



BISHOP'S GUIDELINES FOR ORDAINED MINISTRY

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Introduction

Dear Colleagues,

As an inveterate gardener, I value the advice and tips of gardeners more experienced than me. Over the years I have learned that some plants need protecting from frost, others benefit from judicious pruning, and certain plants need the support of a sturdy framework if they are to flourish. These guidelines represent something similar in the realm of ministry. They distil good practice and set out a supportive framework for ministry to help us understand better the obligations and responsibilities we each have as office holders. The guidelines are addressed principally to clergy, but I hope they will be useful to Readers and Licensed Lay Workers as well.

All ministry involves a call to holiness of life. Nothing in these pages supersedes the charge laid upon us at our ordinations as set out in the Ordinal. Instead the information here focuses on a range of practical issues. Its guidance should be read in conjunction with the Diocese of Exeter Clergy Terms and Conditions of Service, which sets out the arrangements for those holding office under Common Tenure, and with the national *Guidelines for the Professional Conduct of the Clergy* as ratified by the Convocations of Canterbury and York on the Church of England website.

Much of the content of these guidelines is contained in Canon Law or Act of Parliament and is included here for convenience and completeness. They should not be seen as superseding Canon or other law. References to 'incumbent' include team rector, team vicar, priest-in-charge or other minister with responsibility for a parish.

We are publishing them on the diocesan website, rather than issuing hard copies, recognizing that they will develop and change as new national practices and policies are introduced and others are amended. The Bishop's Staff welcome suggestions about how the guidelines can be improved. I pray that they support you in your ministry and contribute to the building up of the Body of Christ in this place.

'The harvest is plentiful, but the labourers are few' – and to be treasured. Thank you for all you do in Christ's Name.

+ Robert Exon

The Right Reverend Robert Atwell

Bishop of Exeter

Essential reference material

Clergy should be familiar with the following documents and have easy access to them on their bookshelf/computer:

General:

The Canons of the Church of England (7th edition) (2012), plus the supplements issued in February 2015 and June 2016 and any subsequent changes made by Amending Canons since 2016

Conduct and safeguarding:

Guidelines for the Professional Conduct of the Clergy (2015)

The Gospel, Sexual Abuse and the Church (2016)

All the safeguarding documents on the Diocesan website at <http://exeter.anglican.org/resources/safeguarding/resources/> in particular:

Promoting a safer Church –The Church of England’s Safeguarding Policy for children, young people and adults (2017)

The Diocese of Exeter’s Safeguarding Policy Statement (2017)

Parish Safeguarding Handbook (2018)

Safer Environment and Activities (2019)

Weddings and funerals:

Anglican Marriage in England and Wales: a Guide to the Law for Clergy (3rd edition) (2010) plus the supplements issued in July 2013 and April 2015)

<http://www.facultyoffice.org.uk/special-licences/guidance-for-the-clergy/>

Guidebook for the Clergy (February 2015), published by the General Register Office, which contains essential information about marriages and burials

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/408375/GuidebookClergyFeb15final.pdf

Church buildings and churchyards:

The Diocese of Exeter’s Churchyard Regulations (2013)

<http://exeter.anglican.org/wp-content/uploads/2014/10/Churchyard-regulations-2013-3.pdf>

The Churchyards Handbook (4th edition) (2001)

Governance and Church Records:

Church Representation Rules (2020)

<https://www.churchofengland.org/more/policy-and-thinking/church-representation-rules>

Guide to the Parochial Registers and Records Measure (1978)

Finance:

PCC Accountability: the Charities Act 2011 and the PCC (5th edition) (2017)

Bishops' guidelines for clergy and parishes regarding parochial fees (Nov 2015, vers. 5), available at:

<http://www.exeter.anglican.org/wp-content/uploads/2015/11/Parochial-Fees---Diocesan-Guidelines-version-5.pdf>

A Guide to Church of England Parochial fees (Jan 2015), available at:

<https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/life-events-parochial-fees-and-guidance/guide-church#na>

Useful websites:

<https://www.churchofengland.org>

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

<http://www.parishresources.org.uk/>

<http://www.churchcare.co.uk/>

<https://churchsupporthub.org/>

Useful books:

NB: church law and practice are constantly changing, so there are sections in the following books which are already out of date.

Practical Church Management – a guide for every parish by James Behrens (Gracewing, 3rd ed, 2014)

ABC for the PCC: a Handbook for Church Council Members by John Pitchford (Bloomsbury, 2008)

Handbook for Churchwardens and Parochial Church Councillors by Timothy Briden and Kenneth MacMorran (Continuum, 2010)

1 Vision and strategy

I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.
(Jeremiah 29.11)

In the Diocese of Exeter, we seek to be people who together are:

Growing in prayer

We want to grow in prayer, living a life close to God. This means taking risks as we become more honest with ourselves and more honest with God. Prayer opens up deep places within us to God's grace which is why it is such a life-giving activity. Growing in prayer is essential if we are to witness to God's Kingdom and become the people God has called us to be.

Making new disciples

A disciple is someone who follows Jesus Christ. With him as our companion and guide we can travel through life differently, and we hope others will share the adventure with us. We want to be more faithful in our discipleship and allow God to shape our priorities and values. The Christian gospel is good news and we need to find new ways of telling the story, of explaining the faith and giving a reason for the hope that is in us.

Serving the people of Devon with joy

We want to make a difference in the world and witness to God's love and justice, especially in the communities and schools where we live. Working in partnership with others who are transforming lives, we seek to address the global issues confronting our generation so that everyone may flourish.

These three priorities find practical expression in the daily ministry of our clergy and laity in each Mission Community, praying for our communities, sharing the Good News of Jesus' life, death and resurrection and meeting people's needs, both material and spiritual. In our modern world this involves sacrificial self-giving and deep wells of faith, hope and love.

From 2019-2024, we intend to focus on four key strategic areas:

- 1) Children, young people and families
- 2) Youth aged 17- 25
- 3) People over the age of 55
- 4) People on the fringe of church

The ways in which the Diocese aims to develop and support this ministry in our Mission Communities are set out in documents and videos including:

- *Our Vision and Strategy (2016)* - our aims for the five years from 2016-21
- *Diocese of Exeter Vision 2019*
- *Diocese of Exeter Vision and Strategy: key aims for 2019-24* – the main areas we will focus on over the next five years.

All these can be accessed at <http://exeter.anglican.org/who-we-are/vision-strategy/>

Clergy are expected to support the Diocesan vision and strategy (though not uncritically!) and to promote and communicate it in their Mission Communities.

Key aspects of our strategy

There are a number of key elements in our strategy which all clergy in the Diocese are asked to be aware of and to support:

- A continued commitment to parishes working and growing together as **Mission Communities**
- Simple and up-to-date **Mission Action Plans** which express mission priorities
- **Ministry Teams** which include Readers, other authorised lay leaders, and SSM, PtO and stipendiary clergy
- Growing the **ministry of lay people** to fulfil our calling to be the Body of Christ
- Discerning new **vocations** to lay and ordained ministry
- Encouraging **new forms of church life**, including Fresh Expressions, Mission Hubs, Resource Churches, Growing the Rural Church, church plants in new towns, outreach in our schools, new models of parish ministry.

In the changing landscape of church life, we need to be flexible in embracing a range of roles as pastors and worship leaders, servants and evangelists, preachers and teachers, encouragers and enablers. The hope and expectation is that whilst rooted in best practice from historic models of ministry, the clergy in this Diocese will be open to new ideas, new models and new horizons as we discern together God's plans for the Church in Devon.

Every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure things that are new and things that are old. (Matthew 13.52)

2 Good practice in pastoral ministry

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.
(1 Peter 5. 1-3)

Ministry is demanding and it is important that we take good care of ourselves. St Irenaeus, writing at the end of the second century, says that, ‘The glory of God is a human being fully alive, and the life of humanity consists in the vision of God.’ It is vital that we keep in touch with our humanity as well as developing our professional skills and competence as clergy. Half-dead clergy do not advance the kingdom of God!

The gospel calls us to live in a spirit of freedom, but we need to be aware of the importance of boundaries. Frameworks for ministry help generate a culture of mutual trust and respect. They are not intended to be burdensome, but are concerned to protect both ourselves and those who seek our counsel. Clergy should have read the *Guidelines for the Professional Conduct of the Clergy 2015*, but the following reflections may also be helpful. They are concerned to encourage our personal integration as priests and pastors as we engage with the challenges and opportunities of our mission and ministry today.

Spirituality

The call to ministry is first and foremost a call to discipleship of our Lord Jesus Christ and the development of that discipleship in the discipline of prayer, bible study and the giving of time and space to the discernment of the prompting of the Holy Spirit. To this end every minister needs to ensure that adequate time and resources are set aside for their own spiritual growth. We need regularly to place all that we are, including our mistakes and failures, in God’s hands that they may be used and redeemed.

At our ordination we were asked by the Bishop if we will fashion our lives and that of our household "according to the way of Christ, that we may be a pattern and example to Christian people". The ordinal goes on to remind us that we "cannot bear the weight of this calling in our own strength, but only by the grace and power of God". Prayer opens us to the redeeming work of God in our lives and enables us grow in love.

It is why in the custom of the Church of England the daily rhythm of corporate praise and prayer as embodied in Morning and Evening Prayer is the spiritual heartbeat of those who are its ordained ministers. As a Diocese, as we seek to ‘grow in prayer’ we need to recommit ourselves to this spiritual discipline and encourage others to join with us in its public recitation.

Inevitably the obligation to say the Daily Office as embodied in Canon Law in practice varies widely according to the needs and traditions of ministers and mission communities, but that does not mean that it can be simply ignored or set aside. What is indisputable is that priests and parishes that pray grow.

Discernment

The role of pastor, spiritual guide and representative of the faith places clergy in a position of power and invites a response of trust from parishioners, colleagues and trainees. This is a huge responsibility. Good practice demands self-knowledge and being alert to the dynamics of a situation.

Spiritual discernment is facilitated by sharing the journey of ministry with another person to whom we can be accountable under God. It is good practice for a minister to have a godly person who can be consulted on a regular basis as a spiritual director or guide or confidant.

Those exercising pastoral ministry should:

- uphold and enhance the good standing of the Church as the Body of Christ;
- develop and be responsible for their own continuing training and skill development;
- encourage and affirm new ministers within their oversight and assist others in discerning their vocation;
- develop a habit of reflective ministry to include growth in self-awareness and regular review of workload and procedures;
- make full use of appropriate forms of ministerial review;
- honour people by attending to correspondence and enquiries promptly, courteously and efficiently, and by being punctual for agreed appointments;
- be accountable for advice given and decisions taken;
- be aware of other helping ministries and relevant statutory agencies;
- be alert to situations which may expose members of their family to risk, including receiving difficult phone calls.

They should not:

- undertake professional duties whilst under the influence of alcohol or drugs or when medically advised not to;
- undertake duties or responsibilities that are beyond their competence or training;
- confuse work/pastoral relationships with personal friendships;
- abuse the privileged relationship established with another person, or abuse the access this gives them to a person's time, family, home, possessions or workplace;
- feel the need to meet every pastoral situation alone especially when there is potential for violence or risk to self or others;
- spend time with a child, children or young people in a place separate from others;
- infringe the boundaries between church finance and personal monies;

- seek to receive any personal advantage or gain, whether monetary, emotional, sexual or material, by virtue of ministerial position;
- render ministerial service to members of another parish, church or pastoral cure without consulting the minister concerned;
- upon resignation or retirement, maintain professional relationships with those formerly under their pastoral care.

Pastoral care

Pastoral care stands at the heart of all Christian ministry. Good practice requires an understanding of the complexities of personal relationships and awareness of the impact pastoral care has on oneself. Pastoral care is a non-contractual relationship of care and support, quite different from formal counselling. This should be properly understood. Ideally pastoral work should be supervised, either with a colleague or peers in a regular setting, or a suitably qualified professional.

It is good practice for those engaged in pastoral work to have readily accessible information about the following: local GPs and social services, CAB and Samaritans, suitably qualified counsellors and counselling services. It is important to be clear when it is appropriate to direct people to these agencies. Sharing this information in Deanery Chapter, and updating it regularly, will assist newly appointed pastors in your area and highlight its importance.

In pastoral encounters it is good practice to:

- be aware of your own emotional needs and vulnerabilities and those of the other person, and the dangers of dependency;
- act with compassion and non-judgement while keeping appropriate emotional, psychological and physical distance;
- be clear as to what sort of help or advice is being sought, and that your involvement is genuinely wanted;
- use the skills which come naturally to you (e.g. listening, empathy) and recognise your limits;
- discern the right time to bring on-going pastoral support to an appropriate conclusion, thus encouraging maturity and growth;
- be sensitive to potential manipulation and competitiveness on both sides of the pastoral encounter;
- seek advice if you are in any doubt about your own competence to deal with the situation.

The professional aspect of any response to pastoral need requires attention to:

- the timing and venue for meetings;
- whether others are aware of the meeting taking place or not;
- whether meetings are to be formal or informal;

- the setting of the meeting: whether its atmosphere, lighting and furnishings are appropriate;
- inappropriate touching or gestures of affection;
- being sensitive about the use of first names or terms of endearment;
- the appropriateness of either visiting or being visited alone.

Pastoral situations which should be avoided include:

- visiting someone alone in their home late at night;
- arranging for someone to visit when you are alone at home late at night;
- long-term pastoral relationships with a married person, especially if pastoral care focuses on difficulties in the marriage, when the couple should either be seen together or referred to a suitably qualified couple counsellor;
- allowing a particular pastoral relationship to endanger the life and well-being of the church and/or the wider community.

Confidentiality

Confidentiality is an imperative in pastoral work and the following rule applies:

Everything is confidential in pastoral ministry unless it is agreed it can be shared, apart from the exceptions described below.

Maintaining confidentiality in pastoral work includes family, friends or marriage partner, unless informed consent is given. It also applies to what is disclosed to a priest in sacramental confession. Trust cannot develop in pastoral relationships unless confidentiality is assured. The divulging of any confidence shared, except in particular circumstances (see below), can only take place with the informed consent of the individual.

Supervision or peer support in pastoral work can involve some limited and non-attributed sharing of confidential information. This information should be strictly controlled and those concerned told that such consultations take place to enable the best possible care to be provided.

It is important to respect an individual's right to share personal information with one person and not with another, e.g. within a parish team, but to be aware of the danger of manipulation in such selective sharing, and the risks of undue attachments being formed.

Exceptions to the imperative of confidentiality are when you consider an individual's behaviour or situation threatens the wellbeing of themselves or others. The individual concerned should be told that disclosure to a relevant authority may be a necessity, and in some cases a legal requirement, particularly with regard to the safety of children or vulnerable adults and information about terrorism. Always follow the policy of the diocese (see below) in safeguarding matters.

In summary, with regard to confidentiality, you should:

- assume all personal information is confidential;
- divulge information to agreed third parties only with the individual's consent;
- be aware that when informed consent cannot be obtained, and in your judgment certain information needs to be disclosed, the individual should be informed that such disclosure needs to take place and will take place;
- develop the capacity to distinguish between unhealthy secrecy and appropriate confidentiality.

Further guidance on confidentiality, including advice in relation to hearing confessions and a very useful section entitled “Seven Golden Rules for Information Sharing” can be found in *Confidentiality - Information Sharing Guidance for Clergy and Parishes*, which can be accessed at: <http://exeter.anglican.org/resources/safeguarding/resources/>

3 Safeguarding

In Matthew's Gospel Jesus tells his followers, '*You are the light of the world. A city set on a hill top cannot be hidden*' (Matthew 5. 14). Christians are to be a transformative presence in society bringing light and hope to others. In particular we are called to be a beacon of good practice in the care and protection of children and vulnerable adults. As Jesus says uncompromisingly, '*If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea*' (Matthew 18.6).

Today safeguarding is at the forefront of public consciousness. In recent years we have become acutely aware of the way in which historic incidents of abuse were sometimes hidden or even tolerated. There must be zero tolerance for such behaviour and the Church needs to be at the vanguard, fostering a change of culture across society. We need to embody best practice in our parishes, schools and chaplaincies. As an organisation, it is vital that we keep people safe and support survivors of abuse, apologising for the wrongs of the past.

The Church is a place where all sorts of people, including perpetrators of abuse, seek acceptance, redemption and forgiveness. Some perpetrators will be genuine in their repentance, but others may not be. This is why forgiveness and vigilance need to go hand-in-hand. Compassion and naiveté are not the same things.

The Diocese of Exeter's *Safeguarding Policy Statement*, sets out expectations for all who are working with the young and the vulnerable in our mission communities, drawing from the national Church's *Promoting a Safer Church* policy. The *Parish Safeguarding Handbook* sets out principles to prevent abuse in the local church context, as well as the protocols that must be followed should a problem arise. By operating within the legislative requirements and following this guidance we can ensure that everyone is given the safety and the security which is their right.

We are determined that those who work with children and adults at risk, many of whom are volunteers, receive proper training and are appropriately supported. As one of the largest providers of voluntary children's and youth work in Devon, we are committed to ensuring that, with God's help, our churches, schools and chaplaincies are safe places where everyone is valued.

Safeguarding policy

Under section 5 of the *Safeguarding and Clergy Discipline Measure 2016*, all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens and PCCs must have 'due regard' to safeguarding guidance issued by the House of Bishops (this will include both policy and practice guidance). To have 'due regard', means office holders need to comply with

its terms unless they can point to cogent reasons for not doing so. (To be 'cogent', such reasons must be clear, logical and convincing). Failure by clergy to comply with the duty imposed by the 2016 Measure may result in disciplinary action and may invalidate insurance cover in the event of a claim being made against the PCC.

This requires familiarity with current safeguarding policy and practice guidance as set out in:

- Promoting a Safer Church – The Church of England's Safeguarding Policy for children, young people and adults (2017)
- The Diocese of Exeter's *Safeguarding Policy Statement* (2017)
- National and Diocesan practice guidance, available on the Diocesan website, paying particular attention to the following:
 - *Parish Safeguarding Handbook* (2018)
 - *Safer Environment and Activities* (2019)

PCCs should review their Safeguarding Policy Statement on an annual basis. They are encouraged to reference the first chapter of the Parish Safeguarding Handbook, *Parish Roles and Responsibilities*, to ensure that policy shapes practice and flows into every aspect of their church life. PCCs, Benefices, Teams or Mission Communities must appoint individual Parish Safeguarding Representatives or one or more Safeguarding Representatives across the grouping, such that every church has a known point of contact who individuals can raise a concern through. Any PCCs that do not have their own Parish Safeguarding Representative, must still have a designated Safeguarding lead on the PCC to liaise with the assigned Safeguarding Representative and report back to the PCC on any matters of concern. The Safeguarding Representative's name and contact details must be displayed on church noticeboards, on parish websites, and on the parish's 'A Church Near You' directory listing.

Clergy new in post should implement the suggested actions in the *Safeguarding checklist for New Incumbent clergy* (2018).

All the documents mentioned above can be accessed at:

<http://exeter.anglican.org/resources/safeguarding/resources/>

Guidance for Safeguarding Representatives can be found at:

<http://exeter.anglican.org/resources/safeguarding/safeguarding-representatives/>

Clergy should also have a copy of a booklet published by the Church of England Faith and Order Commission: *The Gospel, Sexual Abuse and the Church* (2016).

Safeguarding concerns

The *Parish Safeguarding Handbook* gives clear direction in section 7 on how to respond promptly and effectively to a Safeguarding concern or allegation. All clergy and PCCs should

have ready access to a copy of the Handbook (electronic or hard copy), and be well acquainted with section 7 and their expected response to a concern or incident.

It is important that any individual who suspects or is worried that a child or vulnerable adult is being abused or may be at risk of abuse, is able to make that concern known in a clear and concise manner without delay.

If it is suspected that the child or vulnerable adult is in immediate danger, you should contact the police straightaway and inform the Diocesan Safeguarding Team (contact details below) at the earliest opportunity.

If it is believed that a child or vulnerable adult is at risk of significant harm and it is out of office hours, you can contact the police or relevant local authority services and consult with them on the appropriate course of action, before informing the Diocesan Safeguarding Team at the earliest opportunity.

Guidance on the management and support of convicted offenders or persons posing a risk attending church is also found in the *Parish Safeguarding Handbook* in section 10. This should be strictly adhered to with the support of the Diocesan Safeguarding Team.

Under no circumstances should a member of the clergy, Parish Safeguarding Representative or a PCC attempt to manage a case (either of suspected abuse or of a convicted offender) without the knowledge of and, where appropriate, involvement of, the Diocesan Safeguarding Team.

Safer Recruitment and the Disclosure and Barring Service

Safer recruitment is one of the core safeguarding principles to which the Diocese of Exeter is committed. It refers to the whole process of appointing people to work as paid employees, lay office holders or volunteers with vulnerable members of the community, be they children, young people or adults. The use of criminal records checks via the Disclosure and Barring Service (DBS) is one important and often legally required element of safer recruitment, but it is not the whole story. Good practice around confidential declarations, taking references, job descriptions, interviews and contracts / working agreements all come together to create a context in which the safeguarding of vulnerable people and the care of those who work with them are appropriately prioritized. The Church of England has published guidance notes in a document entitled *Practice Guidance: Safer Recruitment (July 2016)*, and there are useful safer recruitment documents and templates, all of which can be accessed at:

<http://exeter.anglican.org/resources/safeguarding/resources/>

A Safer Recruitment training video is available from the Diocese of Exeter website (<https://exeter.anglican.org/resources/safeguarding/safer-recruitment-training-video/>) and an online training module is due to go live from the National Safeguarding Team in 2020.

Enhanced DBS checks must be carried out whenever there is eligibility to comply with the Church of England guidance and to meet the requirements of the Charity Commission and expectations of insurers.

Eligible roles and categories of activity are outlined in the Practice Guidance: Safer Recruitment document, and additional guidance is given to your local DBS Verifier (the evidence checker for your parish or mission community). Further advice is also available from the Diocesan DBS Coordinator (contact details below).

Every time someone moves post or a new licence or PtO is issued, a new DBS check will need to be carried out. In order to set the highest possible standards, the Diocese does not accept DBS certificates from other organisations including other Dioceses – portability is not permitted in this circumstance. Nor does the Diocese accept the DBS update service. In all these cases, a new DBS check is always necessary.

The DBS process is administered partly at parish/Mission Community level by locally appointed DBS Verifiers (identity checkers) and partly through the Archdeacons' P.A.s, using the online application system of an umbrella body called ThirtyOne:Eight. For details of the processes, go to:

<http://exeter.anglican.org/resources/safeguarding/dbs/>

<http://exeter.anglican.org/resources/safeguarding/apply-dbs-check-diocese-exeter/>

<http://exeter.anglican.org/resources/safeguarding/carry-dbs-checks-parishmission-community/>

A DBS Verifier training video is available at:

<http://exeter.anglican.org/resources/safeguarding/dbs-verifier-training/>

Safeguarding training

The national Church of England safeguarding training programme offers three core modules, Basic Awareness, Foundation and Leadership, suitable for clergy, Readers and all those engaged in parish roles where an awareness and understanding of safeguarding is important. Specialist training modules such as Safer Recruitment and Domestic Abuse Awareness are also available, and may be mandatory for some role holders. Senior clergy and staff have an additional core training module. The training programme is underpinned by the Church of England *Safeguarding Training and Development Practice Guidance (2019)*:

<https://www.churchofengland.org/media/3467>

Renewal of safeguarding training every three years is compulsory for those holding the Bishop's Licence or Permission to Officiate, and is also required for parish employees, officers and volunteers, with the level of training required depending on the individual's role. We recommend that safeguarding training forms part of the induction process for anyone new to a relevant role.

The responsibility for ensuring that the relevant parish employees, officers and volunteers attend training falls to the incumbent and the PCC. Compliance with safeguarding training requirements is part of the responsibility of all clergy and relevant church officers (including churchwardens, Readers and PCCs) to have 'due regard' to safeguarding guidance issued by the House of Bishops (section 5 of the *Safeguarding and Clergy Discipline Measure 2016*). For details of the modules offered by the Diocesan Safeguarding Team, course dates and booking arrangements, go to: <http://exeter.anglican.org/resources/safeguarding/safeguarding-training/>

Support

There is a wealth of guidance/resources at <http://exeter.anglican.org/resources/safeguarding/>

Contact details:

Safeguarding advice: safeguardingenquiry@exeter.anglican.org

DBS and Safer Recruitment advice: dbs@exeter.anglican.org

Diocesan Safeguarding Adviser: 01392 345909

Assistant Diocesan Safeguarding Advisers: 01392 345910 / 01392 294969

DBS Co-ordinator and Safeguarding Training Enquiries: 01392 294975

If someone needs to talk about abuse that may have happened to them in the church context, the Church has worked with the NSPCC to set up a confidential helpline: 0800 389 5344.

For contact numbers for local authority services, Domestic Abuse services, Rape Crisis, Victim Care and Childline, go to: <http://exeter.anglican.org/resources/safeguarding/safeguarding-team/>

4 Worship

Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (Acts 2.46-47)

The worship of God, Father, Son and Holy Spirit is at the core of our being as Christians. We gather together as the Body of Christ to pray, to meet God in Word and Sacrament, to build each other up in faith, hope and love, that we may go out to serve and evangelise the different communities we belong to. Worship is at the core of our mission and outreach to those who stand on the edge of faith looking in with their questions and longings. Worship, carefully prepared and prayerfully led, can and does attract people into the fellowship of the church and the discipleship of Jesus Christ. It is worth taking prayerful care over.

Sunday is the shop window of the church and there are few things more important for our mission than getting our worship right... If we can improve the quality of worship in our parishes, our schools, our universities, then much else will follow.

As well as the worship itself, attention to detail is crucial: the look of any service booklets and how easy they are to follow; the state of the altar linen and vestments; the general tidiness of the church; the provision of attractive and up to date information on noticeboards; and above all the warmth of the welcome. Hymns/songs appropriate to the size and musical ability of the congregation, the use of CDs, and building in pauses for reflection will all enrich our worship.

These guidelines are the largely the practical, legal details which underpin worship in our churches. They are necessary, but they won't bring worship alive! That, by the grace and power of the Holy Spirit, is up to each of us.

Holy Communion

This section covers a number of areas relating to Holy Communion.

Distribution of Communion in church: This may be done by lay people authorised for this ministry as well as clergy and Readers. Since 2016 it is no longer necessary for the Bishop to authorise a lay person to distribute the sacrament at a service of Holy Communion. Now the Incumbent and PCC can agree who they wish to be authorised and send their names to the Suffragan Bishop's Office, where they will be placed on file. Such permission should be reviewed every three years. It is also now possible for children to assist with the distribution of Communion. Separate permission is required for the distribution of Communion to the sick and housebound and for leading Public Worship by Extension (see below).

Distribution of Communion at home: The distribution of Holy Communion to those who are housebound is an important part of the ministry of the Church. The service may be conducted by clergy, Readers or lay people authorised for this ministry, using a form of service approved by the Church of England.

Authorisation for a lay person, who is not a Reader, to undertake this ministry is the same as authorisation to distribute Communion in church: the Incumbent and PCC agree who they wish to be authorised and send their names to the Suffragan Bishop's Office, where they will be placed on file. Safer recruitment practices should be followed and a DBS check undertaken if necessary (though current advice is that a DBS is not required unless the person is giving other care and support while visiting for home Communion, or is visiting weekly or more frequently). Appropriate training should be given. If possible, those who receive Communion at home or in a residential care home on a regular basis should be given the opportunity to participate in a full celebration of the Eucharist at least once a year.

For more details of how to authorise lay people for the distribution of communion in church or to those who are housebound or in residential care, see the *2016 Diocesan Regulations for Eucharistic Assistants* at:

<http://exeter.anglican.org/wp-content/uploads/2014/10/2016-Diocesan-Regulations-for-Eucharistic-Assistants.docx>

Public Worship with Communion by Extension is an exceptional provision for which the Diocesan Bishop's explicit permission is required. It is envisaged that the Eucharistic elements and ministers will be 'sent out' from an earlier service of Holy Communion, usually held on the same day in another church within the benefice so that the service in the 'receiving church' is truly by extension.

The service is designed particularly for periods of transition such as vacancies, or during clergy holidays. The guidelines envisage its use on Sundays and Principal Holy Days, and only exceptionally on other occasions. Where the Eucharist can be presided over by a priest, Communion by Extension is not an option.

Only Readers can be authorised by the Bishop to lead Communion by Extension, and such authorisation is dependent on prior teaching, training and preparation in the parish. Applications will not normally be accepted for a Reader with less than three years' experience.

Detailed guidelines can be found at:

<http://exeter.anglican.org/ministry/reader-ministry-officers/communion-extension>

The House of Bishops' guidelines and authorised liturgies can be found at:

<https://www.churchofengland.org/sites/default/files/2017-11/Public%20Worship%20with%20Communion%20by%20Extension.pdf>

Reservation of the Sacrament: The reservation of the sacrament, usually for distribution to those who are housebound, is a common practice. The sacrament should be reserved in suitable vessels which are clean, in good repair, and of a material which won't react with the wine and cause contamination. It should be kept in a secure place within the Church designed for this purpose. Any reserved sacrament should be consumed on the next Sunday or major Holy Day.

Admission of Children to Communion before Confirmation: Since 2006, the Church of England has allowed children to receive Communion before Confirmation, and about 15% of our parishes now do so. If your PCC wishes to consider this, they should look at the Diocesan guidelines and seek advice from the Diocesan Children's Work Adviser before applying for permission from their Suffragan Bishop. The guidelines and application form can be found at:

<http://www.exeter.anglican.org/wp-content/uploads/2014/11/Diocese-of-Exeter-Guidelines-on-Communion-before-Confirmation.doc>

Authorisation to lead services

Leading services: Clergy must be beneficed, licensed or hold PtO in order to lead a service or even robe in a church or a crematorium/cemetery chapel. It is an offence under the Clergy Discipline Measure for the incumbent to allow another minister to officiate or robe without such authorisation (Canon C 8, paras 6 and 7).

All licensed or beneficed ministers (lay and ordained) make the declaration of assent promising that they will use only those forms of worship which are authorised by Canon. The choice of service to be used is governed by Canons B1-5A. The choice of which version of the Bible or Psalter to use rests with the minister and the PCC.

Preaching: Canon B18, para 2 requires that sermons be preached by "a minister, deaconess, reader or lay worker duly authorized in accordance with Canon Law". It also allows for others to preach at the invitation of the incumbent and with the permission of the Bishop, either in relation to the particular occasion or in accordance with diocesan directions. In this Diocese the Bishop permits the incumbent to invite a lay person to preach on an occasional basis by which is meant no more than one occasion in six months. Suitable training, supervision and feedback should be given. More regular preaching than this would require the support of the PCC, authorisation from the Bishop, a DBS check and appropriate training and assessment with a view to the person being licensed as a Reader.

Clergy without a Bishop's authority to minister, whether by institution to a benefice, licence or PtO are still ordained ministers in the Church of England, and still subject to the Clergy Discipline Measure. But without such authority to minister they cannot officiate at or robe for services in church or crematorium/cemetery chapels, not least because the Bishop's authority is given only following due safeguarding procedures including DBS checks. For the avoidance of doubt clergy without PtO or other authority are only allowed to do the following, always unrobed (i.e. in clerical collar or 'civilian dress'):

- read a lesson or give a personal tribute (not a sermon) at a funeral, but only with the permission of the incumbent (see below under funerals for more information on retired clergy and funerals).
- read lessons and lead intercessions at Sunday services, baptisms and weddings.
- administer Communion in church, if they have been authorised to do so by the incumbent and PCC, in the same way that a lay person can be authorised (see above).
- lead midweek Morning or Evening Prayer, Bible studies, home groups (but not preside at a Communion Service either in church or in someone's home).
- lead assemblies or Open the Book etc in schools, subject to a DBS check and safeguarding training.

The Bishop must be consulted about any other possible involvement of clergy without a Bishop's licence or PtO in services. For fuller details of what clergy with and without PtO are permitted to do, see the document *Ministry of clergy with/without PtO in the Diocese of Exeter (Dec 2019)* at <https://exeter.anglican.org/ministry/ordained-ministry/retired-clergy/>

Visiting clergy: Sometimes incumbents/priests-in-charge receive requests from clergy to officiate at a baptism, a family wedding or funeral, or they may want to invite someone to lead a Sunday service in their parish, perhaps to cover a holiday. The following rules apply (see Canon 8):

a) *Anglican clergy in the Church of England, Church in Wales, Scottish Episcopal Church and Church of Ireland*

A visiting minister who holds a benefice, licence or PtO **in the Diocese of Exeter** may officiate at any service at the invitation of the incumbent or, during a vacancy or illness, the Rural Dean and churchwardens. The Bishop does not need to be consulted.

A visiting minister who holds a benefice, licence or PtO **in another Diocese** may officiate at any service at the invitation of the incumbent or, during a vacancy or illness, the Rural Dean and churchwardens, but for not more than seven days within a three month period. The Bishop of Exeter does not need to be consulted, but the incumbent/Rural Dean must get email/written confirmation from the visiting minister's Diocesan Bishop that s/he has a licence or PtO and are in good standing in that Diocese and that their safeguarding training is up to date. The permission of the Bishop of Exeter is only required for a visiting minister to take services on more than seven days within a three month period.

Visiting clergy can take a service at a crematorium or cemetery chapel without asking the permission of the incumbent of the parish in which the chapel is set. See Canon 8, paras 2 and 4 for a few other exceptions.

b) *Anglican clergy ordained overseas and clergy from other denominations in communion with the Church of England*

Under *the Overseas and Other Clergy (Ministry and Ordination) Measure 1967*, the minister must have **both**

- (i) permission to officiate from the Archbishop of Canterbury, unless s/he was ordained overseas at the request of a Diocesan Bishop within the province of Canterbury or York (Canon 8 para 5) and
- (ii) either a licence or PtO in the Diocese of Exeter or written permission from the Bishop of Exeter.

Similarly, clergy from non-Anglican churches in communion with the Church of England e.g. the Old Catholic Churches and the Lutheran Churches which have signed the Porvoo Agreement, must have **both**

- (i) permission to officiate from the Archbishop of Canterbury and
- (ii) either a licence or PtO in the Diocese of Exeter or written permission from the Bishop of Exeter.

A list of churches in communion with the Church of England can be found in the supplementary material in the Canons.

c) *Clergy from other denominations*

The extent to which clergy from other denominations can be involved in Anglican services is laid down in Canon B43 *Of Ecumenical Relations* and the *Code of Practice on Co-operation by the Church of England with other Churches (February 2019)*. The list of denominations (designated Churches) to which Canon B43 applies can be found in the supplementary material of the Canons. The incumbent must be satisfied that the minister is 'of good standing' in their own denomination. As with visiting Anglican clergy from outside the Diocese, this means that the incumbent/Rural Dean must get email/written confirmation from the relevant denominational authority that the visiting minister has the equivalent of a licence or PtO and that their DBS check and safeguarding training are up to date. Sections 30-45 of the Code of Practice set out the permissions needed for different services and different time periods (a single occasion/a number of occasions/a specified period/an indefinite period). It is important to note that under Canon B43, clergy from other denominations cannot preside at a service of Holy Communion or solemnize a wedding according to the Rites of the Church of England. Canon B43 and the Code of Practice also set out what Anglican clergy can do in non-Anglican services.

Sometimes clergy from other denominations become regular worshippers in Anglican churches in retirement. If they wish to preach or lead non-sacramental worship on a regular basis (more than once every six months), the PCC needs to be consulted and the Bishop needs to give permission after DBS checks have been completed.

Incumbents/priests-in-charge should be alert to whether the equivalent of a licence or PtO needs to be renewed periodically. The guidance about Anglican clergy without PtO (see above) applies equally to clergy from other denominations exercising any ministry.

If you have any questions about what is permissible under Canon B43, the Archdeacons can give further advice.

Visiting clergy should be offered their travel expenses and, where appropriate, a service fee. They should be well briefed about the style of the service and local customs.

Clergy should not take services in a former parish without the express permission of the current incumbent or priest-in-charge. There should be a good reason for them to do so, and usually it is better to share the leading of the service with the current minister. They should not officiate at any service in their former benefice during the vacancy created by their resignation or retirement, nor take funerals for former parishioners at a crematorium.

During a vacancy the responsibility for arranging clergy and other ministers to officiate at services rests jointly with the Rural Dean and Churchwardens.

The leading of worship by lay people other than Readers: The Bishops wish to encourage Mission Communities to develop ministry teams of clergy, Readers and other laity who have had appropriate training. Part of their remit will be to plan and lead worship together. Lay people chosen to lead worship should have the support of the PCC and receive appropriate training, support and feedback from the incumbent. For a discussion about available training, please speak to the Diocesan Lay Discipleship Project Manager.

a) *Leading Prayers and Reading Lessons*

There are no regulations about this. The incumbent may invite anyone to read lessons and lead prayers, but they must have some training, be acceptable to the PCC and speak audibly and intelligibly.

b) *Leading Morning and Evening Prayer and Services of the Word*

Readers and lay people authorised by the Bishop can lead Morning or Evening Prayer (apart from the Absolution). But Canon B 11 also states that a suitable lay person can be invited to lead Morning and Evening Prayer by the incumbent (or by the churchwardens during a vacancy or if the minister is ill). This also applies to leading a Service of the Word, such as a Family Service, Evening Praise or other non-Eucharistic services.

c) *Leading part of the Communion Service*

“In the absence of a priest for the first part of the service, a deacon, Reader or other authorised lay person may lead the entire Gathering and Liturgy of the Word” (*from notes to Common Worship Holy Communion, p.159*). This is not ideal because it fragments the coherence of the liturgy, but it may be necessary in multi-parish benefices to avoid clergy dashing madly from one service to another.

Filming of a church service

Clergy often receive requests to film baptism and marriage services, and nowadays relatives may make recordings on their mobile phones without seeking permission. Parishes should have

a consistent policy about filming services, and there are a number of factors to take into account:

- Filming should never detract from the actual service. It is an act of worship, not a theatrical performance put on for the benefit of the cameras. Identifying relatively unobtrusive locations in the church for the camera and insisting that the operator stays in that position will help maintain the dignity of the worship.
- Much of the music, CDs, readings and poetry in a service may be in copyright, so filming is likely to require a Church Copyright Licence from CCLI or a Limited Manufacture Licence from PRS for Music. Clergy/PCCs should never give the impression that they have given permission for the reproduction of material where the copyright belongs to a third party. Guidance about copyright and filming a service can be found at:
<https://www.yourchurchwedding.org/article/filming-a-wedding/>
- Many musicians are entitled to increased fees when their performance is recorded. The amount of extra organist's fees and the reason for them should be clearly stated on the wedding invoice. The PCC should always consult with their organist in developing a policy on recording services. Guidance is available from:
<https://www.musiciansunion.org.uk/Files/Rates/Live-Rates/Organists-Rate>
<https://www.rscm.com/music-and-resources/advice-and-information/music-for-church-weddings/>

Sources of support

The Diocesan Worship, Prayer and Spirituality Group is a focus group aiming to help deepen our prayer and worship and grow in our spiritual life. The group encourages and supports the offer of inspirational and engaging public worship, helps to share resources, ideas and good practice and ensure training and learning for those who wish to develop in the preparation and leading of public worship. The group exists to encourage individuals and communities to grow in prayer, to be a resource for worship, and through prayer, worship and spiritual life, help us all make deeper connections with God and with the people around us. For more details visit:

<http://exeter.anglican.org/resources/worship/liturgy-music/>

Useful worship websites:

<http://exeter.anglican.org/resources/worship/>

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources>

<https://www.visualliturgylive.net/>

<https://churchsupporthub.org/>

Practical resources to support ministry and mission through the Church of England's occasional offices, and to help encourage, discern and nurture vocation.

www.praxisworship.org.uk

5 Baptism and Confirmation

Jesus said to them, 'All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.' (Matthew 28. 18-20)

Baptism

Requests for baptism provide a marvellous opportunity to engage with the hopes, expectations and faith - however tentative - of the person making the request. They should always be welcomed warmly and openly, and be seen as pastoral opportunities for mission and growth. In many cases the person themselves may be unclear what has brought them to this point, but a sensitive exploration of why they have come and how to take this forward will help them grow spiritually. There are still cases where pressure from an older generation or the feeling that this is a social expectation are involved, but these still provide opportunities to engage with people we might otherwise not have met and who, for whatever reason, wish to engage with the church.

The Church of England has developed a website for families enquiring about Baptism:

<https://churchofenglandchristenings.org/>

It is also worth looking at another Church of England website, which provides information and practical resources to support ministry and mission in relation to weddings, baptisms, funerals and vocations. <https://churchsupporthub.org/>

Duty and Legalities

Parish priests have a duty to baptise any child presented for baptism from within their parish and they may only delay doing so in order to prepare the parents, guardians or godparents for the service (Canon B 22). Courses of preparation should not be so onerous as to put parents off having their child baptised. Clergy should always move swiftly to baptise a child in imminent danger of death.

Baptism is ordinarily administered by clergy with the Bishop's licence or PtO. However in emergencies, baptism by a lay person or a minister without a licence or PtO may be necessary, and though this is irregular, the baptism is effectual.

If the parents have separated and both have parental responsibility but only one parent presents the child for baptism, then it is vital to establish in writing that the other parent approves of the baptism. If they do not, then the Diocesan Registry should be consulted. The Registry has guidance notes from the Diocesan Chancellor setting out who has legal parental

responsibility. In the baptism register, the name of the parents should be the same as that on the birth certificate or on the adoption order.

The following opinion of the Church of England Legal Advisory Commission may be helpful:

<https://www.churchofengland.org/sites/default/files/2017-12/baptism-consent-of-parent.pdf>

Practicalities

The practicalities of how baptism is administered will vary from place to place. Canon B22 only requires one week's notice; in practice it will be longer to fit in with rotas, especially in multi parish benefices. Designating certain Sundays as baptism Sundays may not always suit the family. A degree of flexibility is pastorally important.

Canon B21 says that baptism should normally be administered at the main Sunday service, so that the regular worshippers can welcome the child(ren) being baptised and pray for them and the family. This is good ecclesiology, though not always practical in churches where there are a large number of baptisms or small congregations. Sometimes a baptism outside a main service, ideally with some of the congregation present, can be more missional. Once again flexibility, at the discretion of the minister, is important. If a baptism does take place outside a main Sunday service, the family should be asked to come to a future Sunday service, so the child(ren) can be welcomed by the congregation.

The service

With the publication of the *Additional Baptism Texts in Accessible Language (2015)*, there is now a rich variety of baptismal liturgy available in Common Worship. A creative use of these, tailored to the particular circumstances of the family; a prayerful atmosphere of warmth and welcome; the gifts of a Bible and a baptism candle; an altar frontal or banner saying 'we welcome you' with the name of the child attached, an order of service with children's pictures and simple explanations of each part of the liturgy – ideas like these will help make it a personal service the family will remember.

Confirmation

The Bishops of the Diocese are always glad to come to your parishes or deanery to conduct a service of Confirmation. Normally, confirmations take place within the context of a celebration of Holy Communion. If the candidates are to be baptised as well, this should take place within the same service. It would help the bishops if you could plan ahead by writing in the first instance to the Bishop of Exeter's office suggesting possible dates.

Confirmations are also held at the Cathedral at Easter, around Pentecost and normally in the autumn. An up-to-date list of confirmation services in the diocese can be found on the diocesan website: <http://exeter.anglican.org/christian-faith/confirmation/>

The Order of Service is agreed with the confirming bishop in advance and will always follow the standard Diocesan format. This is available in a variety of electronic versions from the relevant Bishop's office depending on whether the service is to include baptism, affirmation of baptismal promises and/or reception into the Church of England. Please contact the Bishop of Exeter's Office for details and all other necessary paperwork.

6 Marriage and Civil Partnerships

God is love, and those who live in love, live in God, and God lives in them. (1 John 4.16)

All marriage services are a wonderful opportunity to share the self-emptying and redeeming love of God revealed in Jesus Christ with the couple, their family and friends and the wider community. They are a vital part of the mission of the Church and a visible way in which we serve the people of Devon with joy. People can and do come to faith or grow in their discipleship through marriage preparation. The relationship built up with the couple by the minister or lay team and the warmth of welcome offered to couples as they come to church perhaps for the first time, are vital. Clergy and PCCs are encouraged to give careful thought to how both the service and all that leads up to it can be an opportunity for mission.

Marriage in a parish church is governed by the law of the land as well as by Church law and discipline. The guidelines in this section summarise key aspects of marriage law, but reference should always be made to the two official books of guidelines:

- *The Guidebook for the Clergy (February 2015)*, published by the General Register Office. This contains essential information about marriages (and burials) and can be downloaded at https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/408375/GuidebookClergyFeb15final.pdf
- *Anglican Marriage in England and Wales: a Guide to the Law for Clergy (3rd edition) 2010 (with the supplements issued in July 2013 and April 2015)* published by The Faculty Office of The Archbishop of Canterbury. <http://www.facultyoffice.org.uk/special-licences/guidance-for-the-clergy/>

These two books provide definitive legal answers to most questions. If you need further assistance, please contact the Diocesan Registry:

<http://exeter.anglican.org/who-we-are/diocesan-registry/>

The Church of England website also contains a comprehensive section on marriage (<https://www.yourchurchwedding.org/>). Increasing numbers of couples are consulting these pages before contacting their local parish and it is helpful if all involved with marriage enquiries and preparation are aware of the information provided here.

It is also worth looking at another Church of England website, which provides information and practical resources to support ministry and mission in relation to weddings, baptisms, funerals and vocations. <https://churchsupporthub.org/>

In all cases the prime consideration should be a pastoral concern for those who are involved. This does not mean consenting to every request. It does mean treating people with courtesy

and pastoral sensitivity even when you cannot grant their request, be that for legal reasons such as residence, or for legally permissible reasons of conscience.

The Church of England Marriage Measure 2008

Prior to *The Church of England Marriage Measure 2008*, a couple could be married (after the calling of banns) in the parish where one or both of them were resident or where one or both of them had their names on the church electoral roll. In certain circumstances, instead of calling banns, the couple could apply for a Common Licence, a Superintendent Registrar's Certificate or a Special Licence (issued by the Faculty Office of the Archbishop of Canterbury). See below for the use of these procedures.

The 2008 Measure provides for a couple to have the same right to be married (after the calling of banns) in a parish with which one or both of them has a “qualifying connection”. The “qualifying connections” under the 2008 Measure are listed as follows:

One of the couple:

- was baptised in the parish; or
- has been confirmed and the confirmation has been entered in a church register book belonging to the parish. (This would have been done on the basis that the person concerned was prepared for confirmation in the parish); or
- has at any time had his or her usual place of residence in the parish for at least 6 months; or
- has at any time habitually attended public worship in the parish for at least 6 months.

Or one of the couple’s parents has at any time during the person’s lifetime:

- had his or her usual place of residence in the parish for at least 6 months; or
- habitually attended public worship in the parish for at least 6 months.

Or one of the couple’s parents or grandparents was married in the parish.

(In this list references to being baptised, confirmed or married, or attending public worship, all refer to Church of England services.)

The Measure also makes provision for cases where parish boundaries have been altered since the service or circumstances through which the couple claim the qualifying connection.

The House of Bishops’ guidance on the 2008 Measure can be found at the link below, though please note that the guidance on the marriage of foreign nationals (paras 90-92) has been superseded by the supplements issued by the Faculty Office in July 2013 and April 2015:

<https://churchsupporthub.org/wp-content/uploads/2014/11/cemmguidance-1.pdf>

Preliminaries to marriage

You will know that there are four possible preliminaries to marriage in a parish church, three administered by the Church of England (calling of banns, Common Licence and Special Licence) and one administered by the local civil Registrar (Superintendent Registrar's Certificate). Full details about each of these are in *The Guidebook for the Clergy and Anglican Marriage in England and Wales: a Guide to the Law for Clergy (plus supplements)* cited above. Please refer to these publications for eligibility criteria and the procedure for issuing the licence or certificate. The website www.yourchurchwedding.org has a good summary of each of these preliminaries, but in brief:

Calling of banns is the usual legal preliminary where a couple are both UK nationals and have a residential or other qualifying connection with the parish.

A Common Licence is an alternative to banns where there is insufficient time to call banns or the couple are moving home in the period when banns would have been called. It is also used when one or both of the couple (of whatever nationality) are resident outside England or Wales. It can be used for the marriage of foreign nationals from within the European Economic Area (EEA) or Switzerland, but not for foreign nationals from outside the EEA or Switzerland. The same rules about qualifying connections apply to Common Licences as calling of banns. Please note that one of the couple must swear an oath at the Diocesan Registry or before a surrogate as part of the application process. If they are a foreign national, this should always be at the Diocesan Registry. The marriage must take place within three months of the licence. The fee for a Common Licence is about £200.

A Special Licence of the Archbishop of Canterbury is used when the couple wish to marry in a church or chapel where they have a connection, but not one of the legal qualifying connections listed above. It is used for marriages in school or college chapels, and very occasionally a redundant church. It can be used for marriages of foreign nationals, including those from outside the EEA or Switzerland. The process is administered by the Faculty Office of the Archbishop of Canterbury (0207 222 5381 www.facultyoffice.org.uk). The marriage must take place within three months of the licence. The fee for a Special Licence is about £250.

A Superintendent Registrar's Certificate must now be used for the marriage of a foreign national from outside the EEA or Switzerland, unless they meet the criteria for the granting of a Special Licence. It can also be used to allow those who are housebound or detained who cannot be moved or released to marry where they are. The marriage must take place within twelve months (or three months for those who are housebound or detained). Further information is available at <https://www.gov.uk/marriages-civil-partnerships>.

The marriage of foreign nationals

It is recommended that foreign nationals from within the European Economic Area (EEA) or Switzerland be married by Common Licence, rather than by banns. A list of current member states of the EEA can be found at www.gov.uk/eu-eea.

Before applying for a Common Licence, it is advisable for a foreign national to obtain written confirmation from the relevant embassy or consulate that their marriage by Common Licence will be recognised by the country in question.

Since March 2015, a foreign national from outside the EEA or Switzerland cannot marry after banns or by Common Licence. Such a marriage would be unlawful and “any member of the clergy who knowingly and wilfully solemnised such a marriage would be committing a criminal offence” (*Second supplement April 2015 para 2.6*). Instead the couple will need a Superintendent Registrar’s Certificate, unless they meet the criteria for the granting of a Special Licence. For more details, see the second supplement (April 2015) of the *Anglican Marriage in England and Wales: a Guide to the Law for Clergy (3rd edition) 2010*.

The Registry should always be consulted when one of the couple is a foreign national.

Restrictions on the right to be married

A priest cannot refuse to marry someone who is not baptised or not a regular churchgoer, if they have a residential or other qualifying connection with the parish, except in the following circumstances:

- a couple where there is a particular relationship of affinity between them
- someone who has been divorced with a former spouse still living
- someone who is transgender
- a couple who have been granted a Superintendent Registrar’s Certificate

In the cases where divorce or affinity are a consideration (but not in the case of someone who is transgender), s/he can also refuse permission for the marriage to take place in the church where s/he is the incumbent. See sections 12, 13 and 15 of *Anglican Marriage in England and Wales: a Guide to the Law for Clergy*.

Although clergy may decline to solemnise or allow a marriage, they may not decline to read banns of marriage in such circumstances.

The marriage of those who are divorced with a former spouse still living

Since 2002 the Church of England has acknowledged that there are circumstances in which it may be appropriate for someone who is divorced to re-marry in church whilst his or her former spouse is still living, provided the incumbent agrees. The minister may feel unable in conscience to conduct such services and is entitled to refuse to marry the couple or allow the marriage to take place in his or her church. Whatever the views of the minister, it is important to treat all enquiries with pastoral sensitivity and to be consistent in the response which is given. Clergy should be guided by the House of Bishops’ Advice to the Clergy on Marriage in

Church after Divorce, which sets out what the minister should take into account in considering applications:

<https://churchsupporthub.org/download/guidelines-for-clergy-marriage-after-divorce/>

They should always get the couple to complete the Leaflet for Enquirers (which includes an application form) available at:

www.churchofengland.org/sites/default/files/2017-11/MarriageAFTERdivorceFORM.pdf

The final decision in each case always belongs to the local minister, but if you need further advice about whether to conduct a marriage of someone who has been divorced, please email the Diocesan Bishop.

If a Common Licence or Special Licence is required, the Diocesan Registry or Faculty Office of the Archbishop of Canterbury as appropriate, will consult the Diocesan Bishop who will need to see the Marriage in Church after Divorce form and discuss the application with the incumbent. In particular the Bishop will want to check that the current relationship did not cause the breakdown of the earlier marriage.

Multi-parish benefices and benefices held in plurality

It is possible for the Diocesan Bishop to give permission for couples with the right to be married in one church in a multi-parish benefice or in benefices held in plurality to have their banns called and be married in any of the churches in that multi-parish benefice or benefices held in plurality. In such a case consult the Diocesan Registry. See section 4.8 of *Anglican Marriage in England and Wales: a Guide to the Law for Clergy*.

British Sign Language

Since the year 2000 it has been legal in the Church of England to use British Sign Language (BSL) in worship. In its purest form, BSL is a language that is not vocalised at all and in these circumstances there is no requirement for the couple to vocalise their vows. As with any other language, a BSL/English interpreter should translate for the benefit of the officiant and the congregation.

Copyright and the filming of a marriage service

Useful guidance about copyright and filming a marriage service can be found at:

<https://www.yourchurchwedding.org/article/filming-a-wedding/>

See also the guidance in chapter 4 of these guidelines.

Civil partnerships and same-sex marriage

It is not legally possible for same-sex couples to marry using the rites and ceremonies of the Church of England nor can its clergy solemnise such marriages. Whatever the personal views of the priest concerned, enquiries from same-sex couples should always receive a gracious pastoral response.

In the cases of both same-sex marriage and civil partnerships the House of Bishops has issued directions that it would be inappropriate to offer public services of blessing. But it added in its guidance in February 2014:

The House did not wish, however, to interfere with the clergy's pastoral discretion about when more informal kind of prayer, at the request of the couple, might be appropriate in the light of the circumstances.....The same approach as commended in the 2005 statement [on Civil Partnerships] should therefore apply to couples who enter same-sex marriage, on the assumption that any prayer will be accompanied by pastoral discussion of the church's teaching and their reasons for departing from it. Services of blessing should not be provided. Clergy should respond pastorally and sensitively in other ways. *(Paras 20-21 of the House of Bishops Pastoral Guidance on Same Sex Marriage, Feb 2014).*

For the full statement, go to: <https://www.churchofengland.org/more/media-centre/news/house-bishops-pastoral-guidance-same-sex-marriage>

7 Healing and Deliverance Ministry

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. (Matthew 4.34-24)

Healing and deliverance ministries are at the heart of the Gospel as Jesus proclaims and reveals the fullness of life in his Kingdom - ministries which the Church has continued through the ages.

Healing

Services for laying on of hands and anointing take place in many churches, sometimes in a formal service, or informally as part of Sunday worship (perhaps in a side chapel) or on an individual basis. In each case liturgies and guidelines to follow are available in Common Worship. Healing services should be accompanied by teaching for the congregation about what is being offered and how we understand God's healing purpose in our lives.

Whenever prayer for healing takes place on a one to one basis, it is important to follow Safeguarding guidance, preserve personal boundaries and look out for signs of projection or attachment by the person concerned.

In all cases it is important that prayer for healing does not stray into becoming deliverance ministry, for which extra support and guidance are essential.

The House of Bishops' guidelines for good practice in the healing ministry (2000) can be found at:

<https://www.churchofengland.org/sites/default/files/2018-01/House%20of%20Bishops'%20guidelines%20for%20good%20practice%20in%20the%20healing%20ministry.pdf>

Deliverance Ministry

Deliverance ministry is offered to those troubled in mind or spirit by feelings of unease in particular buildings, paranormal activity or concerns that they themselves are under evil influences. This is carried out by a team of clergy across the diocese who are trained and experienced in this kind of ministry. They meet together for mutual encouragement and learning and are convened and deployed when requested. In all circumstances, this pastoral

ministry is shared with the relevant parish priest, and the team has access to medical advice and support when necessary. Contact details for the team can be found here:

<http://exeter.anglican.org/resources/faith-action/pastoral-support/>

The House of Bishops' Guidelines for Good Practice in the Deliverance Ministry 1975 (revised 2012) can be read at:

<https://www.churchofengland.org/sites/default/files/2018-01/House%20of%20Bishops'%20Guidelines%20for%20Good%20Practice%20in%20the%20Deliverance%20Ministry%201975%20%28revised%202012%29.pdf>

The decision as to how best to act should never be taken by the minister alone but should be reached in consultation with one of the advisors appointed by the Bishop. **Under no circumstances** should any attempt be made to carry out an exorcism without the explicit consent of both the Bishop and the adviser.

On first contact it is important simply to listen without reinforcing or denying the person's experience. Listen to their story, and encourage them to share other things worrying them. Most psychic disturbances are activated by some form of stress or guilt. In some cases, the person is sick and needs medical help.

In the majority of cases, familiar forms of prayer and sacrament, confession and absolution and/or renewal of Baptismal vows, will provide the help that is needed. In the case of buildings with a history of unpleasant events, a simple form of blessing or a celebration of Holy Communion with intercessions for the living and departed, will restore a sense of peace.

Whatever is done should be done with the minimum of publicity. The ministers involved should have both a firm belief in Christ's power to help and to heal no matter what the underlying causes, and the honesty to recognise that seldom is there full understanding of those things which disturb people and result in their need for deliverance.

8 Funerals

For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?

(1 Corinthians 15. 52-55)

Funerals are usually the most sensitive pastoral offices which clergy conduct, often extremely challenging and always at short notice with little time to prepare. All clergy count it an enormous privilege to minister to people at a point in their lives when they are vulnerable, emotional and often in shock. It can be one of the most rewarding parts of our ministry.

Funerals make considerable demands on the clergy:

- the need for attention to detail, pastoral sensitivity and prayerful calm especially when the unexpected happens;
- an awareness of non-verbal communication and family tensions beneath the surface;
- the ability to share the Gospel of hope, often in the midst of people's despair;
- the flexibility to accommodate the wishes of the family in this era of consumer choice within a set liturgy: "we need to nail our reputation for stuffiness and inflexibility" – *Peace at the Last: leading funerals well* by Robert Atwell (2014), p. 66;
- ...and much more.

This takes time, thought, energy and prayer. But a funeral handled well will be treasured by the family and the wider community.

To support funeral ministry, the Church of England now has two websites which clergy should be familiar with. One is for families who are arranging a funeral:

<https://churchofenglandfunerals.org/>;

The other has information and practical resources to support ministry and mission in relation to weddings, baptisms, funerals and vocations:

<https://churchsupporthub.org/>

Funeral Services

The form of service which is used in Church or in a churchyard by an Anglican Minister must be one which has been authorised by Canon. This is not only required by Canon Law but also protects clergy against inappropriate requests.

Eulogies and sermons: Traditionally, any address at a funeral service was given by the officiating minister. However, the Common Worship funeral liturgy allows someone other than the minister to deliver a eulogy and this is becoming increasingly common. The decision whether to allow this rests with the minister, but pastorally it is important to say yes wherever possible. The minister should liaise with the person giving the eulogy about practical details – content, length (especially at crematoria), audibility etc. It may be advisable to place the eulogy early in the service.

If a family member does deliver a eulogy, the minister should also always include a homily, however brief, proclaiming our Christian belief in the hope of future resurrection promised in Christ's resurrection. There should be a clear message that nothing in all creation, not even death, will be able to separate us from the love of God in Christ Jesus our Lord. The minister of course can combine eulogy and homily in one address, but both elements will usually be present in a funeral.

Collections in church: Families often ask to have a collection for a particular charity in memory of the person who has died. This decision rests with the PCC, who will usually make a general decision covering such requests. It is quite permissible to have two clearly labelled plates at the church door, one for the Church, the other for the charity.

Authorisation to take a funeral

Clergy must hold the Bishop's authority to minister in order to take a funeral, whether the funeral takes place in a church or a crematorium or cemetery chapel. Clergy who do not hold a benefice, licence or PtO cannot legally lead a service nor even robe for a service, even if they take no fee. If they do so, they are committing an offence under the Clergy Discipline Measure, to which they remain subject whether or not they hold a current authorisation to minister.

Retired clergy may not take a funeral as if they were a civil celebrant in order to receive the full fee or to avoid the requirement for holding PtO. They cannot temporarily "step out" of being an ordained minister.

If retired clergy are approached directly by a Funeral Director to take a service at a crematorium or cemetery chapel, s/he should liaise with the minister of the parish where the deceased lived so that continuing prayer and pastoral support can be offered to the family.

For more details about retired clergy officiating at funerals please read the Diocese of Exeter's *Guidance for Clergy and Funeral Directors about retired Church of England clergy taking funerals* (July 2017): <http://exeter.anglican.org/wp-content/uploads/2017/12/Guidance-for-Clergy-and-Funeral-Directors.pdf>

Readers (licensed or with PtO) may officiate at funeral services, but only after receiving permission from the Diocesan Warden of Readers and a course of training from the incumbent. Applications will not normally be accepted for a Reader with less than two years' experience. See the *Bishops' Regulations for Reader Ministry (2001)*, p.9.

<http://www.exeter.anglican.org/wp-content/uploads/2014/10/Bishops-Regulations-2000-exeter-Nov-2005.pdf>

When the incumbent is satisfied that the Reader is ready for this ministry, s/he should complete a form (available from the Readers' Administrator) and send it to the Diocesan Warden of Readers. The written permission of the Bishop will then be sought. Until this is issued the Reader concerned is not authorised to conduct funerals.

The incumbent should review the Reader's funeral ministry as part of the renewal of licences every five years, and confirm to the Warden of Readers that permission to conduct funerals may also be renewed. The review should be based upon regular monitoring of this ministry by the incumbent.

A minister of another denomination may be invited to conduct an Anglican funeral service in an Anglican church, subject to the provisions of Canon B43 and the associated Code of Practice. In some circumstances s/he will also have a legal right to bury the dead or inter ashes in a churchyard using the authorised words of committal from their own church's liturgy.

Burials and interring of ashes

All residents of a parish, those on the church electoral roll of the parish and those who die in the parish have the right to be buried in the churchyard provided it is open for burials. They do not necessarily have to have a service in the church - it is permissible to have a burial in a churchyard without a service; and it is permissible for a family to inter ashes in a churchyard without a minister present, as long as they have the agreement of the incumbent and proper arrangements are made through a Funeral Director.

Burials in churchyards, as well as the erection of memorials and the planting or removal of trees are subject to faculty regulations. The Diocesan Advisory Committee on Church Buildings (DAC) can advise on what is permissible without a faculty. This varies from diocese to diocese and the regulations may alter from time to time.

Where a churchyard is closed, it may still be open for burials into existing graves or for the interment of ashes. If in doubt and a copy of the relevant Order in Council is not available locally, then please check with the Diocesan Registry.

It is, of course, a legal requirement to keep details of all burials in such a way that the place of burial of any individual can easily be located.

Cremated remains must be dealt with in a seemly manner. They can either be buried in a wooden casket, in which case a record of the place of burial should be made and a stone may be placed; or they can be emptied ('strewn') into a hole and lightly covered with soil, in which

case a record of the event is kept but no memorial on the spot permitted. Further ashes can be strewn in the same place, subject to any Order in Council about the churchyard. In no circumstances should cremated remains be scattered directly on the surface of the ground.

Archaeological excavations in churchyards will often uncover human remains. The DAC has an advice note about what to do when this happens: *Re-burial and treatment of human remains (skeletal material) exposed during excavations in churchyards*. It includes a brief liturgy for the re-burial of the remains.

Re-use of churchyards for burials: if a churchyard is becoming full, it is possible to apply for a faculty to re-use part of the churchyard for new burials. Please ask the DAC for advice and read the Diocese's guidance note on *Re-use of churchyards for burials (2017)* which can be found at: <http://exeter.anglican.org/wp-content/uploads/2014/10/Reuse-of-Churchyards-for-Burials.pdf>

Clergy should be familiar with *The Diocese of Exeter's Churchyard Regulations (2013)*: <http://exeter.anglican.org/wp-content/uploads/2014/10/Churchyard-regulations-2013-3.pdf>

9 Fees

Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours.... All things come from you, and of your own have we given you. (1 Chronicles 29.11 and 14)

General rules

The Diocese has issued *Bishops' guidelines for clergy and parishes regarding parochial fees (Nov 2015, version 5)*, available at:

<http://www.exeter.anglican.org/wp-content/uploads/2015/11/Parochial-Fees---Diocesan-Guidelines-version-5.pdf>

The Church of England has issued *A Guide to Church of England Parochial fees (Jan 2015)*, available at:

<https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/life-events-parochial-fees-and-guidance/guide-church>

These publications provide definitive guidance about parochial fees, but if you need further information, please contact the Accounts Department at the Old Deanery. The notes which follow provide a brief summary of key points.

The fees for services or memorials belong to the PCC or DBF. The only exception to this is for certain incumbents provided they satisfy conditions set out in the *Guide* above. The retention by clergy of fees due to the DBF without the consent of the DBF is an offence under the Theft Act. Incumbents are responsible for ensuring that the current law with respect to fees is followed.

Waiving of fees: An incumbent can waive or reduce the DBF part of the fee “in a particular case” and the PCC can do the same in respect of their part of the fee. This power should only be used sparingly in cases of clear financial hardship. There should not be a general, blanket waiver e.g. for long-standing members of the congregation. Before any decision is taken, please read sections 14-17 of *A Guide to Church of England Parochial fees (Jan 2015)*.

The current table of parochial fees should be displayed on a notice board either inside or outside the church. The statutory fees for marriages and funerals include all routine administration, including filling out registers, making the church available and lighting costs. It is illegal to charge extra for these.

Extra costs: Parochial fees do not include payment for extras, including:

- organist and choir
- bell-ringers
- vergers
- flowers
- third parties providing flower arrangements
- grave diggers
- permission for video recording of services
- heating at times when the church would not normally be heated.

Any charges for ‘extras’ should be realistic and fair and should be clearly communicated to Funeral Directors or wedding couples in advance. It is not lawful to charge a standard fee which includes all the options, without presenting a choice to those involved. An itemised breakdown of all charges should be given to the person paying for the service. For weddings, a fees form can be accessed at: <https://churchsupporthub.org/weddings/downloads/>

Licensed Self-Supporting Ministers (SSMs) and Readers are not usually entitled to receive any portion of the fees for services. However, if they suffer a loss of earnings as a result of conducting a service or if there are other exceptional circumstances, the Suffragan Bishop can give permission for them to receive some of the fees. This must be recorded in their working agreement.

House for Duty and part-time stipendiary clergy are not entitled to receive any fees for services in their own benefice. **All working expenses** should be met in full in accordance with the current Diocesan mileage rates and are payable to stipendiary ministers, clergy with PtO, SSMs and Readers alike. In the case of funerals, expenses are usually reimbursed by the Funeral Director on behalf of the family.

Occasional offices

Baptisms: There is no fee for Baptisms or for the preparation of a baptism card. There is, however, a fee payable to the PCC for a certificate of baptism.

Marriages:

- If the incumbent is unavailable to take the service, then 50% of the DBF part of the fee is normally payable to the officiating minister, provided he or she has PtO rather than a licence.
- If the couple request that a close clergy friend or relative prepare them for marriage and take the service, then the full fee is due to the PCC and DBF.
- If the marriage service is conducted by a stipendiary minister or licensed SSM from another parish, then the full fee is due to the PCC and DBF and the DBF part of the fee should be paid through the parish where the marriage took place.
-

Services of Prayer in Church following a Civil Marriage Ceremony:

- There is no prescribed fee. If the minister is likely to spend as much time preparing the couple for this service as for a marriage service, they should pay the same level of fee as for a marriage, excluding the charges for the banns and certificate.
- If the service is very low key, the incumbent can use their discretion to lower the amount, perhaps simply charging the equivalent of the PCC part of the marriage fee.
- Any income should be given to the PCC and DBF in the same way as fee income for a marriage.
- If the incumbent is unavailable to take the service, the same rule applies as to a marriage: 50% of the DBF part of the fee is normally payable to the officiating minister, provided he or she has PtO rather than a licence.

Funerals:

- If the incumbent is unavailable to take the funeral, then 50% of the DBF part of the fee is normally payable to the officiating minister, provided he or she has PtO rather than a licence.
- If the family request that a minister who is a close friend or relative take the funeral (with the incumbent's permission), then the full fee is due to the PCC and DBF.
- If the service is conducted by a stipendiary minister, licensed SSM or licensed Reader from another parish, then the full fee is due to the PCC and DBF.
- The DBF part of the fee should be paid through the parish where the funeral took place, or in the case of a funeral at a crematorium or cemetery chapel, through the parish where the deceased lived (or worshipped).
- No fee is payable for funerals of anyone under 18 or for stillborn babies.

Memorial Services:

- The fee for memorial services should be the same as for a funeral, and the fees should be paid to the PCC and DBF in the same way.

Casual duty fees

Casual duty fees: A priest with PtO taking Sunday (or weekday) services during vacancies and for holiday cover, sabbaticals & sickness may claim a "casual duty" fee from the PCC for each service, if s/he wishes to do so. The amount is the equivalent of 33% of the DBF part of the fee for a funeral service in church. Such claims are normally subject to a maximum of four such service fees in any one week. There is an informal expectation that casual duty fees are not usually claimed in the church(es) where a PtO priest regularly worships. It is helpful if the PtO priest clarifies whether s/he wishes to receive the fee when the request is made, and in any case s/he should always claim travel expenses. Note that a priest who conducts a service *without* PtO is committing an offence under the Clergy Discipline Measure, even when no fee is taken. No casual duty fees are paid to licensed SSMs or Readers. The current level of fees and travel expenses payable can be found under Ministry in Retirement at:

<https://exeter.anglican.org/ministry/ordained-ministry/retired-clergy/>

10 Sources of support

The Bishop of Exeter

The Diocesan Bishop is always happy to speak to anyone in the Diocese who holds his licence or has PtO. When you contact his office, his personal staff should be able to deal with any administrative or diary issues. When he is out of the office, it is usual for one of them to deal with any queries or minor problems. They have full access to his diary.

Any licensed Bishop, Priest or Deacon who wishes to speak with him on a personal or confidential matter, especially if it is urgent, should be prepared to give his personal staff some information as to the nature of the issue concerned because this will affect the way in which the request is prioritised.

When the Bishop has to be away on national business, urgent matters will be dealt with by one of the Suffragan Bishops or Archdeacons. It should always be possible to speak to one of the bishops or archdeacons within twenty-four hours. A conversation with them does not preclude a meeting with Bishop Robert at a later date. The bottom line is that if you want to speak to Bishop Robert then it will happen, but for purely practical reasons it may not be possible straightaway.

Suffragan Bishops

The Diocese operates an informal area scheme, in which day to day episcopal care is delegated to the two Suffragan Bishops. The Bishop of Crediton looks after the Archdeaconries of Exeter and Barnstaple, and the Bishop of Plymouth, the Archdeaconries of Plymouth and Totnes. In practice, given the size of the Diocese, clergy will have much more contact with the Suffragan Bishops than the Diocesan. Like Bishop Robert, they are available to meet with those who hold the Bishop's Licence.

Their delegated responsibilities include ordinations, institutions/licensings of clergy moving within the Diocese, confirmations, granting licences and PtO, directions in relation to services of worship and permissions for ecumenical ministry under Canons B43. They also hold portfolios assigned by Bishop Robert (see *Appendix 1: Bishop's Staff portfolios*).

Archdeacons

The Diocese has four Archdeacons covering the Archdeaconries of Barnstaple, Exeter, Plymouth and Totnes. They have various responsibilities, some laid down by Canon Law, others assigned them as portfolios by the Bishop (see *Appendix 1: Bishop's Staff portfolios*).

Legally, archdeacons ensure that clergy exercise their ministry with diligence, assist the Bishop with the pastoral care of the clergy and bring to the Bishop's attention anything which calls for correction or merits praise. They usually take the lead in dealing with complaints either through informal investigations or formally under the Clergy Discipline Measure; or implementing the Capability Procedures under the Ecclesiastical Offices (Terms of Service) Measure. They have responsibilities for the care of church fabric through the DAC and church inspections, are involved in appointment processes, institutions/licensings and pastoral re-organisation, and admit churchwardens to office at the annual Archdeacon's Visitations.

Equally importantly, they are there to support the clergy with pastoral, practical and legal advice as and when needed. They are available to be contacted by the clergy in their Archdeaconry.

Rural Deans

The Rural Dean is a key link between the local church and the Bishop and Archdeacon in making them aware of a wide range of issues and feelings. There is a Diocesan Handbook for Rural Deans and the following extract summarises their role:

Rural Deans play a key role in the work of the Diocese and in the mission of God. Their work combines legal responsibilities, pastoral responsibility for those in their particular Deanery and a strategic role in ministry and mission. Working in partnership with the Bishops and Archdeacons, they can offer their local knowledge to help shape planning, policy and deployment. Within the Deanery they work with the Lay Chair to provide vision, leadership and pastoral care to clergy, Readers and churchwardens.

One way in which clergy support one another is through Deanery Chapter and Synod meetings, and regular attendance is a key part of the expectations of clergy in this Diocese.

When the Bishop needs to appoint a new Rural Dean, he will write to all the licensed clergy of the deanery and the Lay Chair asking them for their views on the deanery and whom they feel might make a good Rural Dean. Responses are discussed at a Bishop's Staff meeting and a decision made. The Bishop will then write to the priest concerned asking them to become Rural Dean. If they agree, all the clergy in the deanery will be notified and an announcement made. The new Rural Dean will then be commissioned in (one of) their own parish church(es) by the Suffragan Bishop.

Dean of Women in Ministry

The Diocese was one of the first to appoint a woman as a Bishop, and has benefitted enormously from Bishop Sarah and Bishop Jackie's skills and experience. In order to support and encourage ordained women in their ministries within the Diocese, the Bishop has also appointed a Dean of Women in Ministry. Her contact details are at <http://exeter.anglican.org/who-we-are/bishop-exeter-senior-staff/>. Please let her know if you would like to receive a quarterly newsletter, called Women's Forum.

House of Bishops' Declaration on the Ministry of Bishops and Priests

The Diocese of Exeter is committed equally to the flourishing of parishes which welcome the ministry of women priests and bishops and those which have theological objections to it. It will be guided by the *House of Bishops' Declaration on the Ministry of Bishops and Priests (2014) (GS Misc 1076)*, working within the Five Guiding Principles set out there and the values of simplicity, reciprocity and mutuality. The text of the declaration can be read at:

<https://www.churchofengland.org/about/leadership-and-governance/general-synod/bishops/house-bishops-declaration-ministry-bishops>

Further guidance about passing these Resolutions is set out in the *House of Bishops' Guidance Note 2014 (GS Misc 1077)* which is also available on the Church of England website.

Clergy who cannot accept the ministry of women priests or bishops can always look to the Bishops and Archdeacons of the Diocese for pastoral care and support, but they also have access to the Bishop of Ebbsfleet and the Bishop of Maidstone who are Assistant Bishops in the Diocese.

The Registry

All licensed clergy in the Diocese have direct access to advice from the Registry about legal issues relating to marriage, licences, leases, building issues, or other concerns. Contact details for the Registry Manager and the Registrar can be found at:

<http://exeter.anglican.org/who-we-are/diocesan-registry/>

Exeter Cathedral

The Cathedral Church of St Peter in Exeter is the seat of the Bishop of Exeter and, as such, is a centre of mission, worship and teaching. The Bishop and the Dean work closely together in to promote the Diocesan priorities, and the Dean is a member of Bishop's Staff. All clergy are welcome to share in the life of the Cathedral as and when they can, and to bring groups from their parishes if they wish. Details about the life of the Cathedral can be found at:

<http://www.exeter-cathedral.org.uk/>

Diocesan Staff

Most Diocesan staff work in the Old Deanery. They have a wealth of experience, skill and advice to offer and clergy are strongly encouraged to make good use of them whenever they need to. The table below summarizes the support which is available. For current contact details, go to:

<http://exeter.anglican.org/who-we-are/diocesan-staff/>

	Role	Areas of responsibility and sources of information
Diocesan Secretary and Synod Office	Diocesan Secretary	Oversight of all Diocesan staff.
	Assistant Diocesan Secretary and the Synod Office team	Support for the governance structures of the Diocese including Bishop's Diocesan Council and Diocesan Synod. Advice to PCCs and Deanery Synods. Oversight of elections. Liaison with local authorities and public sector organisations, particularly in relation to new housing areas. Support for the work of the Diocesan Secretary.
Buildings and Land	Director of Property Services and the team	Clergy housing, glebe land, church school buildings, PCC and EDBF property and land registration http://exeter.anglican.org/resources/buildings-land/
	Church Building Advisers	Support for the Diocesan Advisory Committee for the Care of Churches (DAC) and the Church Buildings Strategy Committee (CBSC). Advice to parishes on List A, List B and Faculty applications. Grants for churches. http://exeter.anglican.org/resources/church-buildings/ which includes a wealth of useful information about the care of our churches and their contents and our churchyards.
	Growing the Rural Church Project Manager and the team	Support for rural churches, especially the use of their buildings. Resources for community engagement, friends groups, social enterprise etc. http://exeter.anglican.org/resources/growing-rural-church/
Church and Society	Church + Society Officer & Environment Officer + Faith in Action team	Engagement with social issues, including poverty, diversity, inequality, justice, environment, inter-faith relations http://exeter.anglican.org/resources/faith-action/
Communications	Director of Communications and the Communications team	Dealing with the media, website, CofE Devon magazine, Prayer Diary, communication audits http://exeter.anglican.org/resources/communications/ + useful advice sheets and resources at http://exeter.anglican.org/documents/ under Communications Magazine: http://exeter.anglican.org/magazine/ Prayer Diary: http://exeter.anglican.org/prayer-diary/

Ecumenism	Ecumenical Advisers	The four Archdeacons each fulfil this role for their Archdeaconry. The Archdeacon of Exeter holds the overall portfolio for ecumenism and represents the Diocese On Churches Together in Devon. http://exeter.anglican.org/who-we-are/how-we-work-with-other-churches/
Education	Director of Education and the Diocesan Board of Education team	Support for c 130 Church Schools and Academies; bids for creation of new schools; St Christopher's Multi-Academy Trust http://exeter.anglican.org/schools/ + useful advice sheets and resources at: http://exeter.anglican.org/documents/ under Schools
	Adviser for Education Chaplaincies (p/t)	School, college and university chaplaincy support and advice http://exeter.anglican.org/schools/chaplaincy-education-environment/
Finance	Director of Finance and the Finance team	Common Fund, stipends and salaries, trusts, annual budget and accounts, investments, PCC treasurer training http://exeter.anglican.org/resources/stewardship/ http://exeter.anglican.org/resources/common-fund/
	Mission Resources Adviser Team	Promoting generous giving, support for Stewardship campaigns, Parish Giving Scheme http://exeter.anglican.org/resources/stewardship/encouraging-giving/ http://exeter.anglican.org/resources/parish-giving-scheme/
		+ useful advice sheets and resources on Finance and Stewardship at http://exeter.anglican.org/documents/ under Stewardship and Finance; Finance: cashbook; Finance: Parish Accounts; Common Fund; The Parish Giving Scheme
Human Resources	Director of People and Safeguarding	HR advice, mainly for the Bishop and Old Deanery. Safeguarding team http://exeter.anglican.org/resources/human-resources/ + useful advice sheets and resources at: http://exeter.anglican.org/documents/ under Human Resources

Mission and Ministry	Director of Mission & Ministry + team	Oversight of the members of the team below. Joint Director of SWMTC. CMD, MDR, mentors, work consultants. Lay training. http://exeter.anglican.org/resources/mission/
	Diocesan Mission Enabler	Fresh expressions, Mission Sheds (resource hubs), Baptism preparation http://exeter.anglican.org/resources/mission/
	MC Development Advisers	Support for MC development, ministry teams and MAPs; Vacancy Vision evenings.
	Children's Mission Advisers	Support, training, advice and resources for those working with Early Years (0-5 year olds) or Children and Families (5-11 year olds). http://exeter.anglican.org/ministry/children-young-people/children/ + useful advice sheets and resources at: http://exeter.anglican.org/documents/ under Ministry/Children and Young People
	Youth Work Advice via the Diocesan Mission Enabler	Support, training, advice and resources for those working with 11+ year olds. http://exeter.anglican.org/ministry/children-young-people/youth-work/ including a link to a Youth Work Resource Library. The Diocese of Exeter has a partnership with South West Youth Ministries (SWYM) to provide support, training and advice for youth work across the Diocese.
	Spirituality Advisers	Spiritual growth and accompaniment advice: http://exeter.anglican.org/christian-faith/spiritual-growth/
Pastoral Secretary	Diocesan Mission and Pastoral Secretary	Pastoral re-organisation schemes. Patronage issues. Maps of parishes and Mission Communities. http://exeter.anglican.org/who-we-are/diocesan-staff/
Safe-guarding	Safeguarding <i>(based in the Gatehouse)</i>	Safeguarding guidance and training, DBS checks. See chapter 3 above and: http://exeter.anglican.org/resources/safeguarding/
Vocations	Diocesan Director of Ordinands and Vocations Development Officer	Encouraging and discerning vocations; support for ordinands; placing of curates and training of incumbents http://exeter.anglican.org/ministry/vocations/ <i>(based in the Gatehouse)</i>

Post appointment support

The following table sets out the support we aim to give to newly appointed incumbents and who takes responsibility for arranging what.

Support	Timing	Aim	Responsible person
Mentor	Set up before the institution/ licensing	To offer support once a quarter for up to 2 years (monthly for the first year if it is a first incumbency) as agreed between the mentor and the mentee. There are Diocesan guidelines for mentors.	Suffragan Bishop and Archdeacon discuss possible mentors. Archdeacon sounds people out. Once someone has agreed to be a mentor, the Archdeacon writes to both mentor and mentee.
Archdeacon one to one visit	1 month after the institution/ licensing	To get to know the new priest	Archdeacon, who also sends the priest an electronic copy of their Statement of Particulars and Role Description.
Rural Dean one to one welcome visit	Soon after institution/ licensing	To get to know the new priest and help them settle into the Deanery	Rural Dean
Optional meeting to reflect on working as a new team (<i>when there's a new Team Ministry or new Team Ministry member</i>)	Within 6 months of the institution/ licensing	To discuss with both/all parties their working relationship, areas of responsibility and means of communication. <i>If there is an existing Team consultant, s/he should be present at the meeting.</i>	Archdeacon arranges facilitator who writes a summary note for the clergy, Archdeacon and Suffragan Bishop.
First Incumbency Course (if appropriate)	During the first year after the institution/ licensing	To help the priest make the transition from curacy to incumbency	Director of Mission and Ministry
6 month review	6 months after the institution/ licensing	To review the first 6 months in post, and assess whether extra support/training is needed.	Suffragan Bishop using the 6 month review form. Summary sent by Suffragan Bishop to priest and Archdeacon.
Optional 12 month review (<i>if requested by the priest or the Archdeacon</i>)	12 months after the institution/ licensing	To review the first 12 months in post, and assess whether extra support/ training is needed.	Archdeacon
Ministerial Development Review	18 months after the institution/ licensing	To help the priest reflect on their past and future personal development, and any training needs they have.	Archdeacon's office sets this up. The review may be with the Suffragan, the Archdeacon or another reviewer.

Mentors and work consultants

When they move post, clergy are offered a mentor for a quarterly support meeting for up to two years. First time incumbents are offered a monthly meeting for the first year, quarterly thereafter. Clergy can also request time with a work consultant through their MDR or directly via the Director of Mission and Ministry.

Ministerial Development Review

Jesus took time aside to reflect and to pray throughout his ministry. There is great value in reflecting prayerfully on the way we work and using it as a springboard for growth. Ministerial Development Review (MDR) builds on this discipline in a systematic way to support and encourage those who minister publicly in our parishes, chaplaincies and places of work. It is founded on the assumption that all office holders are responsible to God for the ministry entrusted to them and that they are accountable to the Church and to one another for the way in which it is exercised. MDR involves affirmation, discernment, encouragement and challenge.

For details about MDR in the Diocese, and the forms you will need, visit:

<http://exeter.anglican.org/ministry/ordained-ministry/ministerial-development-review/>

Spiritual growth

Growth is not a purpose: it is an outcome of our relationship with God which is why prayer has the first claim on our time and energy. This is true both individually in our relationship with God, and corporately in the worship we lead in our parishes, schools and chaplaincies. We can have the best strategies for growing the church, but if we aren't growing in prayer ourselves and journeying deeper into God in love then we will exhaust ourselves in frenetic activity and have nothing to offer.

There are all sorts of ways in which individually and collectively we can renew the life of God in us. The discipline of the daily office remains the touchstone of Anglican life. These days you can download Morning and Evening Prayer onto your computer or mobile so you can dip into it any time that suits. Each year Bishop Robert leads a series of Quiet Days for licensed clergy in the Cathedral and at the Palace. Dates are in the CMD brochure.

All clergy are encouraged to have a spiritual director or soul friend with whom they can speak confidentially and seek the guidance of God. Details about finding a Spiritual Director/ Accompanier or becoming one, and about where to go for a Quiet Day or retreat can be found at: <http://exeter.anglican.org/christian-faith/spiritual-growth/>

Continuing Ministerial Development

CMD courses: All clergy are expected to take time out to be nourished in their ministry. One way to do that is to attend one of the CMD courses put on by the Diocese. The current CMD brochure has details of the available courses, including an Induction Day for those new to the

Diocese: <http://exeter.anglican.org/ministry/ordained-ministry/continuing-ministerial-development-clergy/>

First incumbents are expected to join a course for first incumbents organized by the Director of Mission and Ministry in order to develop their leadership skills and support them in the transition from curacy.

Sabbaticals: The Diocesan policy on sabbaticals can be viewed at:

<http://www.exeter.anglican.org/wp-content/uploads/2014/10/diocesan-sabbaticals-policy.pdf>

The Churches' Ministerial Counselling Service

The Diocese recognises that ministry can bring its own stresses, and that clergy are not exempt from the other problems of everyday life arising from family and personal circumstances. It is not always appropriate to seek support from a colleague or senior person, and for many years the Diocese has provided short term professional counselling. We work with the Churches' Ministerial Counselling Service (CMCS) who provide a confidential service. This is accessed anonymously, with no records available to any diocesan employee concerning who uses the service. More information about the service can be found here:

<https://exeter.anglican.org/wp-content/uploads/2019/02/CMCS-DoE-12.18.pdf>

Reflective Practice Groups

The Diocese also organises Reflective Practice Groups – small facilitated groups for clergy to support one another as they manage the interface between their public ministry, personal lives and spirituality.

Communications

The Communications team aims to share good news about the work that the Church of England in Devon is doing, tell the stories that need to be told and provide advice and support for clergy and parishes in dealing with local and national media. They run the diocese website and social media channels, produce a monthly magazine, an e-newsletter Roots, compile a monthly prayer diary and publish an annual calendar. They can also provide media training, including social media and broadcast training for churches.

Guidance notes and contact details, including for urgent out of hours media enquiries, can be found at <http://exeter.anglican.org/resources/communications/>

The magazine and prayer diary can be found at:

<http://exeter.anglican.org/magazine/> and <http://exeter.anglican.org/prayer-diary/>

The national Church of England Media Centre also has loads of great advice for making the most of church communications: <https://www.churchofengland.org/digital-labs>

Advice and support for youth and children's work

The Diocese of Exeter has a partnership with South West Youth Ministries (SWYM) to provide support, training and advice for youth work across the Diocese. SWYM are national experts in youth work and training youth, children and families workers. In addition to subsidised or free access for Anglican churches to their training days and outreach activities, they also can provide specific advice and support. They can be contacted via swym.org.uk or admin@swym.org.uk.

If you would like to chat to a member of the Old Deanery staff about children and families please speak to the most appropriate Children's Mission Advisor – either Early Years (0-5) or Children and Families (5-11). If you would like to speak about those over 11 years old you can contact our Diocesan Mission Enabler, who oversees our mission to youth and children.

There is a youth work resource library based at the Old Deanery and available via <http://exeter.anglican.org/ministry/children-young-people/youth-work/>

Vocations

Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'
(Isaiah 6.8)

One of the exciting developments in the Church at the present time is the way in which we are rediscovering and exploring a whole variety of forms of ministry. The days of over-reliance on full-time stipendiary clergy supplemented by Readers have gone as we realise the breadth of God's calling. Every Christian has a lifelong vocation to Christian discipleship through their Baptism - a calling to follow Christ through lives bearing witness to the love, truth and beauty of God.

The Diocese of Exeter is committed to increasing vocations to all forms of ministry, lay and ordained, by 50%. To help do that, we have a Diocesan Vocations Development Officer and a team of Vocations Advisers, who organize Exploring Vocations days and meet with individuals as they discern God's calling. But this is a task in which all clergy are expected to share:

- encouraging people to listen for God's call to them;
- deepening their discipleship and drawing out their gifts within the ministry of the Church;
- creating and developing ministry teams of lay and ordained in their Mission Communities;
- asking the question – have you ever thought about...?

Those who feel a calling to ordained ministry should be put in touch with the Diocesan Vocations Development Officer in the first instance who will link the person with a Vocations Adviser. If the Vocations Advisor suggests exploring ordained ministry, he or she will contact the Diocesan Director of Ordinands who will take things from there. The DDO works with a team of

Assistant DDOs who give specialist attention to those who are discerning God's calling to ordained ministry.

The South West Ministerial Training Course (SWMTC) offers non-residential training courses for Readers and ordinands, and the Foundations in Christian Ministry course (over 7 Saturdays in one year) <http://swmtc.org.uk>. St Mellitus South West offers full-time, context-based ordination training. <https://www.stmellitus.org/centres-and-programmes>

The Vocations page on the Diocesan website has further information about Lay and Reader ministry, and ordained ministry, including permanent deacons (the Diocesan Diaconate):

<http://exeter.anglican.org/ministry/vocations/>

There are also two Church of England websites with resources to support clergy as they encourage people to explore their vocations:

<https://www.churchofengland.org/life-events/vocations>

<https://churchsupporthub.org/>

Self-Supporting Ministers

Self-Supporting Ministers make a significant and growing contribution to the life of the Church. The Diocese allocates resources to the appropriate selection, development, support and review of SSMs and aspires to see a large increase in the number of SSMs. To support and promote SSMs, Bishop Robert has appointed a Bishop's Officer for Self-Supporting Ministry. For more details, visit: <http://exeter.anglican.org/ministry/ordained-ministry/ssm-ministry/>

Clergy spouses

Details about Spice, the support group for clergy spouses can be found at: <http://exeter.anglican.org/ministry/ordained-ministry/clergy-spouses/>

Retired Clergy and Clergy Widows and Widowers

The time, skills and gifts of our retired clergy contribute enormously to the life of Mission Communities across the Diocese. In order to support them and clergy widows and widowers, the Bishop has appointed a number of Bishop's Retired Clergy Officers (BRCOs) and Clergy Widows and Widowers' Officers (CWWOs). Please contact your Archdeacon for a list.

For further information, visit:

<http://exeter.anglican.org/ministry/ordained-ministry/retired-clergy/>

Grants

The Diocese has a number of trusts for the support and relief of clergy and their dependents. A brief description of the trusts and their grant criteria can be found on the Diocesan website, together with an application form for the Bishop of Exeter's Clergy Fund. There is also a link to national sources of support.

<http://exeter.anglican.org/ministry/ordained-ministry/sources-grant-funding/>

When things go wrong

Sadly things sometimes go wrong in ministry. From time to time complaints – founded or unfounded – are made against a minister. Clergy make mistakes or occasionally choose to act in ways not in keeping with their calling. Occasionally clergy are victims of bullying or they have a grievance. What happens then?

The Diocese's *Clergy Terms and Conditions of Service* available on the Diocesan website at <http://exeter.anglican.org/ministry/ordained-ministry/common-tenure/> sets out procedures relating to discipline, capability, grievances and bullying and harassment. The following is a brief summary.

Responding to issues and concerns

1. From time to time issues of concern or complaints about the conduct of individual members of clergy are brought to the attention of the Bishop or to members of the senior staff. These issues may not result in or warrant any sort of formal process, but each will be followed up appropriately.
2. When a concern is raised, it will be handled by the relevant Archdeacon, who will endeavour to resolve the concern through informal conversations or mediation carried out at local level wherever possible, often with the help of people trained as mediators/facilitators. Because no two cases are the same, each case will have an individual tailored response.
3. Serious concerns or complaints will be dealt with through the Clergy Disciplinary Measure or the Capability Process.
4. Safeguarding concerns are always handled by our Diocesan Safeguarding Team.
5. All processes will be:
 - based on fair and reasonable processes;
 - clear in judgements and decisions;
 - managed within a reasonable and clear time frame;
 - tracked carefully;
 - appropriately documented.

The Clergy Discipline Measure (CDM) is a framework agreed nationally and enshrined in law which sets out the process for dealing with serious disciplinary issues. The procedures for dealing with a formal complaint under the CDM are set out in the Code of Practice which can be accessed at: <https://www.churchofengland.org/about/leadership-and-governance/legal-services/clergy-discipline>

The Capability Process sets out clear requirements to follow up concerns about potential capability (including long term sickness and ill health retirement processes).

<https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/clergy-terms-and-conditions-service>

Bullying and Harassment

If clergy experience bullying or harassment or are accused of bullying or harassment, they can contact the Diocesan Safeguarding Team for support. They can guarantee appropriate confidentiality and will meet with clergy privately to talk through the situation. They will advise on procedures for dealing with claims of bullying and harassment, so that you can decide what to do about it. Two leaflets are available in the Dignity at Work section at:

<http://exeter.anglican.org/ministry/ordained-ministry/common-tenure/>

The Church of England has also issued guidelines entitled *Dignity at Work (2008)*, which can be read at: <https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/clergy-terms-and-conditions-service>

See also the relevant section of the document *Clergy Terms and Conditions of Service* at: <http://exeter.anglican.org/ministry/ordained-ministry/common-tenure/>

Grievance Procedure

If you have a grievance relating to the exercise of your office, you may seek redress by using the Grievance Procedure. The Archbishop's Council has issued a Code of Practice which sets out a clear process to deal with grievances within dioceses and parishes. It can be accessed at:

<https://www.churchofengland.org/more/clergy-resources/national-clergy-hr/clergy-terms-and-conditions-service>

The aim of the grievance procedure is to ensure things can be dealt with in timely, fair, and focused ways, where all parties have the right to be heard, and grievances pursued without the fear of inappropriate sanction. The Diocese's priority will always be to deal with issues informally wherever possible, using mediation and conciliation as necessary. For more details see the relevant section of the document *Clergy Terms and Conditions of Service* at:

<http://exeter.anglican.org/ministry/ordained-ministry/common-tenure/>

Support available

If a minister is subject to a complaint, the Bishop will ensure that someone is appointed to offer confidential pastoral support throughout. This is unlikely to be either the Bishop or Archdeacon themselves, as they are usually involved in responding to the complaint and deciding upon an appropriate course of action.

For similar reasons, the Diocesan Registry cannot offer legal advice to a minister subject to a complaint, though they may be able to arrange this with another Diocesan Registrar. It is worth noting that Ecclesiastical Insurance offer a Clergy Legal Protection Policy to cover legal costs in an employment dispute or CDM process:

<http://www.ecclesiastical.com/churchmatters/foryouandyourparish/clergy/clergylegalprotection/index.aspx>

Clergy may also be eligible to apply for financial assistance towards their legal costs from the Legal Aid Fund established under the Church of England (Legal Aid) Measure 1994:

<https://www.churchofengland.org/about/leadership-and-governance/legal-services/clergy-discipline/ecclesiastical-legal-aid>

11 Buildings, governance and miscellaneous

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2.4-5)

Buildings

There are over 600 church buildings in the Diocese of Exeter and each represents the lives of thousands of people who have worshipped, celebrated and mourned there. Many are historic listed buildings and their care and maintenance can be one of the greatest challenges that congregations face. This challenge is not faced alone.

The Diocesan Advisory Committee for the Care of Churches (DAC) offers advice to PCCs about proposed work to church buildings and churchyards, offers training for church officers with particular responsibility for churches, and helps congregations through the application process for gaining the necessary permissions, be that List B or Faculty or Archdeacon's Permission for Temporary Reordering (APTR). It calls upon a range of experts and consultants who offer their skills on a voluntary basis.

The Church Buildings Strategy Committee (CBSC) (a sub-committee of the Diocesan Mission and Pastoral Committee) assists parishes and communities to find appropriate uses for church buildings which are no longer needed for public worship, and is engaged in helping the churches of the diocese to use its buildings to best effect in serving the church's mission.

The Church Buildings Advisers cover the work of the DAC and CBSC, and are the first point of contact for further advice and information, and for any specific queries concerning works to a church building or churchyard. See: <http://exeter.anglican.org/resources/church-buildings/>

There are also many useful advice sheets at <http://exeter.anglican.org/documents/> under Church Buildings.

The Growing the Rural Church Project supports rural Mission Communities in partnering with their local communities and external agencies to find sustainable missional, community, commercial or cultural uses for their church buildings, which benefit the whole community. See: <http://exeter.anglican.org/resources/growing-rural-church/>

Further useful information on the care of church buildings is at: <http://www.churchcare.co.uk/>

A Parish DisABILITY Policy - Church is for Everyone: it is important that *everyone* can contribute to and participate in the life of the Church, both receiving and exercising God-given ministry together. Clergy are asked to ensure that their PCCs discuss the adoption of a parish DisABILITY policy, available on the Diocesan website at <http://exeter.anglican.org/resources/faith-action/disability/>

Archdeacons' Inspections

Canon F18 *Of the survey of churches* states that “every archdeacon shall survey the churches, chancels, and churchyards within his/her jurisdiction at least once every three years, either in person or by the rural dean, and shall give direction for the amendment of all defects in the fabric, ornaments, and furniture of the same.” The Parochial Registers & Records Measure requires a similar inspection of parish registers every five years. In practice, in most Dioceses an Archdeacon’s Inspection is usually carried out by Rural Deans on behalf of the Archdeacon. In the Diocese of Exeter, the Archdeacon’s Inspection is tied to the Quinquennial Inspections (QI) and takes place in the following way.

1. In the year of the QI, the Archdeacon carries out a ‘light-touch’ inspection, by sending out a simple form to the churchwardens, requiring them to check the Inventory, Log Book, registers and other items and to sign and return the form to confirm this has been done.
2. 2½ years after the QI (mid-way through the QI cycle), the Rural Dean visits the church to carry out a more thorough inspection using an Archdeacon’s Inspection Report Form.

The Archdeacons’ PAs contact churchwardens or the Rural Dean at the appropriate time to initiate these inspections.

Diocesan structures

Diocesan Synod is the body that governs the Exeter Diocese. It is the main policy-making body of the diocese and the forum for the discussion of issues important in diocesan life. It meets two or three times a year.

Bishop’s Diocesan Council operates on behalf of Diocesan Synod between meetings, and is responsible for arranging the implementation and monitoring of synodically agreed policy for the diocese. There are three separate statutory bodies which make up the Council: the Bishop’s Council & Standing Committee, the Diocesan Mission and Pastoral Committee, and the Executive of the Diocesan Board of Finance. These three bodies have a common membership and meet at the same time and place, usually about four times a year.

Bishop’s Staff comprises the Bishops, Archdeacons, Diocesan Secretary, the Dean of the Cathedral and the Dean of Women in Ministry. It meets monthly to advise the Bishop, oversee the welfare of the clergy, make operational decisions, and discuss appointment processes.

Bishop’s Strategy Group comprises the Bishops, Archdeacons, Diocesan Secretary, the Dean of the Cathedral, the Director of Finance, the Director of Mission & Ministry and other senior staff as required. It meets bi-monthly to advise the Bishop on strategic issues.

Exeter Diocesan Board of Finance manages the financial affairs and assets of the Diocese and the Exeter Diocesan Board of Education. It prepares an annual budget for approval by Diocesan

Synod and the annual accounts. It acts as employer of Diocesan staff and liaises with the Central Church on the payment of stipends to clergy. It also acts as custodian trustee in respect of all parish property and parish endowment funds. Some of the detailed financial work is delegated to the Assets Group or to the Board's Standing Committee.

Assets Group meets about six times a year as a conglomeration of the Diocesan Glebe Committee under the Endowments and Glebe Measure 1976 and the Diocesan Parsonages Committee under the Repair of Benefice Buildings Measure 1972. Its remit includes Glebe management, parsonage houses, internal audit, management accounts, investment policy, Common Fund receipts and appeals, finances involved in work on Church schools, operation of EDPS Ltd, properties with development potential, and applications from parishes for grants and loans.

Archdeaconry Mission and Pastoral Committees meet twice a year to discuss pastoral re-organisation schemes and encourage Deaneries and Mission Communities in their mission and outreach. The Diocesan Mission and Pastoral Committee delegates many of its functions to these archdeaconry committees. Members are the Suffragan Bishop, Archdeacon, Mission and Pastoral Secretary, Rural Deans and Lay Chairs, and other elected representatives.

The Diocesan Board of Patronage meets three times a year. It has a number of livings in the diocese in its gift, and is responsible for nominating a priest to the Bishop when a vacancy arises.

The Vacancy in See committee prepares a statement of the needs of the diocese in support of appointing a bishop when a vacancy arises and appoints members to the Crown Nominations Commission.

For more information about the above, contact the Synod Office or go to:

<http://exeter.anglican.org/who-we-are/synod/>

Mission Communities

Mission Communities are our way in the Diocese of Exeter of helping the Church to work together across boundaries and break down a sense of isolation. Above all, they are a way of making best use of people's gifts across parishes. This enables us to be flexible in our mission and more adept at responding to the different contexts and cultures of our county. When a Mission Community works well, the whole is greater than the sum of its parts. It is better able to serve and reach out to all the parts of the community in which it is based. Individual parish units, and even benefices, often don't have the critical mass.

If our Mission Communities are to flourish then they have to be more than economic units or legal entities. They need to be dynamic and cohesive groupings which can express the fullness of the Church's life locally. They need to embody the life of Jesus Christ in the power of the Holy Spirit and to share that life with others. Jesus came so that we can have life in all its fullness and that should be our prayer for the renewal of the Church in Devon.

Parish information

Parish spotlights are summaries of 2011 Census data for each individual parish, produced by the Research and Statistics Division of the Archbishop's Council. They offer a wealth of demographic information and include details such as Christian affiliation, population age and ethnicity profiles, household structures, deprivation, employment, schools and qualifications, alongside church statistics such as attendance and giving.

To access your parish's spotlight, email your Archdeacon, who can provide a link.

Parish and Mission Community maps can be created by the Mission and Pastoral Secretary.

Parish statistics and maps recording indices of multiple deprivation can be found at:

<https://www.churchofengland.org/more/policy-and-thinking/research-and-statistics>

Churchwardens and PCC officers

Churchwardens and the members of the PCC take the lead in carrying out the mission of the church – the whole church. Working alongside and supporting the clergy, pastoral care, telling the story of faith, social action and co-operation with churches of other denominations all fall within their remit. In many ways it is the PCC that shapes the health of the church. The Diocesan website has a lot of information to support churchwardens and PCC officers in their work, which can be accessed at: <http://exeter.anglican.org/resources/church-officer-resources/> and <http://exeter.anglican.org/documents/> under PCC and Church Officers and Human Resources

Clergy should have a copy of the *Church Representation Rules (2020)*. The Synod Office is always happy to answer queries about PCC procedures and governance.

There is also a wealth of useful information available at <http://www.parishresources.org.uk/>

New structures: some parishes find it difficult to find people to serve as churchwardens and PCC secretaries or treasurers. Increasingly, we have to think more widely and more creatively, which is one reason why Mission Communities are so important. It may be possible for parishes to share roles or support each other in different ways. Clergy may need to encourage the creation of Joint Councils, especially in multi-parish benefices. There may be a need for community engagement to set up Friends groups or take on responsibility for the maintenance of the church building.

There are legal models to enable new structures to be put in place, and if you wanted assistance with that, then please contact the Mission and Pastoral Secretary for available templates and advice.

There is also advice about Friends Groups at:

<http://www.parishresources.org.uk/friends-schemes/>

A PCC checklist

Incumbents should ensure that each of their PCCs has the following things in place. Some items may be covered by the benefice or Mission Community as a whole.

Mission:

- A live Mission Action Plan, which is regularly reviewed

Safeguarding:

- Safeguarding policy – renewed on an annual basis by the PCC
- Names of safeguarding reps on display in each church and on parish websites, including the parish's pages on A Church Near You
- A DBS verifier
- A note of who has been DBS checked and when
- A note of safeguarding training (who has done what and when)
- A completed PCC safeguarding checklist, available at:
<http://exeter.anglican.org/resources/safeguarding/resources/>

Insurance:

- A Health and Safety self-assessment such as the form produced by Ecclesiastical Insurance: <https://www.ecclesiastical.com/churchmatters/images/self-assessment-questionnaire.pdf>
- Adequate insurance: a minimum of 25% cover (enough to make the site safe, but not rebuild), ideally 75% cover (enough to restore adequately) or 100% (for a complete restoration)
- A copy of your Employer's Liability Certificate on display (this covers volunteers as well)

Church Buildings:

- A current Quinquennial inspection report
- A Periodic Test and Inspection Report on the electrics (no more than 5 years old). See: http://www.churchcare.co.uk/images/Guidance_Notes/Electrical-Wiring.pdf
- DisABILITY policy and audit
- Regular Portable Appliance Testing
- Up to date Archdeacons' Inspection report
- Up to date Inventory with photos
- Up to date Church Log Book
- Up to date Grave space plan
- Registration with the online Faculty system (through the DAC)

Governance:

- A current Electoral Roll
- PCC minutes, agreed and signed by the incumbent

- Accounts which have been examined or audited as appropriate, and compliant with the Charities Act 2011
- An annual budget
- Reports for the Annual Parochial Church Meeting on PCC and parish activities and the fabric, goods and ornaments of the Church (Church Representation Rules 9.1-4).
- GDPR Data Privacy Notice and relevant consent forms
- Contracts and job descriptions for any employees
- Any necessary music copyright licences

A useful book to have is *Practical Church Management – a guide for every parish* by James Behrens (3rd edition, 2014, Gracewing), though be alert that church law and practice is constantly changing, so there are sections which are already out of date.

Data Protection

The Data Protection Act 2018 (DPA 2018), in line with the General Data Protection Regulation (GDPR), gives individuals rights and protection about how their personal data is used by organisations. Parishes must comply with its requirements, just like any other charity or organisation. In particular personal data can only be used for the specific purpose(s) the individual has consented to. The data held should therefore be limited to the minimum amount needed for that purpose; it should be kept up to date, stored securely and not kept for longer than necessary. Churches need to write a Privacy Notice, ensure that data controllers are accountable and get consent from individuals before they can send them communications.

For further information and templates, visit: <https://exeter.anglican.org/resources/data-protection/>

For useful guides to Data Protection for PCCs, plus various guidance notes and templates, visit: <http://www.parishresources.org.uk/gdpr/>

Clergy also need to be alert to any new guidance published on the Church of England website about Data Protection.

The general provisions of confidentiality and informed disclosure apply to written records. Records of pastoral contacts, and any supervision relating to particular cases, should be kept securely, but with access for whom it may concern. Brief written summaries of pastoral meetings, e.g. what was discussed, decisions made, outcomes looked for, should be made in such a way they can be used as an aide memoire for the pastor, but available for the individual to read if they ask to do so. This material should be kept in a secure place, ideally a locked filing cabinet.

In deciding whether to dispose of parish records, please refer to the document ‘Keep or Bin?’ <https://www.churchofengland.org/more/libraries-and-archives/records-management-guides>

For any other matters concerning confidentiality, records, and the law, consult your Archdeacon in the first instance.

Diocesan Companion links

The Diocese has links with a number of dioceses around the world:

- A tripartite link with the Diocese of Thika in Kenya and the Diocese of Cyprus and the Gulf.
- A longstanding connection with the Anglican Church of Melanesia through the Melanesian Mission: the first bishop of Melanesia, John Coleridge Patteson, came from Feniton and was curate at Alfington in East Devon.
- A link with the Roman Catholic Diocese of Bayeux-Lisieux in France.

If you want to know more, or would welcome a parish or Mission Community link, visit:

<http://exeter.anglican.org/who-we-are/companion-links/>

Jury Service

Clergy (including Bishops!) now have to perform jury service, like all other adult citizens. It is not possible to claim exemption, though it is usually possible to defer it once, provided there is good reason. All stipendiary clergy called for jury service will be granted leave of absence with full stipend and should follow the procedure as follows. Self-Supporting Ministers should adapt these guidelines appropriately.

On receipt of the notice of jury service, the minister should send a note of the dates to the Bishops, Archdeacon, Finance Department in the Old Deanery, their churchwardens and immediate colleagues (Rural Dean, other Team Members, Training Incumbent).

Attendance Allowance should always be claimed. The *Loss of Earnings form* should be sent to the Church Commissioners for completion prior to the jury service, having first checked with the Diocesan Finance Department for any recent changes. This form will be returned. When jury service is complete, the DBF should be informed of the amount of Attendance Allowance which has been received. The DBF will instruct the Church Commissioners to make an appropriate adjustment to the stipend and the monies saved will be available to provide for cover or administrative costs within the parish/Mission Community.

Appendix: Bishop's Staff Portfolios

Chair of the Board of Education	Archdeacon of Totnes
Clerical Vice-Chair of DBF	Canon Treasurer
Membership of DBF Standing Committee	Archdeacon of Totnes
Mission & Ministry	Bishop of Plymouth
Setting God's People Free	Archdeacon of Plymouth
Growing Faith Champion	Bishop of Crediton
Church & Society including Environment	Archdeacon of Plymouth
Warden of Readers	Archdeacon of Exeter
Health-Care Chaplains	Bishop of Crediton
Prison and Military Chaplains	Bishop of Plymouth
School & University Chaplains	Archdeacon of Barnstaple
Ecumenical Adviser	Archdeacon of Exeter
SWMTC Trustees	Bishop of Exeter, Bishop of Plymouth, Archdeacon of Barnstaple
St Mellitus SW	Bishop of Plymouth
Diocesan Safeguarding Group	Bishop of Crediton
Clergy Well-Being and Pastoral Care	Bishop of Crediton
Worship, Prayer and Spirituality	Bishop of Crediton
Devon Churches Rural Forum	Archdeacon of Barnstaple
Retired Clergy & Clergy Widows Officers	Archdeacons to oversee own archdeaconry; Archdeacon of Barnstaple to coordinate
Diocesan Overseas Links	Archdeacon of Plymouth
Healing & Deliverance Ministry	Bishop of Crediton & Archdeacon of Plymouth
Communications and Engagement	Archdeacon of Exeter and Bishop's Chaplain

College of Deacons

New Housing in Devon

Pre-Lambeth Conference

Clergy Conference 2021

Bishop of Plymouth

Archdeacon of Exeter

The Dean and Archdeacon of Plymouth

Archdeacon of Barnstaple