agrees to its use and approves the names of those to be trained and authorised to lead services.
 - Careful training is given, involving study of the House of Bishops’ Notes and Guidelines.

- Teaching is given in the parish about Extended Communion in sermons and in written form.
 - Sufficient copies for the congregation of the authorised form of service are purchased or a local order, conforming to it, is produced.
 - The Bishop receives a report that all these stages have been completed and is asked to approve both the names of those to exercise this ministry and the pattern of services of which Extended Communion is to be part.
 - The Bishop issues the necessary authorisation and Extended Communion becomes part of the parish's worship provision.
7. If it is desired to begin this process during a vacancy, the Area Dean acts in the place of the incumbent.
8. It is difficult to envisage this process being completed in less than about three months and clergy and parishes are encouraged therefore to look ahead and to expect to take time over the introduction of Extended Communion.

Communion from the Reserved Sacrament

9. Where consecrated bread and wine are "reserved" at the Sunday celebration and placed in an aumbry, the sacrament may be taken to the sick and housebound or to nursing homes by those authorised as eucharistic ministers in accordance with the Guidelines for Eucharistic Ministers (Bishop's Occasional Paper 001) whether on the day of the Sunday celebration or during the week.
10. In the absence of a priest, the reserved sacrament may also be used for Communion at a weekday service in church where the parish priest has trained a Deacon or Reader to do this and where the order of service used reflects the nature of the occasion.
11. If it is desired to use the Reserved Sacrament at a Sunday service, in place of the Eucharist, the same procedures as set out in paragraph 6 above in relation to Extended Communion must be followed.

+Michael Gloucester:

Admission of Children to Communion

1. Children who have been baptised may be admitted to Communion in parishes of the Diocese of Gloucester before Confirmation where the parish has adopted such a policy, implemented the Regulations and received permission from the Bishop.
2. There is evidence that parishes that have adopted the admission of children to Communion before Confirmation have a better record in keeping children within the life of the Church. Parishes that have not given consideration to admitting children to Communion are encouraged to do so.
3. A parish wishing to adopt this policy must be in touch with the Diocesan Children's Officer and work through a number of stages (reflecting the Regulations) with him before applying to the Bishop for permission. Material relating to this process is posted on the Diocesan Website.
4. The General Synod Regulations (which are part of the posting on the website) must be followed. These do not lay down a minimum age for children to be admitted to communion, beyond the direction that it be at an age when they can be properly prepared. There is no minimum laid down in this diocese and the Bishop trusts the pastoral judgement of the parish priest. But, however much it may be justifiable theologically, it is not Church of England practice at present to admit to Communion babes in arms and others who have received no preparation. Nor is casual reception of older children without preparation and formal admission permitted.
5. The Regulations require the incumbent to maintain a register of all children admitted to Holy Communion under these provisions and also to record on the child's baptism certificate the date and place of the child's first Communion. The register will fall within the definition of a "record in parochial custody" for the purposes of the Parochial Registers and Records Measure 1978 and should therefore be inspected by the Archdeacon in the course of the quinquennial inspection.
6. An order of service for use when children are first admitted to communion is to be found in *Common Worship: Christian Initiation* on pp188ff. This should be used in preference to earlier diocesan provision.
7. It is sometimes argued that admission to Communion before Confirmation should then mean the delay of Confirmation until late teenage years. There is no such rule in this diocese. As with admission to Communion, the Bishop trusts the pastoral judgement of the parish priest in relation to the age of Confirmation of a candidate.
8. A parish that has not adopted this policy must nevertheless recognise the need to receive as communicants children who have been admitted to communion in another parish. No baptised person, adult or child, who has once been admitted to Holy Communion and remains in good standing with the Church, should be anywhere deprived of it.

The Use of Robes and Vestments

1. This paper sets out to give guidance on the use of robes and vestments in the leadership of worship. In brief the position is this:
 - The Anglican norm remains the wearing of robes to lead statutory services.
 - There are occasions when this can be set aside in furtherance of the church's mission in the cultural context in which it is set.
 - A decision to do so should be made jointly by the minister and the PCC.
 - A minister and a PCC will have my goodwill where a decision has been made with due care and they can expect me to defend them if I receives complaints.

Paragraphs 2-10 set out the position and consider the arguments in more detail.

2. The vesture of ministers in the Church of England is regulated by Canon B 8. Canon 8.1 declares that no particular doctrinal position is to be assumed by the use of particular forms of vesture. Canon B 8.2 requires the good will of the PCC before a minister changes the custom of the parish in this regard. In terms of what may be worn, the canons require the presiding minister to wear a surplice or alb with scarf or stole at Holy Communion and the Occasional Offices (B 8.3 & B 8.5) and "normally" to do so at Morning and Evening Prayer (B 8.4). At Holy Communion other customary vestments may be worn (B 8.3).
3. This is an area where there is increasing departure from what the canons require. It is not good for the spiritual health of the Church where clergy set aside the canons without consultation and where the Bishop colludes by silence. It is better to be open and honest and to seek a way forward that respects all consciences.
4. Canon B 8 sets out the norm in the Church of England and a departure from it should not be undertaken lightly. The use of distinctive robes and vestments has a long history and the arguments for their use are still valid ones. However the canons, which in this respect have not been revised recently, do not take into account the conviction of clergy that the use of distinctive robes and vestments are a barrier in communicating the gospel afresh in the changed circumstances of the 21st century. That conviction, where it has been carefully thought through, needs to be respected, coming as it very often does from ministers in fast growing churches.
5. The most important canon in this respect is Canon B 8.2. This prevents a minister from changing the form of vesture unless "he has ascertained by consultation with the parochial church council that such changes will be acceptable". The canon is intended to cover a change from one form of distinctive vesture to another (say from surplice and stole to alb, stole and chasuble). But, when a minister wishes to make the more radical move from the use of robes to the dispensing of them for all or particular services, consultation with the PCC is clearly desirable. As bishop I would find it difficult, on receiving a complaint, to support and uphold a priest if he/she had not obtained the goodwill of the PCC for a change of practice.
6. It is desirable when there is a discussion in a PCC about dispensing with robes that there should also be some agreement about what the ministers will wear, so that that does not become a source of division or disharmony.

7. In relation to Morning and Evening Prayer, the use of the word “normally” in Canon B 8.4 provides sufficient freedom for a minister and PCC to dispense with robes. Less formal occasions, Word Services, all age worship, Family Services do not come within the canons and are therefore a matter for local custom.
8. Canon B 8.3 is less permissive in relation to Holy Communion. The requirement of the canon is that the presiding minister (though the requirement extends to no one else) should wear robes. This should not easily be set aside, for it involves a departure from a canon law. However, where a minister and PCC have thought through the matter carefully, I am content that the requirements of the canon should be set aside in furtherance of the church’s mission in the cultural context in which it is set.
9. In relation to the Occasional Offices, where Canon B 8.5, makes the same requirement, there is a similar debate to be had. But additionally here the views of those for whom the service is being celebrated should be taken into account. Whatever the overall policy agreed in the PCC, the minister should only dispense with robes at a wedding with the goodwill of the couple and at a funeral with the goodwill of the principal mourners.
10. In a parish where it is decided to dispense with the use of robes, it is important to protect the conscience of members of staff who nevertheless wish to stay within the terms of the canons. A priest, deacon or reader who wishes to robe must not be forbidden to do so, though it may ease their conscience to know that the canons only require the presiding minister on any occasion to robe. But a minister coming into a parish where a decision to dispense with robes has already been passed must, of course, respect the practice already established.
11. On occasions when clergy gather together, whether diocesan or deanery occasions, it is important that their collegiality be expressed by a common approach. What this should be on any occasion should be clearly signalled by the Bishop, Archdeacon or Area Dean. I expect clergy to robe at Ordinations, Institutions and Licensings.

+Michael Gloucester:

SECTION THREE
Part One

Resources for the Clergy

Personal Information for Clergy in Emergencies

Emergencies can affect the Diocese with little or no notice. Being prepared can reduce the effects on your family's lives, reduce the need for support from and enable you to support the vulnerable in your area.

Disruption to essential services such as water and electricity, to regional national travel and telecoms are all ways an emergency can affect our lives.

Complete the following sections and keep it in a safe place where your household can easily find it

If you are not involved in an incident but are close by or believe you may be in danger, in most cases the advice is:

GO IN, STAY IN, TUNE IN

Station	Frequency	Website
BBC Radio Gloucestershire	104.7FM & 1413AM	www.bbc.co.uk/gloucestershire
Severn Sound	102.4FM	www.severnsound.co.uk

Clergy Household Contact Details	
Name	
Mobile	
Work	
Name	
Mobile	
Work	
Name	
Mobile	
Work	

If you are evacuated is there somewhere available? A friend or a relative?	

If you can't contact each other where should you meet/or who should you leave a message with?	

Who will be responsible for picking the children up from School (if applicable)	

Emergency telephone numbers			
Emergency Services	999	Doctor	
NHS Direct	0845 46 47	School	
Local Police Station		Home Insurance	
Local Authority			

How do you turn off the following? Who is responsible?	
Electricity	
Gas	
Water	

CREATING AN EMERGENCY BOX

Be prepared. Creating an emergency box will help locate essential equipment quickly in an emergency.

Some suggested items are:	
Torch and spare batteries	Toiletries
Battery powered radio and spare batteries	List of useful contact numbers
Candles/Matches	Copy of this plan
First Aid Kit	

In case you are unable to leave the house it is suggested you have:
Bottled Water
Ready to eat food (tinned)
Bottle/Tin opener

In case you are stuck in your car it is suggested you should have:
Bottled Water
Blankets
Torch and Spare Batteries

If you are in a position where you are able to offer help to your community start by checking that your neighbours are alright.

Name	Address	Telephone Number	Mobile

Parish people to contact:-

Name	Telephone Number
Church Warden	
Church Warden	
Treasurer	
Secretary	

Diocesan people to contact –

Name	Position	Telephone Number
Aidan Platten	Bishop’s Chaplain	01452 835513
Lucy Taylor	Communications Officer	01452 835515

Useful Websites	
Diocese of Gloucester	www.gloucester.anglican.org
Gloucestershire County Council	www.gloucestershire.gov.uk/emergencymanagement
Environment Agency	www.environment-agency.gov.uk/
BBC Gloucestershire	www.bbc.co.uk/gloucestershire
National Flood Forum	www.floodforum.org.uk

The Leadership Course

Leadership Development in the Community

The Diocesan Leadership Course is a major element in the CME provision in the Diocese. It is offered to all clergy. It is expected that all those newly appointed to incumbency in the diocese will complete the course within their first two years in post. The Leadership Course aims to introduce some useful tools and techniques, but above all it is intended to help the clergy reflect on their role and work in such a way that they affirm and liberate the gifts of others. The Course has five parts

1. An introductory event

This will be a day designed to provide the theological and spiritual framework for the whole course. The morning spent will be spent with one of the bishops and with a retreat director and in the afternoon there will be time with the Director of Ministry and others to reflect on role of an incumbent and on the practice and theology of leadership in the Christian Church.

2. A questionnaire

This will be circulated ahead of the residential and it will be interpreted by an independent specialist during the conference. It will provide you with a useful tool to employ in understanding your own leadership style.

3. A residential

You will spend 48 hours, usually at Glenfall, exploring a range of issues relating to leadership, including distinguishing the difference between leadership and management, leadership styles, the skills of leadership and what it takes to be an effective leader. You can expect the two-day workshop to be challenging, instructive and fun. There will be a variety of exercises and tasks designed to support the exploration of the topic.

4. Action Learning Sets

At the end of the residential you will form small groups and make a commitment to meet at least twice in the next year. These groups will provide you with a confidential forum in which to reflect on what you have learnt and, more importantly, to explore how you can put into practice your ideas about leadership. We hope that the Action Learning Sets might go on meeting after this first year.

5. Follow up days

The work in the Action Learning Sets marks the end of your commitment to the course. We will however, be offering follow up days to the Leadership Course which will provide an opportunity to work at acquiring or refining particular skills. Typical follow up days would concentrate on understanding and working with different personality types drawing on Belbin, Myers Briggs, or the Enneagram. Or would offer another opportunity to explore Common Working or reflect on Change Management.

6. Evaluation

It is vital that the investment that is made in this work is properly evaluated, both for the Diocese and for each individual. In order to do that successfully, it is important to identify number of criteria against which to measure the success of

the programme. Participants will be asked to think about what they want to achieve and put together a list of objectives, in the context of their role, that may serve as useful criteria. The Diocese will need to do the same in the context of the bigger picture.

Costs will be borne by the Diocesan training budget.

Further Details and Registration

We will run two courses in each year and these will be advertised. New Incumbents will receive a personal invitation. For more information contact: Lorraine Knowles 4 College Green GL1 2LR 01452 410022 ext 255 lknowles@glosdioc.org.uk

Episcopal and Ministerial Review

What is Ministerial Review?

Most dioceses in the Church of England now operate system of ministerial review and those that do not are in the process of devising schemes now. Ministerial Review is intended to encourage and support you in the development of your ministry. It does this by helping you to reflect clearly on your present practice - identifying both strengths and needs - and to plan faithfully for the future. It is not a formal appraisal procedure.

How does it work?

The whole Review process hinges on a meeting you will have, once every three years, with a member of the Bishop's Staff. This is Episcopal Review and in it you will reflect on your ministry and set your objectives for the coming year. Before that meeting you will be asked to nominate two colleagues (perhaps your churchwardens, perhaps an ordained colleague) who will be asked to comment on your work and role (you will see what they have written).

In the intervening years you will meet a Ministerial Review 'consultant', who will be another priest in the diocese trained for this role. One meeting a year will be arranged and you will be able to reflect in confidence on your work, your role and your objectives. This part of the process is probably best described as 'facilitated self-review'. Before the you will be sent a brief paper to complete.

At the end of this meeting you will decide with your consultant whether or not there have been elements of the discussion that need to be brought to the attention of the bishop. It may be that there is something that will significantly affect your ability to achieve the goals set in Episcopal Review. It may be that there is an important bit of news. You should also be in a position to identify your own needs for Continuing Ministerial Education (CME)

Work Consultancy

Arrangements for work consultancy in the Diocese are still in their infancy and we are looking for examples of good practice.

At the moment four models seem to be operating.

Formal work consultancy

A small number of clergy in the diocese meet regularly with a work consultant. Work consultancy needs to be distinguished from spiritual direction (which will focus on what sustains your ministry) and from Ministerial Review (which appraises what you have done). Work consultancy will focus on particular issues in each meeting and will both encourage you to assess your strengths and weaknesses and monitor the priorities you have set. It is task focussed. The relationship with a work consultant needs to be built on a good deal of trust and respect.

Some Independent Advice

A number of clergy who do not feel the need for a long term association with a work consultant have arranged a limited number of meetings with an specialist adviser, These meetings often prove helpful early in a incumbency or during a period of change.

A Buddy System

A few priests have made a commitment to meet one or more colleagues on a regular basis to talk over issues of concern and to reflect on their ministries in the company of a 'critical friend'

Action Learning Sets

Created at a number of different training events in the diocese some Action learning Sets sustain a long and vigorous life. Action Learning Sets have a set procedure that gives each member an agreed amount of time to reflect on their work. There are guiding principles about how questions are asked and about what kind of a resolution the group is working towards.

For more information and for advice if you are seeking support from work consultancy; contact David Hoyle 01452 410022 ext 231

Rural Ministry

The Arthur Rank Centre organises regular Rural Ministry Courses. The three day residential programme course offers a review of life in the countryside and the role and mission of the church in the rural community., It is run each May and November and is designed for lay and ordained ministers entering a rural appointment for the first time.

CME grants are available to those attending the course. More details from David Hoyle 01452 410022 ext 231 in the Department of Ministry and from the Arthur Rank website: <http://www.arthurrankcentre.org.uk/>

Other resources:

Bowden, Andrew *Ministry in the Countryside: A Model for the Future* (Continuum 2003)
Osborne, David *The Country Vicar* (DLT 2004)
Orme, Rona *Rural Children, Rural Church: Mission Oportunities in the Countryside* (CHP 2007)
Russell, Anthony, *The Country Parish* (SPCK 1986)
See also the Rural Theology Association website: www.rural-theology.org .uk

The Multi Parish Benefice

The Arthur Rank Centre offers regular Multi-Parish Benefice Workshops. Their publicity explains:

Are you faced with an increasing number of parishes to care for, or are you puzzled about how to make sense of the number you have already?

Whether you have a loose cluster, a parish with several churches, a benefice with several parishes (the description of multi parish benefice is used here to describe them all) this workshop will be helpful to you.

You will find – as over 300 clergy have already found – that the 30 hour workshop is a real help, even a liberation. You will be working with no more than 15 others in an intensive process, focused on the task. There is a mixture of sharing and listening, small group work and plenary sessions with lots of time to have particular needs identified and met.

There are seven 90 minute sessions during the time, together with worship, sleep and good food at the comfortable Offa House, Coventry Diocesan Conference and Retreat Centre, near Leamington Spa, Warwickshire.

The sessions include a theology of the MultiParish Benefice, dynamics within a multiparish benefice, the implications of collaborative ministry for the mission of the Church, managing pressures, and sharing and discovering solutions.

The Workshop is facilitated by Jill Hopkinson and Jeremy Martineau and run via the office of the National Rural Officer at the Arthur Rank Centre, the churches national rural resources unit in Warwickshire.

CME grants are available to those attending the course. More details from David Hoyle 01452 410022 ext 231 in the Department of Ministry and from the Arthur Rank website: <http://www.arthurrankcentre.org.uk/>

Ison, David (ed.) The Vicar's Guide (CHP 2005) chapter 9

Teams and Collaborative Ministry

The Diocese arranges occasional meetings for Team Rectors providing an opportunity to reflect on experience and has provided facilitators both for team meetings and for groups setting up a team. We can provide mediation training and guidance on team and group dynamics. We would be happy to explore other opportunities to support those working in teams.

A recent meeting of Team rectors identified a number of areas of common concern:

- Making a good start – the measure (needs to include housing), working agreements, clarity, too often teams start from a sense that this is a response to the failure of what went before
- The need for and then defining the role of a team facilitator
- Managing all the tiers - so many relationships: parishes and PCCs, the team and team council, relationships with Deanery (which can suffer when a large team is a key part of it) and ecumenical partners
- Getting the staffing levels right and managing recruitment and appointment: who interviews? Too often the panel is too big, but how do you ensure all colleagues endorse change
- Single parishes and their relationship to the team as a unit. Mission surely is local, there is a lot of commitment to sustaining parochial identity. But can that be too inward looking?
- Finance – hugely significant and often hugely controversial, who manages it?
- How many meetings and with whom?
- Managing the working week, teams (especially with House for Duty clergy) may be better at covering Sundays than they are Monday to Friday.
- A Team Administrator?
- Benefice Services?
- Managing curacies in a team, good training ground, be clear about who trains and what the relationships are
- Be wary of missing the bigger picture (for example as we create teams and mission clusters who is thinking about larger areas)
- Can teams be rather clericalised communities?
- What will the impact of *Clergy Terms of Service* be?

Resources

Ison, David (ed.) *The Vicar's Guide* (CHP 2005) chapter 8

Mediation Skills

Anyone who attended the workshops run by the Corrymeela community at the Diocesan Conference at Swanwick will have learnt that conflict and argument are not marks of failure; both are inevitable consequences of relationship. Even so, Churches, Christians and the clergy in particular will still find conflict painful and threatening.

There are a number of diocesan officers trained in mediation skills who can draw on the principles and practice worked out by the Mennonite community. We can arrange training for others and may well be able to help with particular problems in particular places by providing advice or (very occasionally) someone who will act as a facilitator in a process.

More details from David Hoyle 01452 410022 ext 231, or Kathy Lawrence ext 263 in the Department of Ministry.

The Spirituality Network and Introduction to Spiritual Directing

The Spirituality Network (a body in association with Gloucestershire Churches Together) is an informal Ecumenical group based on the county of Gloucestershire but welcoming members from adjoining counties

The Network offers:

- Special Prayer and Spirituality events each year
- A "Resource Bank" of people experienced in leading Quiet Days and Workshops for use by churches or groups
- A team to lead weeks of Accompanied Prayer for a church or group of churches
- Teams to lead "Open Door Retreats"
- A two-year course in Spiritual Directing
- Help in finding a Spiritual Director for yourself
- Seminars and workshops for those involved in the ministry of Spiritual Direction or in training

For further information please contact

The Revd Pauline Green 01454 311936

Rachel Willard 01242 530051

First Incumbency

Clergy beginning their first incumbency should find that they are offered a number of opportunities to reflect on their role and learn more about their responsibilities and the resources that are available.

- A member of the Department of Ministry will normally visit new incumbents at home and talk through this portfolio.
- A day at Church House, which begins with a Eucharist at Bishopscourt and then includes meetings with a number of diocesan officers and a tour of the Resources Centre, should be arranged within six months of appointment.
- A two-day residential meeting at Glenfall is arranged at the beginning of each calendar year. Here there is time to draw breath, but also some fairly practical work on managing change and on setting priorities.
- Each year we arrange a training day on incumbents and the Law
- We also expect our new incumbents to attend both a Common Working workshop and the join the Leadership programme within two years of appointment.

First incumbents will also be provided with a Mentor (see the next section).

Resources:

The best resources available to us all are prayer and our sense of calling (that cannot be left unsaid). Even so all of us face some anxious moments when we do not feel equal to the task. Incumbency is challenging and demanding. You must take time off and you must take proper holidays. We encourage all clergy to have an annual retreat and to have a spiritual director, confessor or prayer partner.

There is a small mountain of books on the theology of ministry, a personal selection of favourites would include:

Moody, Christopher, *Eccentric Ministry* (DLT 1992)

Mason, Kenneth *Priesthood and Society* (Canterbury 2002) [tough but good!]

Ramsey, Michael *The Christian Priest Today* (SPCK 1985)

Stancliffe, David *God's Pattern* (SPCK 2003)

And amongst those that offer slightly more practical guidance:

Edmondson, Chris, *Fit to Lead* (DLT 2002)

Grundy, Malcolm *What They Don't Teach You at Theological College* (Canterbury 2003)

Ison, David (ed.) *The Vicar's Guide* (CHP 2005)

And more provocatively:

Dudley, Martin & Rounding, Virginia *The Parish Survival Guide* (SPCK 2004)

Mentoring

Every first incumbent will be provided with a mentor, an experienced parish priest, probably working in an adjoining deanery (or perhaps recently retired).

The relationship with the mentor is confidential, the mentor does not report to anyone else and each relationship will be distinctive. The mentor will be a critical friend, someone who will listen more than offer advice, but he or she will also be someone who might help you get a sense of perspective.

The mentor is not there to tell you how to do things, responsibility for the life of your parish rests with you and with the parish officers and with the bishop. For very practical matters and some of those 'How do I?' questions you may need to turn to your Area Dean or to the Archdeacons. Your mentor is there to help you reflect on your experience, digest the woes and the delights and help you refine your vision of what you are trying to achieve.

Mentors are appointed by the Archdeacons and supported by the Department of Ministry. For more details contact David Hoyle 01452 410022 ext 231 in the Department of Ministry.

Incumbents and the Law

Many questions about legal matters are fairly urgent and if that is the case you should contact your Archdeacon for immediate advice. If it is a faculty matter then get in touch with Jonathan MacKechnie Jarvis, Secretary to the DAC, at Church House 01452 410022 ext 232

Once a year we run a training morning on legal matters (often with incumbents from another diocese). Typically such a morning would include presentations on faculties, bans and marriage law and good practice in churchyards. New incumbents should be invited to attend one of these training sessions as a matter of course, but they are open to others and if you would like to take part contact Lorraine Knowles 01452 410022 ext 255

Books:

Behrens, James *Practical Church Management: A Guide for Every Parish* Gracewing 2005 ISBN-10: 0852446020

Church Representation Rules CHP 2006 ISBN-10: 0715110128 (get the most up to date copy – the rules change!)

Briden, Timothy, *Handbook for Church Wardens* Continuum 2006 ISBN-10: 0826481531

You should also note that there is a lot of helpful information available online:

DAC Matters

['Building Faith' - DAC Annual Report 2006](#) Find out more about the work of the Diocesan Advisory Committee on the care of churches

[Gloucester Diocesan Advisory Committee \(CH001\)](#) An introduction to our work (98kb)

[How to complete your faculty petition \(CH013\)](#) Detailed notes to read before you complete your faculty petition form. (87kb)

[Faculty petition form](#)

[How to prepare a Statement of Significance and Needs \(CH014\)](#) The new faculty jurisdiction rules will require a Statement of Significance and Needs to be prepared where proposals are likely to have a major impact on the church building. This paper explains in detail what is required, and why, and gives you a worked example, based on an actual scheme at Barnwood St Lawrence. (116kb)

Licensing Issues

[Licensing Act 2003](#) Information for churches on the implications of this act (217kb)

Priorities and Time Management

Setting priorities and managing a diary in an increasingly complex ministry are big issues for many clergy. The impact of pastoral reorganisation and the Diocesan Mapping process can lead to a situation in which that clergy who once managed their time easily and well find the task harder and harder.

There are a number of resources available to those who would like help.

We provide training that touches on setting priorities as part of the Leadership Programme. In one of the new incumbents training sessions we discuss time management and priorities. Occasionally a CME day or morning course is set aside to tackle issues like these. For more information contact Lorraine Knowles 01452 410022 ext 255 in the Department of Ministry

We can put clergy in touch with consultants who will give them some focussed and particular advice and there is a small amount of money available to pay for this specialist advice.

There are also a number of books on the market which might help and it would be good to provide a bibliography of books that others have found useful. If you have particular recommendations please contact the Director of Ministry.

Administration

Advice for those struggling with the burden of administration is available from the Department of Ministry. We have arranged CME days on managing admin and can do that again. In some cases it is possible to arrange individual coaching for those who face particular difficulties.

We can also offer advice to those setting up a parish or benefice office.

Contact Lorraine Knowles 01452 410022 ext 255 for details

Computer Skills

There is plenty of help available for those who want to build up their expertise and you may well find what you need locally. The Learn Direct helpline might be useful: 0800 100 900. You could also try the BBC website:

http://www.bbc.co.uk/learning/subjects/information_technology.shtml

The Church of England provides some training nationally (at Church House Westminster) for those who want to acquire certain skills. At the moment the following courses are provided:

- Get started with PowerPoint
- PowerPoint: taking your presentations further
- Smart design using Microsoft Publisher

For more details see: <http://www.commstraining.cofe.anglican.org/2007/itw.php>. Funding for these courses may be available from your CME budget contact Lorraine Knowles 01452 410022 ext 255 for more information.

Additionally, the Department of Ministry might be able to arrange for you to have some on-to-one coaching if there are particular skills you would like to develop. Again contact Lorraine Knowles for more details.

Newspapers, Television and Radio

If you are contacted by the press, television, or radio it is essential that you should get in touch with Lucy Walker, the Diocesan Communications Adviser. She will be able to advise you on how to handle both good and bad news.

There is some useful information on the Church of England Website:

<http://www.cofe.anglican.org/news/comms/advicemedia.html>

The Church of England also offers Communications Training and it may be possible to use your CME allowance to attend one of these events. You should contact Lorraine Knowles 01452 410022 ext 255 for more information if you are interested. The current list of training events looks like this:

- Being interviewed: how to get your message across
- Dealing with challenging interviews
- Thought for the Day
- Writing for newsletters and magazines
- Designing & editing newsletters and magazines
- Spreading your message in cyberspace: blogs and online communities
- Spreading your message in cyberspace: get started with your website
- Get the most out of new media - an overview
- Well presented: how to give an effective talk
- Communicating the gospel in plain English
- Be better presented in your lunch break
- How to get your church noticed
- Communications in cathedrals and high profile churches
- National media now: everybody and everything you need to know
- Ten top tips to get your church noticed
- Dealing with an emergency

Preaching Groups

The Gloucester Prophesying

There are a number of groups meeting in the Diocese to talk about the practice and content of preaching. As well as those that meet fairly informally as Deanery or Benefice groups, the Director of Ministry organises a programme called *The Gloucester Prophesying*.

Prophesying meetings were a feature of church life in the late Sixteenth Century, a particularly famous and controversial group met in the Dedham Vale. In time these groups became radicalised and pressed for further reformation. In origin, however, the intention was that a group of clergy should meet to discuss a passage of scripture and how it might be used in preaching. The Gloucester Prophesying groups meet three or four times a year. At each meeting one member of the group brings a sermon that will be the focus of conversation. Meetings last about an hour and a half and end with lunch. To date the meetings have been very lively, but they have yet to be radicalised.

Membership of each Prophesying Group is by invitation, but as members move on we are often looking for new recruits and there is always the possibility of starting another, new group.

Contact the Director of Ministry for more details.

Continuing Ministerial Education

All the clergy in the diocese with the exception of those with *Permission to Officiate* have an annual allowance to set against training. Currently that allowance is £140 and you may roll over unspent money into the following year's budget until you accumulate a maximum of £250.

If you sign up for one of the CME events organised by the Department then we will simply deduct the cost (usually about £25 for a day course) from your account. We are delighted to offer you the opportunity to join in training outside the diocese. If you have identified a real training opportunity elsewhere you need to contact Lorraine Knowles 01452 410022 ext 257 in the Department of Ministry to check that your CME account is sufficiently in credit and you will need also to provide some form of invoice to release payment. If you are uncertain about whether the course, or event, you have identified might actually qualify as CME you should talk to David Hoyle 01452 410022 ext 231 in the Department of Ministry.

Clergy with *Permission to Officiate* are welcome at Diocesan CME events and should contact the Department of Ministry. We are well aware how much we depend on their ministry and where we can we will make it possible for them to attend events either without charge or with only a minimal charge.

Interviews, CVs and Making Presentations

The Department of Ministry runs occasional training sessions to help people prepare for an interview. We can also arrange for some individual coaching if there is a need for it.. Typically we would concentrate on:

- When is the right time to move?
- The Clergy Appointments process
- Preparing a CV
- How do I decide where to go?
- Interviews
- Making presentations
- Making the right decision

Occasionally we can link someone with a coach during what can be a long and difficult process.

For more information contact the Director of Ministry

Other resources

Clergy Appointments Adviser see the Church of England website and the links:
www.cofe.anglican.org/info/caa/

SECTION THREE
Part Two

Day to Day HR

Clergy Sabbaticals

A structured and well planned opportunity to step aside from the everyday routines of active ministry can be of enormous benefit to that ministry. Sabbaticals however, can generate more work for others and such an opportunity is only offered to clergy at the discretion of the Bishop. It is not a right to be claimed. It also needs to be seen as part of the conscious development of ministry—and not simply as an interlude away from it. In general up to six clergy from the diocese each year may be encouraged to think of a sabbatical as an appropriate way forward.

Who is eligible for a sabbatical?

It is assumed that you will have been in Orders for at least ten years: and that you will have been in your present post for at least three years (so that you will feel “at home” in your parish, and your parish will feel “at home” with you). You should probably expect to be at least four years away from retirement so that your sabbatical can actually have a chance of being a resource for your practice of active ministry.

How do I apply for a sabbatical?

Initially, get in touch with David Hoyle 01452 410022 ext 231 in the Department for Ministry. He can give you some more information and discuss the plans you have for making best use of a sabbatical. When those plans have taken shape you will fill in an application form. The Director Of Ministry then takes that form to the Bishop’s Staff Meeting for consideration.

Retirement

The Department of Ministry working with other colleagues offers a pre-retirement course every three years or so and in the interim period can offer advice or put people in touch with relevant experts. Typically retirement courses cover;

- Pensions
- Other financial issues – savings, mortgages etc.
- Tax matters
- Housing
- Legal matters – wills etc.
- Ministry in 'retirement'

Contact the Department of Ministry for more details.

Further Resources

The Church of England website includes information on housing and pensions follow the about the church/church of england pensions board links:

<http://www.cofe.anglican.org/about/cepb/>

Clergy Holidays and Time Off

These guidelines are intended for full time stipendiary clergy. Clergy working to a different working agreement should interpret them in accordance with their own circumstances.

The question of clergy holidays and time off is a complex one. Most clergy work very hard, putting in more hours in the week than is probably good for their health and family life and often take less holiday than recommended. On the other hand, because there is no employer with whom to negotiate dates and because there is an overlap between life and ministry, it is possible for clergy to slide unknowingly into indiscipline in relation to their work.

Time off for leisure, recreation, family and rest is important, both in terms of holiday and of a weekly day off.

Clergy should try to take 41 days (six weeks minus one Sunday) holiday (in addition to public holidays) each year and should record what they take. There is a question about how many days holiday they have taken in the last year in the Episcopal Review form.

Those 41 days should include their main holiday and any break they may take after Christmas and Easter or at half terms. Ideally 5 of those days will be Sundays, but it is recognised that many clergy are unable to arrange sufficient cover for this. Parishes need, however, to learn that services patterns may need to be varied to allow their priest proper holiday time. 3 Sundays off should be an absolute minimum.

Obviously long term planning is advisable. Sometimes (by no means always) the lack of available cover is through a failure to seek it far enough ahead.

Stipendiary clergy are expected to work a six-day week, which is part of why they have quite generous holiday provision. There should always be one clear day off in the week and, if at all possible, a second night off in the week, ideally the evening preceding the day off.

Theoretically clergy should work two of the three “sessions” in a day and have the third free. In practice this is rarely possible and is not always appreciated by lay people who frequently give up their third “session” of the day to engage in church work. But it remains a noble aspiration and, on the days it becomes possible, clergy should enjoy the free morning, afternoon or evening, rather than feel guilty about it.

A number of clergy who work from a parsonage house nevertheless own their own property to which they withdraw for time off. It is certainly permissible for them to stay one night a week at that property, before or after their day off, and it may be possible to stay there two nights, at the beginning and end of the day off, but they should not stay there over-night away from the parsonage house at other times.

+Michael Gloucester:

Personal Safety

Clergy are not immune from violence.

Clergy and accredited lay workers should take all possible steps to ensure the personal safety of themselves and their families in relation to their houses and church office and vestries.

Basic precautions include:

- Ensuring that porches and entrances are well-lit, using spy-holes
- Not inviting unknown visitors beyond the office or study in a house
- Not leaving unknown visitors unattended in an office or house
- Not seeing children alone
- Ensuring that other people know when you are seeing people

Some good advice is available to help you (and those who live or work with you) stay reasonably safe.

Other resources:

National Churchwatch is a multi-faith organisation which is dedicated to reducing crime in our Places of Worship. It offers specialised advice and some general tips about security. Visit the website at www.nationalchurchwatch.com for more information.

The Diocese of London website has some very useful material follow the Organisation / regulations and policies / clergy safety links: <http://www.london.anglican.org>

Affirmation and Accountability: Practical suggestions for preventing clergy stress, sickness and ill-health retirement, The Society of Mary and Martha, Sheldon, Dunsford, Exeter EX6 7LE, 01647 – 252752.

The Security of Single Clergy: A Cause for Concern, The Revd Canon Christine Dyer of Derby Diocese.

EIG Guidance Notes for Clergy, Section 3 Health and Safety, Ecclesiastical Insurance 2003.

Guidelines for the Professional Conduct of the Clergy, H Wilcox, Church House Publishing, 2003.

Knocking at Heaven's Door The Report of the CARIS Sub-Committee on the Casual Caller 1996 Christian Action & Response In Society

Clergy Sickness

See the Bishop's Occasional paper

Clergy Discipline

The Clergy Discipline Measure 2003 (2003 No.3) came fully into force on 1st January 2006. It provides a new structure for dealing efficiently and fairly with formal complaints of misconduct against members of the clergy (except in relation to matters involving doctrine, ritual or ceremonial). All admitted to Holy Orders of the Church of England are covered by the Measure, whether or not in active ministry. Where the formal complaint concerns priests or deacons, the disciplinary structure is centred on the bishop.

Grounds

There are four grounds for alleging misconduct, namely, acting in breach of ecclesiastical law, failing to do something which should have been done under ecclesiastical law, neglecting to perform or being inefficient in performing the duties of office, and engaging in conduct that is unbecoming or inappropriate to the office and work of the clergy.

A full description of the subsequent process can be found on the Church of England website: follow the links about the church / church law legislation / clergy discipline: [/www.cofe.anglican.org](http://www.cofe.anglican.org)

The Code of Practice for the clergy discipline measure can be downloaded from the Church of England website: follow the links about the church / church law legislation / clergy discipline / code of practice

<http://www.cofe.anglican.org/>

Clergy Terms of Service

Clergy conditions of service have been under review since the Department of Trade and Industry indicated that the Church needed to ensure that the employment rights of clergy were adequately protected.

In February 2007 the General Synod agreed that draft clergy Terms of Service legislation should be progressed to the next stage of revision. If Synod agrees, this means that by 2010, the new legislation could be in place.

Essentially the package will

- Retain the office holder status of clergy and confer the appropriate rights and responsibilities by means of Church legislation;
- Create a common set of terms of service applying to all clergy from assistant curate to archbishop (and in some cases to lay people serving in a stipendiary role);
- Introduce the new form of 'common tenure', under which appointments would normally be made until retirement age, fixed term appointments being limited to training posts or posts related to a particular project or dependent on special funding that is only available for a limited period;
- Provide legal entitlement to rights equivalent to those contained in the Employment Relations Act 1999 (which cover such matters as annual and special types of leave);
- Provide access to Employment Tribunals to enforce those rights and claim unfair dismissal;
- Set out new Clergy Terms of Service Regulations, which would clarify the rights and responsibilities of clergy;
- Require all clergy to participate in ministerial development review schemes and Continuing Ministerial Education and on bishops to make appropriate provision;
- Establish proper mechanisms to encourage good practice and to foster deeper relations of trust and partnership, including the provision of professional Human Resources advice; appropriate training for bishops and archdeacons; and a clear framework for personal development and support;
- Include a Capability Procedure if clergy are failing to reach minimum standards.

While recognising the special nature of the work to which clergy are called, the recommendations would be in line with best practice in the secular world. No clergy currently in freehold appointments will have the freehold taken away from them, though they could opt to transfer to the new system. All future appointments to what are now freehold posts would be on the new basis (whether or not the priest appointed had the freehold in his or her previous post).

For more information see the Church of England website (the detail is in the occasional papers: GS 1593 and GS 1631 see also the briefing papers by Winkworths and Amicus: www.winckworths.co.uk/downloads/File/clergyterms2007
www.amicustheunion.org

The English Clergy Association offer a robust critique: clergyassoc.co.uk

SECTION THREE
Part Three

Resources for Curates
And Incumbents working with Curates

The Newly Ordained

There is a selection of forms you may find useful on the Church of England website:
<http://www.cofe.anglican.org/info/clergypay/ordinands>.

Working Agreements

SECTION FOUR

Resources for the Parish

I. Mission

Mission and Evangelism

The Diocesan Missioner will be able to discuss your priorities in mission and help you with resources and with ideas.

There is a rich variety of possibility amongst the strategies we have used are:

- Mission events e.g. men's breakfast, ladies tea, children's event etc.
- A Faith Sharing weekend
- A Team building event with the PCC. e.g. Training laity to lead enquirers courses such as Emmaus, Alpha, Credo, Y course etc. It is possible to lead one of these courses in a Deanery or a benefice at which people are trained to lead them.
- Providing or advising on resources for local evangelistic events. e.g. speakers, preachers, literature, materials etc.
- Training of local evangelists.
- Networking - putting you in touch with other Parishes or people to combine efforts on prayer, events or training.
- Retreats & quiet days which focus on prayer & evangelism.
- Advice on evangelistic worship
- Supporting you - in prayer.

I.

Exploring Vocation

The Department of Ministry can offer a good deal of support to those exploring their Christian vocation.

We regularly arrange a course run from 9.30 a.m. to 4.00 p.m. on a Saturday. The day concentrates on the nature of discipleship and ministry, the feelings that surround vocation and on types of calling. The Vocations Day is not set up to recruit clergy or Readers (though it is possible to discuss either role), but aims instead to think about vocation in its broadest sense.

The course is usually run centrally in the diocese and is advertised in the diocesan mailing, but other courses can be arranged and could be delivered in a benefice or deanery.

The course is subsidised by the Department and normally costs about £15 a head, Additionally the vocations Officer has other resources to offer and is also delighted to meet those exploring their vocation. The normal route to an appointment with the Vocations Officer is through a contact with your Vicar.

Contact Catherine Williams 01452 410022 ext 241

SECTION FOUR

Resources for the Parish

2. Particular Ministries

Ministry to the Elderly

Other resources:

Woodward, James, *Befriending Death* SPCK 2005

Working with People with Disabilities

The Chaplain, Steve Morris work has gradually expanded to include a consideration of wider disability issues. He is developing on-going contact for example with people with sight problems and mobility impairment.

Access for People with Disabilities

Steve can help churches consider appropriate means of access into and within church buildings, including ramps, sound and induction loop systems and good lighting. In addition to this he has produced several 'easy read' leaflets on improving access, including Sound and Induction Loops Systems, The Disability Discrimination Act - Some Basic Considerations and a list of 'essentials' when considering Access for People with Disabilities. These are readily available. He has produced these in partnership with Shona Marshall (of Access Ministries) and Danielle Haskell.

Resources

Several websites have proved very useful when considering disability and access:

Throughtheroof (www.throughtheroof.org) provides information on access for people with all sorts of disabilities, including some disabilities easily overlooked. You can download the excellent and comprehensive *Roof Breaker Guides* which provide a concise and common-sense approach to access.

Access Ministries (www.accessministries.org.uk) is a local ministry that aims 'to encourage and equip the church to make the Gospel of Jesus Christ accessible to those people who have a spiritual, physical, mental or emotional disability... providing advice and training on disability related issues, through either individual visits to churches or workshops. Access Ministries also specialises in the area of people with learning disabilities, and how to support individuals to grow in their knowledge and faith of our Lord Jesus Christ.'

Centre for Accessibility Environments (www.cae.org.uk) can help organisations meet the requirements of the DDA through consultancy and training. CAE 'offers a range of access consultancy and access auditing services customised to the needs and budgets of clients, training in access and inclusive design and publishes a comprehensive range of best selling and user- friendly design guides.' CAE works mainly with professionals but it is still worth browsing the website.

Disability Rights Commission website (www.drc-gb.org) is large but very comprehensive. It includes a great deal of useful information on access – be prepared to look for information applicable to churches.

Contact Details

The Revd. Steve Morris
Chaplain among Deaf & Hard of Hearing People

27A, Barnwood Avenue,
Barnwood,
Gloucester
GL4 3AB

01 452 610450
07867 580286
spadework@fsmail.net

Working with Deaf and Hard of Hearing People

As Chaplain among Deaf & Hard of Hearing People the Revd. Steve Morris provides regular worship for Deaf people in British Sign Language. He also provides pastoral care for Deaf people in a variety of ways. Aware also of the needs of hard of hearing people, Steve keeps in regular touch with local groups and individuals. He also advises churches on appropriate means of access, including sound and induction loop systems.

Contact Details

The Revd. Steve Morris
Chaplain among Deaf & Hard of Hearing People

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01 452 610450
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Baptism Preparation and Follow Up

ACCORD offers a course which will help a group explore the significance of baptism and the importance of the contact made with children and their families. The group then reflects on how this contact may be best made within the church community.

The course is conducted over three 2 hour sessions and is usually arranged in the evening and will be run within the benefice.

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Listening Skills

ACCORD offers a course which will help a group reflect on and develop listening skills.

The course is conducted over three 2 hour sessions and is usually arranged in the evening and will be run within the benefice.

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Listening Skills for Hospital Visitors

ACCORD offers a course which will help hospital visitors reflect on, and develop, listening skills. It focuses on suitable approaches to listening in the context of a hospital ward.

This is a one session course, it is usually arranged in the evening and will be run at a venue that is convenient.

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Visiting and Befriending

ACCORD offers a course which helps parish groups to visit and support the sick, the housebound, newcomers and those in need within the community. This training might form the basis of equipping a parish group to undertake some of the pastoral care work.

The course is conducted over three 2 hour sessions, is usually arranged in the evening and will be run within the Benefice.

To cover travel and photocopying expenses, there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Ministry to the Dying

The diocese runs occasional training events drawing on the expertise of clinicians working in hospices and hospitals and also ministers with valuable experience of pastoral work with the terminally ill. It is possible to arrange more events and it may be possible to provide you with contact details if you need particular advice. In the first instance get in touch with the Director of Ministry

Other resources

Woodward, James, *Befriending Death* SPCK 2005

Supporting the Bereaved

ACCORD offers a course which helps parish groups to understand the needs of those suffering loss either through death or through break-down in relationships and how these needs might be met. This training might form the basis of equipping a parish group to undertake some work with the bereaved.

The course is conducted over three 2 hour sessions and is usually arranged in the evening and will be run within the benefice.

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Preparation for Marriage

ACCORD offers a course which involves couples about to be married, allowing them to explore together their attitudes towards aspects of the life ahead of them. ACCORD can also train others to deliver this ACCORD material in parish groups.

The course is conducted over two 2 hour sessions and is usually arranged either side of lunch on a Saturday and will be run within the benefice.

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Mike Tucker 01453 878515

Marriage in Church after Divorce

1. The present rules relating to the marriage in Church of persons who have a former spouse still living date from 2003. The position of the Church is reflected in a resolution of the General Synod in 2002 which states

“That this Synod
 - (a) affirm, in accordance with the doctrine of the Church of England as set out in Canon B30, that marriage should always be undertaken as a “solemn, public and life-long covenant between a man and a woman”;
 - (b) recognise (i) that some marriages regrettably do fail and that the Church’s care for couples in that situation should be of paramount importance; and (ii) that there are exceptional circumstances in which a divorced person may be married in church during the lifetime of a former spouse;
 - (c) recognise that the decision as to whether or not to solemnise such a marriage in church after divorce rests with the minister (or officiating cleric if the minister is prepared to allow his/her church or chapel to be used for this marriage).”
2. There exist two important documents that a priest needs to have studied before contemplating officiating at such a marriage and to which he/she needs to refer whenever a new case arises. The first is the House of Bishops *Advice to the Clergy*. This includes the text of Canon B.30, together with a number of searching questions that should be asked of couples seeking this ministry. These are designed to safeguard the Church’s doctrine of marriage.
3. The key questions that *Advice to the Clergy* poses are
 - Do the applicants have a clear understanding of the meaning and purpose of marriage?
 - Do the applicants have a mature view of the circumstances of the breakdown of the previous marriage and are they ready to enter wholeheartedly and responsibly into a new relationship?
 - Has there been sufficient healing of the personal and social wounds of marriage breakdown?
 - Would the effects of the proposed marriage on individuals, the wider community and the Church be such as to undermine the credibility of the Church’s witness to marriage?
 - Would permitting the new marriage be tantamount to consecrating an old infidelity?
 - Has either of the parties been divorced more than once?
 - Do the applicants display a readiness to explore the significance of the Christian faith for their lives so that their further marriage is not an isolated contact with the Church?
4. The second is a *Leaflet for Enquirers*, which includes an explanatory statement and an application form.
5. Both these documents can be down-loaded from the Church of England website (www.cofe.anglican.org). Any priest unable to obtain them by this means should request a paper copy from the Bishop’s Office.

6. The synod resolution is a reminder that this ministry is one to be offered “in exceptional circumstances”. Clergy should not undertake it lightly and each case needs careful scrutiny. A bishop may require his clergy to consult him in each case, though the final decision lies with the minister. In this diocese, the policy is that a priest need not consult the bishop on each occasion, but is welcome to do so where (a) the priest is in some doubt as to the right course of action or (b) where, in a difficult case, the priest would welcome the support of the Bishop in the decision that has to be taken.
7. The Bishop should always be consulted where one or both of the parties to the proposed marriage have been divorced more than once.
8. A curate in training should not be making decisions relating to this issue.
9. When clergy choose to consult the Bishop, they need to set out the case fully, with their answers to the questions posed in *Advice to the Clergy*, and they should indicate their own view of the right course of action.
10. It should be noted that the Archbishop’s policy in relation to Special Licence has recently changed. The Archbishop is now willing to consider issuing a Licence where a previous spouse is still alive. He will not, however, do so without the goodwill of the Diocesan Bishop. In such cases therefore the provisions of paragraph 9 will always apply.
11. People are very easily hurt by what we as clergy say in dealing with these matters and often misunderstand us. It is very easy for them to experience a sense of rejection by the Church. Even in a case where a priest is fairly sure he/she will have to say no to their request, or to offer them a Service of Dedication rather than a Wedding, it is important to see the couple and to take time to develop a pastoral relationship in which the truth can be spoken lovingly. “No” down the telephone can hardly ever be the right pastoral approach.

+Michael Gloucester:

Bishop’s Occasional Paper 006

January 2006

Additional information is available on the Church of England website at:
<http://www.cofe.anglican.org/info/papers/mcad/>

Parenting Courses

The Department of Social Responsibility, through our Parenting Project Manager, offers parenting courses within the County. There are a series of courses covering parents of young children, primary school children, teenagers and children with special needs.

The course is conducted over five 2 hour sessions.

There is no cost for these courses as long as the settings can provide a venue and a crèche if necessary.

Contact Helen Ryder 01452 862762

Training for those working with parents

The Department of Social Responsibility, through our Parenting Project Manager, offers a new training course for those working with parents to the new National Occupational Standards. This training is for anyone currently supporting parents either on a one-to-one basis or with groups.

This training consists of eight units, six of which are mandatory and will be spread over an academic year.

The cost of this training is currently under review.

Contact Helen Ryder 01452 862762

Divorce Recovery

ACCORD offers a programme called Aquila 'Breakthrough' to support those experiencing the trauma of relationship breakdown. The aim of Breakthrough is to help participants develop strategies for coping and give them hope that they can move ahead positively with their lives.

It is run either over eight weeks or as a residential or non-residential weekend programme, designed to help participants meet with others in the same situation and to explore together the main emotional and practical issues they face. These groups are run by trained facilitators who have been through this experience themselves and recovered. ,

To cover travel and photocopying expenses there is a small charge for the course, typically about £20.

Contact Christine Birkett 01452 740422

Deliverance Ministry

The Ministry of Healing

SECTION FOUR

Resources for the Parish

3 Legal Matters

The Diocesan Registrar and the Chancellor of the Diocese

The Registry is the legal office of the Diocese. Its officers are appointed, and its work is governed by a large number of statutes and measures, notably the Ecclesiastical Judges and Legal Officers Measure 1976. Under orders made by the General Synod, the Registry's work includes (but is not limited to):

- giving general legal advice to clergy, parish officers, boards and councils throughout the Diocese
- assisting clergy and answering parishioners' enquiries relating to marriage
- functions as Registrar of the Diocesan Synod
- consecration of churchyards
- operation of the faculty jurisdiction.

All such advice is given free of charge to parishes and Diocesan officers. It is always best to ask for advice from the Registry sooner rather than later, as legal problems, if left unaddressed, can become increasingly difficult to resolve.

The Chancellor is the judge for the Diocese in matters of church law and the principal role is the responsibility for the faculty jurisdiction which is the Church of England's equivalent of planning permission. Any significant addition or alteration to the fabric, fixtures and fittings of a church requires permission in the form of a faculty. The power to grant faculties is shared between the Chancellor and the Archdeacons. They are advised by the Diocesan Advisory Committee for the Care of Churches. The Chancellor also acts as the Bishop's legal advisor

Legal Matters – The Canons of the Church of England

You can download the Canons without charge from the Church of England website, www.cofe.anglican.org - follow the links: / [about the church](#) / [church law and legislation](#) .

Legal Matters - Risk Assessment

The law does not expect you to eliminate all risk, but you are required to protect people as far as 'reasonably practicable'. This guide tells you how to achieve that with a minimum of fuss.

Some basic guidance on risk assessment (if you are responsible for a place in which people work) is available on a government website at <http://www.hse.gov.uk/risk>.

The Devon Local Authority Website (see: www.devonline.gov.uk) provides an excellent set of notes for the guidance of Churches:

INTRODUCTION

The Health and Safety (Enforcing Authority) Regulations 1989 allocated premises where church worship or religious meetings take place to local authorities. This general guidance should be of use to all persons involved in the running of a church, although it is not intended to cover all possible circumstances that may be encountered.

Detailed advice can always be obtained from your local Environmental Health Officer.

LEGAL REQUIREMENTS

S.2 of the Health and Safety at Work etc. (HSW) Act 1974 specifies the general duties of employers to their employees. It will apply only in cases where there is employment of persons at the place(s) of worship. In general terms it requires: the provision of safe plant and systems of work; safe use, handling, storage of articles & substances; information, instruction, training and supervision; a safe place of work and a safe working environment..

S.3 of HSW requires employers and self-employed persons to conduct their undertaking in a manner that is safe with regard to non-employees.

S.4 of HSW imposes duties on people who have control, to any extent, of non-domestic premises that are made available to non-employees as a place of work or as a place where they may use plant or substances provided for their use there.

The Inspection of Churches Measure 1995 (Ecclesiastical Law) lays down a mandatory system for the inspection of all Church of England churches by an architect approved by the diocesan committee every 5 years. A competent inspection with remedial action taken where necessary should assist each church in meeting the requirements of the HSW Act.

SAFETY CONSIDERATIONS

1.Churchyard: safe access throughout; safe equipment for maintenance; a safe excavation method must be employed.

2.Main church: adequate lighting; absence of tripping & slipping hazards; suitable fire precautions; safety of the fixed electrical system and any portable electrical appliances; safe heating systems.

3.Tower: access restricted to authorised persons and to be lockable; safety of access and adequate lighting; security of ladders etc; padding and signage in areas of low headroom; safe systems & procedures re: bell ringing; belfry to be adequately lit & warning notice(s)

to be in position when occupied; restricted access to roof; guarding of any clock weight wells.

4. Boiler room: lockable access; good housekeeping; no storage of flammable materials; appropriate safety devices to boiler; possibility of presence of asbestos insulation.

CHECKLIST -

CHURCH WORSHIP/RELIGIOUS MEETINGS

Are persons employed in your place of worship?

Where there is employment, have procedures and working practices been established to secure the safety of both employees and non-employees?

Where plant or substances are provided for the use of non-employees or where the premises are made available to non-employees as a place of work, have measures been established to ensure safety?

Other Resources

A guide to church inspection and repair (CCC)
(Church House Publishing, Dean's Yard, London, SW1P 3NZ).
ISBN 0 7151 7551 3

The Gloucestershire Local Government site provides a risk assessment form you can download <http://www.gloucestershire.gov.uk> and use the search facility

The Warwickshire Local Government site provides a form you can download for visits involving young people. <http://www.warwickshire.gov.uk> follow the schools and learning and then the managing schools links

Legal Matters - Health and Safety

There is some useful information available on the Ecclesiastical Insurance website follow the home / our products / insurance / church insurance / church health and safety links:
www.ecclesiastical.com

Legal Matters - Data Protection

You must make sure that you and your colleagues understand and comply with the requirements of the law.

Resources:

A useful account of what the Data Protection legislation requires is available on the website of The Information Commissioner's Office: <http://www.ico.gov.uk/>

The Diocese of Wakefield has **produced a handbook which you can find online: follow the info / handbook links www.wakefield.anglican.org**

Legal Matters - Copyright

When you produce service sheets, or reproduce hymns, or any other kind of music, and when you use OHPs or PowerPoint in a service you will encounter issues of copyright.

You need to know the law and you need to meet its requirements.

You will find expert guidance in the worship section of the Church of England website www.cofe.anglican.org/worship/downloads/litcopy.rtf

Some useful information is also found on the website of the Intellectual Property Office: www.ipo.gov.uk/copy.htm.

See also the website for the Church Copyright Licence; <http://www.ccli.co.uk>. They provide a useful brochure you can view online: <http://www.copyrightman.com/all-of-church-brochure.pdf>

SECTION FIVE

Resources for Parochial and Deanery Officers

Area Deans

Newly appointed Area Deans should be offered the opportunity to attend a residential training event organised annually by a number of diocese in the West Midlands Region. Details are available from the Director of Ministry.

Support for Area Deans is provided by the Archdeacons. There is also some important information available in a Diocesan handbook which is available on:

[Handbook for the guidance of Rural Deans and Lay Chairmen.](#)

Lay Chairs

Support for Lay Chairs is provided by the Archdeacons. There is also some important information available in a Diocesan handbook which is available on:

[Handbook for the guidance of Rural Deans and Lay Chairmen](#). Guidance for Rural Deans and Lay Chairmen

Churchwardens

Resources and reading

You can download THE CHURCHWARDENS MEASURE 2001 – A BRIEF GUIDE from the Church of England website. Follow the links about the church / church law and legislation / summary of church assembly and general synod measures

www.cofe.anglican.org

MacMorran, Kenneth M., A Handbook for Churchwardens and Parochial Church Councillors (Mowbray Parish Handbooks) Geoffrey Chapman 2000 ISBN-10: 0264674863

Dudley, Martin, Hands, David, Rounding Virginia Churchwardens: A Survival Guide SPCK 2003 ISBN-10: 0281050732

PCC Members

The Diocese can run training events for PCC groups. These events are arranged after consultation with the parish priest and can be designed to address particular issues. They would normally take place in an evening or for part of a day at the weekend and would cover matters like:

- The duties of the PCC
- Making meetings effective
- Setting the right agenda
- Dealing with disagreement
- Turning resolutions into actions

Individual PCC members may find the following resources of value

MacMorran, Kenneth M., *A Handbook for Churchwardens and Parochial Church Councillors* (Mowbray Parish Handbooks) Geoffrey Chapman 2000 ISBN-10: 0264674863

Behrens, James, *Practical Church Management: A Guide for Every Parish* Gracewing 2005 ISBN-10: 0852446020

Dudley, Martin, *Rounding Virginia Serving the Parish* SPCK 2006 ISBN-10: 0281057184

Parish Accounts

[Parish Share Questionnaire](#) The questionnaire sent to deanery treasurers in February 2005 (54kb)

[Quota Apportionment System](#) Explains the system used for apportioning quota to deaneries (22kb)

[Annual Review 2002](#) Summary accounts for 2002 together with narrative explanation (421kb)

[Directors' Report & Accounts 2003](#) Full statutory accounts for the Board of Finance for 2003 (362kb)

[Voluntary Schools Fund Accounts 2003](#) (619kb)

[Budget 2005](#) Diocesan Budget for 2005 (approved by Synod on September 2004) (177kb)

[Accounting Manual \(FIN001\)](#) A guide for treasurers preparing accounts on the receipts and payments basis (120kb)

[Independent Examiner's Handbook \(FIN002\)](#) Practice and procedure for independent examiners (81kb)

[Preparing an Annual Report \(FIN003\)](#) Guidance on preparing the annual report (38kb)

[Charitable Status of PCCs \(FIN006\)](#) Note explaining the excepting regulations (9kb)

[Loans scheme \(FIN008\)](#) Details of the scheme for loans for alterations to church buildings, together with an application form. Please note that grants have now been discontinued (6kb)

[Parochial Fees Policy \(FIN010\)](#) Diocesan guidance on the payment of fees (32kb), appendices to this document are listed separately below

[Payment of fees flow chart](#) Guide to help with payment of fees (28kb)

[Fees form - record of baptism, marriage & funeral fees \(FIN011\)](#) Form recommended for recording all parochial fees (25kb)

[Fees form - Marriage, funeral & extra fees 2006 \(FIN012\)](#) Table showing the split of fees for 2006, with space for recording locally agreed extra charges (36kb)

[Fees form - occasional duty reimbursement \(FIN013\)](#) Form to be used for a parish to claim reimbursement of fees during an interregnum (20kb)

[Form - reimbursement of interregnum expenses \(FIN014\)](#) Form to be used by churchwardens for claiming reimbursement of expenses incurred during an interregnum (17kb)

[Accounting software \(FIN017\)](#) Some advice for those thinking of computerising their accounting records (94kb)

[A Guide to PAYE Operation for Local Religious Centres \(FIN020\)](#) Notes on the tax and National Insurance position regarding small payments made by parishes to "employees" - updated for 2002/03 tax year (8kb)

[Interim Guidance Note on New Gift Aid Procedures](#) An interim guidance note for treasurers and planned giving officers regarding the new gift aid procedures which came into effect on 6 April 2000 (21kb)

[Gift Aid Declaration \(GA002\)](#) A Gift Aid Declaration form for use under the new gift aid procedures which came into effect on 6 April 2000 (50kb)

[Treasurers Newsletter November 2003](#) News and information for parish treasurers (48kb)

[Other loans](#) Details of additional loans available from the Diocese for alterations to church buildings (133kb)

[Charity Commission leaflet CC44](#) Guidance on winding up small charities

[The Charities Act 1993 and the PCC](#) A briefing paper produced by the Archbishop's Council's National Stewardship Officer. Also available as a [Word](#) document

[The Charities Act 1993 and the PCC](#) Link to the pdf version of the full book available on

the Church of England web site.

[Mileage rates](#) Official recommended mileage rates for the current and two preceding tax years (13kb)

SECTION SIX

Vacancy

Vacancy

The Vicar is leaving

Information about what should happen during a vacancy is available from the Archdeacons. Some information is available on the Diocesan website. See:

Notes for Churchwardens during an Interregnum A booklet that covers arranging services, fees, care of the clergy housing and the appointment process (revised July 2006)

See also the relevant chapter in

Behrens, James, *Practical Church Management: A Guide for Every Parish* Gracewing 2005

ISBN-10: 0852446020

SECTION SEVEN

ECUMENISM

SECTION EIGHT

Emergency Planning

Responding to Emergencies

Church House and emergencies

Help in Emergency - Accreditation Scheme for Volunteers

Gloucestershire County Council run an Accreditation Scheme gives us swift and organised help from trained volunteers from local organisations.

Their website: www.gloucestershire.gov.uk contains the following information::

We need a planned response to reduce the inevitable panic, distress and confusion that a major emergency can bring.

We provide a range of social and psychological support services in the aftermath of a major incident affecting residents or visitors. Through our Volunteer Accreditation Scheme we work closely with voluntary and statutory agencies, so that the services they provide are complementary to those already available.

Accredited workers normally help in Rest Centres opened to look after people who have been evacuated or made homeless, but some members in specialist categories may help in other areas. The scheme offers:

- *immediate practical support*
- *emotional support*
- *friends and relative reception centre support*
- *support to Police Casualty Bureau*
- *other post-incident support to victims and relatives*
- *planning, tracking and reporting*
- *support to social care staff*

Training - All our volunteers must attend regular training, which gives them the opportunity to identify and practice the skills required to respond to a major emergency. Key strengths of the scheme are that people from diverse organisations work together building on their own caring skills to support those affected. The assessment process enables everyone to appreciate roles and responsibilities in providing co-ordinated humanitarian assistance. Further details of training topics can be found in the Guidance Document.

If you would like more information about how we run the scheme please look at the Accreditation Scheme Booklet and there is also a link to the introductory leaflet.