

AREA DEANS

1. Title

In the Diocese of Southwell all rural deans will be referred to as area deans (in accordance with Church of England (Miscellaneous Provisions) Measure 2000).

2. Method of Appointment

In considering the appointment of an area dean the Bishop will, in conjunction with the Archdeacon, seek advice from the clergy and laity of the deanery in question. In particular he will consult the standing committee of the deanery synod and may then institute such further enquiries as he thinks fit. The decision of the Bishop will be communicated first to the person appointed, then to the Synod, Clergy Chapter and the public. Wherever possible an appointment will be announced six months before taking effect to allow a proper handover period alongside the outgoing dean.

3. Tenure of Office

The area dean holds the appointment at the discretion of the Bishop but appointments will normally be for an initial period of 3 years, renewable for a further two years with or without consultation. After the 5 years, a new consultation will take place in which the serving area dean is not excluded from eligibility to continue in post.

4. Legal Obligations

- a) Canon C 23 "Of Rural Deans" defines the formal reporting role of an area dean in relation to the Bishop and the Archdeacon. C23(1) and C23(2) specify those matters to be reported to the Bishop and C23(3) to the Archdeacon.
- b) Canon C23(4) refers to the role of the area dean as a joint Chairman of the Deanery Synod.
- c) Canon F 17(2) gives the area dean authority to inspect records if so required by the Archdeacon.
- d) Canon F(18) similarly gives the area dean authority to inspect buildings, ornaments and furniture of parishes if required by the Archdeacon.

Working relationships with:-

5. The Bishop

- a) The Bishop shares his cure of souls with the parish priest and will gladly see any priest who wishes to see him on urgent pastoral matters. It is impracticable however for the Bishop to maintain a close personal relationship with every priest in his diocese. The area dean has therefore an important role to play in enabling the Bishop to fulfil his responsibilities in the parishes. The area dean is specifically required by Canon Law to report certain matters to the Bishop but in addition to those statutory matters the Bishop would wish to have early warning of any problems likely to arise in the parishes so that he can consider action at an earlier stage. In such cases it would be desirable for the area dean to have discussed the potential problem first with the Archdeacon.

- b) There may be matters coming to the area dean where direct or immediate action is imperative. In such cases the Bishop would wish to be informed directly.
- c) Meetings at regular intervals of area deans and lay chairs with the Bishop provide opportunities for matters of general interest to be raised, both by the deans and chairs and also by the bishops staff .

6. The Archdeacons

- a) The area dean has a role as part of the Archdeacon's visitation system. At the request of the Archdeacon s/he is to visit parishes at regular intervals and during vacancies. S/he should be prepared to inspect churches, property, records and registers.
- b) The area dean may be appointed as sequestrator in certain cases.
- c) In any case of serious defects in the fabric, ornaments or furniture of any church or chapel or the buildings of any benefice within the deanery s/he should instigate enquiries and provide a report to the Archdeacon.
- d) The area dean will be consulted by the Archdeacon on pastoral schemes affecting the deanery such as changes in parish boundaries or the pattern of ministry.
- e) The Archdeacons, separately and together, at their discretion, will arrange meetings with their area deans to discuss matters of mutual concern and interest.

7. Clergy of the Deanery

- a) By virtue of appointment the area dean has entrusted to him/her responsibility for the deanery and the clergy who serve the deanery. S/he should support the clergy and their families by friendship and concern and, in this task, not be content with a passive role. Through the chapter, which all clergy should attend as a priority, s/he should encourage fellowship, study and prayer and activity in the whole mission of the Church - pastoral, evangelistic, social and ecumenical.
- b) S/he should encourage fellow clergy to regard him/her as a first point of reference in case of difficulty, using his/her judgement on what action s/he should take, but reporting to the the Archdeacon any problem which s/he cannot resolve or where there is likelihood of a direct approach being made to the Bishop.
- c) Whilst having a special responsibility to report problems the area dean should also report to the Bishop specific instances of good work which might otherwise pass unnoticed.
- d) The area dean should be prepared to recommend to the Bishop that individual clergy might profit from further training. S/he should be prepared to recommend how parish duties may be covered during holiday periods and encourage priests to take adequate holidays.
- e) The area dean should also be alert for cases of financial problems among the clergy and discuss such cases with the Archdeacon.

- f) The area dean should take steps to ensure that at least some chapter meetings take place at times when SSMs, Readers and other accredited minister may join in.

8. The Deanery Synod

The area dean is automatically designated a joint chairperson of the deanery synod. He/she is chair also of the house of clergy. However, in contrast with the Bishop, who has full authority outside the diocesan synod, the area dean's authority outside the deanery synod comes by virtue of the various delegations mentioned in previous paragraphs. The area dean in getting to know the lay representatives to the deanery synod should identify those lay persons who could make a useful contribution to wider activities within the diocese.

9. Links with the Community

- a) The area dean may be approached by the Press for comment. In all cases s/he should contact the Diocesan Communications Officer at Dunham House, in order to ensure that any statement s/he might make, apart from comment on purely local issues, will have the approval of the Bishop. In any case the area dean should report to the Bishop any general points concerning the welfare and activities of the deanery or its staff that may give rise to comment in the media.
- b) S/he should also report any significant changes in social or economic conditions.

CANONS

C23 Of Rural Deans

1. Every rural dean shall report to the Bishop any matter in any parish within the deanery which it may be necessary or useful for the Bishop to know, particularly any case of serious illness or other form of distress amongst the clergy, the vacancy of any cure of souls and the measures taken by the sequestrators to secure the ministration of the word and sacraments and other rites of the Church during the said vacancy, and any case of a minister from another diocese officiating in any place otherwise than as provided in Canon C 8.
2. In the case of any omission in any parish to prepare and maintain a church electoral roll or to form or maintain a parochial church council or to hold the annual parochial church meeting, the rural dean on such omission being brought to his notice shall ascertain and report to the Bishop the cause thereof.
3. If at any time the rural dean has reason to believe that there is any serious defect in the fabric, ornaments, and furniture of any church or chapel, or that the buildings of any benefice are in a state of disrepair, he shall report the matter to the archdeacon.
4. The rural dean shall be a joint chairman (with a member of the House of Laity) of the deanery synod.

F17 Of keeping a record of the property of Churches

Every Archdeacon shall at least once in three years, either in person or by the rural dean, satisfy himself that the directions of the preceding paragraph of this Canon have been carried out in all the parishes within his jurisdiction.

F18 Of the survey of Churches

Every Archdeacon shall survey the churches, chancels and church yards within his jurisdiction at least once in 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. In particular he shall exercise the powers conferred upon him by the Inspection of Churches Measure 1955.

[NB The terminology and gender language of the Canons remains as yet unchanged].

MEETING THE COST OF THE OFFICE OF AREA DEAN

Duties fall into two main areas, i.e.

- “Pro Episcopal” – duties required by the Bishop
- “Synodical” – duties related to the Deanery Synod

The duties required by the Bishop are considered to be:

- a) Attendance at Area/Rural Deans’ Meetings
- b) Attendance at Chapter Meetings
- c) Formal hospitality
- d) Travel and costs in relation to vacancy meetings, and Institutions/Licensings
- e) Pastoral care of fellow clergy – travel and related costs
- f) Work concerned with the Inspection of Churches Measure and Visitations
- g) Civic/community engagements attended on behalf of the Bishop
- h) Related administrative costs

The duties related to the Deanery Synod are considered to be:

- a) Attendance at Deanery Synods
- b) Attendance at Standing Committee Meetings
- c) Incidental costs to the above in relation to deanery strategy programmes
- d) Costs in relation to programmes developed as part of a deanery strategy

Reimbursement of Pro-Episcopal Work

The cost of these duties should be reimbursed by the use of a Claim Form submitted to the Diocesan Office monthly or quarterly.

Reimbursement of Synodical Work

Each Area/Rural Dean should produce an estimate of local costs including capital costs to the Deanery Standing Committee to establish a realistic budget to be met from within the deanery.

General

The Deanery Synod should discuss the provision of expenses for voluntary officers, i.e. Lay Co-chairs and Standing Committee members.

January 1999

CHILD PROTECTION – DISCLOSURE OF CRIMINAL RECORD

The Child Protection policy of the Diocese of Southwell requires that all those who hold the Bishop's licence or Permission to Officiate should be subject to the Enhanced Criminal Record Disclosure process.

All those entering training, entering licensed ministry, or moving posts (including into retirement) will be asked to complete the nationally agreed self disclosure form, and the Criminal Records Bureau form. All those in such ministries will be subject to the 'enhanced' disclosure process.

This process is strictly confidential, and is there to aid the Bishop in making appointments safely. The Diocesan Child Protection Officer will be involved in any risk assessment should the process raise concerns about an appointment. All those completing the disclosure process receive from the CRB a copy of the information sent to the Bishop.

CHOIR AND ORGANIST'S POSTS

1. Canon B20 states that the appointment and dismissal of an organist or director of music is a matter for the minister 'with the agreement of the church council'. In the case of dismissal the agreement of the PCC can only be dispensed with at the direction of the archdeacon. Parishes should have a clearly defined policy for the employment of church musicians.
2. In making an appointment, parishes should follow the normal procedure outlined in the Southwell Diocesan Code of Practice, Children and Young People First.

It is also essential for a reference from the candidate's previous appointment to be sought. The Royal School of church Music is available to give advice in these matters.

CLERGY HOLIDAYS AND TIME OFF

Clergy are expected to take:

35 days holiday, including 5 Sundays, plus Bank Holidays, as their time off, ensuring that wherever possible at least a two week block is used for a main holiday.

In addition up to five days should be allowed for an annual retreat.

CLERGY ILLNESS

Where a clergyperson is ill the Area Dean should be informed so that parochial cover can be arranged, and details given to the Bishop of Sherwood's office so that the senior staff can be informed.

Where a clergyperson has been signed off work for a particular period by a GP, the Diocesan Secretary should be informed, so that financial matters and sick pay can be speedily resolved.

A named member of the Senior Staff (usually the Archdeacon) will coordinate the care by the senior staff in such matters. The Bishop's Chaplain for Retired Clergy will coordinate care for a retired clergy person on the Bishop's behalf.

A clergyperson is encouraged to inform the Bishop of Sherwood's office of serious illness within their family.

PROCEDURE FOR RENEWAL OF TEAM VICARS' LICENCES

1. The Registry will notify the Bishop, the Team Rector and the Team Vicar eighteen months before a Team Vicar's Licence is due to expire.
2. The Bishop, through the relevant Archdeacon, will consult with -
 - a) the Team Vicar after s/he has had an opportunity to review his/her ministry with an independent consultant/adviser.
 - b) the Team Rector, who will consult with other members of the Team as appropriate.
 - c) the Churchwardens of the Parish and District Churchwardens if applicable.
3. After these consultations the Bishop and Team Rector shall decide whether or not to offer an extension of the Licence for a further period or advise the Team Vicar to seek a new appointment.
4. If the Licence is renewed it may be for a shorter period than that of the original Licence. The new Licence will be given to the Team Vicar at a special service in the church where he/she serves.
5. If the Licence is not to be renewed the reasons for this decision should be given to the Team Vicar by the Team Rector, and flexibility in timing should be allowed for the Team Vicar's move to new work.

Such flexibility is limited to a period of twelve months from the date when notification of the decision has been received by the Team Vicar.

The Bishop and the Team Rector will ensure that appropriate pastoral support is offered during this time, after which the post and house need to be vacated.

CODE OF PRACTICE FOR CLERGY MOVING FROM A PASTORAL CHARGE

For many years there have been “unwritten rules” which apply to all clergy when they move from a pastoral charge and in particular to those who are retiring from active ministry. More recently there have been non-stipendiary ministers who have had pastoral charge in an area where they are resident, and clearly this raises the same kind of issues in a new context. There have been a number of situations in the Diocese recently where there have been difficulties and misunderstandings because clergy have been living near where they have been working. The situation can be quite frustrating and there will be many who do not see the issues involved. But it is a matter of being fair to your successor, fair to the people who have moved on to a new chapter of church life or maybe even fair to yourself. We hope it will help to put down on paper the “unwritten rules”.

- 1 You should only attend services or functions in your former parish on the invitation of your successor.
- 2 You should not do so during a vacancy.
- 3 You should not “pop in” uninvited to your former church during the ministry of your successor or within ten years of the end of your ministry there.
- 4 Exceptionally the permission of your successor may be sought for your involvement in baptisms, weddings or funerals. It is best if the invitation comes to you from the family via your successor, and it is wise only to agree to be involved where the exceptional appropriateness of that is likely to be understood by the parish.
- 5 No ministry role of any kind should be retained in your former parish, eg. school governorships or chaplaincies.
- 6 It is likely that you have made friends in your former parish during your years of ministry there and there will be some who are part of your future. It is important to distinguish between those whose friendship is clearly mutual – who would visit you in your new home – and those who are essentially those formerly in your close pastoral care. The latter group and you need to “let go”. It is important that in those friendships which continue, you are careful not to express negative views about your successor and that you protect yourself against being too interested in how things are going in your former parish.
- 7 The guidelines apply to your spouse as much as they do to you.
- 8 While there are particular difficulties for your former parish where there have been difficulties in your ministry there, the guidelines apply at least as much where your ministry had been greatly appreciated and the parishioners would be pleased to see you.
- 9 The guidelines have to be applied with some discernment – there may be obvious exceptions (eg. a particular funeral where no-one would understand your absence) or a clear consensus that your presence would be appropriate on an occasion. However, people will not find it easy to tell you your presence is not helpful and you will not find it easy to recognise the fact.
- 10 The Area Dean should be consulted if there is any difficulty in striking the right balance.

NOTES FOR THOSE RETIRING FROM ACTIVE MINISTRY

- 1 The ministry of the Church in many places depends on and is enriched by the voluntary ministry of many retired stipendiary clergy and many non-stipendiary ministers. Some

SSMs are able to continue to minister in their local church throughout the years of their ministry. When stipendiary and non-stipendiary clergy retire from being in pastoral charge, there is an important task of discerning where the context of their ministry now is (if they wish to continue to minister). This is a matter to be agreed with the bishop who gives the Permission to Officiate in association with the Area Dean concerned. It is clear that the former parish area is excluded from that permission.

- 2 If you are retiring from stipendiary ministry, it is desirable that you move well away from the area where you have served within the previous ten years – for the sake of the parish, your successor and yourself.
- 3 You and your spouse must not look to the church or churches where you have been serving as the place where you “belong”.
- 4 If you are an SSM and are retiring from being in pastoral charge of a parish, you may be continuing to live in your own house in or near the parish concerned. For you in exactly the same way as for retiring stipendiaries, your former parish area has to be excluded from your permission to officiate – explicitly or by implication – and, sadly perhaps, your past time of pastoral charge excludes that parish as the place of future belonging for you and your spouse.
- 5 Fortunately, there are many other places ready to treasure what you are willing to offer.

CLERGY RESIGNATION AND RETIREMENT

It is helpful for the Bishop and his Staff to know your intentions about a proposed move or about your intended retirement, sufficiently far in advance to be prepared. Guidance is given below about the preferred process.

A: Moving to another post

1. It is courteous to inform the Bishop that you are planning to move. You should make an appointment to see your Archdeacon in the first instance so that matters can be talked through. Curates in their first appointment should follow the POST guidelines.
2. Even if you would prefer to stay in the Diocese, it is recommended that you see the Clergy Appointments Adviser, the Rev'd John Lee, who brings a national perspective on the business of moving to another post. He can be contacted at Cowley House, 9, Little College Street, London SW1P 3SH. Tel 020 7898 1898.
3. When you have a new post, it is essential that the timing of the announcement is carefully planned and coordinated between 'sending' and 'receiving' churches and dioceses. You should liaise carefully with the Archdeacons' Office who will make the arrangements for the announcement.
4. It is normal to give a three month notice period. You should write to the Bishop, giving notice of your intention to resign. You will be sent the deed of resignation, which will need to be witnessed, and returned to the Bishop's Office. This document has legal force.
5. The Finance Office at Dunham House will make the necessary arrangements for the transfer of your stipend.

B: Retirement

1. 70 years is the compulsory age for retirement. You should write to the Bishop (copied to your Archdeacon) to signal your intention to retire. This might be up to **twelve months** in advance according to the degree of certainty about a retirement property. Such advance warning – to be handled in strict confidence – will be immensely valuable to staffing forecasts particularly over the next few critical years. It is helpful to indicate your provisional retirement date.
2. **Four months** before your retirement, please discuss with your Archdeacon your intended retirement date and date of your last Sunday of duty. On this basis, write to the Bishop with your intention to resign, giving the normal **3 months** notice. You will be sent the deed of resignation which will need to be witnessed and returned to the Bishop's Office.
3. You should ensure that all other arrangements for your retirement and move to a new house are as certain as possible before writing to the Bishop, as this resignation form will have legal force.
4. It is your responsibility to inform the Pensions Board of the date of your retirement, preferably at the same time as you send your resignation form to the Bishop.
5. The Archdeacon's office will ensure that the media are notified of your retirement on receipt of your resignation, unless you request otherwise. The Diocesan Registry will inform Crockford, and if you are staying in the Diocese of Southwell will ask your permission to give your details to the Bishop's Chaplain for Retired Clergy.

6. If there is an unexpected delay in the availability of your retirement property after you have sent in your resignation it *may* be possible for you to stay on in the vicarage for a time after consultation with your Archdeacon and by mutual agreement with the Bishop. If this situation is likely to arise you should contact your Archdeacon as early as possible.
7. It is your responsibility to obtain the application forms for payment of pension. The form must be countersigned by the Bishop.
8. You should notify the Bishop's office of your retirement address and telephone number (and diocese, if applicable) when these are known, together with the intended date of vacation of your clergy house. Please note that clergy are responsible for their own removal costs upon retirement.
9. The Bishop of Southwell's recommendation is that you give yourself six months off before making yourself available for ministry in your retirement. If you wish to minister in retirement you will need the Bishop's Permission to Officiate, and should write to him requesting this. In the Diocese of Southwell you will be asked to complete the usual Child Protection clearances, which are subject to the Enhanced Criminal Disclosure process.
10. **Self Supporting Ministers.** Licensed SSM's will also retire from licensed ministry at 70, and will be able to apply for permission to officiate on the same basis as retiring stipendiary clergy.

SELF-SUPPORTING MINISTRY

The Self-Supporting ministry encompasses a wide variety of ordained ministries and is open to both men and women: to those in full/part-time secular employment and to those without employment.

Some Self-Supporting ministers see the focus of their ministry at the workplace (both to individuals and to the organisation) and prefer to be known as Ministers in Secular Employment (MSE), others find the primary focus of ministry in the parish to which they are licensed, while others experience it as a mixture of both.

Throughout this Ad Clerum the term Self-Supporting will be used to cover all the diversities of this ministry.

Self-Supporting ministers who retire from secular employment may continue to exercise their Self-Supporting parochial ministry following a review of their existing job description. Ordained ministers who were accepted and trained for stipendiary posts may serve as Self-Supporting ministers if there are no stipendiary posts available.

All Self-Supporting ministers are eligible to seek transfer to stipendiary posts at a later date (see section 2 below).

Self-Supporting Ministry in all its variations is recognised as an integral part of the whole ministry of the Church, equal to all other varieties of ministry and its importance is recognised in the life of the parishes and the wider community.

1. THE STATUS OF SELF-SUPPORTING MINISTRY

All self-supporting ministers:

1. are priests and deacons in the Church of England equal in standing to stipendiary clergy and are subject to the authority and discipline of the Diocesan Bishop by whom they are licensed to officiate;
1. may at the discretion of the Bishop be appointed to posts of parochial responsibility (ie Priest-in-Charge) whilst still exercising a self-supporting ministry;
2. will have a job description drawn up, not later than 3 months after ordination, in consultation with their incumbent, the Bishop's Officer for self-supporting Ministers, representatives of the parish to which they are licensed and authorised by the Bishop;
3. will have the job description reviewed regularly (normally annually) or on the appointment of a new incumbent or Bishop. The job description may also be reviewed at the request of any of the signatories;
4. will receive Post-Ordination Training and such Continuing Ministerial Education (POT and CME) as is appropriate and directed by the Bishop and in accord with the current Diocesan Training Scheme.
5. will normally be licensed to a parish or sector ministry. In this Diocese it is practice, (wherever possible and practicable) to license ministers to parishes other than that by which they have been sponsored;
6. will receive no direct payment, stipend or fees, other than working expenses for their ministerial work;

7. depending on their sponsorship category, are eligible to apply for vacant posts in the Diocese;
8. will return their licence to the Bishop on reaching the age of 70, when the Bishop will issue on request a Permission to Officiate (PTO) at his discretion.

2. TRANSFER from NON-STIPENDIARY TO STIPENDIARY MINISTRY

The implications of transfer from Self-Supporting Ministry to Stipendiary Ministry depend on the original category of sponsorship when recommended at a national selection conference.

- a) Candidates recommended as Stipendiary or Non-Stipendiary Ministry (post January 1997) can transfer to Stipendiary Ministry without further reference to the national selection process. However, transfer is dependent on a Stipendiary post being available and the necessary process of application and appointment.
- b) Candidates originally recommended for Non-Stipendiary Ministry (pre 1997) or Permanent Non-Stipendiary Ministry (post January 1997) who wish to consider transfer to Stipendiary Ministry must be referred by the Diocesan Bishop to the Ministry Division Candidates Panel. The initial approach should be made to the Bishop, who will ask the Director of Ordinands to conduct the discernment process and prepare for, and explain the process. In the same way as for a selection conference, a report is sent by the Candidates Panel to the Bishop, who makes the final decision. If the request for transfer is agreed, it enables the Priest to apply for, or register an interest in a Stipendiary post.

Transfer is not possible during a First Appointment (normally the first four years after ordination) and is dependent on appropriate training for Stipendiary Ministry having been negotiated during a First Appointment or thereafter. Canon C10.3 specifies that a full-time curacy should be served before being eligible to be instituted to a benefice or licensed as a Minister-in-Charge of a Parish. All those transferring from Self-Supporting Ministry to Stipendiary Ministry will be required to undertake a medical.

STUDY LEAVE

PURPOSE, PERMISSION AND PROPOSALS

1. (a) We wish to encourage our clergy to engage with study and training, research and projects for their professional and personal development. Equally it is desirable to gain some value for the Church from the projects of individuals who take time out.
- (b) Normally Study Leave would not be taken before ten years in ministry or less than ten years since any previous Study Leave.
- (c) Study Leave is normally 6-12 weeks.

RULES

2. Permission for Study Leave may be granted by the Diocesan Bishop to Licensed Clergy and Ministers on a discretionary basis, on submission of a Study Leave Proposal agreed with the Director of Training. The possibility of Study Leave will usually originate from the Clergy Development Scheme interview.
3. Proposals for Study Leave must demonstrate a rationale that:
 - (a) such leave is appropriate and timely (for the diocese, for deanery/parish/departmental colleagues, and for the individual)
 - (b) the study/research is closely related to the person's present responsibilities and job description or future work
 - (c) the study/research will benefit the diocese and wider Church as well as the individual
 - (d) the applicant's work can be properly covered in their absence.
4. Proposals should be submitted no later than six months before commencement following consultation with the Director of Training who will be responsible for the details of applications procedures, forms etc. and for giving guidance to applicants.
5. The length or pattern of Study Leave require careful consideration. If Study Leave is to be combined with a retreat, pilgrimage, holiday etc the Proposal should include details of these.
6. A written report of the Study Leave must be submitted to the Director of Training within three months of the completion of leave. This may be shared within the life of the diocese and wider Church as appropriate.
7. Finance: stipend will continue. Further diocesan funding shall be restricted to the rules and capacity of the Training Budget.
8. Fuller guidelines on Study Leave are available from the Director of Training.

THE CARRYING ON OF TRADE AND BUSINESS

For the clergy and their families there are factors which limit their freedom of action in seeking to improve their financial position.

First, incumbents are holders of an office of a public nature and what they say and what they do are properly a matter of public interest and concern. Their true task is the cure of souls within the parish and they should therefore be careful not to embark upon other activities which give rise to criticism of their role or to the inference that theirs is not a full-time ministry.

Under the Canon C28 clergypersons holding a benefice may neither by themselves or in partnership "engage in trade or carry on any other occupation..." There are certain qualified exceptions to this prohibition but, other than in respect of these, disregard of the prohibition constitutes an ecclesiastical offence.

Stipendiary clergy holding the Bishop's Licence within the diocese require the specific consent of the Bishop before they undertake any work or employment additional to their ministry. Before granting that consent the Bishop must be appraised most fully of the proposals and of all surrounding circumstances for, by virtue of the Clergy (Ordination and Miscellaneous Provisions) Measure of 1964, the Bishop is only entitled to give permission after consultation with the P.C.C.

This may apply to spouses and personal circumstances should be discussed with the relevant Archdeacon beforehand.

DATA PROTECTION

The Data Protection Act (1998) now covers not only information held on computers, but also paper records held in a structured filing system. Personal data is held on behalf of the Bishop by different bodies in the Diocese. Clergy, Ordinand and Licensed Lay Worker files, (held at Bishop's Manor and accessible only by the Diocesan Bishop and members of his Staff with his permission), contain biographical information, usually supplied by the subjects of the files. Other sections cover appointments, health and family and recruitment. Reader files, held by the Warden of Readers contain information about selection, training and licensing, and relevant biographical details. This information is held to enable the Bishop to exercise informed pastoral care and episcopal oversight of those who hold his licence.

Any individual is able to have access to information held about them (with certain exceptions relating to legal matters). If you wish to obtain copies of material held about you, you must apply in writing to the Data Protection Officer, Bishop's Manor, Southwell, NG25 0BG. The process, which is regulated by law, can take up to 40 days and will include the filling in of an application form and the payment of a fee of £10.

Those working for the Diocesan Board of Finance and Southwell Minster should make separate applications to the Data Protection officers of those institutions. For parish data protection see the Clergy Handbook.

ECUMENICAL HOSPITALITY

Welcoming Communicant members of partner Churches at Anglican services of Holy Communion

As a way of giving effect to Canon B15A, the following form of words is recommended. These may be spoken as "additional words of invitation" or at any suitable point in the particular service being used. Alternatively they may be printed in a notice sheet or order of service:

"All who are members of a partner Christian church, which acknowledges the one God as Father, Son and Holy Spirit, are warmly invited to receive the Sacrament in this service, if you would do so in your own church."

A second paragraph (for written rather than spoken use) is offered to indicate practical directions:

'Those not intending to receive the Sacrament are welcome to come forward to the Altar for a blessing - in this case, it is helpful if you indicate your intention to the priest by simply bowing your head.'

PAROCHIAL & CASUAL DUTY FEES TO RETIRED CLERGY, SELF SUPPORTING MINISTERS & READERS

With reducing numbers of stipendiary clergy and in developing fresh patterns of shared ministry the Church relies heavily on Retired Clergy, Self Supporting Ministers and Readers. Without their considerable and much appreciated help it would be impossible to maintain the services and pastoral care needed in the parishes of our Diocese. These 'Diocesan Regulations & Guidelines' are based on those produced by the Church of England. They promote good practice in ministry and a proper balance between the financial needs of the Church and the principle of the labourer being worthy of hire.

+George Southwell

REGULATIONS & GUIDELINES

All ministers licensed or permitted by the Bishop to officiate at services are required to adhere to these regulations for the pastoral and financial benefit of the diocesan family

1. Tables of Fees

The annual Table of Parochial Fees published by the Archbishops' Council remains the statutory reference: in addition an annual *Diocesan Table of Parochial & Casual Duty Fees Payable to Retired Clergy, Self Supporting Ministers & Readers* will be provided to accompany the *Diocesan Regulations & Guidelines*.

2. Destination of Incumbents' Fees

An Incumbent's/ Priest in Charge's fees go either (a) to the incumbent, who then must declare them as part of annual stipend, or (b) to the Southwell Diocesan Board of Finance where the incumbent has made a Deed of Assignment.

Under these new regulations the SDBF will allow incumbents who have assigned their fees to pass on that part of the incumbent's fee allowed for in the *Diocesan Table* to a substitute minister on condition that the transaction is accounted for in the Assigned Fees Return.

3. Fees due to Church Councils

Fees due to Parochial Church Councils go direct to PCCs whether there is an incumbent or vacancy.

4. During Vacancies in the Benefice

During vacancies incumbents' fees are payable to the SDBF. The PCC may pay substitute ministers fees and expenses for duty as allowed by the regulations but reclaim them from the SDBF on the Green Forms provided.

5. Expenses

All expenses of officiating ministers should be fully reimbursed. Mileage rates for Retired Clergy, Self Supporting Ministers and Readers are the Inland Revenue agreed rates. [see *Table*, and note re local agreements with undertakers.]

6. Consent Required

Where Retired Clergy, SSMs or Readers take Sunday/Weekday duty, Weddings or Funerals in church the consent of the person who has the cure of souls will be required. During a vacancy the Area Dean and Churchwardens must consent.

7. Casual Duty

The casual duty fee payable by the PCC for a Sunday or weekday service i.e.. Holy Communion / a Service of the Word, with sermon, is now calculated as one half of the incumbent's fee for a funeral service in church - subject to a diocesan maximum of two services in one day. In addition expenses are payable by the PCC.[see *Diocesan Table*]

8. Fees to Retired Clergy

All Retired Clergy who have the Bishop's Permission to Officiate should be offered: (a) A Casual Duty fee and expenses for a service in a parish other than the one where they normally worship (b) An Occasional Office Fee for a Wedding or Funeral in church equal to two thirds of the incumbent's fee, plus expenses, providing the appropriate pastoral visiting before and after the service is undertaken by the retired clergy person; the balance goes to the Incumbent or SDBF if assigned. [see *Diocesan Table*]

9. Fees for Services in a Crematorium or Cemetery

Incumbents are encouraged to be proactive in developing and maintaining good relationships with local Funeral Directors. In particular clergy should make it clear to undertakers how and who to contact when they are unavailable, so that bereaved parishioners may remain in the care of the Church.

(a) Deceased's Incumbent takes the Service

The 'Deceased's Incumbent' is either the incumbent of the parish of usual residence prior to death, or the incumbent of the parish on whose electoral roll the deceased's name was entered. The fee is kept or assigned by the incumbent.

(b) Another Minister officiates at the request or with the consent of the Deceased's Incumbent

The fees are payable to the Deceased's Incumbent but may in part be passed on to the deputising minister - Retired Clergyperson, SSM or Reader - but only in accordance with these *Diocesan Regulations & Guidelines* [see relevant sections]

(c) Another Minister officiates without the prior consent of the Deceased's Incumbent

No minister should officiate without prior consent. Clergy should discourage Funeral Directors from making such arrangements because the local church not only loses fee income, but also misses out on pastoral care and evangelistic opportunities.

(d) When a Funeral Director asks a Retired Clergyperson, SSM or Reader to conduct a funeral

Under these *Diocesan Regulations & Guidelines* the Bishop asks that in such circumstances ministers licensed by him inform the Deceased's Incumbent and abide by the fee entitlement indicated.

10. Self Supporting Ministers' entitlements

Licensed Self Supporting Ministers are not entitled to receive fees unless this is provided for in their Working Agreement. Expenses are payable by the parish receiving their ministry. Once retired with the Bishop's Permission To Officiate they become eligible for fees as in (8) above.

11. Readers

Active Readers under the age of 70 must hold a Bishop's Licence; beyond 70 Readers who wish to remain active must surrender their licence and apply for the Bishop's Permission to Officiate. In either case Readers should not accept a fee, but should have their expenses reimbursed by the parish receiving their ministry.

12. Readers and Funerals

When Readers conduct a funeral, they should collect the fee payable to the incumbent (i.e.. the incumbent of the deceased's parish) in respect of the service and pass this to him/her; during a vacancy the fee should be paid to SDBF.

In cases of uncertainty ministers should consult the Area Dean or Archdeacon

Diocesan Table of Fees Payable to Retired Clergy, Self Supporting Ministers & Readers

This is published annually, copies can be obtained from the Diocesan Finance Office.

EXTRACTS FROM 'FIRST APPOINTMENTS AFTER ORDINATION'

Introduction

Curacy placements are considered as a part of the overall ministry development strategy of the diocese. A curate's need for training must take precedence over the need for staff in a parish/benefice.

The First Appointments Team advises the Bishop and consists of the Director of Ordinands & Curate Training, the Bishops' Officer for Self-Supporting Ministry, the Dean of Women's Ministry, the Ministry Development Advisor and the two Archdeacons. The team will annually review its long list of possible and approved training incumbents with the purpose of identifying, at an early stage, potential trainers and their training needs.

Diocesan Principles & Practice

11. In considering training placements, the following principles will apply:
 - (a) No parish, benefice or incumbent should assume the placement of a curate.
 - (b) A First Appointment is normally for four years. A training incumbent is expected to be in post to supervise for 3 years of a 4-year curacy. Guidelines exist about the process to be followed in looking for a further appointment at the end of the period. (*see First Appointments after Ordination - Section 2 – 'Reporting and Evaluation in a First Curacy'*).
 - (c) The basis of appointing a curate to any post is that there is a person willing and able to provide the supervision and colleague support the diocese expects and that there is a genuine job for them to do. Normally the diocese would not appoint a curate to a parish/benefice where the training incumbent has been in post for less than a year. But where an incumbent is judged capable of fulfilling a training role effectively, has undertaken or is undertaking such preliminary training as is deemed necessary, and there is a clear and agreed programme of parish objectives and future development, it may be appropriate to appoint a curate within the incumbent's first year. A parish should not be considered for a curate where an incumbent-designate is not yet in post.
 - (d) A viable opening should not be deemed to exist in an existing curacy until the post-holder has been appointed elsewhere.
 - (e) As the diocese is financing housing for all stipendiary curates, and some self-supporting curates, the placement of curates is not determined by a parish or benefice's ability to provide a house.
 - (f) The First Appointments Team will consider training opportunities that forward new styles of ministry, such as collaboratively across parish boundaries, in clusters or within deaneries.
 - (g) A curacy placement that has been recommended by the First Appointments Team to Bishop's Staff, and receives the approval of the Bishop, will have been considered on the basis of a Parish/Benefice profile. A Working Agreement must also be in place before the Bishop will confirm an appointment. No alterations to either document should be made without the agreement of all parties involved (Diocese, training incumbent & parish and Curate).

Housing.

The principle of diocesan funding of curate's houses is now established. In some cases, the diocese has provided the house from central funds, where available. Where parishes provide their own house, a credit against parish share is given. Details of this can be provided by the DDO.

Aptitudes of Trainers

The qualities of trainers will include:

1. A mature degree of self-awareness and understanding of one's strengths and weaknesses in ministry, psychological make-up and personality and ability to make appropriate relationships with a colleague in training, especially to facilitate a process of reflection in the trainee so that both colleagues do theology in practice.
2. Evidence of taking responsibility for one's own professional development. A willingness to learn, to undergo skills of supervision training where necessary, to participate in the diocesan programme of induction & review for training supervisors, and to undergo regular appraisal by a members of the Bishop's staff.
3. Has a personal theological and spiritual stance which is creative and flexible, can be clearly conveyed and be able to listen to, work with and engage constructively with different theological positions and spiritual dispositions
4. Has a genuine desire to be a trainer as distinct from merely wanting an assistant, and is prepared to put considerable effort into mobilising available resources for the training of a curate, some of which will lie outside the parish;
5. Able to model a collaborative approach to ministry which enables the whole people of God to grow in ministry and includes an open sharing relationship with professional colleagues and lay Christian leaders, such as Wardens, readers, etc.
6. Readiness to respect a colleague's experience in terms of previous employment and responsibilities, different churchmanship or theological convictions and to promote the development of the trainee's own unique, and perhaps different, focus and gifts of ministry.
7. Commitment to a pattern of regular sessions with the trainee for shared worship, planning, review and supervision.

[Copies of 'First Appointments after Ordination' can be obtained from The Diocesan Director of Ordinands and Curate Training at Dunham House]

ADMISSION TO HOLY COMMUNION

Canon B15A states that (Section 1(b)) "Baptised persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church, shall be admitted to the Holy Communion."

Paragraph 2 of Canon B15A goes on to say that "If any person by virtue of sub-paragraph (b) above regularly receives the Holy Communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status in that Church."

In many rural areas, the only surviving Church is the parish church, and people who are members of other denominations regularly worship there. Some clergy have felt it right to put before them the requirements of Canon B15A, paragraph 2, and suggested that they should in fact be confirmed into the Church of England if their regular attendance at Holy Communion seems likely to continue "indefinitely". This pressure to be confirmed has in practice caused some resentment, and has not been good for ecumenical relations, or indeed for pastoral relations.

In the light of this the following suggestions are made about the use of Canon B15A:

That, firstly, serious consideration should be given to the significance and value of acts of adult commitment made in other Christian traditions. The fact that these commitments have been entered into and that they are in many cases preceded by a process of serious preparation and training, should be borne in mind in considering whether it is appropriate to suggest confirmation for some of those who worship regularly in Anglican churches, while retaining their membership of another denomination.

The second point that needs to be remembered is that members of other denominations frequently bring remarkable and varied spiritual gifts from their previous traditions.

ADMISSION TO HOLY COMMUNION BEFORE CONFIRMATION

Admission of Baptised Persons to Holy Communion before Confirmation Guidelines agreed by the House of Bishops

March 1997

- a) Since 'communion before confirmation' is a departure from our inherited norm, it requires special permission. After consultation, every diocesan bishop will have the discretion to make a general policy whether or not to entertain new applications for 'communion before confirmation' to take place in his diocese. If he decides to do so, individual parishes must seek his agreement before introducing it. The bishop should satisfy himself that both the incumbent and the Parochial Church Council support any application, and that where appropriate ecumenical partners have been consulted. If the parties cannot agree, the bishop's direction shall be followed.
- b) The incumbent must ensure that the policy adopted for his/her parish is clearly and widely understood. The policy should be considered within the general context both of the ministry that is carried out in the parish through initiation, and also of the continuing nurture of people in the Christian faith. The bishop should be satisfied that the programme of continuing Christian nurture is in place leading to confirmation in due course.
- c) Before admitting a person to communion, the priest must seek evidence of baptism. Baptism always precedes admission to Holy Communion.
- d) There is a question regarding the age at which children may be admitted to Holy Communion. In general the time of the first receiving should be determined not so much by the child's chronological age as by his or her appreciation of the significance of the sacrament. Subject to the bishop's direction, it is appropriate for the decision to be made by the parish priest after consultation with the parents or those who are responsible for the child's formation, with the parents' goodwill. An appropriate and serious pattern of preparation should be followed. The priest and parents share in continuing to educate the child in the significance of Holy Communion so that (s)he gains in understanding with increasing maturity.
- e) The Church needs to encourage awareness of many different levels of understanding, and support the inclusion of those with learning difficulties in the Christian community. Particular care needs to be taken with the preparation of any who have learning difficulties, including children. The incumbent should consult with those concerned in their care, education and support regarding questions of their discernment of the sacrament, their admission to Holy Communion and their preparation for confirmation.
- f) Before a person is first brought to Holy Communion, the significance of the occasion should be explained to him/her and to his/her parents, and marked in some suitable way before the whole congregation. Wherever possible, the person's family should be involved in the service.
- g) A register should be kept of every person admitted to Holy Communion before confirmation, and each should be given a certificate (or, better, the baptismal certificate should be endorsed).
- h) Whether or not a parish practises 'communion before confirmation', the incumbent should take care regarding the quality of teaching material, especially that used with

children and young people. The material should be reviewed regularly and the advice of diocesan officers and other professional advisers taken into account.

- i) The priest must decide exactly how much of the liturgy communicant children will attend. Even if there is a separate 'Ministry of the Word' for children, anyone who is to receive Holy Communion should be present in the main assembly at least for the Eucharistic prayer.
- j) No baptised person, child or adult, who has once been admitted to Holy Communion and remains in good standing with the Church, should be anywhere deprived of it. When, for example, a family moves to another area, the incumbent of the parish they are leaving should contact their new incumbent to ensure that there is no confusion regarding the communicant status of children. It is the responsibility of the new incumbent to discuss with the children and parents concerned when the children should be presented for confirmation. Such children should normally be presented at least by the age of 18.
- k) Since baptism is at the heart of initiation, it is important for the bishop regularly to be the minister of holy baptism, and particularly at services where candidates will be both baptised and confirmed. It is generally inappropriate for candidates who are preparing for initiation into the Christian life in baptism and confirmation to receive baptism at a service other than the one in which they are to be confirmed.
- l) In using rites of public re-affirmation of faith other than baptism and confirmation, care should be taken to avoid the impression that they are identical with confirmation. In the case of people who have not been confirmed, it will be more appropriate for the incumbent to propose that they be confirmed.

ADMISSION TO COMMUNION BEFORE CONFIRMATION – A HANDY CHECKLIST MAY 2002

This checklist is designed to assist parishes which are considering admitting children to Communion before Confirmation. It is not a substitute for the Guidelines Agreed by the House of Bishops (see *Children and Holy Communion* pp. 6-7) and parishes should familiarise themselves with these guidelines at an early stage. It will be helpful when submitting a policy for the approval of the Bishop of Southwell if the numbering of the paragraphs below is followed.

Some books which will certainly prove useful in both the phases of deliberation and the preparation of the children following approval are *Children and Holy Communion* by Steve Pearce and Diana Murrie (National Society and Church House Publishing, 1977), *Welcome to the Lord's Table* by Margaret Withers (Bible Reading Fellowship, 1999), and *Share Communion Preparation Course* by Nick Harding (Kevin Mayhew Ltd, 2002). The small booklet *My Communion Book* by Diana Murrie (NS/CHP, 2002) is also helpful.

1. Has the issue been fully discussed by the PCC and a formal resolution passed and minuted? Where appropriate, have ecumenical partners been consulted?
2. Has there been a period of preparation and discussion with the congregation with adequate time and opportunity for questions, concerns and pastoral issues to be addressed?
3. How does admission to Communion fit in with the overall parish policy on the nurture of children within the framework of Baptism, Communion and Confirmation? What are the earliest ages deemed appropriate by the parish for admission to Communion and for Confirmation?
4. How have the implications for worship been addressed? How much of the liturgy will communicant children attend, how will they be involved, and how often will they receive Communion?
5. How will parents or guardians be involved in the process of deciding whether and when individual children are ready to receive Communion and in the period of preparation? How will the circumstances of families where the parents do not normally attend church be addressed?
6. How will the needs of children with learning difficulties be catered for?
7. What provision will be made for the preparation of children to receive Communion? Who will be responsible for the preparation and what materials will be used?
8. Who will be responsible for maintaining the register of people admitted to Communion before Confirmation?
9. Three years after the implementation of children receiving Communion in your parish there will be a review of the policy in consultation with the Children's Mission Support Officer. Who will be responsible for undertaking this review?

Advice and help is available from a number of clergy who have taken parishes through this process. The Children's Mission Support Officer is also available for consultation and should be referred to during the period of discussion and decision-making.

AUTHORISATION TO ADMINISTER COMMUNION

The authorisation of the Bishop is required for lay people to administer Holy Communion. The following regulations apply.

1. Authorisation will only be given to those who are recommended to me by the Incumbent or Priest-in-Charge and the PCC. A copy of the relevant minute of the PCC Meeting, together with voting figures, should be sent to my office, with a covering letter from the Incumbent, giving the full name and address of the person(s) to be authorised.
2. Authorisation is given to the person in relationship to a named Incumbent or Priest-in-Charge. This authorisation remains valid during an interregnum, but should be renewed as soon as possible after a new Parish Priest has been installed.
3. Other than in exceptional circumstances, authorisation will not be given during an interregnum.
4. Authorisation relates to a specific parish. Where authorisation is sought to administer in more than one parish, this should be made clear in the covering letter, and the agreement of each parish notified to me as in 1. above.
5. Authorisation is given to administer Holy Communion. Those so authorised can administer both the bread and the cup.
6. Those authorised to administer Communion are also authorised to take Communion to the sick where this is the custom of the parish.
7. Those who hold my licence (as Lay Worker or Reader) do not need further authorisation.

HYGIENE AND THE CHALICE

Research on the chalice as a possible means of transmitting infection has shown that the risk is extremely small. This can be reduced even further by observing the following rules:

1. A chalice of gold, silver or other suitable metal is to be preferred to pottery, particularly unglazed pottery.
2. The rim of the chalice should be firmly wiped with a purificator after it has left the lips of each communicant. The same part of the purificator should not be used repeatedly, nor should it be allowed to become sodden.
3. Anyone with cuts, sores or abrasions on their lips should receive communion by intinction or in one kind.
4. In addition to ritual ablutions, the chalice should be thoroughly cleaned after use.

INSTRUCTIONS ON EXTENDED COMMUNION

(Based on those issued by The House of Bishops – with acknowledgements to the Diocese of Portsmouth)

1. In making provision for Extended Communion, The House of Bishops has principally in mind the needs of a single cure with a number of churches, or a group or team ministry, particularly in rural areas. In such circumstances worshippers gathered in one of the churches where the Eucharist has not been celebrated on a particular Sunday may still gather to ask God's forgiveness for their sins; hear the scriptures read; hear the Gospel proclaimed; and receive Communion. However, Extended Communion should not be a norm. If regular, priestly ministry is available, then this option should be pursued.

2. Care must be given to explain the relationship of such a service to that of the entire community gathered with its presiding minister in one of the other churches within the single cure. **At the intercessions in the Eucharist in question, it is important to introduce specific prayer for those who will receive Holy Communion at the later acts of worship so that the distinction is made explicit between the Eucharist and the Extended Communion to both congregations.** The priest should be understood to be the presiding minister at the communities' Eucharist celebration. Arrangements must, however, be made for each congregation regularly to participate in a celebration of the Eucharist. In order that the relationship between the ministry of the Word and that of the Sacrament may be made clear, it is desirable that a sermon be preached or a suitable homily read at the principal Sunday service in each church.

3. In addition the following points must be observed:

(i) Explicit written permission from the Bishop should be obtained for Extended Communion. This permission should relate to specific pastoral circumstances, which will generally be those of multi-church cures as set out above. **When such permission is sought, the Incumbent (or, in an interregnum, the churchwardens) should provide the Bishop with a written summary of the parish's present worship pattern, the specific reasons for wanting Extended Communion, and the proposed pattern of services which is intended in the particular group of churches.**

(ii) This ministry must only be exercised by a Deacon or Reader or other person authorised by Canon B.12, **and they must be named in the paper sent to the Bishop. Once the Bishop has approved the proposals, the parish should then provide an outline of the proposed rite they intend to use for Extended Communion.**

(iii) The person presiding at Extended Communion should see their task as serving the congregation in an anomaly, not a norm; and the priest should on no account reduce the possible Eucharistic pattern of that congregation in order to encourage that minister's presidency of the Extended Communion.

4. The Bishop forbids the practice of Extended Communion as a means of introducing a sacramental element into the life of house groups and house churches within parishes, whether on an occasional or a regular basis. On the other hand, he sees value in occasional celebration of the Eucharist in house groups and house churches when a priest can preside (See Canon B.40).

5. The practice of Extended Communion as set out above has affinities with the communion of the sick and housebound from elements over which thanks has been given at a Celebration in Church. There are theological and pastoral advantages in regarding this as an extension of the distribution of the elements from the weekly parish Eucharist, and the Bishop wishes to encourage the practice of taking the elements to the sick and housebound by suitably authorised people either immediately after they have received communion or immediately after the end of the service.

RESERVATION OF THE SACRAMENT AND DISTRIBUTION OF COMMUNION TO THOSE UNABLE TO BE PRESENT AT A CELEBRATION

1. Reservation

- a) Sufficient Bread and Wine may be consecrated at a service of Holy Communion in any parish church to enable the parish priest, deacon or lay person authorised by the Bishop to administer the Sacrament to the sick and infirm who are unable to be present at a Celebration of Holy Communion in Church.
- b) The practice of reservation commends itself for pastoral and practical purposes and does not imply any change of Anglican theology of the Eucharist.
- c) It is not permissible to reserve the Sacrament for distribution by a deacon or layman at any service in Church in the absence of a priest.
- d) It is not permissible to reserve the Sacrament for later distribution at a house group or a meeting in a hall or private house (see paragraph 7 below).

2. Time of reservation

It is desirable that the consecration of the elements for reservation should take place at the main service of Holy Communion in the parish church on Sundays.

This will emphasise the participation of the whole people of God in the Eucharist whether they are present in church or not.

3. Consecrated elements not required for reservation

At a celebration of Holy Communion any consecrated Bread and Wine which are not required for Reservation should be consumed immediately after the administration of the sacrament or after the Blessing in accordance with the Rubrics of the *Book of Common Prayer* and *Common Worship*:-

BCP - ... "but if any Bread and Wine remain of that which was consecrated, it shall not be carried out of the church but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same."

CW - ... "Any consecrated Bread and Wine which is not required for purposes of Communion is consumed at the end of the distribution or after the service."

4. Ministers at Holy Communion and the distribution of Communion to those unable to attend a celebration in the Church

- a) The priest who celebrates the Holy Communion shall have been ordained by episcopal ordination in accordance with the provisions of Canon C.1.
- b) If the parish priest is to administer the Sacrament to the sick and infirm then suitable practical arrangements for Reservation must be made if communion is to be distributed later in the week rather than on the same day as the celebration in church (see below).

- c) Only a priest, deacon, deaconess, reader or a lay person authorised by the Bishop may administer the Sacrament to the sick or infirm at home.
- d) Requests for the Bishop to authorise a lay person to help in the distribution of Communion, either in Church or to the sick and infirm should be supported by a resolution of the Parochial Church Council. Accredited lay ministers and Readers have this permission by virtue of their licence from the Bishop. Such persons should be prepared for this task with special care.
- e) It is desirable that whoever administers the Sacrament to the sick or infirm should share in the pastoral care of that person even if another priest or layperson has responsibility for this.

5. Arrangements for distribution of Communion to those unable to be present at a celebration of Holy Communion in Church

- a) It is desirable for the Sacrament to be taken as soon as is conveniently possible to those who cannot attend the Celebration because of sickness or infirmity.
- b) If lay ministers are sent to distribute Communion to the sick and infirm while the service continues in church they should be given the consecrated elements either after the Breaking of the Bread or after the Communion.
- c) Communion should normally be distributed in both kinds separately or together by intinction.
- d) The minister who distributes Communion to those unable to attend the Celebration may receive Communion in church or later at the time of distribution with the sick or infirm person.
- e) The Order of Service to be used for the distribution by a lay minister shall be that approved and authorised for use by the General Synod. It can be found in *Common Worship: Pastoral Services*, p 74 ff.
- f) Those who are to receive the Sacrament at home should be made aware of when the elements are to be reserved for their Communion and asked, if possible, to share at that time in the Church's worship by using appropriate prayers and scripture readings.
- g) The congregation in church, when the Sacrament is reserved, should be asked to pray, by name, for those who will receive the sacrament at home.

In this way it can be demonstrated that the consecration and administration of the Reserved Sacrament is not a private activity of the priest but a concern of the whole church in the parish.

6. Celebration of the Holy Communion in the home of the sick or infirm person

It is expected that the parish priest will wish to arrange to celebrate the Holy Communion in the home of the sick or infirm wherever possible, according to one or other of the authorised services. Depending on the pastoral situation one or two friends may be invited to share in

the service to emphasise the corporate nature of the Eucharist. The authorised service can be found in *Common Worship: Pastoral Services*, p 52 ff

7. Communion for housegroups

The parish priest may preside at a celebration of Holy Communion in a private house or church hall during a meeting or study group as and when it seems appropriate but those who are attending should be instructed that -

- a) attendance at such a celebration is not a substitution for attending a celebration of Holy Communion in the parish church on Sundays.
- b) such a celebration does not give the group a status which is independent of the life and worship of the parish church.

Permission for this celebration should be obtained from the Bishop under the requirements of Canon B.40.

8. Practical arrangements for reservations

- a) When a priest wishes to make provision for the Reservation of the Sacrament he should apply for the Bishop's permission to do so. His application should be supported by a resolution of the Parochial Church Council.
- b) The Sacrament should be reserved in an aumbry. The Diocesan Advisory Committee and the Archdeacon should be approached for advice about the design and siting of the aumbry and a faculty must be applied for before it is installed.

Approval will not be given for Reservation in a tabernacle or pyx.
- c) The parish priest must ensure that the Aumbry is kept securely locked and the key is only available to those who are authorised to administer the Sacrament.
- d) There should always be a clear indication that the Sacrament is permanently reserved in a parish church by means of a light burning near the Aumbry and/or a notice displayed on the notice board at the main door of the church or near to the Aumbry.
- e) It is expected that Communion from the Reserved Sacrament will be given in both kinds. The Bread and Wine will be renewed weekly. The wine should be reserved in a glass cruet or the wafers may be intincted with the wine at the time of Reservation.
- f) Where it is customary for Communion to be distributed to the sick or infirm on the same day as the celebration of Holy Communion in church and where there is no Aumbry the Bread and Wine should be kept securely in the church safe or other container in the church or vestry under arrangements which should be approved by the Archdeacon.
- g) A priest who already has authorisation for reservation is not expected to apply for new authorisation under these directions.

MARRIAGES IN THE CHURCH OF ENGLAND

1. Introduction

- (i) In the matter of marriages the clergy act in a very responsible role with respect to the law and every care should be taken to see that the due requirements of the law are in all respects carried out. If they are in doubt on any matter they should consult with the Diocesan Registrar.
- (ii) The essentials of a valid marriage in England are age (16 years), mental and physical capacity, condition, degrees of relationship, with parental consent for under 18 years required, and the observation of the necessary forms and ceremonies. Disregard of any one of these renders the marriage void or voidable. Whilst certain legal informality in regard to the consent of a minor's parent or guardian, non-residence, due publication of banns, or other preliminaries may not render a marriage invalid, unless both parties proceeded deliberately knowingly and wilfully, nevertheless, such informality could give rise to real problems. It is therefore stressed that due observance of the correct formalities is extremely important
- (iii) The ceremony must be preceded in church by the publication of banns or the Common Licence of the Vicar General of the diocese or the Special Licence of the Archbishop of Canterbury or with the consent of the incumbent (Marriage Act 1949 Sec 17) by the Certificate of the Superintendent Registrar of the district in which the church is situate and if one of the parties resides in another district and is not on the electoral roll of the church, by the Certificate of the Superintendent Registrar of that district, also. Two witnesses of mature age are essential to a marriage and the time for solemnisation must be between eight in the morning and six in the evening.
- (iv) Special care is necessary in the case of anyone resident in Scotland or with foreigners (see 6 below), those of another faith, where one or both parties are in the Armed Forces or Merchant Navy; in all these cases the diocesan registrar should be consulted and his advice followed.

2. Banns of Marriage

- (i) Where a marriage is intended to be solemnised after publication of banns of matrimony the banns must be published in the parish church of each parish in which one of the parties resides and if the marriage is to be solemnised in the church which is the usual place of worship of one of the parties who is on the electoral roll of that church then the banns must also be published in that church.
- (ii) If a church is closed for any reason, banns may not be read in the temporary building unless it has been licensed for weddings. In such cases it is usual for banns to be called in an adjoining Parish Church.
- (iii) Banns remain in force for three calendar months after the latest third publication of the banns. The banns shall be published in accordance to the rubric in the Book of Common Prayer or Alternative Service Book. Publication need not take place on the same Sunday in both or all parishes concerned and if omitted on one Sunday may be made on the next.
- (iv) Where on any Sunday a clergyperson does not officiate at the service at which it is usual in that church to publish banns they may be published by a layman authorised by the Bishop or a Reader.

- (v) The PCC are to provide a Banns Book from which the banns are to be published. After each publication the entry must be signed by the officiating clergy person or by some person under their direction.
- (vi) The certificate of publication must be signed by the incumbent or minister in charge of the building in which the banns were published or by a clergy person nominated on that behalf by the Bishop. It is not in order for a reader to sign the certificate even though the banns were published on any or all of the Sundays.
- (vii) A marriage after banns can only be solemnised at one of the churches in which the banns have been duly published. Where the parties reside in different parishes a clergy person must not solemnise their marriage without a certificate that the banns have been duly published in the parish in which the party resides who is not of the parish. If the marriage is not to be solemnised at the parish church of one of the parties but at the church on the electoral roll of which one of the parties has his or her name entered the incumbent of that church must have produced a certificate of the due publication of the banns in each of the parishes in which the parties respectively reside.
- (viii) No clergy person is obliged to publish banns unless the persons to be married give at least seven days previous notice in writing stating their names and residences and the period during which each of them has resided at his or her place of residence.
- (ix) If one or both parties to the marriage change address so as to lose residential qualifications during the course of the reading of banns or between the last reading and the marriage there may be problems; advice should be sought from the Diocesan Registrar
- (x) The clergy cannot be too careful in regard to the residential qualifications. Residence does not mean the place where a man carries on his business nor a room which he has merely hired for the sake of appearances without occupying it or in which he has placed a bag. It has almost invariably been considered to mean the place in which a person is actually living and sleeping or a house which is his permanent home, although he may be temporarily away from it. It is not likely that a clergy person would require this notice from a parishioner of long standing who is well known but the Act gives the opportunity which it is intended the clergy person should take up to make enquiries and receive information regarding the newcomer and this duty should not be performed in a perfunctory manner.
- (xi) It is not part of the duty of a clergy person who may discover just before a marriage that there has been an error in the banns to speculate as to what view a court of law might take. The Act lays down that the clergy person personally who solemnises matrimony when it is known or it ought to have been known that the publication of banns was irregular is guilty of an offence although the marriage may not be invalid. If therefore any error or irregularity in the banns is discovered before the marriage a licence ought to be obtained.

3. Marriage by Licence

A marriage may take place by Common Licence, to obtain which one of the parties must appear personally before the registrar or a surrogate in the diocese; a list of those who have been appointed surrogates can be found in the Diocesan Directory.

Bona fide residence is a necessary condition for the granting of a Common Licence; in this case it is for a minimum period of fifteen continuous days immediately prior to the swearing of the affidavit before the diocesan registrar or surrogate. The licence remains valid for three months from the date it is granted.

Licences should be retained by the clergy solemnising matrimony thereunder for at least two years and may then be destroyed.

When it is particularly desired that a marriage should take place in a church which is not the parish church (or place of worship) if either party or in a chapel not licensed for weddings it is sometimes possible to obtain a Special Licence issued by the Archbishop of Canterbury; application should be made to The Registrar of the Faculty Office 1 The Sanctuary Westminster London SW1P 3JT who will provide the necessary information as to eligibility and procedure.

4. Consent required in case of a Minor

A minor under 18 must not be married without the consents required (of each parent and/or guardian) under the Marriage Act 1949. Particulars may be obtained from the Superintendent Registrar or a surrogate. A parent or guardian of a minor may forbid the banns, and if he or she publicly declares his or her dissent in the church at the time of publication, the publication is void. But if a clergyman duly publishes the banns and receives no notice of dissent from parent and/or guardian, he may marry the parties, notwithstanding the absence of consent, without incurring any censure by so doing. On the other hand, he may refuse, and he cannot be compelled to marry them. The discretion of the priest is absolute, and the ultimate responsibility is the priest's alone.

Where marriage is by Licence then the written consent of the parent or guardian should be obtained before the Licence is granted.

Boys and girls under sixteen year of age must not be married (Age of Marriage Act, 1929 as amended by the Marriage Act 1949). A Ward in Chancery must not be married without the leave of the court.

5. Marriage Registers

As with the legal preliminaries to a marriage, so it is vitally important that both copies of the marriage register are properly completed during or immediately after the marriage. The instructions in the front of the registers and in the handbook "Suggestions for the Guidance of the Clergy with reference to the Marriage and Registration Act etc." (1979 edition; free to clergy by the Registrar General) should be scrupulously followed.

In the case of adopted persons (if this is known), reference should be made to section 11 – Registration (paragraph 12,27,28) in the Registrar General's "Suggestions for the Guidance of the Clergy with reference to the Marriage and Registration Acts etc."

6. Marriage where one partner has his/her permanent residence in Scotland and where either party is a foreign national

In these cases the Bishop strongly urges, in accordance with the advice of the Legal Advisory Commission of the General Synod and with the practice of other dioceses, that the marriage should not be by banns but by common licence.

7. Marriage when one or both parties are divorced

At present civil law gives people the right to ask for marriage in their parish church even in the case where one or both parties are divorced. It also gives a clergy person the right to refuse to solemnise a marriage where one or both parties are divorced and/or to refuse the use of the church for such a marriage. Please read the Bishop's Ad Clerums on this matter in the section "People in Ministry"

MARRIAGE

Legal questions relating to marriage discipline, residence, electoral rolls and the like are all treated in a booklet issued by the Archbishop of Canterbury's Faculty Office called *Anglican Marriage in England and Wales: A Guide to the Law for Clergy*.

This was sent in 2000 to all incumbents. Further copies can be obtained from The Faculty Office, 1, The Sanctuary, Westminster, London SW1P 3JT. Tel 0207 222 5381

Email: faculty.office@1thesanctuary.com

www.facultyoffice.org.uk

Useful information about the calling of banns and registering of marriages is also found in the handbook *Suggestions for the Guidance of the Clergy* issued by the office of the Registrar General. Any specific queries should be addressed to the Diocesan Registrar, c/o Dunham House.

DEACONS: SOLEMNISATION OF MARRIAGE

Guidelines issued by the Archbishops of Canterbury and York

1. The minister officiating at a marriage service in the Church of England should normally be a bishop or a priest (1).
2. A deacon may officiate at a marriage only if the consent of the incumbent and/or minister is first given (2).
3. The authorised services should be used without variation whether the officiating minister is bishop, priest or deacon.
4. When a priest is present he/she may delegate to a deacon parts of the service including:
 - i) the blessing of the ring(s);
 - ii) the pronouncement of the blessing(s) on the couple.

The priest should pronounce the blessing of the congregation at the end of the service.

Notes:

1. Where the incumbent or minister has colleagues who are in holy orders (priests as well as deacons) the decision as to who should solemnize the marriage of a particular couple belongs to the incumbent or minister. Consideration should be given to the wishes of the couple and there should be discussion at the parish staff meeting or other consultation between colleagues. In considering who should be the officiating minister, pastoral considerations are important. A significant factor may be that the person who is to solemnize the marriage should also have prepared the couple for the wedding; in the case of a newly ordained deacon (man or woman) it needs to be noted that training to undertake marriage preparation is at present primarily a post-ordination task and colleges and courses do not require students to develop skills in this area before ordination. In the first year following ordination as deacon therefore, a deacon should rarely, if ever, solemnize a marriage and should only do so for exceptional reasons.
2. Reference to the incumbent and minister mean the incumbent of the parish to which the deacon is licensed and minister means minister or priest-in-charge of the church in which the service is to take place.

July 1992

**+George Cantuar
+ John Ebor**

BENEFICES HELD IN PLURALITY

*Section 23 of the Marriage Act 1949 as extended by Paragraph 14(4)
Of the Third Schedule to the Pastoral Measure 1983*

By virtue of the above rules, and if the Bishop so directs, where two or more Benefices are held in plurality and where there are two or more Parishes or Parish Churches in the area of a single Benefice, it is lawful for a resident of one of the Parishes within the united Benefice or in one of the Parishes of a single Benefice to have their banns called and indeed to marry in the Church of another Parish within that single or united Benefice.

By this Ad Clerum, I do so direct.

If any Clergy have queries in connection with the calling of banns or the place of marriage of persons in such circumstances, please contact the Registrar of the Diocese.

GUIDELINES FOR THE CELEBRATION OF MIXED-FAITH MARRIAGES IN CHURCH

1. In February 1988 the General Synod of the Church of England invited the House of Bishops 'to provide detailed advice to clergy in multi-faith parishes as to how they might fulfil their legal obligations when asked to conduct the marriage of an adherent of a faith other than the Christian faith.' After close consultation with the Board for Mission and Unity and its Inter-Faith Consultative Group, the House of Bishops believes that the following text may appropriately be used as the basis of guidance in each diocese on the subject.

THE LEGAL POSITION

1. The law of England provides that every person resident in a parish (regardless of nationality) has a right to be married by banns in the parish church according to the rites and ceremonies of the Church of England, whether he or she is baptised or not. The only exception is the right of the clergy not to permit a marriage in church where one party is divorced and has a previous partner still living. The General Synod has decided not to contest that right, (which would involve a measure approved by Parliament), but rather to affirm that 'there should be no change in the extent of the Church's responsibility to solemnise the marriage of all parishioners who request that ministry'.
2. The incumbent or priest-in-charge is not obliged to conduct a marriage himself, though he must arrange for another Anglican minister to do so, and allow the use of the parish church. This may help clergy who experience difficulties of conscience in conducting particular marriages.
4. *It should be noted also that the right to be married in church only applies to marriage by banns. The issue of common licenses is a matter entirely at the discretion of the diocesan bishops: the expressed policy of the House of Bishops is however to refuse marriage by licence where neither party is baptised, and where only one party is baptised, to require a statement in the application form that the other party does not reject the Christian faith and desires marriage in church. Clergy should be aware that in the case of the marriage of foreign nationals, marriage by banns, though valid in England, may not be regarded as valid in the national's own country, and that his or her embassy may recommend marriage by licence, or a civil ceremony.*
5. This is a comparatively new issue for the Church of England, and discussion about the marriage of the unbaptised in church has normally focussed on those with a background of unbelief rather than other belief. However there have been a number of recent requests for mixed-faith marriages in church, including some where both partners were adherents of another faith. Nor have such cases been limited, as was clearly anticipated in the resolution of the General Synod, to areas of multi-ethnic population. In fact there is some evidence to suggest that mixed-faith marriages are more likely to occur where people have moved out of their original community into rural or small town parishes. With two million or so people now resident in Britain whose family allegiance is to a faith other than Christianity, it is likely that such marriages will increase in future. How should those involved be cared for pastorally and liturgically? Christian judgement will obviously depend upon particular understandings about marriage, about other faiths and about the circumstances and intentions of the couple concerned.

THEOLOGICAL CONSIDERATIONS

6. Recent Anglican thinking about marriage has emphasized that the theology of marriage is rooted in creation. Marriage is common to human life and not exclusive to Christians. Therefore it is better to speak of 'the Christian doctrine of marriage', rather than 'Christian

Marriage'. It is not the Church's ceremony, or even the couple's faith, which makes a true marriage, but their consent to a lifelong union of love and fidelity. **Marriage is therefore available to all men and women, regardless of faith, and it seems appropriate to celebrate in church that which God offers to all.**

7. However, though there may be a Christian understanding of marriage which is applicable to all, regardless of faith, it is not true that all necessarily share the same understanding. Islam, for example, explicitly allows the possibility of polygamous marriage, though the Qur'an imposes the condition of equality of treatment, and some Muslims regard this as a virtual prohibition. In some cultures there is an element of contract between the families involved through the payment of a dowry. Although Christians often share such customs, it is difficult to justify the marriage in church of someone who clearly intends something quite different from the Christian understanding of marriage. **Therefore the marriage of mixed-faith partners in church is not appropriate in every circumstance.**
8. For Christians marriage is part not only of the order of Creation but also of Redemption, 'signifying unto us the mystical union that is betwixt Christ and his Church.' So the renewed vision of marriage brought about because of Christ is expressed liturgically in explicitly Trinitarian language at the crucial points of the marriage service. This is true of the giving of the ring, the pronouncement of marriage and the blessing which immediately follows. **There will therefore be those of other faiths who withdraw from the prospect of a Christian marriage service because they cannot in conscience acknowledge God in a Trinitarian form.**
9. Some Christians would raise the question as to whether any unbaptised person can meaningfully participate in such a Christian ceremony. Anglicans of all kinds, expressing themselves in different ways, would see marriage in church as requiring faith in Christ as its essential context. How can marriage be sacramental if the couple who are the ministers of it are not baptised? One solution is to presume that some marriages solemnised in church are not in fact sacramental. The Roman Catholic Church has made explicit provision for the marriage in church of unbaptised people with Roman Catholic partners, and it does not regard such a marriage as a sacrament. It distinguishes between a Roman Catholic marrying a Roman Catholic; a Roman Catholic marrying a baptised Christian of another church; a Roman Catholic marrying an unbaptised person (who may be of another faith). All three types of marriage may take place in a Roman Catholic church, but the last is not officially regarded as a sacrament. Some would see it as a sacrament for the Roman Catholic partner.
10. Others would think along different lines, arguing that baptism cannot be the determining factor. It is clearly difficult to discern the 'sacramental' quality of a large number of marriages where both partners are formally baptised. And is not the vocation of the Church of England to minister to all-comers, and not to 'members only'? In offering to the world the vision of a renewed, redeemed creation, can we not also make available to all-comers our understanding of what God has given to all of us in marriage.

THE PASTORAL JUDGEMENT

11. Are Anglican clergy then to marry all who present themselves as legally entitled to marriage in church? The danger here is that the minister might set up a series of conditions to be complied with rather than recognising the stage that the couple have reached in their particular journey, and the direction in which they are heading. **The real question is whether they are prepared to move towards a vision of marriage compatible with Christian understanding.** Their vows are an intention for the future rather than a contract for the present, and our prayers aim at that growth into spiritual maturity.

12. **We believe the minister should look for acceptance of marriage as EXCLUSIVE, ‘forsaking all other’; LIFELONG, ‘so long as ye both shall live’; and involving COMMITMENT, ‘mutual society, help and comfort’.**
13. Other elements which suggest themselves as part of the Christian understanding of marriage are the emphasis on personal consent, the creation of a new home and the hope of children, the recognition of the marriage by family, friends and society as a whole, and the fact that there can be only one marriage ceremony in which the couple take each other in marriage.
14. **The critical question for the marriage of a mixed-faith couple in church is whether there is an acceptance of marriage as exclusive, lifelong and involving commitment, and an openness to the wider Christian understanding.** We believe that the minister should err, if at all, on the side of generosity, and be particularly careful to weigh the likely effects of discouraging the request. (We have seen that it cannot legally be refused.) Some may want to suggest a civil ceremony followed by a specially devised service in church. Such a proposal might, however, imply that the Church views the mixed-faith couple as somehow unable to marry properly.

LITURGICAL CONSIDERATIONS

15. The one advantage of a specially devised service in church following a civil ceremony is that it offers the opportunity of modifying or adding to the language and imagery of the marriage ceremony so as to take account of the faith of the non-Christian partner. However, not everyone would agree that the language of the prayer-book should be so modified. If the language of the prayer-book adequately expresses what Christians believe about marriage why should it be altered for those who are asking for a Christian ceremony?
16. **The particular issue which arises here is prayer in the name of the Trinity.** Some might have no difficulty with any of the language of the Anglican marriage ceremony except the Trinitarian formulas. It might be suggested that these be replaced with more general descriptions of God which did not conflict with the understanding of God in other faiths. But even if universally acceptable terms could be found, which is most improbable, the difficulty remains that the Trinitarian theology is implicit in the service, and could not be excised without destroying its Christian character altogether.
17. The most specific problem is perhaps the giving of the ring by the man (or their exchange) in the name of the Trinity. Only at this point is one of the partners (in the 1662 Prayer Book, or both in the Alternative Service Book) required actively to say the Trinitarian formula as distinct from acknowledging it on the lips of the minister. Are we to require someone explicitly to reject what may be a key element of their own faith and to assert what they do not believe? Perhaps the strongest argument for modifying the language of the service lies at this point.
18. **However it must be emphasised that where there is no prior civil ceremony any alteration to the service by way of omission of words and phrases could threaten the legal validity of the marriage ceremony.** Unlike the case of other denominations, the entire liturgy constitutes the rite and ceremony prescribed by law in the Church of England. A liturgy which omitted Trinitarian language could not be construed as a ‘rite and ceremony of the Church of England.’
19. Thus legal as well as theological considerations argue against omissions from the normal service. Additions, however, might be appropriately made in the form of a reference to the faith of the non-Christian partner. This might be an additional reading from another scripture,

or a prayer or blessing in the appropriate language. The latter of course could be entirely Christian in substance.

20. **All these issues, and especially what Christians really understand by the Trinity, could be very fruitful elements in a dialogue between minister and couple about the whole meaning of faith and marriage. In the end it must be up to the couple to determine whether, and in what sense, they choose to use and understand the Church of England marriage service.**

PASTORAL ISSUES

21. Whether or not a marriage in church is decided on, the minister has a pastoral responsibility to the couple. They need to reach an informed judgement about their decision to marry at all, and the minister can help them consider all the issues involved. Many mixed-faith marriages have been happy and successful, but there are particular issues which must be taken very seriously. They can be described under four headings:

Faith - Community - Culture - Ethnic Origin

22. **FAITH:** The issue of the use of Christian and explicitly Trinitarian language in the marriage service has already been referred to. (see 16-20) It is important that this should be understood not as the imposition of Christian formulas on unwilling participants, but as an expression of the deep conviction of the Church in its prayerful ministry to people of every sort. The Church cannot pray otherwise and be true to itself. This conviction is of course reinforced by the visual symbols in the church building. By requesting a marriage service in the Christian Church the couple is acknowledging the value of prayer and blessing in the tradition of the Christian Church, even if one or both partners are unready to commit themselves to the step of baptism.
23. However it may be that issues of faith may not in fact strike the couple themselves as significant, especially if they have little or no connection with a worshipping community. But it is likely that they will carry with them an understanding of marriage and of the role of their own and the opposite sex which has been largely determined by the faith and practice of their own family. This understanding may be all the more pervasive and significant for being inarticulate and unidentified. For example the Islamic understanding of marriage as a contract may well influence profoundly the understanding of marriage of someone from a Muslim family and community, even though that person has been brought up in a deeply secularised British environment. It is likely also that the Islamic understanding of the proper domestic role of women, which does not easily admit a public function, will influence the attitude of a Muslim husband to his non-Muslim wife and his expectations of her future life with him. The Qur'an permits a restricted form of polygamy under very strict conditions, and allows Muslim men but not Muslim women to marry with 'the People of the Book', ie. Jews and Christians. Muslim assumptions about the custody of children and access to them, property rights and inheritance may also be significant. All these points can become urgent considerations if the couple at any time decide to settle in a Muslim country.
24. The view of marriage which sees it as essentially the union of two individuals does not adequately take into account the future faith-identity and education of the children of a mixed-faith marriage. A number of religious communities, including the Roman Catholic Church and Muslim communities make strenuous efforts to ensure that children of mixed marriages are brought up in the faith of that community. Jewish families are concerned because of the belief that Jewish identity is inherited through the mother, so that the children of a Jewish man and a Gentile woman cannot be regarded as Jewish. Anglican clergy will want to urge that the

question of baptism and faith-identity for their children should be thoroughly thought through by the couple, even if no commitment to Christian nurture for the children can be promised.

25. The annual round of festivals and the rights of passage of family and friends will present the partners of a mixed-faith marriage with continual decisions about how much or how little they will or can join in the religious observances of their partner. Sometimes there may be considerable pressure from the partner's family and community to conform to their tradition, and this may become a painful issue of the appropriate funeral customs or rites at the death of the partner.
26. **COMMUNITY:** A further dimension is the unequal situation created by experience from two very different religious communities. For example, when people from the Indian sub-continent marry it is, as is well known, the joining of two families, and for someone from outside that culture the entry into a large and closely knit family of in-laws may be both a welcome and an intimidating experience. Decisions are shared much more generally in the family rather than being taken by individuals. The newcomer may find such sharing to be an interference and a deprivation of freedom as well as a valuable sharing of responsibility. This may particularly affect a new wife in the making of certain kinds of decision, when her views seem to be given less weight than she would expect. Sometimes too, communal loyalties may demand a support for actions and moral or political stances which are unacceptable to the newcomer. It is likely to be the family influence on, for example an Asian husband, which from time to time distresses his new English wife. She may now be regarded as a member of the new family rather of than her own, and expected to abide by its decisions and conform to its traditions. At the same time neither partner will enjoy the kind of support from their families which naturally exists when the parents on each side have arranged the marriage. If it runs into difficulties they will be less able, and possibly less willing, to play the traditional role of mediators. Some young people determined to marry across faith and community boundaries have found themselves ostracised by both communities.
27. **CULTURE:** It is difficult to separate community from culture, but one obvious factor is language. It can be a daunting prospect to have to adopt a totally new language as the only medium of communication with some in-laws. The partner from a Christian background may find that she or he misses such familiar cultural/religious occasions as Christmas and Easter. Many other issues may become points of disagreement between the partners, where the assumptions shaped by culture and religion differ. These may include the freedom to keep contact with personal friends outside the family, the freedom to take up paid employment, the appropriate use of leisure time (often extensively taken up with family visiting in some cultures), the appropriate education for girls, and particularly their freedom to proceed to higher education. The use of contraception may be a matter which is felt to be religious though the determining factors are likely to be cultural. The differences in culture are most likely to surface when questions arise about the bringing up of the children. The role of the mother-in-law may be far more prominent than in the culture of her daughter-in-law, and she may expect much more say and responsibility in decisions about her grandchildren. At this point values which have been sacrificed or submerged in the self-giving of wife to husband and vice-versa are likely to surface again as each parent tries to secure what he or she believes to be best for their children. The parent from a minority culture may well see this as his or her last opportunity to ensure that the traditions of the ancestors, though often neglected, are handed on securely.
28. **ETHNIC ORIGIN:** The difference in skin colour and other ethnic characteristics may not be of much account between the couple unless the white partner is made to feel responsible for persecuting behaviour on the part of fellow whites. From the outside world however, he or more likely she will have to endure abuse and casual insult or discrimination against her husband. Within the family some of the same tensions may surface as a couple from different

social classes experience. Children may be confused as to which of their parents' ethnic groups they want to identify with. Their particular appearance or family name may suggest one solution, and their peer-group or chosen community of friends another. Some couples of mixed ethnic origin may experience pressure aimed at making the marriage fail.

29. These last three considerations of community, culture and race apply, of course, equally to marriages between people of the same faith but different national or ethnic communities. The point to remember is that a mixed-faith marriage in Britain will often encounter all four issues at once, and sometimes face a couple and their resulting family, not to mention their families of birth, with particularly acute problems. The minister should be alert to these complications and cross-currents.
30. Finally, particularly acute issues may arise where one or other of the marriage partners are nationals of another country, or retain a sufficiently close link with the family country of origin to make residence of the couple there a lively possibility. In such circumstances a marriage conducted according to the rites of the Church of England may not receive recognition in the country concerned, and enquiries need to be made at the appropriate Embassy. The English partner should also be encouraged to discover how (usually) she would be expected to behave in that country, what family obligations would be assumed from her and her husband, what rights she would have (especially of the custody of children and access to them), and what divorce procedures would apply. It will be important to recognise that a marriage partner who seems to be thoroughly westernized in this country may well return to long-established customs under the pressures brought about by the resumption of life in the country of origin.

THE PRACTICE OF OTHER FAITHS

31. In weighing up all these issues it may be important to know something of the practice of the appropriate other faith community or communities about marriage. It is impossible here even to summarise these adequately, and further advice must be sought from the communities of faith themselves. However the following brief points should be noted:

Jews in England oppose marriage outside the community, and no rabbi would be willing to take part in a Jewish-Christian marriage ceremony or even a service of prayer and dedication after a civil ceremony. If the Jewish partner were willing to marry in church it would obviously be easy to add psalms and Old Testament readings in English or Hebrew, but the problem of the Trinity might be acute.

Islamic marriages are not necessarily solemnised at the mosque, where in Britain less than 30% of mosques are appropriately registered. The Imam does not have to be present, though he would normally be in the mosque. As already stated, Muslim men are allowed to marry a woman of the 'People of the Book' (ie. Jews and Christians), though not vice-versa, and children are brought up as Muslims.

Sikh marriages are strictly monogamous, and may be conducted by any person of standing in the community, in the presence of the Sikh scriptures (and not necessarily therefore in the gurdwara). Christian/Sikh marriage ceremonies in English Methodist churches have included the marriage hymns of some of the Gurus.

Hindu marriages always take place first in the Registry Office for the legal ceremony, and then in the temple or a hired hall for the religious ceremony in Sanskrit.

Buddhists do not have a marriage service as such. A civil ceremony is followed by a blessing in the temple or at home, chanted by one of the monks.

THE PRACTICE OF OTHER CHURCHES

32. The Church of England appears to be unique in the fact that it is possible for two people, both of another faith or faiths, to marry by its rites. The Church of Sweden accords its members the absolute right to marry in church any partner, whether or not baptised or of another faith. Much more hostile attitudes prevail in the Asian Anglican and United churches, where Christian conversion may be very costly and marrying outside the faith has been regarded as a betrayal, often leading to formal excommunication.
33. European and North American churches have in recent years begun to make specific regulations for the conduct of mixed-faith marriages in church, though comparison becomes difficult where the custom of universal civil marriage (eg in Germany) means that church ceremonies have no legal force. Such regulations generally concern the willingness of the non-Christian partner for a church ceremony, his or her understanding of the nature of marriage, the religious identity and nurture of the children of the marriage, and the character of the service to be held.
34. The Roman Catholic Church has made quite elaborate provision for the celebration of mixed-faith marriages in church following the papal letter *Matrimonia Mixta* (1970). Its regulations make it possible to construct a service which avoids Trinitarian language, and even any specific mention of Christ. The various European national Bishops' Conferences have issued revising their own version, which deals with all marriages between Catholics and non-Catholics, whether baptised or not.
35. The Anglican Church in Japan (Nippon Sei Ko Kai) requires the permission of the Bishop for non-Christians to be married in church. A specially authorised form of service, not from the Prayer Book, is preceded by careful instruction to the couple about the Christian faith. Some Japanese travel agents are currently advertising 'marriage services' in English churches to young Japanese couples on their honeymoon.

BRIEF BIBLIOGRAPHY

General

Christian-Muslim Marriages (CSIC Selly Oak Colleges, Research Papers, Muslims in Europe, 20, 1983)

C LAMB, 'Mixed-Faith Marriage: A Case for Care' in R HOOKER & C LAMB: *Love the Stranger* (SPCK 1986)

S POULTER: *Asian Traditions and English Law. A Handbook* (The Runnymede Trust with Trentham Books 1990)

Church of England

Church and State (Chadwick Report) 1970 (GS 19)

Marriage, Divorce and the Church (Root Report) 1971 (GS 73)

Marriage and the Church's Task (Lichfield Report) 1978 (GS 363)

An Honourable Estate 1988 (GS 801)

Services of Prayer and Dedication after Civil Marriage 1985

Report of Proceedings xix, 1 (February 1988)

Roman Catholic

Episcopal Conference of England and Wales: *Directory Concerning Mixed Marriages* CTS, nd
The Code of Canon Law 1983 (canons 1086, 1125-9)

MARRIAGE IN CHURCH AFTER DIVORCE

You will be aware that following the decisions of the General Synod in July and November 2002 there are new guidelines for the clergy of the Church of England on Marriage in Church after Divorce. Copies of both the House of Bishops' Advice to Clergy and the Leaflet for Enquirers (which includes an application form) are now available on the Church of England website under www.cofe.anglican.org/papers/index.html <<http://www.cofe.anglican.org/papers/index.html>>. Alternatively copies will be available from Church House publishing.

Though the popular perception through reports at the time of the Synod vote, in the media and elsewhere, is that the Church of England has watered down its teaching on the sanctity of Christian marriage, as you will see from careful reading of the guidelines, this is not the case. The doctrine of the Church of England remains as set out in Canon B30, and it is our duty as clergy to seek to uphold this and to teach it. The issuing of this document gives you a good opportunity to discuss this matter with your PCC. That said, the Synod vote recognises the pastoral reality of the breakdown of some marriages and the genuine wish of some who have been involved in divorce proceedings to have a new marriage solemnised according to the rites and ceremonies of the Church.

As with the guidelines for this Diocese issued in 1989, the onus on the decision as to whether or not to go ahead in these cases rests with the parish clergy and all other non-parochial clergy who have pastoral charge, and I would normally leave judgements in these matters to you. In a case where you feel uncertain, you may of course refer the matter to your Archdeacon. Should you need to refer a case to me, the guidance for doing this is laid down in Section 4.7 of the guidelines. You will see from Section 2 of the booklet that the “conscience clause” for those who feel unable to conduct such weddings, or for their churches to be used, is incorporated, as before, into these new guidelines.

Section 3 of the guidelines provides detailed questions, and guidance for you in assessing answers, to be asked of couples seeking marriage in church after divorce. I expect you to exercise maximum pastoral sensitivity in these cases, bearing in mind the couple’s understanding of their commitment and the Church’s teaching on marriage. Should you decide there are good pastoral reasons for going ahead with such a marriage, I draw your attention to the need for the legal formalities to be strictly adhered to as in Section 6, and that proper returns are made to my office on a quarterly basis, as defined in Section 7.

I have every confidence that you will with the best of your ability give pastoral care for those in your charge affected by these circumstances, for the good of the Church of God.

+ George Southwell.

HEALING & DELIVERANCE MINISTRY

THE CHURCH'S DELIVERANCE MINISTRY

- 1) Deliverance Ministry is a part of the Ministry of Healing and should not be separated from the wider context of the Church's Ministry to those who are ill.
- 2) Clergy will recognise that the Ministry of Healing is exercised regularly as part of their pastoral ministry.
- 3) A specific Ministry of Deliverance should only be carried out by persons authorised by the Bishop.
- 4) The Bishop has asked the Dean to provide help and advice to the Clergy, when required.
- 5) The report, *A Time to Heal (A Contribution towards the Ministry of Healing)* Church House Publishing 2000, contains a useful section on Deliverance from Evil (pages 167 – 181).
The introduction states –
One aspect of healing is deliverance from evil. Evil is manifested in society in such things as racism, violence, poverty and in various forms of discrimination. It is also experienced by individuals who feel personally afflicted by evil and who turn to the church for ministry ... The Ministry of Deliverance is helped by a multidisciplinary approach in which pastoral and sacramental care and the insights of theology, psychology and psychiatry lead to holistic and good practice.
- 6) The section Deliverance from Evil contains important recommendations, which have been approved by the Diocesan Bishop (Appendix A).
- 7) The guidelines issued by the House of Bishops in 1975, which are endorsed by the recommendations, say – The Ministry of Deliverance should be:
 - a) done in collaboration with the resources of Medicine,
 - b) done in the context of prayer and sacrament,
 - c) done with the minimum of publicity,
 - d) done by experienced persons authorised by the Bishop,
 - e) followed up by continuing pastoral care.
- 8) There will be opportunities from time to time through CME and POST for the Clergy to discuss the pastoral issues which arise in exercising the Ministry of Healing including Deliverance.
- 9) *Common Worship Pastoral Services* contains suitable prayers for use in a pastoral context (pages 94 – 99). These services are also reproduced in *Common Worship: Ministry to the Sick*. The rubrics to *Prayers for Protection and Peace* endorse the guidelines referred to in this Ad Clerum.
- 10) A sample pew leaflet (Appendix 2) may be useful for wider distribution in parishes. This comes from *A Time to Heal*.

Appendix 1

Recommendations from Chapter 9 – A Time to Heal

- ❖ we endorse the normal practice of suitable people having episcopal authorization for deliverance ministry and the widespread appointment of diocesan teams;
- ❖ we commend the guidelines issued by the House of Bishops in 1975;
- ❖ we commend the practice of keeping careful and confidential records, within the constraints of the Data Protection Act;
- ❖ clergy and lay people involved in this ministry should have appropriate training and supervision;
- ❖ a multidisciplinary approach is to be desired and we recommend that those authorized for this ministry should have access to consult and work with other clergy and with doctors, psychologists and psychiatrists;

- ❖ services involving deliverance ministry should be simple and use appropriate pastoral and sacramental ministry whilst always ensuring that the welfare of the person being ministered to is of paramount concern.

Appendix 2

Sample Pew Leaflet

THE CHURCH'S HEALING MINISTRY

The Healing Ministry is:

VISIONARY ... because it beckons us towards the future and a glimpse of the kingdom, and the hope of the whole of creation renewed.

PROPHETIC ... because it calls us to reconsider our relationships with God, each other and the world and to seek forgiveness and a new start in our lives.

DYNAMIC ... because Jesus Christ is with us to the end of time: when we pray for his help, he comforts, strengthens and heals us, responding to our deepest needs.

The Church's ministry is a continuation of the ministry of Jesus Christ. We seek to fulfil it in the power of the same Holy Spirit who anointed Jesus at his baptism in the Jordan. Jesus' ministry was totally faithful and obedient to his Father. The gospel of the Kingdom of God is the good news of healing which Jesus proclaimed. 'Go and preach the gospel ... Go and heal the sick' summarizes the commission Christ gave to his Church. So Christians have always been called to have a special concern for those sick in mind, body and spirit. The Church's ministry can be described as one of healing – the healing of ourselves, and of our relationships with God, with one another and with our environment.

What are the most common forms of healing ministry?

Public and private prayers of intercession. Christian worship has always included prayers of intercession customarily addressed to the Father through the Son and in the power of the Holy Spirit. Intercessory prayer, in which we pray individually and corporately, for those who are suffering, combines our love with God's love and our will with his will, so as to cooperate with him in fostering his kingdom.

The laying on of hands. Actions can often 'speak louder than words' and touch conveys a message of love and assurance as well as being a link with Christ's apostolic command to heal the sick. Hands are usually placed gently on or side by side of a person's head, or on his or her shoulders, and accompanying prayers said quietly and reverently. This form of touch can make a sick person feel less fearful or alone in their suffering.

Anointing. We pray that as we are outwardly anointed with oil, we shall be inwardly anointed with the Holy Spirit. It is customary for a priest to anoint a person with thumb or forefinger, making the sign of the cross, with a small amount of oil on the forehead and sometimes the palms of the hands. Anointing is often accompanied by the laying on of hands and sometimes Holy Communion and reconciliation.

Reconciliation and Absolution. Confession is increasingly seen as an act of reconciliation which begins with God calling us back to himself. The Anglican tradition values the use of a general confession as a communal act in the liturgy and makes provision for private confession to a priest. Private confession may be made in a formal or less formal setting and may include spiritual advice and counsel as well as absolution.

Friendship, forgiveness, listening, acceptance and affirmation can also have a healing grace. So in different ways we are all able to take part in the Church's healing ministry, looking forward in faith to the kind of healing he wills for those for whom we are praying.

The healing ministry is available in the following ways:

- ❖ **publicly** as part of services:
- ❖ **at healing services**, including the Eucharist, in institutions such as hospitals, hospices, nursing homes, residential homes for the elderly and disabled people, prisons, etc., and at healing centres and related conferences;
- ❖ **privately** within the home, hospitals and hospices, and discreetly in church side chapels etc;
- ❖ **ecumenically** across the denominations, including local services, the hospital and prison chaplaincies;
- ❖ **in cooperation with the medical and caring professions.**

What can we hope for through this ministry?

We believe that God loves us and wills the very best for us. But we also know that suffering of all kinds and ultimately death are conditions from which we cannot escape. But God is not distant. In Jesus Christ he shared in this life's suffering and death on the cross, and he can draw close to us in times such as these. However, his resurrection in the power of the Holy Spirit gives us hope that we might have a foretaste of his kingdom here and now and that through the Church's ministry we shall receive his love, strength and healing touch. What form that healing will take we cannot tell:

It may be:

- ❖ help to carry us through a prolonged illness or disability;
- ❖ a recovery more rapid than expected;
- ❖ experiencing our fear of death being driven out by God's love;
- ❖ a healing which is so unexpected that we immediately want to thank God.

The Church of England has recently published a detailed report called *A Time to Heal* (Church House Publishing) which contains a great deal of information and guidance on the healing ministry and has also produced new services for healing and wholeness. (Pastoral Services, Common Worship).

The healing ministry is for everyone; we all need healing some way. Through the healing ministry, Jesus Christ meets us at our point of need.

FUNERALS OF STILL-BORN BABIES AND NEO-NATAL DEATHS

All clergy and church councils should normally waive their fees in the case of the funerals of still born babies and in the case of a funeral following a neo-natal death. Such waiving of fees, however, must be considered exceptional and is not encouraged in other circumstances. Pastoral care for families in these circumstances is greatly enhanced if they are able to make a strong connection with the local church and clergy.

Resources for the funeral of a still born child or a child dying near the time of birth are to be found in *Common Worship, Pastoral Services*, Church House Publishing 2002 p297ff *Pastoral Prayers* ed. Deadman et al, Continuum 2002 p24ff

THE PASTORAL IMPLICATIONS OF THE RETENTION OF BODY ORGANS FOLLOWING POST MORTEMES

The publication of Reports into the Bristol and Alder Hey, Liverpool, Hospital Enquiries and the ensuing local publicity have prompted a range of concerns about the practices which may have been followed by hospitals in retaining organ and tissue samples. Clergy may well find themselves called upon to offer pastoral support to the families involved.

The following helplines may also be of use:

Briefing Material from the Rev'd Prebendary Peter Speck, Senior Chaplain to the Southampton Hospitals NHS Trust

1. Introduction

Recent publicity about the removal of organs from people at the time of a post mortem examination has caused a considerable degree of alarm and grief.

- Alarm because many people have, until recently, not enquired closely into what happens to any tissue and organs removed for examination.
- Grief because some people are now aware that the body of a relative which has been buried or cremated was not complete at the time of the funeral.

Clergy may well be approached by families seeking guidance and support following the realisation that one of their relatives may not have been buried or cremated whole.

There are many issues bound up in this complex situation: legal, ethical and pastoral. When an organ still exists the family may wish for it to be returned, or decently disposed of by the hospital. Where it no longer exists they may wish for appropriate prayers of reassurance that the person is still whole in the sight of God, or may benefit from a requiem for the individual.

2. Grief Support

The present enquiries and information have led many families back into the grief they experienced at the time of death. Being catapulted back into that experience can lead to strong feelings which are very natural in the circumstances, but are compounded by the feeling of being cheated. It is natural to feel aggrieved and to seek someone to blame. However, a psychological reaction should not be allowed to mask a genuine cause for complaint. If asked at the time, many people would probably have given more detailed consent, but they are now reacting to the earlier lack of adequate information.

The re-awakening of this earlier grief is painful and can be helped by sharing it with others, especially if they too have a shared experience. Not all families will need counselling, but those who may be at more risk of an unhealthy outcome, because of previous difficulties, may need referral for professional assessment and help. Clergy can be in a good position to spot those at more risk.

3. Influence of Belief and Implications for Rites of Passage

The individual's understanding of death and the importance of the body is proving to be a significant factor. Within the funeral service, the re-telling of the story, letting go and separating are key themes that are essential to initiating the grief reaction. The challenge is to address the

reality of the feelings of those involved (parents, grandparents, brothers, sisters and hospital staff) in a way that can ultimately lead to healing.

As all clergy are aware, this includes re-stating the understanding that, at death, the body is treated with respect because it conveys the person to us in life; the body is whole and entire within the presence and sight of God even if the body is not complete at the time of the funeral. Much of the media focus has been on the response of parents regarding children with comments such as: “My baby has been buried without her soul”, or “I thought I had laid him to rest but now I find he’s not all there. I cannot go to the grave anymore”. The Alder Hey report has made it clear to people that we are talking about ‘all age’ and not just about children.

4. **What are the Options?**

- Hospital can decently dispose of those organs which can be released, by cremation, in accordance with legal requirements: this might be individually or collectively, with or without religious ceremony.
- If organs can be returned this should be via a funeral director in an appropriate small casket, for subsequent burial or cremation

If burial: This can be in a special casket placed in the grave space alongside the coffin of the person they belong to. Burial within the coffin is possible, but because this involves the disturbance of human remains, it is subject to special Home Office licence and approval.

If cremation: This option was only hitherto legally possible if the original body was cremated. However, the Cremation Act has recently been amended and organs may be cremated if the next of kin agrees. A local crematorium has to be permitted to cremate human remains in this way. Some crematoria will not permit such ceremonies.

- If the organs no longer exist, it may be appropriate for the local church or hospital chaplain to offer a requiem mass or act of remembrance with a special focus for healing. This is relevant where families enquire following media interest and find that an organ *was* removed but subsequently disposed of without their knowledge.

5. **Suggested Forms of Words for Use at the Graveside or Crematorium**

All services of this nature should be individually tailored to the needs and feelings of the individuals involved. In services conducted by chaplains at Southampton University Hospitals they have tried to be clear that this is not a second funeral, but the restoring to a body already laid to rest of those parts which were separated from it earlier. One parent group has called itself ‘Parents Who Have Buried Their Children Twice’ (PITY2). Perhaps such events should be entitled as ‘A Ceremony’ and not a funeral. Ideally no fee should be charged by the minister.

It can be helpful, therefore, to begin with an acknowledgement of the feelings held by the various people present about having to re-visit the events of ‘x’ years ago; then to state that within the Christian tradition this child/person is already complete in God and has been since the time of their death; that people are gathered now to re-unite with the earthly body those parts not present at the time of the earlier funeral. This can lead into a prayer for healing – for the re-awakened grief, for the hurt and anger at having to re-visit past events, for all concerned with the event.

In some situations it may be appropriate to offer a prayer, that the knowledge gained from the clinical study of the organ will truly be of benefit to other patients and lead, e.g. to a reduction in the number of parents who suffer the death of a child. Sensitivity is required if there is great anger

towards the hospital. However, this can also help families who wish to feel that the disruption and distress has some positive aspect.

The act of committal:

Care is again needed to avoid language which implies this is a second funeral since the body of the person is not present and has already been committed to God. It is important to vary the exact words according to the family and situation as discussed with them earlier when arranging the ceremony.

For example:

On a previous occasion you gathered here to commend to God the soul of who departed this life on St. Paul reminds us that “nothing can separate us from the love of God in Christ Jesus our Lord” and confident in that knowledge we know that he/she has been and is whole in the sight of God. We now, therefore, in the sight of God re-unite with his/her body the (heart/brain/tissues/organs) not present at the time of burial/cremation. May rest in peace and rise in glory.

6. Conclusion

The response to recent information about post mortem examinations is not only one which impinges upon families and health care staff, but also on those engaged in ethical research and the advancement of medical knowledge and practice. In welcoming the establishment of fresh guidelines, and perhaps changes to the law, there is also a need to educate the general public and health care staff to the importance of properly consented post mortem examinations.

Clergy have a key part to play in helping families, pastorally and liturgically, achieve a healthy outcome from these distressing events. In addition it may be appropriate to offer support to health care staff who are members of one's congregation and who may be involved in responding to distressed families making enquiries in local hospitals. Your prayers for the hospital chaplains and others dealing with these issues would also be appreciated.

HOSPITAL VISITING

A Hospital chaplain, although the appointment is approved by his Bishop, is appointed by and responsible to the local hospital trust. The Bishop does not share the Chaplain's cure of souls in the hospital. All hospitals were taken out of the parochial system in 1967. The local parish priest has no rights in a hospital even if it is situated in the parish, unless he/she is an officially appointed Chaplain. Freedom of movement within the hospital is by courtesy of the hospital and not as of right.

Clergy and accredited lay ministers who visit hospitals must remember that if they wish to make a pastoral visit in a hospital they must behave in a pastoral way, treating all with whom they have to deal with the consideration and respect that they deserve, whether they be staff or patients.

The following points must be borne in mind.

1. Clergy should not enter a ward without the permission of the staff in charge. It is courteous and therefore essential that the visiting priest gets 'clearance' before entering the ward.
2. Clergy who visit in hospital must be properly dressed. The wearing of a clerical collar is obligatory for identification purposes.
3. Clergy are not free to examine the admission lists to see who happens to be in hospital. This practice, which has been common in the past, infringes the rights of patients to have this information treated as confidential.
4. Confidentiality also forbids the passing on of information either about people being in hospital or their condition to third parties without the patient's consent or that of the next-of-kin. It is even wrong for the Bishop to be informed of the fact that one of his clergy is in hospital without their consent. Most people will want others to know they are in hospital and will value their prayers but we must respect the right of those who do not.

ADVICE FOR CLERGY RECEIVING VISITORS

(adapted from Liverpool Diocese advice)

Clergy instinctively wish to be pastoral and open but these days clergy are vulnerable and need to be wise about seeing people. These are suggestions to enable you to love, but with a tough love, quite distinct from the Sunday School image of “Gentle Jesus, meek and mild”.

A. Responding to the presented need.

1. As far as possible, keep the front door shut, and never be afraid to shut it. You are not shutting someone out. Certainly, where there is a porch, keep the door to the house shut.
2. To have a policy of not giving any money at all is GOOD advice.

Harvest time – keep some tins back – would PCC give some money to buy a small supply for this purpose?

drinks cans

frozen sandwiches, if you have a microwave

collection box in church for tins of food

keep some paper cups for drinks

Inexpensive fibrecan cups are not too hot to hold

clothes – keep a bin bag with some spare clothes and shoes in

Keep a bag handy for rubbish

tickets for trains – buy them, not give money for them – Saveaway tickets (where appropriate)

arrangements with a local café if possible

arrangements with a hostel for accommodation

3. If it is “I need to talk ...”
 - Make an appointment for the next day
 - Try to ensure there is then someone there with you who can:
 - perhaps answer the door, or offer coffee
 - pop their head round the study door, just to let them know someone else is in.
4. If you feel it to be more appropriate, have a wooden chair in the porch when you speak to them.
5. Have a list of resources handy to the front door.
6. Think very carefully before letting your own children answer the door.

B. Immediate support

1. Assuming you have an alarm, with a panic button by the door, try to ensure that when the alarm goes off, there is someone who will be ready to respond.
2. Have Wardens or neighbours who will be ready to come if you, or your partner, rings for help.
3. If you have young baby-sitters – tell someone else they are there, and have adults accessible if they are called. Ask them only to answer the door by arrangement. Be aware of Child Protection Policy.

C. General supportive practices

1. Inform Wardens of the names of visitors.
2. The Log Book. Keep records of visitors, whether regular or those giving anxiety.
 - a. for your own use
 - b. for a data base of statistics if talking to Councillors or MP's
 - c. for the police
 - d. for future use if anything goes wrong
 - e. record any incident of aggression against self, family, or property (inc animals)
3. Tell visitors you need to keep a note of their visit.
4. Give them a card to say where they've been, and when – useful if they are found or taken to hospital and information is needed.
5. Have music/conversation in the house: and on an available tape.
6. In the evening, and at night, keep other lights on – use timer switches where appropriate, varying the times.
7. If in alone, be ready to be “talking” to someone as you answer the door!
8. Keep Vicarage door area free of bushes and hedges.
9. Key management: keep keys in a safe place, not in the lock!
10. Avoid touching visitors.
11. “Having another appointment” is a means of curtailing a visit which seems to go on and on.
12. You will need to be aware of the Child Protection Policy particularly when dealing with children.

D. Further Support

1. Parish – never be afraid to discuss this matter with the Wardens and PCC.
2. Deanery Synod – an occasional item to share information about callers.
3. An adviser to whom you can talk and with whom you share difficulties.
4. Tell neighbouring clergy, including ecumenical partners, who is on the “Vicarage run” – they can be forewarned.
5. Regular discussion at Chapter meetings – and maybe with others Readers/SSM's.
6. Tell the Archdeacon's office at Dunham House, if you are having problems with persistent callers.
7. Details/advice for Local Crime Prevention Officers.
8. Details of training day available to **all** clergy via East Midlands Consortium.
9. A specialist police advisor from Nottingham Constabulary H.Q. always willing to advise.

CONFIRMATION SERVICES – NOTES FOR AREA DEANS

There is no single service of Confirmation provided by the Diocese. The aim is to have a ‘common core’ with the maximum amount of flexibility so that the service may be made appropriate to the local setting.

1. Area Deans should consult in their Deanery and arrange the best local unit for preparation for confirmation and for the Confirmation service itself.
 - (i) A Deanery service is the ‘lead case’
 - (ii) A Deanery might break down into smaller units such as a cluster or group of parishes
 - (iii) Individual parishes with a good number of candidates will also be appropriate.
 - (iv) Parishes should aim to present candidates within their Deanery if at all possible.
2. It is important to make the Confirmation service a significant event and a Deanery should aim for ten or more candidates.
3. Though many Deaneries have a well established pattern of mid week evening services, Area Deans are encouraged to consider Confirmations at main acts of Sunday worship.
4. A Deanery should have an early discussion about whether the service will include Holy Communion. There is a strong pastoral argument for the newly confirmed to receive Communion for the first time in their home church. However, the inclusion of Communion will be appropriate:
 - ¶ where the majority of candidates are being confirmed in their own church,
 - ¶ when the Confirmation is taking place in a main act of Sunday worship.
5. A similar discussion should take place about Baptism within the Confirmation service. Adult baptisms will normally take place in the home church of the candidate, on a Sunday before the Confirmation service. There should be strong pastoral reasons for baptism taking place in the Confirmation service itself.

These may include :

 - ¶ the service taking place in the main act of Sunday worship
 - ¶ the majority of candidates for baptism being from the ‘hosting’ church
6. The host Incumbent or Area Dean should discuss initial arrangements for the service with the confirming Bishop two months before it takes place.
7. At every Confirmation it is the responsibility of the Deanery, Cluster or ‘hosting’ church to produce a single order of service which includes all the hymns and liturgy. Confirmation services have a high proportion of visitors, and it is essential that they are given user-friendly order which does not require them to have two or more different books or papers.
8. A set of instructions for planning a Confirmation, and an outline order of service, is available on the DLC Website (follow the links from www.southwell.anglican.org) or from the Bishop of Southwell’s office by hard copy or by email. Members of the Diocesan Liturgical Committee will be available as consultants if required.
9. It is important that the local context is acknowledged, and careful consideration should be given to the many options in the service (processions to the font, anointing, candles etc). These should be discussed with the confirming Bishop as part of the preparation for the service. A draft order of service should then reach the Bishop involved one month before the service, with a final order at least 14 days before.

10. A list of candidates, together with their names and ages, should be sent to the confirming Bishop one month before the service.
11. Reception into the Church of England (for those who have been episcopally confirmed in another denomination) should take place at a main act of Sunday worship conducted by the Parish Priest, unless it is pastorally important that such a candidate be received in the presence of a Bishop. The *Common Worship* form of words is available on the DLC website.
12. The same is true for those who have been baptised and confirmed in the Church of England, but want to affirm their baptismal faith. The preferred occasion for this is within the local parish context, unless it is pastorally important that such people are presented to the Bishop (for example, if such a person has undergone confirmation preparation with the confirmation candidates). The *Common Worship* form of words is available on the DLC website.
13. Ideally the Deanery or host church will cover the expenses of the service and reception. If this is impossible, the offering can be used to defray expenses, with the surplus going to the designated recipient of the Confirmation Offering Fund. The rubric in the service booklet should reflect this.
14. All Area Deans will be notified 12 months in advance with requests for Confirmations. Any further requests or alterations once the Confirmation list has been published should be agreed with the Bishop of Sherwood's office.

CONFIRMATION SERVICES - PLANNING A CONFIRMATION SERVICE

A: Formal Regulations

1. The Confirmation of any young person under 10 years old should be agreed with the Bishop of Southwell before the candidate is prepared for confirmation.
2. Those organising Confirmation Services should make every effort to ensure that there are ten or more candidates.
3. No candidate living in another parish should be prepared unless the candidate or the candidate's parents are on the Electoral Roll, or the Parish Priest concerned has been consulted. In a vacancy the Area Dean should be consulted.
4. The Parish Priest should make every possible enquiry to be assured that the candidate has been validly baptised. Details of the baptism should be entered in the Confirmation register of the parish
5. Whenever adult baptism is to take place outside of the Confirmation Service, the Parish Priest is required under Canon B24 to notify the Diocesan Bishop.
6. The Area Dean or hosting Incumbent should ensure that each Parish Priest uses the Diocesan Confirmation return, and brings the Confirmation Register to be signed.

B: Planning the Service

1. Confirmation services have a high proportion of visitors, and it is essential that they are given an easy to follow order which does not require them to have two or more different books or papers. A one-off order of service should be produced. The DLC Website contains both a basic text, and a text with 'coaching' notes. Follow the links from www.southwell.anglican.org. The Bishop of Southwell's Office will email a copy, or provide a 'hard' copy if required. Members of the Diocesan Liturgical Committee are available as consultants. Contact the Chair, Canon Ian Tarrant.
2. One month before the service an engagement form will be sent by the confirming Bishop. Initial questions to be resolved are:
 - (i) How many candidates are there?
 - (ii) What is the predominant age of the candidates?
 - (iii) Do any of the candidates have special circumstances?
 - (iv) Will the service include Baptism? If so, how many candidates are to be baptised?
 - (v) Will the service include Communion?
 - (vi) What readings are suggested?
 - (vii) Are the candidates to be anointed?
 - (viii) Are there candidates who are to be received into the Church of England, or who are affirming their baptismal faith?

A **draft** order of service should be sent to the Bishop at least one month before the service, together with a list of the candidates names and ages, so that the Bishop can pray for the candidates by name. Brief details of the candidates (at least their names and home parishes) should be included in the text of the order of service.

3. **Readings.** At main Sunday services, and on Principal Feasts and Holy Days, the collect and readings of the day are normally used. At other times the collect and readings set for

Confirmation may be used, (see below). The confirming Bishop will make the final decision about readings, after discussion with the Area Dean or hosting Incumbent.

4. **Liturgical Colour.** On a Sunday and on a Principal Feast the liturgical colour is normally that of the day. At other times the liturgical colour is white/gold or red. The colour to be used should be agreed with the confirming Bishop and communicated to all who are robing well before the service.
5. **Hymns.** Well-known hymns make visitors feel welcome. Hymns should also be appropriate to the hosting church: there is no 'ideal' choice. The choice of hymns should be agreed with the confirming Bishop.
6. **The Font.** The *Common Worship* service of Confirmation includes an optional procession to the font, where the Profession of Faith is made, and candidates may sign themselves with water or be sprinkled. If this is to happen, care should be taken to provide good space around the font, and that movement to and from the font should be smooth.
7. **Anointing.** If it is your custom to anoint, oil of chrism should be provided for the Bishop to use. You should discuss with the confirming Bishop how the anointing will take place. This will normally involve the chaplain standing to the left of the Bishop with a small vessel of oil. Arrangements should be made for the Bishop to wash his hands after all are anointed. It has been found that 'baby wipes' do an excellent job!
8. **Candles.** All the candidates may be given a lighted candle at the Sending Out, whether or not there has been a baptism. The Area Dean or hosting Incumbent should ensure that candles are provided, all of the same size (!), and care should be taken at the rehearsal to administer the candles efficiently – ideally during the final hymn before the Sending Out.
9. **Testimony.** The *Common Worship* service includes an optional testimony from candidates. If this is to be included, the Bishop should be consulted at an early stage. The best method is for the Bishop or preferably the presenting Incumbent to interview selected candidates, or for agreed candidates to prepare brief testimonies in writing. Care should be taken to make this section brief yet powerful.
10. **Questions to the Candidates.** It is helpful if the candidates are rehearsed in giving confident answers to the formal questions asked of them during the service. Candidates should be encouraged to look at the Bishop when making their answers.
11. **Alternative Texts.** *Common Worship* allows a shorter form of the questions at the Decision, and of the Profession of Faith, for occasions when 'strong pastoral reasons' demand. However, the longer forms should normally be used, and the confirming Bishop consulted if it is felt that the shorter alternatives are absolutely necessary.
12. **Intercessions.** The *Common Worship* service indicates that it is appropriate for candidates to take a part in the Intercessions.
13. **Presentation of the Candidates to the Congregation.** Careful thought should be given to how this will be done, and can involve incumbents or sponsors presenting each candidate by name to the congregation. Candidates may be seated among family and friends, or separately at the front of the church. At the Presentation they should be able to come to the front of the church and stand before the congregation.

14. **Presentation of Candidates to the Bishop.** Where candidates have been accompanied on their journey of faith by sponsors, it is appropriate that their sponsors take part in the presentation of the candidates to the Bishop, standing with them as they are confirmed.
15. **Confirmation.** The confirming Bishop will give instructions about how the laying on of hands will be administered. This will generally involve candidates kneeling, either at the Communion rail, or in pairs in front of the Bishop. It may be appropriate however for candidates to stand before the Bishop. Where possible it is preferable for those who are presenting candidates to announce their names to the Bishop, one at a time.
16. **Registers, Cards, Confirmation Returns.** These should be laid out in the Vestry or another suitable place for the Bishop to sign before the service.
17. **Meeting the Candidates.** Careful thought should be given to enabling the Bishop to meet with the candidates before the service, and again briefly at the end of the service.
18. **Ecumenical Considerations.** Where the service is a joint Confirmation within a Local Ecumenical Partnership, these notes should be interpreted in relation to other guidelines given. The Diocesan Ecumenical Adviser, the Rev'd David Bignell, will give advice if required.
19. **Chaplain.** Please ensure that someone acts as the Bishop's Chaplain for the service. The Bishop will give detailed instructions. Briefly, the chaplain should follow the Bishop in procession, and be on hand (normally on the Bishop's left) to hand the Bishop his pastoral staff, mitre, and any books or service sheets required. The chaplain will also hold the Bishop's pastoral staff during the act of confirmation.
20. **Churchwardens.** Where Churchwardens are involved, they precede the Bishop in procession with their staves.
21. **Offering.** Each year the Bishop designates a cause or organisation which will benefit from offerings taken at Confirmation services. Details and publicity will be sent to the Area Dean or hosting incumbent separately.
22. **Receiving the Offering.** The hosting incumbent or Area Dean should receive the offering during the service, ideally during the hymn.
23. **Expenses.** Ideally the host church or Area Deanery should meet the expenses of producing the service sheets, and any other expenses of the service. Where this is impossible, the offering may be used to defray expenses. In this case, a rubric at the offering should explain that '*After the expenses of this service have been met, the offering will go to...*', inserting the designated recipients of the confirmation offerings.
24. **Affirmation of Baptismal Faith and Reception into the Church of England** will normally take place in the home church of the people concerned, conducted by their parish priest. If there are strong pastoral reasons, and with the permission of the confirming Bishop, these ceremonies may take place at a Confirmation service. Affirmation of Baptismal Faith is designed for when specified individuals make a public renewal of their faith. It is not intended for use by a whole congregation, for which *Common Worship* provides the Renewal of Baptismal Vows.

Further Information and Links

Diocesan Website: www.southwell.anglican.org

The Bishop of Southwell's Office: email to bishop@southwell.anglican.org

The Bishop of Sherwood's Office: email to bishopsherwood@southwell.anglican.org

Diocesan Liturgical Committee Chair: email to ian.tarrant@nottingham.ac.uk

Bible Readings and Psalms at Confirmation

Sets of readings follow grouped under the headings:

- General
- Epiphany/Baptism of Christ/Trinity
- Easter/Pentecost
- All Saints

Two sets are provided under each heading for use

- a. at Confirmation
- b. when Affirmation or Reception take place, for which they are particularly suitable

OLD TESTAMENT	PSALM	NEW TESTAMENT	GOSPEL
9. General			
a. Ezekiel 36.24-28 or Ezekiel 47.1-10,12	Psalm 51.6-13 Psalm 84.1-7	Titus 3.3-7 1 Corinthians 12.4-13	John 3.1-8 John 7.37-39
b. Isaiah 44.1-5 or Isaiah 62.1-7	Psalm 18.30-37 Psalm 107.1-9	Ephesians 6.10-20 Acts 10.34-43	Luke 24.44-49 Luke 4.14-19
2. Epiphany/Baptism of Christ/Trinity			
a. Isaiah 63.7-10, 17; 64.1-4	Psalm 27.1-8	1 Corinthians 2.7-12	Mark 1.4-11 (or 1-13)
b. Exodus 33.12-20	Psalm 36.5-9	2 Corinthians 3.12 – 4.6	John 1.14-18
3. Easter/Pentecost			
a. Ezekiel 37.1-14	Psalm 118.19-24 or Isaiah 12.2-6	Romans 8.1-11 (or 4-11)	John 20.19-23
b. Jeremiah 31.31-34	Psalm 119.105-112 or 104.27-30	Galatians 5.22 – 6.2 or Acts 2.1-18	John 14.15-18 John 4.23-26
4. All Saints			
a. Isaiah 11.1-10	Psalm 20.6-9	Revelation 5.6-10	Matthew 28.16-20
b. Exodus 19.3-8	Psalm 96.1-10	1 Peter 2.4-10	Mark 1.14-20

See Common Worship page 184

INDUCTION AND LICENSING SERVICES

Notes for Area Deans and those organising the service.

A: Planning the service

1. As soon as an appointment and a date for the service have been announced the Area Dean should meet with the Churchwardens of the benefice to make practical arrangements for the service.
2. The Churchwardens should arrange to send invitations to:
 - Clergy, Readers and Lay Ministers of the Deanery including Lay Chair of Synod
 - All who have assisted in the interregnum
 - Private guests of the new parish priest
 - Leaders of other churches in the area
 - The spouses of the Bishop, Archdeacon, Registrar, Area Dean and Lay Chair
 - Appropriate civic and community leaders, including the chair/mayor of the local authority.

Particular care should be taken over the wording:

For a **Priest-inCharge**: the Licensing by the Bishop of ... and the Installation by the Archdeacon of

For an **Incumbent** (Vicar or Rector) the Institution by the Bishop of ... and Induction and Installation by the Archdeacon of...

Where the Bishop is the patron, it is the Collation by the Bishop of... and the Induction and Installation by the Archdeacon of...

Clergy and Readers should be given instructions about where to robe. Customary dress is choir habit: cassock, surplice, scarf and hood.

3. The Area Dean should liaise with the new parish priest and the Churchwardens over the content of the service, including the choice of hymns and music, and whether to include any optional sections. Though the choice of reading belongs to the Bishop, he would welcome any suggestions.
Suggestions for music to accompany the invocation of the 'Holy Spirit' during the Licensing include: Spirit of the Living God; Come Holy Ghost; Breathe on me, breath of God; Come down O Love divine; Be still for the presence.
4. The church or Deanery should arrange to print an order of service, with all hymns included in the text. These services contain a high proportion of people unfamiliar with church services, and every effort should be made to make them welcome.
5. The text of the service, together with coaching notes, is available on the DLC website (follow the links from www.southwell.anglican.org) or by email from the Bishop's office (bishop@southwell.anglican.org).
6. Care should be taken over the wording in the text: institute and induct for an Incumbent; license and install for a Priest-in-Charge. Where the new parish priest is referred to by name, their full normal christian name should be used in the text, not a diminutive. Apart from the declarations, there is no need to use all their christian names.
7. A draft of the service, including its cover, and any suggestions for a reading, should be sent to the Bishop one month before the service.

8. The Area Dean should arrange for someone to act as the Bishop's Chaplain.
9. The Area Dean and Churchwardens should decide who will give greetings during the service. Ideally there should be no more than five, including the Lay Chair, a representative of other churches, a civic representative, and a representative of the congregation(s), probably a churchwarden. Those giving greetings should be encouraged to be warm and brief! Other welcomes will appropriately take place at the reception after the service.
10. The Area Dean should ensure that those giving greetings (including the Lay Chair) are well briefed about the new parish priest and their family.
11. The Area Dean and Churchwardens should discuss with the new parish priest the choice of people to read and present symbols during the Dedication of Priest and People section.
12. Fourteen days before the service the Area Dean should send a list of any civic dignitaries, and a list of all those who have assisted in the interregnum, to the Bishop.
13. A full rehearsal should be conducted by the Area Dean, and involve the Churchwardens, all who are reading or presenting symbols, the organist, the cross-bearer, any servers, and the person acting as the Bishop's chaplain.
14. Ideally the Area Dean might lead worship at the church on the Sunday before the service. Whoever does so should prepare the congregation for the service by explaining it, and rehearsing any unfamiliar hymns.
15. The Churchwardens should ensure that there is reserved parking for the Bishop, the Archdeacon, the Patron, the Area Dean and the Diocesan Registrar.
16. The Area Dean and Churchwardens should ensure that the Inventory is up to date, and that the church bell can be tolled simply.

B: Staging the Service

1. The Bishop's Party (Bishop, Archdeacon, Registrar, Patron, Area Dean, Lay Chair, Bishop's Chaplain, Churchwardens) should robe and assemble in a separate place from the choir, servers and visiting clergy.
2. A separate hanging space should be provided for the Bishop's robes, and those of his party.
3. Seats should be reserved for civic dignitaries, local church and community leaders, and for the spouses of the Bishop, Archdeacon, Registrar, Area Dean and Lay Chair, if they are attending.
4. Seats should be reserved for visiting clergy. These should be easy to process in and out of.
5. A chair should be placed centrally for the Bishop to sit on during the first part of the service. A kneeler should be placed in front of the chair.
6. A seat near the Bishop and on his left should be reserved for his chaplain.
7. A small table should be placed nearby for the signing of the oaths, and a New Testament should be placed on it.

8. A decision should be taken about providing seats in the sanctuary for the Bishop and his chaplain to use during the Induction, Intercessions and Welcomes. In a church with a spacious chancel this need not be necessary, but where space is at a premium the Bishop will need to move for these parts of the service.
9. Seats should be reserved at the front of the church for the Patron, the Archdeacon (for the beginning of the service), the Lay Chair, the new Parish Priest and the priest's family. For the first part of the service the priest should sit with the family.
10. Seats in the chancel or sanctuary should be reserved for the Registrar, the Archdeacon and the Area Dean. These should be placed to enable them to take part easily in the service.
11. Arrangements should be made for the provision of microphones where appropriate. In large churches, if possible, there should be a microphone at the Font, Lectern, Holy Table and main door, for the parts of the service which take place at those points.

C: Enacting the Service

1. The Area Dean says the vestry prayer.
2. The Area Dean announces the first hymn, and the hymn after the sermon.
3. Procession. Depending on numbers there may be more than one procession.

Order

Choir

Readers and Visiting Clergy

Representatives of other churches

Clergy and Readers from the parish(es)

The Bishop's Procession

Cross-bearer and acolytes (*if this is the custom*)

Patron (if present) and the parish priest designate

Area Dean and Lay Chair

Archdeacon and Registrar

Churchwardens

Bishop

Bishop's Chaplain.

The Bishop should be at his chair by the last verse of the hymn.

4. The Churchwardens remain in front of the Bishop's chair. He turns and faces them, and bows. They bow, and return to their places.
5. The parish priest designate, the Patron (or Archdeacon if acting as patron), and the Lay Chair go to their seats at the front of the church. The Archdeacon (if not acting as patron), the Area Dean and the Registrar go to their seats in the chancel or sanctuary.
6. The rubrics in the service should be followed, with the following comments:
 - a) Those speaking to the Bishop before the presentation should be at 45 degrees to him, rather than directly in front.

- b) The Patron/Archdeacon should be at 45 degrees to the Bishop when presenting the parish-priest designate, who should be in front of the Bishop.
- c) The parish-priest designate should turn to face the congregation when presented by the Bishop, and then turn back to face the Bishop. The Archdeacon/Patron and parish priest designate return to their seats when the Bishop invites the congregation to pray.
- d) When the Bishop gives the deed or licence to the priest kneeling before him, the priest should hold the seal (the red bit) with both hands.
- e) The hymn for the Holy Spirit should be sung without announcement.
- f) After the priest is blessed by the Bishop the Archdeacon and all the Churchwardens of the benefice lead the priest to the door.
- g) If the Bishop is moving to the sanctuary, now is the time for him and his chaplain to take their places, and for his chair and kneeler to be removed.
- h) At a Licensing the Archdeacon stands with the Priest-in-Charge at the church door, but does not place the priest's hand on the key.
- i) The Greetings. These are chaired by the Area Dean, invited by the Archdeacon. It is helpful for each person to be introduced clearly and by name.
- j) The new parish priest should respond briefly to the greetings
- k) The Bishop comes to the front of the church to offer the Peace. The new parish priest then invites the congregation to share the Peace.
- l) After the Peace the new parish priest gives simple notices, including arrangements for the reception, and the times of the next Sunday's services. The new parish priest announces the hymn and collection.
- m) The new parish priest receives the collection, ideally before the hymn has ended.
- n) Those reading and presenting symbols for the Dedication of Priest and People should be in position in good time for each section.
- o) Only the Bishop, the Bishop's chaplain, the Area Dean and the parish priest should move around the church. Churchwardens do not need to accompany the Bishop for this part of the service.
- p) The Incumbent announces the final hymn.
- q) At the end of the hymn and before the Blessing all should be in position to process out of church.

7. The procession leaves in the following order.

Choir

Visiting Clergy and Readers

Parish Clergy and Readers

The Bishop's Procession

Crucifer and Acolytes

Area Dean and Lay Chair

Registrar and Archdeacon

New Parish Priest

Churchwardens

Bishop

Bishop's Chaplain.

8. The New Parish Priest says the vestry prayer.

RECEPTION INTO THE CHURCH OF ENGLAND FROM THE ROMAN CATHOLIC OR ORTHODOX CHURCHES

CANON B28 OF RECEPTION INTO THE CHURCH OF ENGLAND

- 1) Any person desiring to be received into the Church of England, who has not been baptised or the validity of whose baptism can be held in question, shall be instructed and baptised or conditionally baptised, and such baptism, or conditional baptism, shall constitute the said person's reception into the Church of England.
- 2) If any such person has been baptised but not episcopally confirmed and desires to be formally admitted into the Church of England he/she shall, after appropriate instruction, be received to be presented for confirmation, he/she shall be received by the parish priest with appropriate prayers.
- 3) If any such person has been episcopally confirmed with unction or with the laying on of hands he/she shall be instructed, and, with the permission of the bishop, received into the Church of England according to the Form of Reception, approved by the General Synod, or with other appropriate prayers, and if any such person be a priest he/she shall be received into the said Church only by the bishop of the diocese or by the commissary of such bishop.

Candidates from the Roman Catholic or Orthodox churches who have not been confirmed will be presented to the Bishop for Confirmation in the usual way, and their Confirmation will constitute their Reception.

Candidates, who have been already confirmed in the Roman Catholic or Orthodox Church, should normally be received by the Parish Priest at a public service in the 'home' parish, preferably the Holy Communion. The liturgy for Reception can be found in Common Worship: Initiation services (Church House Publishing 1998 edition) p 174.

Where there are strong pastoral reasons, Reception into the Church of England may take place within a Confirmation service, and this should be agreed with the confirming Bishop well in advance.

NOTES ABOUT THE CONDUCT OF A SERVICE AT WHICH THE BISHOP IS PRESENT

General

1. A draft order of service should be sent to the Bishop's office well before the service is due to take place. When the final form of the service has been agreed, two copies should be sent to the Bishop's office - one of which should be marked with any necessary directions for the Bishop. (When it is the Bishop of Sherwood or one of the Assistant Bishops who is to be present, arrangements should be made directly with him.)
2. Detailed directions and a map should be provided.
3. A parking space should be reserved for the Bishop
4. Adequate private space made available for him to robe and prepare quietly. There should be adequate hanging space for his robes.
5. If there are any notices to be given out, they should be kept to a minimum and given out before the service begins. If there are several they could be printed on a duplicated sheet.
6. In any service there should be a hymn or choral music after the sermon, to allow the Bishop time to move from the pulpit.
7. A chaplain should be provided for the Bishop. This may be a reader or other layperson.
8. Movements of servers, etc. should be kept to the necessary minimum. All those taking part in the service should be rehearsed beforehand.
9. Service Sheets and Invitation Cards: the Bishop should be referred to simply as "The Bishop of Southwell/Sherwood", followed by 'The Rt. Rev'd' In rubrics he should be referred to as *Bishop*
10. If there is to be a reception after the service, the Bishop (and his wife, if present) should be accompanied, and ideally introduced to people whom it would be pastorally helpful for him to meet.

Eucharistic Services

1. The Bishop, as chief pastor, always presides at the Eucharist. He is very happy to share the leading of the service and this can be discussed in detail beforehand.
2. The incumbent (or someone deputed by him/her) should prepare the elements on the altar. If large numbers are involved it is best that chalices, patens, ciboria, etc. are made ready beforehand. If there is an offertory procession only token elements should be brought to the altar and it should take place at the beginning of the offertory hymn.
3. If there is a collection it should be brought up as soon as it is ready and in any case not later than the beginning of the last verse of the hymn, (whether or not all the bags/plates are ready). The incumbent or a deputy should receive the collection.
4. Where large numbers are expected there should be at least two points of administration and as many teams (one ciborium/paten and two chalices) as possible.
5. Ablutions: the remaining elements, wherever possible, should be taken away to a side altar or somewhere suitable so that the service can continue while the ablutions take place.

USING A READER-IN-TRAINING IN WORSHIP

- Students are introduced to the principles of liturgy and are given guidance on the preparation needed for worship and preaching. However, there is only limited opportunity on the Course for practical training. As patterns of worship differ enormously from parish to parish, the guidance given has to be on general principles, and the incumbent has a major role to play in introducing trainees to the practical aspects of these. Trainees need to be introduced gradually to those parts of leading worship which, as a Reader, they will be expected to do. It is important that trainees are adequately supervised throughout and guidance given both on the preparation required, the ‘delivery’ of the act of worship or sermon, and the opportunity to reflect on how things worked out afterwards.
- Trainees should thus be used in leading worship and preaching in a structured and supervised way as part of the learning process. The Director of Studies or Assistant Warden of Readers will be pleased to offer advice if required.
- It is important that trainees should only preach under supervision. Normally they should not preach during the first year of their training (i.e. during the Core Year of the *Bishop’s Certificate in Lay Ministry* Course). They should begin to preach in the second year when ‘Preaching’ features as a taught module on the Course. At least one assessed sermon will be required as part of a trainee’s assignments in Year 2.
- It is a cause for concern that that some trainee Readers appear to be ‘over used’ during their training. Sometimes their parish commitments cause them to miss parts of the Course, and sometimes such involvement appears to be unsupervised. Other trainees appear to have little or no opportunity for experiencing leading worship and preaching under supervision. A good balance between parish and course commitment is required. Full attendance on the Course has become even more important now that many modules are taught on a “full-day” basis. By missing just one day a student could miss out on the teaching of, say, half an important module or (in some cases) an entire module.
- Any trainee Reader is accepted for training on the basis of the support of their incumbent and PCC. They may therefore be deemed to have the Bishop’s permission to administer the elements at Holy Communion during the period of their training. Upon admission and licensing as a Reader this permission is automatically granted in the wording of their licence. If a trainee is not admitted and licensed for any reason then this permission ceases and must be sought through the normal channels if required.

Director of Studies

Canon A N Woodsford

Gamston Rectory

Retford

DN22 0QB

☎ (01777) 838706

e-mail: woodsford@msn.com

Assistant Warden of Readers

The Revd S Spencer

29 Marlock Close

Fiskerton

NG25 0UB

☎ (01636) 830331

e-mail: susan@spencer6116.freeserve.co.uk

CARE OF REGISTERS AND RECORDS

1. The Parochial Registers and Records Measure 1978

The purpose of the measure is to preserve parochial registers and records and to make them readily available to research students and other interested persons. 'Registers' covers six groups: baptism, marriage and burial, also confirmation, banns services and preachers. 'Records' covers any other materials in written or other form setting out facts or events or otherwise recording information. Parishes are urged to acquire a copy of the Guide to Parochial Registers and Records Measure 1978 and keep it with their registers and records. The Guide is obtainable from The Church Information Office, publication ISBN 0 7151 36836.

Briefly the measure directs:-

- (a) All registers and records over 100 years old **MUST** be deposited in the Diocesan Record Office unless specifically exempted by the Bishop. Exemption will not be granted unless the stringent conditions set out in paragraph 2 below are observed.
- (b) All registers and records remaining in parochial custody (ie. those under 100 years old) should be listed and inspected by the Diocesan Archivist and must be inspected at six-yearly intervals, or at a vacancy in the living.
- (c) All registers and records remaining in the parochial custody must be kept in accordance with the Diocesan Bishop's directions. These are set in paragraph 3 below.

2. The Bishop's directions applying to register books and records over 100 year old retained in parochial custody.

- (a) Registers retained should be available to *bona fide* searchers by appointment, but searchers must be supervised for the whole of their stay without exception, on payment of such fee prescribed under the Ecclesiastical Fee Measure 1962.
- (b) Every register book or record to which this schedule applies shall be kept in a rust-proofed, vented steel cupboard, the door of which is fitted with a multi-lever lock, and the cupboard shall be kept in the appropriate parish church or other place of public worship.
- (c) The place in the church or other place of public worship in which the cupboard is kept shall be the place where there is least risk of damage to any such book or record in the event of a flood or outbreak of fire.
- (d) The temperature and relative humidity in such cupboard shall be checked at least once a week by means of a maximum-minimum thermometer and hygrometer, each of which shall be kept in the cupboard. The hygrometer shall be one conforming to British Standard Specification Number 3292 or any new British Standard which supersedes it.
- (e) The difference between the maximum and minimum temperature in the cupboard during any week shall not be allowed to exceed 12 degrees Celsius.
- (f) The relative humidity in the cupboard shall not be allowed to fall below 50 per cent not to rise above 65 percent.

(g) Subject to sub-paragraph d. above, nothing, except books or other documents, shall be kept in the cupboard in which any register book or record to which this schedule applies is for the time being kept.

(h) Without prejudice to the preceding provisions, the person or persons having custody of any such book or record shall take all such steps as are reasonably practicable to ensure that the book or record is protected against theft, loss and damaged.

3. The Bishop's directions applying to register books and records under 100 years old and retained in parochial custody

(a) When not in use, all books and registers shall be kept in a container which affords as much protection against theft, damp, rust and vermin as is reasonably practicable. The container shall be kept in the parish church or relevant place of worship.

(b) The place in which the container is kept shall be:-

1. a place which is well ventilated and likely to remain dry and in which the temperature is unlikely to vary greatly during any period of 24 hours.

2. the place where there is least risk of damage to the books and records in the event of a flood or the outbreak of fire.

(c) The container shall, if practicable, be opened at least once a week and be left open for a few minutes.

(d) No candles, wafers, wine, ink, oil, grease or articles made of cloth shall be kept in the container.

(e) No person having the custody of any book or record shall allow any other person to remove it from the church or other place in which it is kept unless he is employed to do so by statutory provision and, on particular, by a provision of the Parochial Registers and Records Measure 1978 or an order made thereunder.

(f) Where the person having custody of any book or record allows another person to make a search in it, the custodian shall supervise the search with a view to ensuring that the book or record is not damaged or stolen.

(g) Where there is a possibility of the loss of registers and records through the dissolution of a parish or demolition of the church (or similar cause), the incumbent shall consult with the Archdeacon as to their safe-keeping.

4. Notes and Recommendations

(a) Records are not clearly defined in the Measure except as materials other than registers setting out facts and information.

They may be of different kinds:

1. Legal documents and accompanying papers eg. title deeds, faculties etc.

Boundaries.

2. Maps and plans eg. alterations to church or parish boundaries

Day School.

3. Minutes books and accounts eg. of PCC or Church Day School.
4. Terriers and papers eg re. tithe and glebe.

Other papers, documents and other material may be thought to be of possible historical interest or importance in the future, and these should be kept.

- (b) Voluntary Deposit in the Diocesan Record Office (listed below) of registers and records less than 100 years old but no longer in current use and in which the last entry was made more than 25 years ago is recommended. The PCC must approve.
- (c) Incumbents and Churchwardens with queries are asked to contact the Diocesan Archivist, at County House, Castle Meadow Road, Nottingham NG2 1AG.

ARRANGEMENTS FOR A SEQUESTRATION

1. As soon as it is announced that the Vicar or Rector of a parish or group of parishes is moving to a new appointment (or retiring), the Archdeacon will write to the PCC Secretary to make arrangements for the two vacancy meetings (the preliminary meeting and the Section 12 meeting) enclosing a paper outlining 'Vacancy Procedures'.

Responsibilities and arrangements for the vacancy will be clarified at the preliminary meeting., Work on the Parish Statement should not begin until after that meeting.

Arrangements are made in accordance with Patronage (Benefices Measure) 1986.

The Area Dean meets with the Churchwardens to agree arrangements for public worship. Final responsibility for these arrangements lies with the Area Dean, in consultation with the Archdeacon.

It is hoped that the fullest possible use will be made of clergy and Readers within the Deanery, but if such help is not available, Matins and Evensong may be read by one of the Churchwardens.

2. The Diocesan Secretary, the Area Dean and the Churchwardens are appointed as Sequestrators during the vacancy and their responsibilities are set out below.
3. Arrangement of Services and Payment for Duty. All sequestration accounts have been managed by the Diocesan Office since 1978 and the Ecclesiastical Fees Measure 1986 now provides that during a vacancy parochial fees are payable to the Diocesan Board of Finance.
 - (a) The payment for Occasional Duty Services during a vacancy will be the responsibility of the Diocesan Board of Finance as a charge on the Stipends Fund. However, the Churchwardens as sequestrators will be initially responsible for payment to officiating ministers of the service fee (where appropriate) and travelling expenses (see 3c below)
 - (b) Payment for duty (the service) is only made to retired clergy; however, all officiating ministers will receive travelling expenses on the basis of the Diocesan mileage rate.
 - (c) Before the 7th of each month the Churchwardens as sequestrators should complete a monthly expenses statement and return it to the Diocesan Secretary. He will arrange for reimbursement to be made during the following month. The "incumbent's" share of Parochial fees collected during the month should be sent to the Diocesan Office at the same time (cheques payable to the Southwell D B F).
 - (d) Weddings and Funerals: It will be helpful if the sequestrators see that the statutory fee is paid to the officiant at the time of the Service (Please note – in some areas funeral fees are already paid direct by the undertaker to the officiant).

3. Care of the Parsonage House

See the Parsonages Board Handbook (Page 6)

- (a) The co-operation of local sequestrators in informing the Diocesan Office immediately the parsonage becomes vacant (and also when the house is re-occupied) would be of considerable help.

- (b) The up-keep of the parsonage garden and maintaining it in a generally tidy condition is the responsibility of the sequestrators but, if voluntary labour is not available to do this work, it is suggested that the Property Office be consulted.
 - (c) It is important that local sequestrators should keep a watchful eye on the vacant house and any signs of vandalism should immediately be reported to the Diocesan Office and the police informed. For security reasons it is suggested that a daily visit be made to the property if at all possible.
 - (d) The repair and maintenance of vacant parsonage houses is the responsibility of the Bishop's Council and accordingly no repair work should be put in hand or any expenditure incurred without the prior authority of the Committee, but if essential remedial work is needed between their inspections, for instance, to repair a leaking roof or faulty gutter, it would be of great assistance if the matter could be reported promptly.
 - (e) In order to facilitate inspection of the house for possible repair or improvement work, a key to the parsonage should be deposited with the Diocesan Secretary at Dunham House, Westgate, Southwell.
4. Removal expenses and resettlement allowance. A new incumbent does not received any payment for removal costs etc., from the local sequestrators but the Diocese operates a removal grants scheme and provides resettlement allowances. Details are sent to new incumbents on their appointment.

SERMONS IN MAIN SERVICES

Canon B18.2 states that the sermon 'shall be preached by a minister, deaconess, reader or lay worker duly authorised in accordance with Canon Law'. At the invitation of the minister having the cure of souls, and with the permission of the bishop 'another person may preach'.

In the Diocese of Southwell those selected for training on the Bishop's Certificate or for Reader ministry do not need to gain the Bishop's permission, but should always preach under close supervision. Those exploring selection for such training are also permitted to preach on a one off basis. This permission also extends to speakers from missionary agencies and the like.

Permission should be gained from the Bishop for all other persons not otherwise authorised to preach. Such persons should be in good standing with their sending church, or if from the parish should be in some form of recognised lay leadership, and should have the support of the PCC, whose resolution, including voting figures, should be included with the application to the Bishop.

Canon B 43.1 (1) states that 'a minister or lay person who is a member in good standing of a Church to which this Canon applies and is a baptized person may, subject to the provisions of this Canon, be invited to perform all or any of the following duties:-

- (a) to say or sing Morning or Evening Prayer or the Litany;
- (b) to read the Holy Scriptures at any service;
- (c) to preach at any service;
- (d) to lead the Intercessions at the Holy Communion and to lead prayers at other services;
- (e) to assist at Baptism or the Solemnization of Matrimony or conduct a Funeral Service;
- (f) to assist in the distribution of the holy sacrament of the Lord's Supper to the people at the Holy Communion;

if the minister or lay person is authorized to perform a similar duty in his or her own Church.

TEMPORARY CLOSURE OF A PARISH CHURCH

1. An incumbent needs a licence from the Bishop to perform Holy Communion (other than Communion of the Sick) in an unconsecrated building; this requirement does not extend to services in the open air.
2. Thus if it is proposed to close a church and use a smaller building, easier and cheaper to heat, for a stated period in the winter or if a programme of repairs render the church unusable, this licence must be obtained. In either case the matter should be discussed with the appropriate Archdeacon who will want to know that the proposed alternative arrangements are suitable; he will then report to the Bishop on whose authority alone a licence is issued.
3. When an alternative building is licensed in this way. it becomes the parish church for all purposes. It may also be licensed for banns and marriages.
4. If the alternative building is not licensed for banns and marriages there is a provision in the Marriage Act that enables banns to be published and Marriages solemnised in a church of any adjoining parish. This means that if Divine Service is moved from a parish church then banns and marriage must be transferred to an adjoining parish church.
5. If there is a sudden emergency, such as a breakdown in the heating system, and it is expected that alternative accommodation may only be needed for one or two Sundays, then a modified procedure can be adopted for the temporary and “emergency” use of another building. First, the appropriate Archdeacon should be consulted; if he is satisfied that there is a need, and with the alternative arrangements proposed, permission will be granted. The parish is then responsible for informing the Bishop’s Office, in writing, of the granting of permission, the reason for it, duration and the proposed alternative accommodation.

In these circumstances very particular care needs to be taken over the reading of banns; as they do have to be read on consecutive Sundays, it might be well to postpone reading until the church is brought back into use provided there is time. If it is essential they be read that day, a possible way of doing this is to announce during the services that they will be read in the church immediately afterwards and that the officiant should then do so in the presence of at least two others, including a churchwarden if possible. In other words it must be made as much like a reading “during morning service” as can be contrived.

Alternatively application for Common Licence can be made to a surrogate or the diocesan registrar, and this will dispense with the need for banns.

6. In all these cases, whether the closure is planned or the result of an emergency, the parish must see that:-
 - (i) full publicity is given
 - (ii) everything possible is done to ensure that the physical arrangements in the alternative location are seemly for the conduct of public worship.
 - (iii) Communion place etc. is kept in the church safe between services; if any other arrangement is proposed, the church insurers should be consulted and their advice followed.
 - (iv) care is taken with the organ if closure is to cover several weeks in cold weather, or major work creating dirt and dust is undertaken. The PCC is advised to take technical advice from the regular tuner or DAC consultant.

VIDEO RECORDINGS OF WEDDINGS AND BAPTISMS

Advice is often sought on recording wedding and baptisms, particularly with regard to questions of copyright. What follows is extracted from *The Opinion of the Legal Advisory Commission of the General Synod of the Church of England* (6th Edition 1985; 1st Supplement 1990) (on sale at Church House Bookshop Great Smith Street London SW1P 3BN) For recording of services other than weddings and baptism and of performances such as plays or concerts, reference should be made to the complete text of the *Opinions* or to the Commission's Short Notes on /Copyright and Performance Rights (obtainable from the Secretary of the Commission, Church House Great Smith Street London SW1P 3NX – please send a stamped, self-addressed envelope at least 8 1/2" x 12")

A. Some general considerations on recordings in churches and church halls

1. The incumbent has no authority to give a copyright licence for a recording to be made in church eg. authorising or permitting the recording of a copyright work in a church may put him or her at risk of being sued for an infringement (unless the necessary permissions have been obtained). Nevertheless, copyright aside, no recording can be made in church without the incumbent's permission. If the incumbent gives permission for recording equipment to be brought into church he or she is at liberty to impose conditions concerning the manner in which the recording is to be made. For example:-
 - (a) the number of cameras to be used inside the church;
 - (b) whether only fixed camera positions may be used or whether mobile cameras will be permitted;
 - (c) whether extra lighting will be permitted and, if so, where it is to be sited;
 - (d) any directions for the turning on and off of extra lighting;
 - (e) any directions for recording specified parts of the service or event eg. the signing of the register;
 - (f) any necessary licences, eg. from the Mechanical Copyright Protection /Society Limited ("CPS" and consents of performers, to be produced before the day on which the recording is to be made (see paragraphs 3 to 7).

B. Permission to record a work

1. Literary Works

Application for permission to record any copyright work should be made in the first instance to the publisher of the work. If the event, performance or service includes more than one copyright work, consideration needs to be given to whether permission of more than one copyright owner is required for the recording to be made (but see 8-13)

2. Music and Lyrics

The permission of the copyright owner is required for the recording of music and lyrics. The MCPS, whose address is 41 Streatham High Road, London SW16 1ER (tel 0181 769 4400) administers the rights of its members in this area. It is necessary therefore to obtain a licence from the MCPS before copyright material which the MCPS controls may legally be recorded. Mechanical recordings include records, video or audio tape. Such licence affords a high degree of legal protection for the recordist who bears the prime responsibility in this respect.

3. Tapes made by a professional recordist: the term “professional recordist” is used here to describe a recordist who is commissioned to make a recording in consideration of a payment of a fee for his services. Professional recordists should hold a current licence issued by MCPS. Where the professional production of videotape recordings of church services is involved, the responsibility for ensuring compliance with the requirements of the law rests primarily with the professional recordist. In the event of there being an infringement of copyright and the professional recordist not holding a current MCPS licence it is possible for the incumbent, if the recording was made in church, to be held to have authorised the infringement.
4. Tapes made by an amateur recordist: the term “amateur recordist” is used here to describe a person who makes a tape for his personal use and for use by members of his family and for which he receives no fee or payment. A strict application of the Copyright, Designs and Patents Act (“the 1988 Act”) implies the same requirements in relation to a tape by an amateur recordist eg. of a wedding or christening. It is not usually necessary for the incumbent to ask to be shown a current MCPS Licence: the considerations involved are different and reflected in current legal practice. In such cases it would probably be sufficient for the incumbent, if asked by an amateur recordist, to draw attention to the existence of the 1988 Act and to advise the name and address of the MCPS, from whom he might wish to obtain detailed advice on aspects of copyright.

C. Rights in Performances

1. The position of performers may also have to be given consideration, This is separate and distinct from the question of infringement of copyright in the work performed. Part II of the 1988 Act confers rights on a performer, by requiring his consent to the exploitation of his performances. It also confers rights on a person having recording rights in relation to a performance, in relation to recordings made without this consent of that of the performer. The performances protected include dramatic and musical performances and the reading or recitation of a literary work given live by one or more individuals. The performer’s rights are infringed by a person who, without his consent, makes a recording of the whole or a substantial part of the performance or includes the performance in a live broadcast or cable programme service. It is not an infringement, however, to make a recording for private and domestic use. A performer’s rights are also infringed by a person who, without his consent, shows or plays in public the whole of any substantial part of his performance by means of a recording which was, and which that person knows or has reason to believe was, made without the performer’s consent. The rights of a person who has exclusive recording rights may also be infringed by the making of recordings or performances without appropriate consents. Criminal liability may also be incurred by dealing in illicit recordings.
2. Therefore Part II of the 1988 Act applies to organists, musicians, choristers, members of a church orchestra, and other singers and performers in churches. The prior consent of all these persons, if their performance is recorded or videotaped with the intention of making any public or commercial use of the tape, would have to be obtained. Obtaining such consents would not be the direct concern of the incumbent or parochial church council, unless they had given authority for the making of a record or tape and such authority envisages its possible publication. In such circumstances they might, if no

consents were obtained, be held to be liable along with the makers of the record or tape. The performers will usually have a right of action against the recordist, but it should not be assumed that the incumbent or PCC would escape liability if they were held to have permitted or caused the offence.

D. Recordings of Wedding and Baptisms

1. Certain “blanket” arrangements have been made to facilitate the recording in church of the text of marriage and baptism services. Without prior application having to be made to the copyright owners, copyright permission, subject to the conditions in paragraph 9 below, had been given for the recording on either videotape or audiotape of the following material –

Solemnisation of Matrimony from the Book of Common Prayer

Solemnisation of Matrimony First Series

The Marriage Service in Common Worship 2000

Baptism of Infants from The Book of Common Prayer

Baptism Second Series

The Baptism of Children in Common Worship 2000

The Psalter in The Book of Common Prayer

The Revised Psalter

The Liturgical Psalter

2. The conditions on which a tape of the material specified in paragraph 8 may be made without prior application are as follows:-
 - (a) No rights in the recording and no copies of it shall be transferred or assigned in consideration of money or money’s worth ie the rights in the recording and copies of the recording shall not be sold commercially except that the original recording and copies may be sold to the couple or parents who commissioned the recording.
 - (b) No more than three copies of the recording shall be made.
 - (c) The recording, including an extract from it, shall not be exhibited in public
3. The copyright owners of the material listed in paragraph 8 charge no fee for this permission,. Provided the three condition referred to in paragraph 9 are met, it will not be necessary for a couple who want an audio or video recording of their wedding or child’s christening to make their own application for copyright permission for the material listed.
4. These “blankets” arrangements and the permissions relating to the material listed in paragraph 8 do not extend to any part of the service other than the text of the authorised service and psalms from the three Psalters. Thus hymns, anthem, additional prayers etc. are not covered by these permissions and it is for the couple concerned to obtain permission for such other copyright material which is included in the service.
5. If a professional recordist is employed to record the wedding or baptism then it is for the couple to ensure that the professional recordist complies both with the three conditions in paragraph 9 and any directions of the incumbent (see paragraph 1)
6. By acting as the agent of the couple the professional recordist is not in breach of condition (a) in paragraph 9 by selling the audio or video recording and copies of it to the couple. However, both the couple and the professional recordist would be liable in law for any breach of copyright.

7. If the incumbent permits a recording of a wedding or baptism to be made he/she is recommended to supply in writing to the couple and any processional recordist:
- ◆ a description of the works for which blanket permission has been arranged ie the material listed in paragraph 8 and the three conditions listed in paragraph 9.
 - ◆ any directions made by him/her concerning the manner in which the recording is to be made;
 - ◆ notice that he/she has no authority to permit the lawful recording of any copyright work other than the works covered by the blanket permission.

A precedent of a notice for use by an incumbent is included with this information.

8. It is recommended that the incumbent needs to be especially vigilant if the service has more than usual significance. This may be the case if the wedding is of special interest to the media (eg. weddings of public figures or local heroes). It is convenient to note that a licence from the Performing Right Society is not required to record any public performance at religious worship, which includes weddings and christening.
9. Generally neither the recording nor the copyright in it would belong to the incumbent or the PCC and certainly they would have no claim in the copyright of the works recorded.
10. Parochial Fee Orders do not prescribe a fee for granting permission to record a wedding or baptism. It is for the PCC to determine whether a fee should be charged for using audio or video recording equipment inside the church, but the incumbent retains the right to refuse to allow a particular service to be recorded. Any fee paid by either the couple or recordist are payable to the PCC and not to the incumbent.

NOTE This information is copyright © The Central Board of Finance of the Church of England 1985 1990 1992. However, the Board has given permission for incumbents and parishes to reproduce the following notice without prior application and without payment of a fee.

*The Notice printed on pages 79 and 80 may be photocopied and used by churches.

Notice to permit use in church of video equipment for marriage and baptism services
For use with services of Baptism or Marriage only.

Parish of ¹

Video Recording of ²

on ³

of ⁴

This notice is issued by the incumbent to give permission for recording equipment to be brought into and used inside the church for the purpose of recording the above service subject to the following conditions:

[insert local conditions: see page 75 onwards]

The attention of the recordist is drawn to the following matters:

1. The law of copyright is complex. It is most important that it is recognised that neither the incumbent nor the Parochial Church Council has any authority to give copyright permission for the lawful reproduction or recording of any work – literary or musical – which is protected by copyright, or to give consent on behalf of any performer or person having an exclusive recording right.
2. Certain “blanket” arrangements have been made to facilitate the recording in church of the texts of the marriage and baptism services.

Without prior application having to be made to the copyright owners, copyright permission, subject to the conditions in paragraph 3, has been given for the recording on either videotape or audiotape of the following material:

Solemnisation of Matrimony from the Book of Common Prayer
Solemnisation of Matrimony First Series
The Marriage Service in The Alternative Service Book 1980
Baptism of Infants from the Book of Common Prayer
Baptism Second Series
The Baptism of Children in the Alternative Service Book 1980
The Psalter in the Book of Common Prayer
The Revised Psalter
The Liturgical Psalter

-
- 1 *Insert name of parish*
 - 2 *Insert name of service (see paragraph 2)*
 - 3 *Insert date*
 - 4 *Insert name of couple or child*

3. The conditions on which a tape of the material specified in paragraph 2 may be made without prior application are as follows:

- a) No rights in the recording and no copies of it shall be transferred or assigned in consideration or money or money's worth ie the rights in the recording and copies shall not be sold commercially except that the original recording and copies may be sold to the couple or parent who commissioned the recording.
 - b) No more than three copies of the recording shall be made.
 - c) The recording, including an extract from it, shall not be exhibited in public.
4. The copyright owners of the material listed in paragraph 2 charge no fee for this permission.
5. These "blanket" arrangements and the permissions relating to the material specified in paragraph 2 do not extend to any part of the service other than the text of the authorised service and psalms from the three Psalters. Thus hymns, anthems, additional prayers etc are not covered by these permissions and it is your responsibility to obtain permission for such other copyright material which is included in the service. Copyright subsists in a work at least until the end of the period of 50 years from the end of the calendar years in which the originator (author, composer etc) died. Where there is doubt whether material is copyright the publisher will usually be able to assist. So far as copyright music and lyrics are concerned detailed advice of aspects of copyright is available from The Mechanical Copyright Protection Society Ltd. 41 Streatham High Road London SW126 1ER tel 0181 769 4400.
6. *The fee of £ _____ is payable to the Parochial Church Council for the incumbent's permission to bring into and to use recording equipment inside the church. Cheques should be drawn in favour of

I have read the whole of this notice. I accept that the incumbent has only given me permission to bring into and to use video recording equipment inside the church subject to the conditions specified above. I acknowledge that the incumbent has not given copyright permission or authorised the recording of any material or performance which may be protected by law.

Date Signed
Recordist
