

*“Serving the people and their parishes”*

# **PARSON AND PARISH**

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**PARSON & PARISH**  
*the magazine of the English Clergy Association*  
*“serving the people and their parishes”*  
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*Front cover photograph: Fete at East Coker Vicarage*  
*Back cover photograph: Rogationtide walks*

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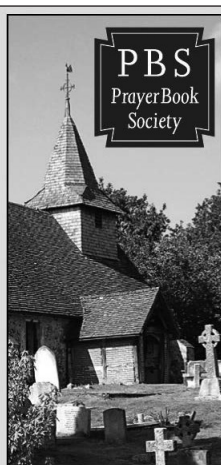
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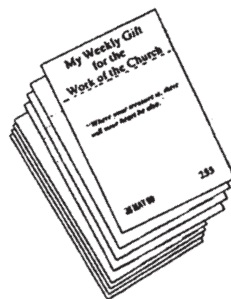
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## FROM THE EDITOR

Writing a few years ago now in *The Guardian*, The Revd Canon Giles Fraser was frank about the state of the Church of England, and especially frank about what it should, in his opinion, do in relation to its 15,700 church buildings – “...we must do to churches what Dr Beeching did to the railways” (*The Guardian* 15/10/2015). Fraser’s savage description of the buildings under the care of the Church of England – “millstone around our necks....sapping the energy of our wider social and religious mission.... transforming the church into a buildings department of the heritage industry....” – is shared by many, even if they do not use the same language as *The Guardian*’s “Loose canon”. A recent debate at the V&A Museum on the 50th anniversary of the Churches Conservation Trust explored the question of responsibility for the care of historic churches and Sir Simon Jenkins posed the question: “What can the Church do for most English people if they don’t want to come and pray?” His answer was very clear – transfer ownership of the buildings to a local trust, charity, authority or parish council (*Church Times* 13/09/2019).

This edition of *Parson & Parish* tries to explore some of the complexity around our present parochial system, of which of course buildings, including Parsonages (as Anthony Jennings points out), are a very important part. We are all aware I’m sure of the rapidly changing nature of society as well as the statistics relating to church membership and attendance, and most, if not all, dioceses in the Church of England are having to look carefully and critically at all aspects of ministry, mission and evangelism. The development in St Asaph Diocese, in the Church in Wales, of what is described as a “fresh and creative model of Church centred around Mission Areas” (*Church Times* 13/09/2019) is reasonably well known, and a recent report about the Diocese of Carlisle was especially revealing in this respect. Carlisle, like St Asaph, is also engaged in changes to the traditional parochial system, making more use of ecumenical relationships in its new Missional Areas, but a recent study by the Church Army found that one in four people attending Church in the Diocese does so at a Fresh Expression of Church (*Church Times* 06/09/2019). No wonder then that the Diocese promotes and encourages “a healthy interdependence between traditional parish churches and fresh expressions of church” (*ibid.*). In similar vein the Diocese of Southwark has recently created a new department of Pioneering Ministry and Fresh Expressions, with the encouragement of innovation, diversity and experimentation in their missional approach to fresh expressions and new Christian communities. Oxford Diocese has also created a new Director of Congregations, and plans to establish up to 750 new congregations – a recognition of the sheer complexity of modern society and the limitations of the traditional parish system to reach all people.

What does all of this say, amongst other things, about the state of our Parish Churches and the whole parochial system which, largely in its present form, goes back at least to the 16th century? Bishop Andrew Rumsey, recently appointed Suffragan

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Bishop of Ramsbury in the Diocese of Salisbury and author of “Parish: An Anglican Theology of Place” is clear about the importance and significance of the parish as “...the primary embodiment of Anglican social space” and equally clear that changes to the present system must be both theologically and geographically literate. In a series of lectures at a recent Clergy Conference at Christ Church College, Oxford, Bishop Andrew challenged, inspired and encouraged the participants to think more imaginatively and creatively about our centuries old system of parishes, boundaries and belonging – the “re-conceiving” of the parish as it were – taking into account of course buildings, relationships, ministry, ecumenism, new technologies as well as societal changes and pressures.

In its ambitious and far reaching programme, People & Places, the Diocese of Birmingham is doing just this, as the articles included in this edition will I hope make clear. At a recent meeting with the Programme Manager, Gary Killeen, and the Archdeacon of Aston, The Venerable Simon Heathfield, I learned more about the way in which the initiative is being taken forward in the Diocese, and was extremely impressed by the commitment and vision of the Diocese in relation to how they see the future – and how they are working towards it. Gary and Simon were clear that the framework was part of a much wider cultural change within the governance of the Diocese and across every level of the many and varied structures and organizations/ departments and groupings that make up the Diocese. They were also very clear about the importance of appropriate training, coaching and mentoring within the Diocese, for laity and clergy alike – with the whole programme undergirded by prayer.

As a Rural Dean involved in my own Diocese with pastoral re-organization, appointments and many other aspects of Christian life and discipleship at parish, deanery and diocesan levels, I see the need, more and more, for the sort of creative and imaginative thinking, reflecting and consulting processes in the Church, from which emerged Birmingham’s People & Places framework. It is my hope that all readers of Parson & Parish will be able to take something from this edition in relation to their own situation and story, and use it in the continuing story that is the building of God’s kingdom in our place. The final part of the People & Places prayer sums this up very eloquently:

Gracious and merciful God,

By your Spirit, equip us to meet the challenges of these times with generosity and courage; hold our fears and uncertainties in your love, and grant us the needful gifts of grace to share your love and reflect your light throughout our communities: in the name of our Saviour, Jesus Christ. Amen.

*The Revd Alec Brown*  
Editor

*Our website: [www.clergyassoc.co.uk](http://www.clergyassoc.co.uk)*

**THE PARABLE OF THE MUSTARD POT:**  
THE SIGNIFICANCE OF 'PARISH' IN CONTEMPORARY MISSION AND CULTURE  
Andrew Rumsey



What does a jar of mustard matter? Earlier this month, parent company Unilever announced that its famous Colman's mustard factory in Norwich, England, is to close, after 160 years of production, with manufacture dispersed to various sites at home and abroad. Unions and media rightly highlight the threat to valued jobs in a provincial city, but many others will be aware of another cost to such uprooting – something harder to express or quantify, but with profound significance for all of us: a loss of place.

A generation ago, the sociologist Anthony Giddens contended that the 'disembedding' of social relations was a distinctive feature of late or 'high' modernity, as he labelled the present age.<sup>1</sup> Indeed, the modern era could be defined by this progressive detachment of experience from time, space and tradition, as global relations became ever more extended, especially with the advance of electronic communications. For Giddens and other social theorists in this era (Frederic Jameson, especially, and the British geographer David Harvey), this process – of which the Colman's closure appears to be an example – was the inevitable outworking (the 'cultural logic') of capitalism, always inimical to local or societal constraints. The market aspires to transcendence, and has long sought to be boundless.

Yet despite modernity's remarkable conquest of space-time – market-driven or not – human culture inevitably falls to earth. As Tim Marshall has demonstrated in his important recent book *Prisoners of Geography*, the shape of contemporary geopolitics arises from inescapably local features – a range of mountains, for example, or access to oil reserves – which condition how nations perceive themselves and thus relate to others.<sup>2</sup> Global shifts, whether in commerce, conflict or climate, are always a local matter. Moreover, it is clear that our hubristic detachment from place has the paradoxical consequence of fuelling demand for at least the appearance of locality (witness the proliferation of micro-level businesses, 'craft' produce and so on), as societies reckon with nostalgia – literally the 'longing for home' – on a

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global scale. Because liberals and neoliberals alike, being children of modernity, are temperamentally unsuited to coping with the political fallout, reactionary, populist movements have stepped forward to claim the territory.

Yet while there can be no 'return' to embedded societies or lost landscape (whatever shade our passports become), there can and must be new, hopeful forms of place able to reconnect us with *settlement* in its fullest sense. The dilemma for liberal democracies is similar to that faced by Unilever in England: we want the benefits of locality without its restrictions – 'Colman's of Norwich' on our lid without too costly a commitment to Norfolk. In such unsettled times, 'parish' is an unusually potent concept, and one with great significance for the present mission of the church. On the one hand, its deep territorial associations make it susceptible to being a sneer-word – 'parochial' summing up all that is blinkered and insular – yet, on the other, it remains a small-batch brand of undeniable power, an icon of belonging.

As a civil term (its origins are in Graeco-Roman government, the *parochia* being resident aliens – literally those 'beside the house') steeped in nearly two millennia of Christian practice, the genius of 'parish' consists in its combination of sacred and secular spheres: its insistence that a church can never be a church unless it is also a small patch of the world. Parochial Christianity thus resists modernity's preference for separating 'Christ' and 'culture' (an abstract and overworked dualism that still conditions the way that local churches draft their mission statements),<sup>3</sup> embodying instead the New Testament idea that if anyone is 'in Christ', by baptism into his saving death and resurrection, they already inhabit a new kind of place – the 'heavenly' place that Christians believe to be the world's true destination. The vocation of the local church is thus to anticipate this new place in the midst of the old – and its principal testimony to the renewal of all things will be the kind of 'little world' that it makes. Their claim that such New Jerusalems are both conceivable and deliverable is underwritten by the work of the Holy Spirit, whom, we believe, makes all kinds of local transformation an inspiring possibility.

The recovery of 'parish' as a missional concept also makes a clear, if contentious, case for the social desirability of settlement over dispersion and mobility. The new localists value time, tradition and terrain as key ingredients in the formation of community and in the accompanying charitable commitment to one's neighbour. They are interested in shaping a local ecology that takes land and landscape seriously and sees social welfare as deeply connected to the welfare of our earth, which is why secular environmentalists were among the first to seize on 'parish' as a primal way of framing sustainable community.<sup>4</sup>

Because parochialism is an ancient, patient practice, it has often been slow to respond to social change – for example, in response to the rapid growth of urbanisation during the nineteenth century. This can certainly be a weakness, especially when such conservatism is yoked, as in the English case, to secular, landed power. Likewise, the inherent *boundedness* of parochial communities, unfashionably highlighting the



limits of neighbourhood, can make them appear, if anything, ‘out of place’ in the motile, multi-layered geographies of the early twenty-first century.<sup>5</sup> Nevertheless, the very antiquity of the parish idea means it is able, not only to supply its own internal critique (of, for example, too heavily-circumscribed communal boundaries – a consequence of modern mapping more than missiology),<sup>6</sup> but also to offer a radical corrective to the dislocated, market-driven models of church that abound in high modernity.

Any congregation can be parochial if it is committed to the formation of neighbourhood, to the renewal of secular life and to the rooting of both in the ‘new soil’ of Christ, the second Adam. Interestingly, these attributes seem to have abounded in Jeremiah James Colman of Norwich (1830-98), whose small family firm experienced astounding growth under his tenure and transformed its workers’ welfare and the education of their children, grounded upon his conviction that Christianity should be, in his biographer’s words, ‘a living force in daily life’. To achieve this, they had to stay where they were. Every mustard seed needs a field in which to flourish.

<sup>1</sup> See Anthony Giddens, *The Consequences of Modernity* (Cambridge: Polity Press, 1990), 21-45.

<sup>2</sup> Tim Marshall, *Prisoners of Geography* (London: Elliot and Thompson, 2015).

<sup>3</sup> See H.Richard Niebuhr’s classic typology in *Christ and Culture* (New York: Harper and Row, 1951) and Stanley Hauerwas’ critique of this approach in, for example, *A Community of Character* (London: University of Notre Dame Press, 1981).

<sup>4</sup> For example, Richard Mabey: *The Common Ground: a place for nature in Britain’s Future?* (London: Hutchinson & Co., 1980), 36ff.

<sup>5</sup> See Doreen Massey’s excellent study *For Space* (London: SAGE, 2005). For a theological consideration, see John Reader and Christopher R. Baker (eds.) *Encountering The New Theological Space: Blurred Encounters of Faith, Politics and Community* (Farnham: Ashgate, 2009).

<sup>6</sup> Considered in my recent book *Parish: An Anglican theology of Place* (London: SCM Press, 2017), chapter 5.

Andrew Rumsey

Rev Dr Andrew Rumsey is Rector of Oxted in Surrey, England, and the author of *Parish: An Anglican Theology of Place* (SCM Press, 2017).

*Editor’s note –*

Thanks to *The Journal of Missional Practice*, and to Bishop Andrew who was Consecrated Suffragan Bishop of Ramsbury in the Diocese of Salisbury at Southwark Cathedral, 25th January, 2019. Article originally published online in *The Journal of Missional Practice*, Issue 11 (<http://journalofmissionalpractice.com>).

## THE PEOPLE & PLACES FRAMEWORK OF BIRMINGHAM DIOCESE

### OUR CONTEXT A 21<sup>ST</sup> CENTURY CHURCH FOR THE 21<sup>ST</sup> CENTURY

The New Testament does not set out any one, singular way of organising ministry. Over hundreds of years, the Church has always responded to the changing needs and opportunities around us, in order to proclaim the gospel afresh for each generation.

For the last thousand years, the main model of Anglican presence has been a paid, ordained minister in each parish church. But one size can no longer fit all in our super-diverse, constantly changing, city region.

- ❖ 20% of our parishes have a population of fewer than 5,000 people, another 20% have more than 15,000 people.
- ❖ 44% of our parishes are in the most deprived 10% in the country, 13% are in the most affluent 20%.
- ❖ 50% of our parishes have fewer than 10% other faiths, 12% have more than 50% other faiths.

With such disparity between parishes, we need to look at a new model of ministry which shares resources more fairly, is a better fit with diverse, local contexts and is more sustainable in the long term. Under P&P, ministry will be shared more fairly on the basis of population size rather than historical models of parish boundaries. Financial resources will be shared more fairly with a new Common Fund system.

“It is time to invest in the new  
while treasuring the old.....  
to change and to remain faithful.”

Structures and patterns of ministry may change, but our core character and calling remain unchanged. The principles of P&P are true to our Anglican calling and our Transforming Church vision: the importance of the local and being a church for all people. In fact, we hope and pray that the P&P framework will help us do that better.

Many key elements of the P&P framework have actually been happening for years. We already have a few churches led by lay leaders. Much context ministry already exists through eg. Children’s and Families’ Missioners, Interfaith ministry or Mission Apprentices. The practice of oversight ministry already takes place in a third of our parishes through eg. multi-parish benefices, team ministries or multiple congregations. Churches already share resources through formal or informal partnerships or localities.

**“Everyone has a part to play.”**

Reducing the number of paid, ordained ministers does not reduce the level of ministry across our city region. In the Church of England across the world, ministry is becoming a partnership between lay and ordained more and more. Raising up lay leaders and encouraging all disciples are important elements of our Transforming Church vision. The P&P framework offers opportunities for all God’s people to play a part in growing churches.

**Introduction**

People & Places (P&P) is a new framework for church leadership, mission and ministry. The traditional Anglican ministry model is that every parish has a church led by an ordained paid (stipendiary) minister. However, this model is no longer sustainable, fair, or a good fit for our diverse city region.

People & Places re-imagines church leadership and ministry resources according to population, not historical parish boundaries. The framework aims to share financial resources more **fairly** across our diocese to build a **capable** church on a platform for **sustainable** growth.

**We want to see more, and more confident, Christians.**

Under the P&P framework every Christian community will have a leader. The nature of the leadership may be different to current church leadership though. A local church leader won’t necessarily be paid, ordained or full-time. They will work with oversight ministers and additional context ministers. P&P means more ministry and leadership, not less.

**Framework**

Following extensive analysis of census, deprivation, attendance, financial and buildings data of our existing parishes, we have taken this opportunity to re-imagine ministry across the whole diocese. As new ministries emerge and develop, we have agreed a new P&P Framework for the strategic deployment of ministry, both ordained and lay, paid and unpaid.

To make this work we will need a wholesale culture change in organization and leadership roles to inject a renewed mission and growth focus with clear accountability, shared learning and collaboration, alongside mutual support. We are driven by the biblical concept of “oversight”, cascading from Bishops through Archdeacons to Area Deans and new roles of **“oversight ministers”**. In future, to make the best use of our limited resources, we will have to use our paid people primarily to oversee: to inspire vision, develop strategy, formulate action plans, teach, equip and organize other disciples to be accountable for leading worship, prayer, mission, witness, evangelism and pastoral care to sustain and grow their local communities. In this way we are not asking paid clergy to do more, but to act differently. This re-focus will need significant

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communications and coaching support and facilitation to create Transforming Church action plans at every level.

To achieve such a change of culture efficiently and cost effectively, we want to merge the current 13 deaneries (each with “volunteer” Area Deans) into six larger deaneries, each with a full-time paid Area Dean, a Support Officer and the resources of Parish Services for Buildings, HR, Book-keeping, Payroll and Stewardship. Each Area Dean will be responsible for 10 to 16 “oversight” areas (made up of one, two or three existing parishes) each with a full-time paid (probably ordained) oversight minister. Each oversight minister (legally an “Incumbent”) will be responsible for increasing the local presence to around 12 worshipping communities, each with an **identified local leader** (who may not be ordained or paid or full-time) together with a local team.

Through developing local Transforming Church action plans (TCAPs), we aim to grow a mixed economy of worshipping communities, with church plants and fresh expressions springing up alongside inherited congregations (which we continue to cherish), resourced around populations, rather than parish units. This population focus reflects the aim of Anglican incarnational theology to serve and reach the whole population of England. By reforming Common Fund by incorporating the cost of oversight, context and local ministry into the method, it is planned to supplement ministry with paid “**context ministers**” (probably lay) with specialisms specific to the area (local/oversight/deanery) as determined by the local Transforming Church action plans, such as

- ☐ Mission Apprentices
- ☐ Children’s and Families’ Missioners
- ☐ Interfaith specialists
- ☐ Youth Missioners
- ☐ Schools Missioners
- ☐ Church Planters
- ☐ Fresh Expressions Leaders
- ☐ Church Army Evangelists
- ☐ etc.

### **Common Fund**

The new Common Fund method, which has already been implemented, relates the financial request from parishes directly to the cost of oversight, context and local ministers (Sum Requested). It also encourages a further contribution (Gift) to the shared fund (the “Common Fund”), to support those areas within the deanery primarily, (but also across the diocese), that need additional support to sustain oversight ministry in areas which could not otherwise afford it.

This method is designed to trigger local conversations about the long-term affordability of stipendiary ministry and the appropriate level and type of local ministry.

This process has already begun and new appointments (and dis-appointments) are now being made based on the new P&P Framework. Actions are being taken under the P&P Framework to achieve balanced diocesan budgets by reducing paid ministry to the oversight level, where sufficient funding is not available.

### **Ministry**

The easiest way to solve Birmingham's financial challenge would be to reduce the current deployment of paid ministry to the required level (i.e. manage decline in the existing structure). This would not have addressed any of the ministry challenges that face the Church of England Birmingham. The radical, new P&P Framework envisages re-imagining the roles and structures of paid ministry:

- 72 paid oversight ministers (probably ordained) to cover the population justly to ensure presence everywhere in six deaneries.
- Up to 28 paid context ministers, lay or ordained, to provide situation-specific ministry.
- At least 36 locally funded paid ministers (probably ordained) in flourishing congregations.
- An identified local leader and team for each worshipping community, not necessarily paid, full-time or ordained, such as:  
Self-supporting, retired and local ordained ministers and Readers  
Licensed lay leaders, fresh expressions leaders and church plant leaders.

To show how this theory might work in practice a “Target Architecture” (or “Aunt Sally”) has been produced as a basis for deanery and parish discussions. These discussions will work out how the P&P Framework (note: it is a framework, not a formula) is best implemented in each local context.

P&P means more leadership and ministry, not less.

### **Coaching, Mentoring and Leadership Pathways**

#### **Skills Development and Coaching:**

Each role (Area Dean, oversight minister, local minister, context minister) will need a set of key skills to function effectively. Through coaching we will enable each leader to understand the skills needed for the role, reflect on their current skill set, and identify steps needed so that they can build all the skills needed for their role. We will also train leaders to be coaches, so that they can cascade coaching through the leadership structure.

**Leadership Pathways:** Leadership is about knowledge as well as skills. Therefore, we are radically rethinking how we support both lay and ordained leaders, so they are equipped to lead in their context. This will be offered on a stream basis with a range

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of modular leadership tools that will be flexible to support different learning styles.

**Mentoring:** Our Shaping the Future mentoring programme is already showing the positive effect mentoring can have in the diocese whilst also exposing the need for more. We would develop this further and offer each leader a mentor so that they have someone ‘who has been there before’ to help them navigate their transition to leading within the oversight model.

### **Parish Support Services**

**HR:** People & Places offers a HR service to answer employment-related queries using our expertise of the parish context. In addition, we will help PCCs with recruitment advertising, application forms, interview guidelines, recruitment processing, contracts of employment, policies, procedures, handbooks and letters relating to employment matters.

**Buildings:** Parish Buildings Services will help with organising Church property reactive repairs and maintenance on behalf of PCCs, which will involve managing a wide range of suppliers and building contractors. We will also assist with implementing various programmes of planned, cyclical and legislative maintenance for churches based upon their five-yearly inspection report.

**Bookkeeping:** The Parish Bookkeeping service will provide core data entry and bookkeeping assistance to the parish finance administrator.

### **REAL LIFE: OVERSIGHT MINISTRY**

THE REVD BECKY STEPHENS – RECTOR OF THE WHITACRES, LEA  
MARSTON AND SHUSTOKE, BISHOP’S ADVISOR FOR WOMEN’S  
MINISTRY, CO-AREA DEAN OF COLESHILL DEANERY

“I’m the rector of four churches in seven villages brought together as one parish a few years ago. This has caused me to be very purposeful about the time I spend in each church and their surrounding area. The people here are fully aware that they have a vicar who is trying to manage four churches. Actually, it empowers them. They do a lot that they wouldn’t do necessarily if there was a vicar of one church. Releasing their gifts is part of a vicar’s calling.

The churches work together as one, so we decide on service pattern changes or accounts together and then follow that same model in our individual churches. When we meet together we do pray about how we’re working together to build the Kingdom.

Some people have been very hurt by the fact that we’ve had to cut services in their churches but when only four or five people are attending it needed to be done. That’s been a huge challenge and still remains a challenge.

Hazel and Keith, our parish wardens, are immensely supportive and together we’re a

great team. They've lived in the area for decades, so they know all the little intricacies and they have a real passion for bringing the churches together.

We have some villages where we have people who know about finances and other areas where we have amazing cake bakers and party planners, so together we can pull off quite an amazing event and get a very good structured PCC.

I love watching people's gifts be released, watching the joy in what they do. At our weekly playgroup, people who've never done anything to help the church come and make tea and make relationships with families."

We've set up morning prayer on a Tuesday and people who've never been to church come along and pray and have coffee. I enjoy seeing people grow in faith who haven't really thought about faith before, just because we are part of the community.

### **REAL LIFE: LAY LEADERSHIP**

**IAN CROCKFORD – MINISTER IN CHARGE, ST MICHAEL'S, HALL GREEN (PARISH)**

"Twelve years ago, I started looking at ministry of some description and what seemed to fit was Reader Ministry. All the vicars at the time in Hall Green were very supportive, particularly Canon Richard Wharton, who guided me through the Reader selection and training.

By trade I'm an industrial paint chemist. I worked for thirty-six years in the same company. In 2014 the factory closed and I was given redundancy pay for five plus years.

During that time I was the Reader at St Michael's and was more and more the person responsible for the church. There was a vacancy and I was hugely honoured to be asked to become the Minister in Charge.

One of the joys of being a non-ordained minister is I can sit alongside the congregation more. When we have a job that requires doing I can identify someone to do it. It's easy to get alongside that person because you're one of them.

At the beginning I got quite agitated when people called me vicar. But talking to proper vicars – they said, "Don't worry about it." People will say, "Can I speak to you, vicar?" and I just smile and nod. They do work out eventually that I'm not a reverend, but it stops the conversation dead if I say I'm not a vicar.

I love sharing something of God's story with the people I meet each day. The thing about Hall Green is that it hasn't got a natural centre for people to meet and talk so the churches have become the centres.

I receive no payment for leading St Michael's. I am self-employed and occasionally do consulting work within the paint industry, but my redundancy money will run out, so the PCC will need to find some money, if they wish to keep my role!

My hope is to work myself out of a job here – to see a functioning, successful Christ-driven community centre and church. There's so much more we could achieve if we had more people, however we've got to go at God's speed and that's something we've learnt over the last few years."

## ***Parson & Parish***

### **REAL LIFE: UNDERSTANDING P&P**

THE REVD CLAIRE TURNER –VICAR AT ST CHAD, RUBERY

“We are a church on the very outskirts of Birmingham diocese. The border between Worcestershire and Birmingham runs through the parish. We’re still small but we have seen significant growth in the last few years. Part of that’s around re-connecting with the community, developing Messy Church, hiring out the building, partly so we can say to people this is your space too.

I was impressed that the Diocesan Officers working on People & Places were honest in naming the reality and I wasn’t surprised that the finances meant a new solution was needed.

For us there isn’t a massive change financially. However, in terms of oversight ministry, this congregation is used to 100% of a vicar and the suggestion is that in the future for the same amount of money you’re going to have somewhere between half and three quarters of a vicar.

Building a team requires an extraordinary amount of energy, on top of the fifty funerals a year that I do. You can only enable a team of lay people if you know them, if you have the time to spend listening and praying with them and for them. As an oversight minister for a number of different congregations you can’t do that.

I served my curacy in a different diocese where the ‘one vicar, one church’ model had long gone. So, my personal anxiety, and sadness really, that we may lose something is tempered by the reality that if we, as a diocese, carry on as we are, we will simply not be able to pay the stipends of the people we have or be able to replace people that go. I get it, I’m just feeling that I need to be allowed to be sad at the same time.

I would love us to be more proactive and more vocal about saying to our ecumenical partners, “Let our local ministry team be a joint endeavour!” We can’t see ourselves in isolation. We can’t just develop what we think is the right answer, and then tell everybody else to come join us. We need to be inviting them to be part of this conversation now because we know many of them are struggling too.”

### **REAL LIFE: SHARING RESOURCES**

THE REVD MIKE HARMON –

VICAR AT ST ANDREW, CHELMSLEY WOOD (PARISH)

“The vicar at Knowle had this vision of a partnership between the south and the less leafy north of the borough. They tried doing things during the early 2000s, which didn’t build those relationships he aspired to. When I came to Chelmsley Wood we wanted to increase the level of connection.

In CofE parishes, certain offices need to be filled which assumes a certain level of literacy and financial awareness. In many inner city or outer estate churches we don’t have that skillset so before I arrived here they worked without a treasurer. Simon Heathfield heard about this and asked Knowle if they’d put a notice in their notice sheet: “Does anybody have time to spare, maybe two or three hours a week with



some accountancy experience?” This delightful retired guy called Chris Scott has been our treasurer now for four years. I think Chris is energised by coming here. It’s actually enriched his faith and given him a sense of doing something that he wouldn’t ordinarily have engaged with.

It’s easy to feel that it’s like overseas aid and we are the recipient and if you look at cash flow, it is one way, but it’s also about sharing skills and other kinds of resources. For example, Open the Book is an initiative, in which you present Bible stories at school assemblies. Someone at Knowle had tried it in the Cotswolds and said it would be so good to do this in Chelmsley Wood so I said it would be lovely if **you** would come and do this in Chelmsley Wood. We didn’t have enough people here to run it independently and interestingly neither did Knowle. I said, “Why don’t we do it in partnership?”

So, we have four people from here and four from Knowle, and a couple of people from St Philip’s in Dorridge, who joined our happy band. We rehearse, we do an assembly here at Bishop Wilson CE Primary and an assembly at Knowle Primary Academy. It’s really positive work together.”

*Editor’s note – with sincere thanks to Birmingham Diocese – the Ven Simon Heathfield and Gary Killeen – for their permission to reproduce this material from the People & Places Framework.*



## PRIZE ESSAY COMPETITION

Open to everyone in training for ordination in the Church of England. Entries must be original works, of up to 1,000 words long, on the theme:

### **The Use Of The Parsonage For Parish Life Today**

Entries should be submitted as an attachment to an email, with your name on the attachment, to Anthony Jennings, Director of Save Our Parsonages, at [ajsennings@hotmail.com](mailto:ajsennings@hotmail.com)

**Entries must be received by 12 noon on Monday 6th January 2020.**

**The winner will receive a cheque for £500 and the runner-up a cheque for £50.**

Entries will be judged by a panel comprising members of Save Our Parsonages. The judges’ decision will be final.

[www.saveourparsonages.com](http://www.saveourparsonages.com)

## THE TRADITIONAL PARSONAGE FOR TODAY'S MISSION

*Anthony Jennings*

In the second half of the 20th century the Church of England adopted a policy of selling off its traditional rectories and vicarages. Many of these were architecturally very fine buildings that have since been resold by private buyers at much higher prices. That apart, and whatever the merits of this policy of selling off these houses may have been, it has had a number of unfortunate consequences over the years.

It has usually been the diocese that has instigated the sale of the parsonage. The incumbent still legally owns it for the duration of the incumbency even under Common Tenure, something the dioceses are often reluctant to publicise. But Church law does allow the parsonage to be sold off by the diocesan office during a vacancy, so there has been nothing illegal about selling it in those circumstances. Whatever the law says, however, these parsonage sales have provoked a great deal of resistance in the parishes, and churchwardens and parishioners have often found themselves fighting long and hard to save their parsonage, usually without success. This has created resentment on the part of these unpaid people who do the basic work that is needed to keep the Church alive in the parishes.

It has been lack of consultation by the diocese that has exacerbated this sense of grievance, particularly as diocesan staff mostly lack the local knowledge of churchwardens and parishioners who understand the value of the parsonage to the community better. Besides, it is usually, and increasingly, faithful parishioners in the local community whose contributions of time and money keep the parish afloat in difficult circumstances. Save Our Parsonages (SOP) came into being in 1994 in order to support local communities who find themselves in this situation. Its casework files rapidly grew, as did the strong evidence they contained of this feeling of inadequate consultation. SOP therefore wrote to all dioceses asking them to consider following its Code of Practice, a document that simply provides that everyone with a legitimate interest should be consulted at an early stage when such a sale is first being considered. But this initiative has regrettably been of no avail; indeed it was rejected by every diocese that replied.

SOP has held its AGM every year at a fine traditional parsonage somewhere up and down the country that is still at the hub of the local community, where the incumbent holds the house important to the mission of the Church. Traditional parsonages have always been vital resources for their local communities. Activities there have included Bible study groups, confirmation classes, marriage preparation, mother and toddler groups and bereavement counselling and support groups; indeed a whole range of 'good causes' can make use of the facilities of a traditional parsonage if there is enough space, without intrusion on the private areas. Then there is the garden, a place of sanctuary and recreation, where the parish priest may welcome the community

for so many gatherings and events. A garden of suitable size is the perfect place for parishioners of every age and income group, whether they are churchgoers or not, to join together in social activities. These include the garden fetes that the hard pressed PCC so badly needs for fundraising, both for charitable causes and of course to help with the parish quota as well, so the diocese directly benefits.

When these valuable houses and their grounds pass into private ownership, the parish finds it much more difficult to provide the facilities it needs if it is to survive. Richard Chartres, the former Bishop of London (who remains a patron of SOP) noted on BBC Radio: *"In my early years as bishop ... the general secretary at the time had a wonderful phrase – he would say at budget time, 'I'll have to reach into my hip pocket', which meant the sale of another Church property, something that now we'd give our eye-teeth to have for mission purposes and to enable us to serve more effectively the wider community."*

*'Lord, I have loved the habitation of thy house...'* says Psalm 26 verse 8. The 'house' is symbolized by the church building, but extends to the daily routine of the Christian life and the environment within which it is exercised: the household and family, friends and colleagues, the Christian life, and the parsonage, which is both a refuge and a place of welcome. It is secluded and accessible, near church and people, flexible for family life, private study, prayer and parochial activities. A parsonage is an anchor point in a community where spiritual leadership can be given to strengthen those in difficulty.

Until last year, my own vicar in the benefice of Billingborough, Lincoln Diocese, had a traditional parsonage that was used for many parish and wider community activities of the kind I referred to. There was even a charity shop on the premises, which raised funds for good causes chosen by the local people themselves. No longer.

How can this have been allowed to happen? The need to raise money is often cited, but of course this is short-termism, and in any case, finance is not one of the reasons for sale cited in the Parsonages Measure. Despite the fact that eminent Anglicans, from Hooker and Sterne to Kingsley and Kilvert, lived in houses that were already old, it is perhaps this very association with tradition that is thought not to be 'progressive' in the minds of latter-day diocesan officials. There seems to be rather an antipathy to tradition, reflected in the notion that an old house is somehow no longer relevant because it speaks of history, as if the Church should turn its back on the past. Ironically, this attitude is out of step with many people today who have a growing understanding of the importance of our past to our future that is reflected, for example, in the growth of heritage tourism.

The diocesan offices seem to be trying to reflect the corporate way of doing things. Oxford Diocese recently moved its headquarters from the old Church House in North Hinksey – a group of buildings that included the old parsonage – to part of a modern office building in an industrial park in Kidlington. A receptionist there was heard to say of this loss of sanctity: "not even a cross outside to show that the Church is here,

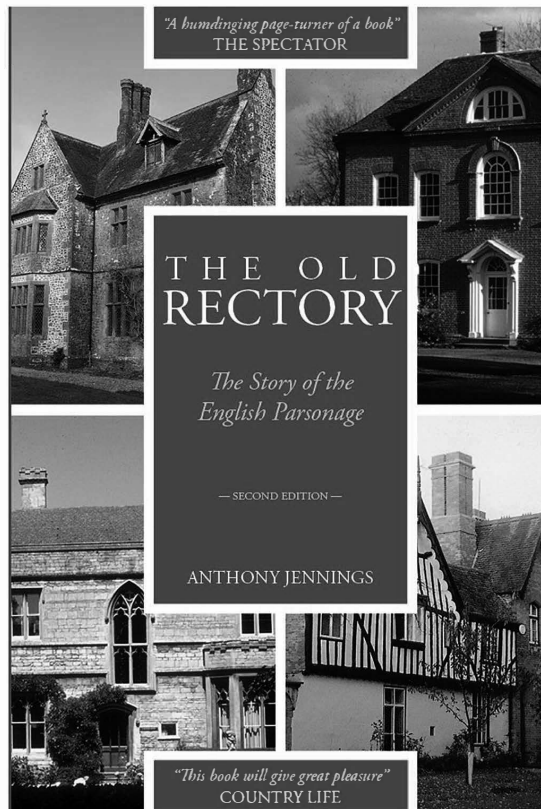
## *Parson & Parish*

for fear of offending the neighbours". The Church sometimes seems to have become besieged by the forces of secularism.

Having said all that, there are some encouraging signs that one or two dioceses are changing their policy and recognising the importance of their valuable property assets. After all, capital always needs to be invested in something, and property is a good investment.

The staff in the diocesan offices increasingly depend on funding from the parishes, without which they cannot themselves survive, so the profile of the Church in the community needs to improve if it is not to lose the income that the traditional parsonage has always played a vital part in generating, as well as that goodwill in the local community.

*Anthony Jennings is on the Council of the English Clergy Association and  
Director of Save Our Parsonages*



## BOOK REVIEWS

### **Rotas, Rules and Rectors**

Matthew Clements

Matador, Leicestershire, 2018, xiii + 198 pp (£9.99)

ISBN: 978 1789016 314

Good churchwardens are a huge asset to the life of any church. They support the clergy in the day-to-day running of the church and as the representatives of the parishioners, carry out duties on their behalf that include the maintenance of the buildings and goods of the church. They are also charged to maintain order and decency in the church and churchyard. In more recent times, they have also become an interface between the diocese and the parish for the purpose of making returns and applying for faculties. To anyone coming new to this role, the responsibilities of office must be somewhat daunting.

Matthew Clements gives a very personal account of his experiences as a churchwarden over many years. He gives some very practical advice, not just about what to do, but how to get on with people; a very valuable quality for a churchwarden. His style is easy and very readable.

It is not, I think, intended to be a legal textbook of the duties of churchwardens. Having said that, there are some unfortunate errors of fact and law. He is not correct to say that the difference between a rector and a vicar is “patronage” (p. xii): the rector historically was entitled to the whole of the tythes whereas the vicar was placed in a parish as a deputy (*vicarius*) where the rectory had been appropriated to a monastic house or corporation. In his list of relevant statutes (p. 14), he does not include the Care of Churches and Ecclesiastical Jurisdiction Measure 1991 (No 1) concerning the duties of churchwardens with respect to the fabric, now to be found in the Ecclesiastical Jurisdiction and Care of Churches Measure 2018, ss 49 & 50, which requires churchwardens to make an annual fabric report to the PCC and the APCM and to produce the terrier, inventory and logbook with an accompanying statement of accuracy. Nor is it correct to say that the churchwardens have no need to be involved with bell-ringers (p. 13) as they must not allow bells to be rung at any time contrary to the minister’s direction and sometimes the ringing of bells can be something of an issue in the local community. There is no discussion of the nature of the ownership by the churchwardens of the plate, ornaments and other movable goods of the church and the consequences of this. He is confused about the visitation (though he may not be alone in this). The admission is not by the chancellor or the registrar (p. 28) but by the ordinary, i.e. the bishop or the archdeacon. The articles of enquiry are an integral part of the visitation (cf p. 57) as is the invitation to the churchwardens to state whether there is anything else that the churchwardens wish to bring to the attention of the visitor. The archdeacon’s inspection of the fabric and

## *Parson & Parish*

ornaments of the church has always been an integral part of the visitation but is now given distinct recognition by Canons C 22 and F 18.

Nor is there any reference to the disqualification from holding office, whether being disqualified from being a charity trustee under the Charities Act 2011; being on the 'barred list' within the meaning of the Safeguarding Vulnerable Groups Act 2006; having been convicted of an offence mentioned in Schedule 1 to the Children and Young Persons Act 1933 or disqualified by the bishop under the Incumbents (Vacation of Benefices) Measure 1977. Churchwardens and all members of PCCs accordingly should execute a declaration that they are 'fit and proper persons'.

His analysis of Canon E 1 is not strictly accurate. The custom referred to there is not some local custom that can be added to from time to time as he suggests (p. 15) but is the customary law which determines the duties of the office. Nor has an existing custom that regulates the number of churchwardens or the manner in which they are chosen been superseded as he suggests (p. 17) and such customs are expressly preserved by the Churchwardens Measure 2001, though they are now relatively uncommon. Any such custom must be capable of clear proof and that it had both existed at the date of the commencement of the Measure, i.e. 1<sup>st</sup> January 2002 and had endured for a period beginning before 1<sup>st</sup> January 1925. It is open to a meeting of the parishioners to pass a resolution abolishing such a custom.

Matthew Clements makes some play of the fact that canon E 1 (4) describes churchwardens as officers of the bishop. First and foremost, however, churchwardens are officers of the parish! The office of churchwarden was the creation of the common law around the late 13<sup>th</sup> century as the parishes were undergoing financial reconstruction, in order to have some official with which it could deal concerning the property and the parish stock for which the parishioners were responsible. Hence, churchwardens are elected by and may only be removed by the parishioners and the bishop can have no say in their appointment or removal. It is to the parishioners that the churchwardens each year were required to render an account of their stewardship. Canon E 1 is therefore in my view not a wholly accurate statement of the law. Indeed, the authority of the bishop with respect to churchwardens, such as it is, is derived from the ancient role of the churchwardens to present to the ordinary on his visitation any in the parish concerning whom there was a fame or rumour that they had committed a spiritual offence, and this was an important part of the original form of the oath made to the ordinary at the visitation. It is, in my view, still the duty of churchwardens to make known matters particularly concerning the clergy about which the visitor ought to be made aware. The oath has now been replaced by a declaration, so it may not be wholly appropriate to speak in terms of "swearing in" a churchwarden. In fact, it may be argued, that it is only with respect to the allocation of seats in the church that a churchwarden is truly an officer of the bishop.

One of the things that Matthew Clements doesn't specifically mention is the inestimable value of having a working calendar of things to do. Printed versions can be

obtained, and I would thoroughly recommend *The Churchwarden's Year: A Calendar of Church Maintenance* by Graham Jeffery, published by Church House Publishing, 2012. The calendar might then be amended to take account of a local schedule for things such as the annual inspection of fire extinguishers, alarms, electrical equipment checks, cleaning the gutters, checking the boiler, etc.: it is very helpful at the beginning of each month to ask, “now what do I have to do this month?”

The book certainly covers a great deal of ground. Perhaps at times I felt it was a bit too personal and anecdotal and a more focused examination of the role of a churchwarden (with suitable chatty examples where appropriate) might have been more instructive. Nevertheless, there is some good practical advice concerning such things as keys, counting the collection, registers, the inventory and log book, safeguarding, data protection, insurance, the annual report and the maintenance of the church buildings, including a helpful description of appropriate building materials, etc., all things with which churchwardens are involved on a day-to-day basis. This very personal account certainly gives the flavour of what it means to be a churchwarden and any new appointee who reads the book would be reassured that he or she is not alone in encountering difficult situations or people!

Many dioceses now put on training programs for churchwardens and I would encourage any newly appointed churchwarden to attend such a course. Then perhaps read this book to see how the technical detail might be applied in practice.

Despite some reservations, therefore, any newly appointed churchwarden or aspiring churchwarden would find this book an enjoyable read and a gentle and useful introduction to the office. There is some very good practical advice here, and for the price of £9.99, it would appear to be good value to have on a shelf as a point of reference if needed from time to time.

*Peter Smith*

**Footprints on the African Sands**  
**My Life and Times**  
SPCK Michael Cassidy

The reader is left in no doubt about Michael Cassidy's formation. Those who also have been influenced by the evangelical tradition will recognise many elements. Conversion at the Christian Union at Cambridge. A grand vision of God's purposes – in Michael's case no less than the conversion of Africa. His drawing of the continent of Africa in the sands in Liberia marks the introduction to his lengthy autobiography including the words “*I drew an enormous outline of Africa in the sand and wrote “Claimed for Jesus Christ” (p. 2).*” He then made 50 footprints and asked each on to represent one year of ministry on the African continent. Incidentally, Michael himself can be seen telling this story on YouTube. Add to this the influence of Bible College at Fuller



## **Parson & Parish**

Theological Seminary (USA) and of Billy Graham and other evangelists as well as a consciousness of God influencing the course of his life even in its minutiae and you will know what motivated the man.

Born in South Africa he tells his story in great detail from his comfortable middle class upbringing to his life's challenge with the formation of "African Enterprise". There are times in the enthusiasm of youth when he recognises a rather insufferable excess of challenging people, asking if they were saved. But to me the message of the book is the growth of a mature faith which accepted that those of more liberal and ecumenical viewpoints were not dismissed but accepted as being part of God's plan. He realised this especially in the running of the South African Congress on Mission and Evangelism in Durban in March 1973:

*"The reality was that each section of the church, as we in African Enterprise had strongly believed, had much to learn from each other. And that is exactly what happened at the congress. Many Evangelicals found so-called ecumenical to have real gospel commitments as well, and genuine experience of Christian conversion. And they also began to realise that not having a deep concern for justice was actually a compromise of the gospel. Many ecumenical found something powerful and refreshing in the Evangelical commitments to the priority of bringing men and women into a personal relationship with Christ" (p. 243).*

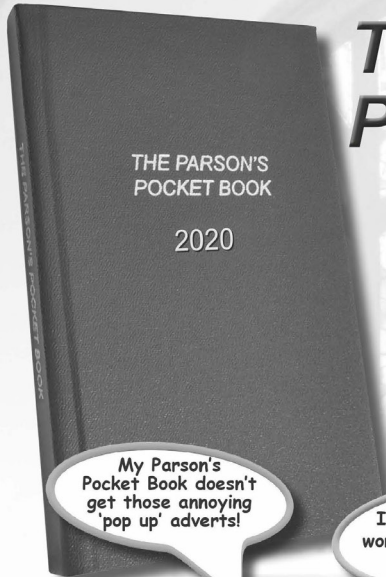
Michael's own journey was to take seriously the huge challenges of racism and the domination of the Dutch Reformed Church especially in his homeland of South Africa. This led to an involvement far from the individual quest for souls to the heart of government itself. It enabled him to identify with protesters and indeed on occasions to place himself in considerable danger. Mingling with President P W Botha and others at the heart of government and liaising with Desmond Tutu and other church leaders he championed the cause of Nelson Mandela and with characteristic charm and diplomacy helped the work of Reconciliation. Africa Enterprise led by him had launched a National Institute of Reconciliation *"to facilitate encounter communication, understanding and fresh cooperation in the Church"* (p. 320). He was able to rejoice that Mandela was released by F W de Klerk. Reconciliation is rightly a major theme of this book and Cassidy's contribution to this in the heat of the South African crucible should not be underestimated.

This is put in the context of his life's journey. His happy and fruitful marriage and family life and his unwavering conviction of God's goodness in good times and bad. The book is lavishly illustrated with photographs many of which unfortunately have not reproduced well. It is a good and inspiring read for those interested in the Church in Africa, particularly the dramatic events in South Africa and how one man laboured with God's guidance and supportive colleagues to make his dream of a Christian Africa more of a reality.

*Derek Earis*



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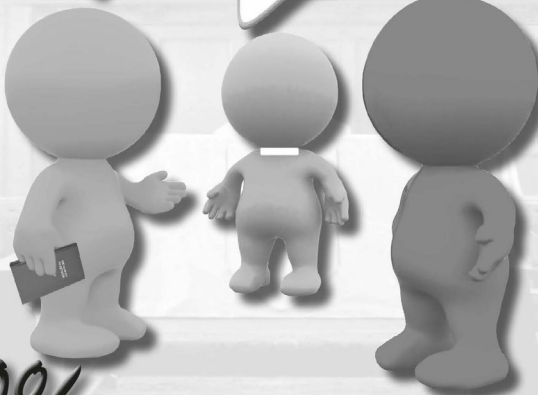
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to all those who agree with our aims and objectives.*

## **GRANTS FOR “A REST FROM DUTY”**

### **THE ENGLISH CLERGY ASSOCIATION BENEFIT FUND** (registered charity no. 258559)

#### ***From the Almoner***

The English Clergy Association can sometimes help by way of a grant towards a holiday. We know from the postcards and letters we receive how much our help has meant to the recipients. We are able to make in the order of 50 to 60 holiday grants a year. These grants are specifically for holidays, or rests from duty, for serving or retired clergy of the Church of England (as set out below).

#### ***Eligibility***

The Association is able to make grants towards “a rest from duty” to those who are:

- (a) clergy of the Church of England, engaged in full time ministry or part time ministry in the Church; or
- (b) clergy engaged in some other employment, occupation or calling; or
- (c) clergy who have retired from ministry in the Church or from other employment, occupation or calling but who perform duties calculated to advance the work of the Church of England.

A request for an application form should be made either by letter or by e-mail:

**The Rev'd Richard Hall, LL.B., M.A.**  
**45 Howard Park, Greystoke, Penrith, Cumbria CA11 0TU**  
e-mail: revrichardhall45@gmail.com

#### ***A note from the ECA Treasurer***

You can now nominate the English Clergy Association Benefit Fund to receive all or part of any tax refund due to you. Please complete page CH2 of your Self Assessment Tax Return, entering code UAH88UG in box 5. If you are able to tick the Gift Aid declaration your donation will be augmented by a further 25%.

## POSTCARDS 2019

I am writing to you from Sainte-Maxime, France, where my wife and I are enjoying a lovely holiday, only made possible by your generous grant. So please do pass my thanks on to all concerned.

*Dear Trustees – Deeply grateful for you enabling family and I to have a wonderful holiday in Spain – children, grandchildren for rest (?) relaxation, fun, sun, adventure, nature watching, swimming till our fingers were like dried prunes, enjoying visiting beautiful places, creating great family memories as well as enjoying paella at its best. Many, many thanks. God bless.*

Just a short note to say a big thank you for the ECA Grant which has helped us as a family to have a lovely holiday in Cornwall. We have enjoyed surfing, exploring the local area and a trip to the Eden Project. We have all had a wonderful time and have found our break very refreshing. God bless.

We have had a wonderful and adventurous summer camping our way round California. Our thanks again to the ECA for your contribution to the holiday fund. Best wishes.

I'm having a fantastic holiday in Whitby. We've got a flat 10 minutes out of town, on the banks of the River Esk. It's the Regatta this week so plenty to see and the fish and chips are great. Every blessing.

Having a lovely time staying at the house at Lagarrigue (Quatre Vents). The pool is lovely, especially as temperature has been 38 degrees+! Amazing cave paintings at Lascaux, lovely French markets and local wine. Much reading by the pool. What a blessing! Many thanks.

*Thanks to the Grant we've enjoyed a lovely week in the beautiful Isle of Wight!*

We are all enjoying a super break in the Lakes, thanks to the ECA. Please pass on our sincere thanks to the Trustees for their Grant. We visited Cartmel Priory today.

Thank you so much for making it possible for us to travel to Uganda last December. We have had a fantastic time with family.....May God bless you all in the new year.

Thank you so much for your generous help towards our holiday in New Zealand. We had the most amazing time, so refreshing and invigorating. I'm looking forward to returning to church work in good shape. Many thanks!

*We are enjoying a lovely week, together with our new rescue puppy, on the Suffolk coast. The walks and fresh air are wonderful. Thank you for the grant which has helped make this possible.*

Due to the kindness and generosity of the Trustees, my wife and I and other members of the family were able to enjoy an 11 day excursion to LA! We have had a wonderful time and visited, amongst others, the Golden Gate Bridge in San Francisco. Thanks again.

**Thank you so much for enabling my wife and I to take a break from sabbatical studies in Melbourne and enjoy a short break in Sydney. We have walked across**

**the Harbour Bridge, which we will always remember, and with these memories will go the kindness of the ECA. Thank you.**

Greetings from the south of France. Having a great time on our much needed holiday, with thanks to the grant we received from the ECA. In fact, we wouldn't be here apart from your help. Soaking up sun and taking rest, with gratitude and joy.

*Happy New Year from Houston, Texas. We are so grateful for the gift from the English Clergy Association which made this trip possible. It has been such a blessing to visit family and enjoy time together as a family to rest. We have seen friends, eaten great food and celebrated my son's birthday while here. Thank you so much – blessings!*

I am writing to thank the Trustees of the ECA for helping with my recent holiday in Madrid – a much appreciated break in an interesting way, after a busy Christmas in the parish. Best wishes.

***Dear Trustees of the English Clergy Association, we are incredibly grateful to you for your generous donation towards our family holiday (in Malta). This holiday has been a breath of fresh air and a much needed break for us all, helping us to go back into our ministry. With our love and thanks.***

A relaxing week spent in South Wales visiting family and friends. Our family is enjoying a much needed rest from school and parish life! Sincerest thanks to all the trustees.

*Thanks to your generosity we are enjoying a relaxing and refreshing week on holiday in Madeira, a place we would not have been able to come to without your help. With most grateful thanks.*

We are having a wonderful and relaxing family holiday here in Thailand. We are staying on a small island called Icoh Phanghan which is like paradise. Many thanks for helping us to be able to come here.

Our family has had a wonderful break across France, Italy and Germany – the perfect way to round off a sabbatical and recharge batteries before returning to full-time ministry. Many thanks to the ECA Trustees for their kind grant that made this precious time possible.

We are writing to thank you for your overwhelming generosity and support towards our holiday in America. Due to your support we were able to have a wonderful time with family and friends who we have not seen in years and get to spend quality time with our children as well. Thank you from the bottom of our hearts.

*I have had a very pleasant and relaxing week here in Llansteffan – despite the fiercely stormy weather last week. Thanks to the holiday grant I've been able to eat out a couple of times and not be unduly stressed at the cost of petrol this week. Thank you again.*

We have had the most fantastic holiday in Taillebourg – France. It has included lots of river swimming and boat rides, and even a bit of water skiing! Thanks so much for helping us have this time away.



To THE ENGLISH CLERGY ASSOCIATION:

**\*New Members** I desire to become a Member of the English Clergy Association, and to receive its Journal, and herewith enclose the Annual Subscription of £15.00 (year ending December 2020). (*For the retired, the subscription is £7.50 p.a. including the Journal.*) Free for ordinands in training and those in their first year of ministry. Please indicate if this applies to you.

**\*Renewal Subscription for Members**

I enclose my Subscription of £15.00 for **2020** (*retired subscription £7.50*).

Name in full:

Parish and Postal Address:

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Telephone

Diocese and Deanery

Date

Please complete as clearly as possible. Receipts *on request*: please tick here if required { }

**BANKERS ORDER**

Messrs (Bankers and branch)

Address

Post Code

Please pay COUTTS & CO. (18-00-02), 440 Strand, London WC2R OQS, for the credit of the ENGLISH CLERGY ASSOCIATION, account 02129949,

the sum of fifteen pounds (£15.00) / the sum of seven pounds fifty pence (£7.50)  
[strike out one]

on the..... day of ..... 202..... and annually, until further notice.

Name

Signature

Address

Sort code and account no.

Please complete the Banker's Order, remembering to sign it, and return it through the post to **The English Clergy Association**, Hampton Vicarage, 54 Pershore Road, Hampton, Evesham, Worcestershire, WR11 2PQ. This Order entails no liability beyond your Annual Payment and you may withdraw it at any time.

