

**GUIDELINES for
REVIEWING
LOCAL
ECUMENICAL
PARTNERSHIPS**

**Churches Together in England
Churches' Group for Local Unity
Updated April 2002**

2002 Edition

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This publication owes a great deal to the discussion about Local Ecumenical Partnership Reviews at the Residential Meeting of County Ecumenical Officers in September 1998. More directly it is the product of a Working Group convened by Jenny Carpenter as Secretary of Churches Together in England's Group for Local Unity. The members of the Working Group were :

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Jenny Carpenter	Field Officer, North & Midlands, Churches Together in England
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Murdoch MacKenzie	Ecumenical Moderator, Milton Keynes Christian Council
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Audrey Rowland	Alternate for Hilary Bradshaw for two meetings of the Group.

A special "thank you" must go to Frank Fisher, the Officer of Cambridgeshire Ecumenical Council, for his enlivening cartoons.

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In April 2002, the information in paragraph 5.14 was amended.

GUIDELINES ON REVIEWING LOCAL ECUMENICAL PARTNERSHIPS

1. INTRODUCTION

1.1 This booklet offers guidelines rather than prescriptions for carrying out reviews of Local Ecumenical Partnerships. In planning a review, it is important to remember that some people may see it as an intrusion in an already busy life. However, review is part of good stewardship to which all Christians are called. Review is a sensitive, significant process. The outcomes of all LEP reviews are likely to interest and concern a range of people inside and outside the LEP. Responsible Christians will always want to be ready to give an account of their work and to reflect prayerfully on the effectiveness of what they are trying to achieve in the name of God.

2. BIBLICAL PERSPECTIVES ON REVIEW

2.1 **Bearing burdens:** The letter to the Galatians enjoins Christians to carry each other's burdens but also reminds each individual to carry his or her own load¹. There is thus a balance between sharing burdens collectively and each one pulling their weight. The review of a Local Ecumenical Partnership will be approached in a spirit of load sharing without load removing. A review of any kind enables those being reviewed to give an account of themselves.

2.2. **Corporate responsibility:** Christian churches are part of a body. Paul's picture of the body in chapter 12 of the first letter to the Corinthians sees the church as a functioning body both in its clearly local aspect and also in its wider relationships. The discussion on the use of spiritual gifts makes the point that in any local grouping a variety of gifts will be manifested but that they have a common source². The Spirit is thus a "team spirit" within the local church. An LEP ought to give high priority to the encouragement and use of individual gifts in a team spirit.

2.3 **Essential belonging:** The same spirit in the wider Church binds those who are regarded as significantly different, and extends to cover all Christians everywhere³. Paul's body analogy thus refers to the essential belonging of one Christian to another and of one congregation to another.

2.4 **Family visit:** The visiting of one group of Christians by another was seen as a family gathering. As Paul approached Rome some travelled out to meet him⁴. They were as yet strangers but from the same Christian family. An LEP review team needs to go and be received in a similar spirit!

2.5 **True authority is always exercised pastorally:** in the early church as part of an apostolic vocation. The pastor/elder had primarily a local authority; the apostles' authority was trans-local. It is easy to see how early forms of episcopate/oversight might have developed. The spirit in which the apostles' pastoral authority was exercised is clearly that of servanthood. Jesus sees himself among his disciples not as one who 'lords it' over them but as one who serves⁵. This will always be the style of LEP reviewers as well as of the Sponsoring Body.

¹ Bear one another's burdens, and in this way you will fulfil the law of Christ. Galatians 6 v 2 (NRSV)

All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride. For all must carry their own loads. Galatians 6 v 4-5 (NRSV)

² Now there are varieties of gifts, but the same Spirit. I Corinthians 12 v 4 (NRSV)

³ For in the one Spirit we were all baptised into one body - Jews or Greeks, slave or free - and we were all made to drink of one Spirit. I Corinthians 12 v 13 (NRSV)

⁴ The believers from there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage. Acts 28 v 15 (NRSV)

⁵ Jesus said 'You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.' Matthew 20 v 25-28 (NSRV).



2.6 **'Let us go back and see how they are doing':** After the Council of Jerusalem described in Acts 15 we see two interesting models of accompanied appraisal. Judas Barsabbas and Silas are sent down to Antioch with Paul and Barnabas to confirm in person the Council's written decision on the Gentile issue¹. The Jerusalem decision was a conciliar decision taken by the apostles and elders with the whole church. The four stayed in Antioch for some time encouraging and strengthening the church. There may be a case for having some visitors to an LEP not just for a weekend but for some weeks or months for the express purpose of encouragement.

2.7 **Strengthening the church:** In a similar vein we see how Paul and Barnabas decided to go back to all the towns where they had preached to see how things were getting on². Were the young churches fulfilling their early promise? In spite of the dispute between Paul and Barnabas and the fact that Paul eventually took Silas, the motive in visiting the churches of Syria and Cilicia was to strengthen those churches. Review must have the strengthening of the churches as a prime goal.

2.8 **Sharing resources:** Paul urged a monetary collection upon the Gentile churches to support the poor of the Jewish Christians in Jerusalem³. Often an LEP appraisal will need to urge the material support of the partnership by the denominations, particularly in its early days. Later it may be necessary to challenge the LEP to stand on its own feet financially, and to be generous in its giving to support the wider mission of the churches.

2.9 **The Spirit's surprises:** Peter's vision at Joppa and subsequent journey to meet Cornelius, the centurion, at Caesarea, shows the Spirit springing surprises to break new ground⁴. Not only Cornelius but Peter too underwent a huge change. Visitors, including reviewers, need to be spiritually prepared to discern what new things God may be doing through a particular LEP. They then need to convey this vision to the LEP, the supporting denominations and to the wider church.

2.10 **Not in judgement:** Paul urged the Roman Christians not to pass judgement on one another⁵. Reviewers need to come in a non-judgmental spirit. Nevertheless, there may be rare occasions when strong things have to be said and firm action taken - outsiders can often be the means of saying hard things that the 'insiders' cannot.

2.11 **And finally - faith, hope and love**⁶. All appraisal will to aim to leave a church built up in the threesome.

What about the reviewers themselves? - The letter of James warns that teachers will be judged more strictly⁷. The same could be said of LEP reviewers!

¹ Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter Acts 15 v 22-23 (NRSV)

² After some days Paul said to Barnabas, "Come, let us return and visit the believers in every city where we proclaimed the word of the Lord and see how they are doing". Acts 15 v 36 (NRSV)

³ At present, however, I am going to Jerusalem in a ministry to the saints there; for Macedonia and Achaia have been pleased to share their resources with the poor among the saints in Jerusalem. Romans 15 v 25-26 (NRSV)

⁴ While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles. Acts 10 v 44-45 (NRSV)

⁵ Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another. Romans 14 v 13 (NRSV)

⁶ And now faith, hope, and love abide, these three; and the greatest of these is love. 1 Cor. 13 v 13 (NSRV)

⁷ Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. James 3 v 1-2 (NRSV)

3. REASONS FOR REVIEWING A LOCAL ECUMENICAL PARTNERSHIP

3.1 To encourage the members of the LEP

The review should be conducted so that the LEP is affirmed in all that is good and positive in its life. A well-run review encourages the members and, whilst acknowledging that there may be difficulties, helps everyone to appreciate their achievements.

3.2 To assist those providing oversight for the LEP

Expectations of oversight vary considerably in different church traditions but most LEPs recognise their need to look beyond themselves for support, guidance and discipline. The biblical principle of pastoral oversight/episcopate needs to be exercised on behalf of all the participating denominations in an LEP. A review should be conducted so that it contributes effectively to such a ministry of episcopate.

3.3 To encourage members of the LEP to learn from their experience

A review should help all connected with the LEP to reflect upon and to learn from their experience. This will include seeing how far they have matched up to their original intentions. It may also suggest ways of restating goals and reshaping the means by which these goals may be reached.

3.4 To help resolve any difficulties

There may be hurts that need to be healed and a review should assist this process. Repentance and forgiveness are at the heart of the Christian gospel. A review should provide the opportunity for difficulties to be shared and a range of creative solutions generated.

3.5 To benefit the wider Church

LEPs are still rightly regarded as being pioneers in local ecumenism. Hence the need to 'take stock' from time to time so that the wider Church can benefit from what is being learned from these pioneering partnerships. There will be lessons to apply to other LEPs and insights which may apply equally to single denomination churches.

3.6 To help forward the Kingdom of God

Above all, the purpose of the review is to help forward the extension of the Kingdom of God within the life of the Partnership and beyond. All else must be subservient to this.

4. DEFINITION OF A LOCAL ECUMENICAL PARTNERSHIP

4.1 A Local Ecumenical Partnership is defined as existing ***'where there is a formal written agreement affecting the ministry, congregational life, buildings and/or mission projects of more than one denomination: and a recognition of that agreement by the Sponsoring Body, and authorisation by the appropriate denominational authorities.'***

4.2 This definition has been agreed unanimously by the Churches represented on the Group for Local Unity of Churches Together in England and has been operative from 1 June 1995. The decision to change the name of LEPs from Local Ecumenical Projects to Local Ecumenical Partnerships followed a strong call from the Local Ecumenical Project Consultation held in the spring of 1994. The change of name affirms the fact that LEPs are now an accepted and valued part of the ecumenical life of England.

4.3 For an LEP to exist, then, there must be:

- a formal written agreement by the local churches/ chaplains/ participants (depending on the category of the Partnership)
- formal written authorisation by the appropriate denominational bodies in line with their provisions and procedures
- formal recognition, ongoing liaison, support and review by the appropriate Sponsoring Body.

4.4. The definition of a Local Ecumenical Partnership makes it clear that it is the Sponsoring Body which is responsible, among other things, for ensuring that LEPs in its area are regularly

reviewed. Furthermore, the LEP's own constitution will normally include a paragraph stipulating that regular review is to be arranged by the Sponsoring Body. Section 10 below spells out the respective roles of the Sponsoring Body, the LEP and the Reviewers.

5. REVIEWING THE SIX DIFFERENT CATEGORIES OF LEP

5.1 The six categories of LEP agreed by the churches in 1995 are:

1. Single Congregation Partnerships
2. Congregations in Covenanted Partnerships
3. Shared Building Partnerships
4. Chaplaincy Partnerships
5. Mission Partnerships
6. Education Partnerships.

5.2 Specific review requirements and approach for each category are noted here. The booklet as a whole is devised primarily for review of categories 1 and 2.

5.3 Category 1 - Single Congregation Partnerships

All such LEPs will have a constitution stipulating a periodic review, usually every five or seven years. The advice given in this booklet (especially the questions in Appendix I) applies to this category of LEP. Is the LEP a good manifestation of Church for its situation?

Because single congregation partnerships aim to work as nearly as possible like a fully united church, it is appropriate to test their life against the five marks of visible unity and the five marks of mission set out in *Moving On As One*, viz

- Unity:
1. the profession, in word and deed, of the one apostolic faith, which is uniquely revealed in the Holy Scripture and witnessed to in the historic creeds;
 2. the sharing of one baptism and the celebrating of one Eucharist;
 3. a common ministry of word and sacrament;
 4. a common ministry of oversight;
 5. a means of consulting one another and reaching decisions together.

- Mission:
1. proclaiming the good news of the Kingdom;
 2. teaching, baptising and nurturing new believers;
 3. responding to human need by loving service;
 4. seeking to transform unjust structures of society;
 5. safeguarding the integrity of creation, sustaining & renewing the life of the earth.

5.4 Category 2 - Congregations in Covenanted Partnership

LEPs of this type involving a number of distinct congregations (some of which may in themselves be LEPs in Categories 1 or 3) often have written into their foundation documents the requirement for annual review and rededication. This will be an internal matter. However, there will also be a requirement for regular though less frequent review by the Sponsoring Body. Maintaining momentum in such Partnerships may prove difficult and a review involving external reviewers can prove extremely helpful.

5.5. The Reviewers will need to ask questions enabling them to gauge the extent to which the spirit of the Covenant has been taken into the life of each congregation. They will need to know how far they are expected to explore the life of each member congregation. The terms of the covenant may be very generalised. It will be necessary to look at what is being done denominationally in order to recommend how much of this might be better done ecumenically or whether some should not be being done at all. It will be helpful if reviewers can attend denominational decision-making councils as well as the ecumenical ones. The strength of the

partnership's corporate identity will need to be tested. Such factors as the use of a shared logo or a regular joint newsletter will be relevant here.

5.6 Category 3 - Shared Building Partnerships

The terms of the Sharing Agreement under the Sharing of Church Buildings Act, 1969, will normally specify regular meetings of a Joint Council, thus enabling the situation to be monitored. Under certain circumstances the Joint Council may approach the Sponsoring Body to request a review - especially if steps towards some integration of congregational life are being envisaged or if another church is seeking to be a partner. However, if the LEP simply involves two or more congregations using the same premises under a Sharing Agreement, the Sponsoring Body will not normally have an obligation to arrange regular review¹.

5.7 Category 4 - Chaplaincy Partnerships

In Chaplaincy Partnerships there is usually either a single person (ecumenically appointed and responsible) or a team (often appointed on a Church of England, Roman Catholic or Free Church basis) working in a specific area of church concern in the context of some secular institution, e.g. hospital, prison, university, further education. It is only when the chaplaincy is formally established as an LEP that the Sponsoring Body has the responsibility to carry out a review. The constitution of the Chaplaincy Partnership will normally specify five or seven yearly review by the Sponsoring Body. It may be possible to co-ordinate reviews with other interested parties to prevent serial review or the perception of seemingly constant review. It will always be necessary to ensure that the reviewers include people with specific expertise in the type of work involved.

5.8 The review will be distinct from any regular appraisal of individuals involved in chaplaincy. The remit of the review must be crystal clear. Unless prior agreement has been reached that the remit should be wider (as in 5.12), care and sensitivity will be needed to ensure that reviewers restrict their questioning and reporting to the ecumenical dimensions of the working of the chaplaincy and how these are viewed by individual clients, the institution and the sponsoring churches.

5.9 While some **Further and Higher Education chaplains** are full-time appointments, many combine a very substantial parish or congregational responsibility with part-time chaplaincy duties, and yet others focus on pastoral care of student members of their own denomination. All of these roles are recognised and may contribute to the work of the team. It will be important to ensure that the full range of chaplains is interviewed.

5.10 In **Higher or Further Education Chaplaincies** there will sometimes be a Chaplaincy support group. Reviewers will want to interview such people individually and together. It is at least as likely that there will be a Management Group bringing together chaplains and university/college management, probably also staff and students of the institution and possibly representatives of the denominations locally. Consultation with the members of such a Management Group will be a most important part of any effective review.

5.11 In cases where the chaplains are directly managed by the institution this must be sensitively acknowledged. Appropriate consultation will be required when setting up the review as well as during the course of it. Account should be taken in the review process of relevant institutional reports, e.g. Further Education Funding Council inspection reports.

5.12 Other interested parties will also wish to review the chaplaincy from time to time. Individual Free Church denominations review their financial and human commitment to particular chaplaincies at regular intervals and often when personnel change. University/college central management now regularly reviews institutional activities of all sorts. Chaplaincy management

¹ Where the URC is a partner, see Appendix II p.17 and Appendix III regarding Inspection of Buildings. A review by the Sponsoring Body should not duplicate one by the URC District.

itself may undertake strategic and self review from time to time. It may be possible for the Sponsoring Body to nominate a person with appropriate ecumenical awareness to serve on a review set up under one or other of these auspices and so to fulfill the LEP review requirement. In such a case agreement would be needed that the review report (or the relevant sections of it) could be presented to the Sponsoring Body, not only for information but also for appropriate action.

5.13 Under external as well as internal pressure, universities and colleges have a twin emphasis on quality improvement and effectiveness of resource use. For this reason, sensitivity to higher and further education's current concerns and commitments will be a requirement in the choice of reviewers and in their briefing¹.

5.14 In the case of a **Health Care Chaplaincy Partnership**, a review would involve the signatories to the chaplaincy covenant, or their successors. These will be some or all of the following parties:

- Members of the chaplaincy team
- Representatives of the nominating bodies (i.e. representatives of the church bodies which supported the appointments of the chaplains)
- Representatives of the NHS Trust which employs the chaplains and
- a representative of the county/intermediate ecumenical instrument.

Chaplains, whole or part time, are members of staff of the relevant NHS Trust. The chaplaincy – spiritual care team (which may include members of other world faiths) is one team or department within the Multi-disciplinary setting of the NHS Trust. There will be a line manager who may, or may not, be a chaplain.

Further advice can be obtained from the Churches Commission for Hospital Chaplaincy².

5.15 **Prison Chaplaincy Partnerships** are encouraged by the Prison Chaplains' Headquarters Team, which is itself a Chaplaincy Partnership. There will usually be a full-time Anglican Chaplain working with part-time and voluntary Chaplains from other churches. Much can be learnt about approaches to evangelism and pastoral care in a context where many young adults have had minimal contact with the churches and have the opportunity and incentive to consider their whole lifestyle and relationships³.

5.16 **Category 5 - Mission Partnerships**

Where **Industrial Mission** is constituted as an LEP there will be a requirement for the Sponsoring Body to arrange a five or seven yearly review. This is a specialised area of work, and at least one person with first-hand Industrial Mission experience should be included in the review team. Someone from the Management Committee of the Industrial Mission team or a neighbouring one might also helpfully be involved. Someone involved with Young Catholic Workers could provide useful insights as a member of the Review Team. The reviewers will need to address the issue of how industrial mission is understood and owned by local churches in the area - this may call for a questionnaire to be sent to sample congregations.

5.17 When set up as an LEP, **Local Religious Broadcasting** may have a requirement for five or seven yearly review. Experience shows that crises in the expectations and funding of religious broadcasting tend to happen more frequently than that. Appraisal and support of individual broadcasters is vital. They are often threatened by changes in a particular radio station's policy or funding arrangements. Such precariousness may not allow for systematic clear-headed review,

¹ F.E. chaplaincy advice may be obtained from the Churches' National Adviser in Further Education, Board of Education, (for Church of England and Methodist Church), Great Smith Street, London SW1P 3NZ . Tel : 020 7898 1000.

² Churches Committee for Hospital Chaplaincy, c/o the Secretary, Hospital Health Care Chaplaincy Training and Development, Church House, Great Smith Street, London SW1P 3NZ Tel 020 7898 1895 e-mail tim.battle@c-of-e.org.uk

³ Headquarters' Team, Prison Service Chaplaincy, Room 709, Abell House, John Islip Street, London SW1P 4LH. Tel: 020 7217 5817.

which may go by the board. The Sponsoring Body needs to be “hands on”. Reviews will rarely be practicable in this rapidly changing scene.

5.18 In some cases, the English end of an ecumenical **overseas church twinning** arrangement is constituted as an LEP with a requirement for five or seven yearly review. In such cases -

- at least one reviewer should have intimate knowledge of the overseas partner church
- previous reports and documentation from each partner are essential reading
- involvement in the review process by both partner churches is necessary
- reviewers will expect -
 - a clearly defined purpose or theme for overseas visits/exchanges
 - an assessment will be made of the care taken in selection, preparation and training of visitors
 - avoidance of financial dependency of one partner on the other and complete transparency in financial matters
- the primary purpose of mission needs to be borne in mind with each end of the partnership raising authentic questions about mission for the other.

5.19 **Category 6 - Education Partnership**

Where a training institution or a school is set up as an LEP there will be a requirement for five or seven yearly review. This review, distinct, from any formal external inspection of the educational institution, will be confined to the specific undertakings of ecumenical working set out in the constitution. Financial and/or building considerations may well be significant. How the work of the institution is regarded by its sponsoring churches, particularly in contradistinction to how they view any equivalent single denominational bodies, will be important to gauge.

5.20 A good case can be made for forgoing a distinct LEP review. Instead the Sponsoring Body will negotiate to be represented in the selection of a formal inspection/review team being set up by the denominations involved to examine the institution as a whole and will suggest specific questions to elicit how far the partnership is living up to ecumenical expectations. The inspection/review report will then be sent to the Sponsoring Body as one of the commissioning bodies.

6. **CONDUCT, FREQUENCY AND TIMING OF REVIEWS**

6.1 A review should only be done if it can be demonstrated that it will be carried out fairly and ethically. Given reassurance about utility, feasibility and proper conduct, the review must then be carried out skilfully, sensitively and prayerfully. The biblical perspectives set out in Section 2 above should be borne in mind when preparing, conducting and reporting on a review.

6.2 Reviewing an LEP of Categories 1 or 2 is not very different from reviewing a local church of a single denomination. The task may be more complex and sensitive as a result of differences of ethos, expectation and experience, both among the reviewers and in the LEP, which by definition involves at least two church traditions. For a very useful summary of a denominational review see Appendix II *Review and Oversight in the United Reformed Church*.

6.3 If United Reformed churches are members of the Partnership, review should take place every five years; otherwise every seven years will normally suffice. Preparation for the review needs to be made some months beforehand between the leaders of the LEP and the Sponsoring Body. Many Sponsoring Bodies keep a running programme of reviews, but can advance or delay if the timing will be difficult for the LEP in question.

6.4 When the Church of England is a partner, the LEP will be authorised under an agreement made by the bishop according to Canon B44 for a maximum of seven years (renewable in the light of review).

6.5 Where Baptists are involved in an LEP, it is normally only when a Home Mission grant is sought that the local Baptist Association will appoint "visitors" to meet the leadership of the LEP thus constituting a mini-review. (See Appendix III - Baptist Union of Great Britain entry).

6.6. When ministers are appointed for a fixed period it is very helpful to time the review so that its recommendations may assist consideration about subsequent appointments.

6.7 Reviews are to be avoided if the timing is clearly wrong. Adequate personnel and time must be given to enable a serious and responsible exercise. There is little point in putting effort into a review if it does not lead to appropriate action. Local ownership of the review and its outcomes are important if the findings are to be acted upon.

7. REVIEW STRATEGIES

7.1 There are many ways of approaching LEP Reviews. The two strategies particularly recommended are detailed here. The Sponsoring Body, in consultation with the LEP being reviewed, will decide on which strategy is to be adopted. In the past, 'external reviews' have been the norm. Sometimes these have appeared threatening and intrusive. "So, what's our strategy for avoiding these people?" was the question posed by the leader of one ecumenical ministry team before the reviewers arrived! Over recent years the introduction of patterns of 'accompanied self-appraisal' and various kinds of 'parish' or 'mission' audit have become acknowledged tools to enable the church to do its job better.

7.2 The term 'reviewer' is here used to refer to someone who is appointed by the Sponsoring Body to be a member of the Review Team responsible for compiling a report to that Sponsoring Body on the LEP being reviewed. The term 'internal reviewer' here refers to someone who is involved in a significant way in the running of that LEP. The term 'external reviewer' here refers to someone who comes from outside the LEP and is not involved in its running.

Strategy A : A 'Shared Review'

In a 'Shared Review' the appointed team is a mix of 'external reviewers' and 'internal reviewers'. There are three possible options for the make up of this team:

- i slightly more 'internal reviewers' than 'external reviewers'
- ii an equal number of external and internal reviewers
- iii slightly more 'external reviewers' than 'internal reviewers'.

Strategy B : An 'External Review'

In this strategy, the review of an LEP is the sole responsibility of 'external reviewers'.

8. SELECTING THE REVIEW STRATEGY

8.1 The responsibility for selecting the approach for review lies with the Sponsoring Body in consultation with the LEP being reviewed. The best approach for reviewing an LEP is one

- o that is owned by the local people and
- o where recommendations are likely to be considered seriously.

8.2 The choice of strategy to adopt needs to take account of availability of suitable reviewers. There is no point, for example, in selecting Method A if there is no-one locally who is willing and able to act as an internal reviewer. (LEPs in this situation who would like to involve local people in future reviews may consider asking certain of their staff or members to sit in on review sessions so as to develop the necessary skills. The experience of being reviewed is useful training for potential reviewers.)

8.3 Another deciding factor will be any previous experience the LEP has had of reviews. An LEP with bad experience of external review might prefer to be reviewed this time using Method A (i). LEPs who regularly employ internal review as a way of monitoring their progress from year to year might prefer Method A (iii) or Method B in order to benefit from the broader perspectives of those from outside.

8.4 It is important to note that where the URC is part of a single congregation partnership, the LEP Review should normally fulfil the District Council's responsibility for visitation. The District Council should thus be asked to nominate/approve a person whose judgement it trusts as one of the external reviewers.

8.5 Whichever model is being adopted, the Sponsoring Body should consult the LEP about to be reviewed so that confidence can begin to be built up by that LEP in the composition and credibility of its Review Team.

9. COMPOSITION AND SIZE OF THE REVIEW TEAM

9.1 Where possible, each partner denomination in the LEP should be represented on the Review Team. Care must, however, be taken that the Review Team does not become too large and that those proposed are willing and competent to perform the task. It is suggested that three or four is an optimum number. The proposed composition of the Review Team is for the leaders of the LEP and the Sponsoring Body to discuss with each other at a meeting convened by the Secretary of the Sponsoring Body or the County Ecumenical Officer (who will often be the same person). The Local Advisory Group or Link Person (where such exists) should be involved in this discussion. The Sponsoring Body will consider any resulting recommendations when it approves the composition of the whole Review Team, whether it has been decided to have a 'Shared Review' or an 'External Review'.

9.2 Ideally each of the participating denominations should be represented on a Review Team, with a balance of female and male, experience and youth, ordained and lay. The Sponsoring Body will appoint the Convenor of the Review Team from among the external reviewers. A brief description of the background and experience of each appointed reviewer (external or internal) should be made available to members of the Sponsoring Body and of the LEP.

10. PREPARING FOR THE REVIEW: The Sponsoring Body's Preparation

10.1 The Sponsoring Body and those who constitute it should pray regularly and in an informed way for their LEPs.

10.2 A master schedule of LEPs should be kept with dates of their last review and next scheduled review.

10.3 LEPs should be informed at least a year in advance of their scheduled review.

10.4 If for good reason a review is postponed, the Sponsoring Body should see whether the review of another LEP could be advanced so that there is a regular flow of reviewing in progress.

10.5 The Sponsoring Body should keep a list of suitable people prepared to be called upon as external reviewers. The list should include a mix of ordained/lay, older/younger, male/female, black/white and denominational affiliation. The list should be compiled in consultation with adjoining Sponsoring Bodies.

10.6 The Sponsoring Body should aim to ensure that all LEPs send in an annual report

10.7 A Local Advisory Group or Link Person should be appointed for each LEP with the aim of befriending the LEP, understanding its life and alerting the Sponsoring Body to any problems which require attention, or joys that deserve to be widely shared.

10.8 The County Ecumenical Officer or another well-informed member of the Sponsoring Body such as the Link Person should visit the LEP to introduce the concept and agree the type of review. If a Shared Review is asked for the Sponsoring Body should ascertain which member/s of the LEP might be invited to serve on it.

10.9 The County Ecumenical Officer or Sponsoring Body Secretary should be responsible for bringing names of suggested reviewers to that Body and then inviting them to perform this task. One of them should specifically be asked to convene the review group. This should be someone with previous experience of reviewing LEPs.

10.10 The County Ecumenical Officer or Sponsoring Body Secretary should arrange the first meeting of the Review Team and provide detailed briefing. This briefing must include information on the requirements of each participating denomination. (See Appendices II, III and IV.) Suggested preliminary questions to which the LEP Council be asked to respond should be offered to the Review Team. (See Appendix I) Agreement should be reached on the style and period of the review process.

10.11 The Sponsoring Body should bear the total cost of the review, even though a Review is a co-operative exercise. For many Sponsoring Bodies the cost of Reviews is a major item in the budget. LEP status can sometimes be perceived as a burden. Until and unless all single denomination churches are required to have five or seven yearly reviews, it is important that review costs do not fall on the LEP. The case is rather different in Milton Keynes where LEPs are almost the norm. Here each LEP is urged to put aside £50 per annum in order to be prepared to meet the cost of its own five-yearly review.

10.12 Reviewers are not paid for their time but should be asked to keep a note of expenses incurred and should submit this to the Secretary of the Sponsoring Body. It is recommended that travel costs be reimbursed at cheapest available public transport fare or the current Churches Together in England mileage rate for attendance at meetings (22.5p per mile in 2002). Overnight hospitality and occasional meals should normally be provided by the LEP at no cost to reviewers or the Sponsoring Body.

11. PREPARING FOR THE REVIEW: The LEP's Preparation

11.1 The LEP should aim to keep in regular touch with its Sponsoring Body via its Local Advisory Group or Link Person, by submitting an Annual Report and notifying the Secretary of any expected changes to the Ecumenical Ministry Team. If there has been regular liaison, a review will not come as a shock to the system.

11.2 The LEP should advise the Secretary of the Sponsoring Body if the scheduled date for its review presents particular difficulties so that a revised date can be arranged.

11.3 The LEP Council should consider prayerfully what style of review would be appropriate to its circumstances and discuss who from the LEP might be suggested as internal reviewer/s.

11.4 The LEP Council may appoint a small group to be responsible for the programme, to meet with the reviewers and to provide all documentation required including a map of the area covered.

11.5 A draft programme should be agreed with the reviewers before they begin their task, recognising that modifications may prove necessary.

11.6 Members of the congregation should be informed - if possible both orally and in written notices/church magazine - that the review is to take place, what its objects are, and who the reviewers are. Prayers should be offered in public worship for the reviewers and the review process.

11.7 The LEP Council should respond to the background questionnaire (see 10.10 and Appendix I) so giving a good basis for the Review Team to work from.

11.8 An opportunity for members of the congregation to talk informally with reviewers should be provided - e.g. coffee morning, Sunday afternoon teatime occasion, after morning service coffee or buffet lunch.

11.9 Members of the churches and the local community should be encouraged if they so wish to submit written opinions to the Review Team, during the review period.

11.10 A room with refreshment facilities should be available for the Review Team in which they can meet together for discussion and relaxation.

11.11 Overnight hospitality and occasional meals should be offered at the LEP's expense, if reviewers are coming from a distance or carrying out the review over a concentrated period such as a weekend. Meals for the Review Team, if arranged with different members of the congregation, provide an excellent opportunity for people to share their views of the LEP.

12. PREPARING FOR THE REVIEW: The Reviewers' Preparation

12.1 Reviewing LEPs is a privileged task. It is important that Reviewers have working knowledge of at least one of the partner denominations, and an awareness of ecumenical developments in England and beyond. Called To Be One, the study resource for Churches Together in England's process in the mid-90s, is invaluable background reading for Reviewers. (See also Appendix VI - Useful Literature Relating to LEPs.) Experience of living and working in an LEP will give Reviewers a head start.

12.2 When approached to be part of a Review Team, it is important to respond quickly, but prayerfully, making clear any limitations on time commitment - including Sunday availability. This will enable a team to be put together which collectively can gather a full picture of the LEP's life.

12.3 The Reviewers should meet with the County Ecumenical Officer/Secretary of the Sponsoring Body to be briefed. This will normally be arranged in the geography of the LEP, so that external reviewers can begin to familiarise themselves with it.

12.4 This could also be the occasion when any appointed LEP programme group meets the Reviewers. The Review Team should allow some time to meet alone to get to know each other, pray together, work out the best means of carrying out their task and allocate individual responsibilities.

12.5 One or more members of the Review Team should be asked to collect information on the area served by the LEP as well as helpful documents such as church magazines, minutes of meetings, annual reports, financial statements, the LEP's Declaration of Intent and its Constitution as well as earlier review reports.

12.6 The Review Team should agree a series of preliminary questions (see Appendix I for the kind of questions that could be asked) to which the LEP Council should be asked to respond.

12.7 Most denominations have requirements for detailed inspections of property on a regular basis. Information from the most recent inspection should be made available to the Review Team. In the case of a shared building, the responsibility for inspection will normally be that of the denomination in which the property is vested.

12.8 The Review Team must decide how to gain a detailed understanding of the LEP. This could be done by a series of short visits to -

- share in Sunday worship and some week-day activities,
- sit in on council meetings,

- interview key church members with specific responsibilities
- give opportunity for local people from within and without the church to raise concerns with the reviewers.

If these visits take place over some months, a more balanced picture of the Partnership can be gained. Alternatively, if diaries permit, a residential 2-3 day visit by the Review Team might be arranged. By immersing themselves in the life of the LEP, a more realistic understanding of the Partnership can be gained than one obtained after a few short and more superficial visits. It may be possible for at least one of the Review Team to arrange to stay over a weekend, even if the others cannot manage to do so.

12.9 However the visit is planned, it is important that the reviewers meet and talk with a significant cross-section of the church membership, lay and ordained, leaders and ordinary members and those living in different areas of the Partnership. Leading members of the local community, not necessarily part of the Partnership, can also with advantage be approached, as can representatives of neighbouring churches.

12.10 A critical area of difficulty within an LEP is often finance. This is partly because of the different approaches of the denominations towards money raising and its allocation. Also when members are reluctant to state their denominational allegiance, it may prove difficult to work out a fair method of assessment.

12.11 The Review Team may uncover mismatch of expectations between partner churches or conflict between personalities. For example it may sometimes be assumed that an Anglican 'Team Rector' will automatically be the leader of the ecumenical ministry team. In facing such issues the Review Team needs knowledge of denominational structures, financial know-how, sensitivity and tact.

12.12 The Review Team needs to meet during the course of the Review for mutual encouragement and consultations, and again, at the end, to plan the writing of the report. There may be a case for the internal and external reviewers to meet separately at one or more points in the review process.

13. WRITING THE REPORT

13.1 A word of caution: anyone who writes a report on someone else's work or assesses in writing the life of an institution must weigh words carefully. It is as well to avoid making judgements which either criticise or praise specific individuals. If, as could happen, some situation is uncovered by the reviewers which gives cause for real concern, e.g. evidence of sexual abuse, embezzlement of funds, serious inability of ministerial staff to work co-operatively, the reviewers should report the matter to the Secretary of the Sponsoring Body or the appropriate denominational church leader. In rare cases it has proved necessary for a confidential written report to be submitted and for an edited report to be made more widely available. Legal advice should be taken to safeguard the reviewers if some such situation arises.

13.2 The report is offered in the first instance to the Sponsoring Body which has commissioned it. However, it needs to be written in a style that communicates to the LEP itself and to the denominational authorities at various levels of church life. The report is likely to contain -

- a brief history of the LEP;
- an outline of how the Partnership now stands;
- the identification of any special opportunities or problems;
- appropriate recommendations, spelling out to whom these are addressed.

13.3 It is helpful to include some facts and figures especially when reviewing a single congregation partnership, e.g. information on membership, numbers of baptisms, strength of work with young people and basic financial situation. Similarly, where there are several congregations

in covenanted partnership, their relative sizes or age profiles may limit or enable the process of growing together.

13.4 The convenor of the review team will have overall responsibility for preparing the report but the more that the other reviewers can help the better. It will be necessary for a draft(s) to be submitted to and agreed by all members of the review team. If there is a difference of opinion within the review team, it would be good to seek the advice of the county ecumenical officer or equivalent. If agreement cannot be reached, a minority report can be included in the final report.

13.5 If it is an external review, the report should be submitted to an officer of the LEP to ensure that any obvious errors of fact or interpretation are eliminated. It must be made clear that at this stage the report is confidential and the person consulted should not attempt to influence the recommendations.

13.6 The final typing and presentation of the report should normally be the responsibility of the convenor of the review team. Exceptionally, if so agreed at the outset, the Secretary of the Sponsoring Body may undertake this task. The report should be submitted to the Secretary of the Sponsoring Body who will circulate it to all members of the Sponsoring Body and members of the LEP's decision-making body. However, the Secretary may arrange with the Reviewers that they will produce a given number of copies, in which case the cost of production should be included in Reviewer's expenses. The Sponsoring Body may request modifications or additional information before it is submitted to the LEP Council; in this event the reviewers should be reimbursed for any additional expenditure incurred.

14. FOLLOWING UP THE REVIEW and ONGOING MONITORING

14.1 The review report should first be presented to the Sponsoring Body, normally by the review team. Either then, or at a subsequent meeting, the report should be adopted in whole or in part.

14.2. The LEP should be given some time (two months) to assimilate the review report before formally considering it. The reviewers should then be invited to present it at a specially convened meeting open to all leaders and members. Questions, discussion, work in groups and feedback could be included. Areas for action would begin to be identified.

14.3 Recommendations in the report specifically addressed to a particular body, e.g. the LEP Council, LEP staff, the Sponsoring Body, the participating sponsoring denominations, should be considered and acted upon by that body. Thus:

- the Secretary to the Sponsoring Body should ensure that recommendations addressed to the Sponsoring Body are discussed and appropriate action taken.
- denominational Sponsoring Body members (usually denominational ecumenical officers or Church Leaders) should ensure that recommendations addressed to their denomination are discussed and acted upon.
- the LEP should agree a strategy to implement the recommendations addressed to it. (This should prevent the LEP being overwhelmed with various groups trying to implement review recommendations all at once.) This might entail forming a small implementation group. The Secretary of the Sponsoring Body/County Ecumenical Officer should be available to offer advice and support; the Local Advisory Group/Link Person should be aware of and involved in the strategy.

14.4 The LEP should send or present an annual report to the Sponsoring Body. This report should refer to the review recommendations, state what has been implemented or rejected, describe significant achievements since the review and set out goals for the next twelve months. This will enable the Sponsoring Body to monitor progress and establish/continue good ongoing communication with the LEP.

14.5 When a review has taken place and the follow up undertaken it is important that a strategy for ongoing monitoring be in place.

APPENDIX I

SUGGESTED FORMAT FOR OBTAINING BACKGROUND INFORMATION FROM THE LEP

To the leaders and people at (name of church)

Local Ecumenical Partnerships are involved in an important task for the Church - that of discovering for themselves and expressing to others how Christians of different traditions can live and learn and worship and witness together. The (name of Sponsoring Body) has the responsibility of a regular review of each Partnership in its care and there has been a proposal that there be a review of the LEP.

This is intended -

- (a) to support and encourage you in your life and work;
- (b) to give all opportunity to identify and work out any difficulties you may be experiencing, either within your life or in your relationships with the sponsoring churches;
- (c) to challenge you to set out hopes and goals for the next stage in your life - and
- (d) to assure the sponsoring churches that the Partnership is living and working within the original expectations and according to their respective requirements.

Clearly it will be necessary to plan the Review with great care and with your help. During the time of preparation, representatives of the Sponsoring Body will discuss with you whether you wish to propose the names of some leaders and members of your LEP who you would like to be full members of the Review Team.

External reviewers who are invited to share in this review with the members from your Partnership are (names of suggested externals). To assist them in getting to know something of your situation it would be helpful if you would describe your life and work under the following headings :-

NB : *Not all the following questions are necessarily relevant.*

1. Basic facts

- i The pattern of life and shape of the area covered - are there boundaries - could you supply a map - what sort of community is it?
- ii The shape of the Partnership - a single congregation or partnership of denominational churches - which denominations are involved - what is the extent of your sharing and involvement together?
- iii Documents - is there a Sharing Agreement, Declaration of Intent or written Constitution - could you supply a copy of each?

2. Membership

- i How do you think about membership in the Partnership?
- ii Is there a roll of members - denominational lists - joint membership roll?
- iii Is there joint preparation and confirmation/admission to membership?
- iv What is your policy about baptism?

3. Ministry and leadership

- i Is there a team ministry - who is involved?
- ii Does this include lay and ordained members?
- iii Are there any problems about how appointments are made?
- iv Is there a church council or equivalent - who is eligible to serve - how are they chosen and commissioned?

4. Worship and learning

- i Outline the weekly pattern of worship.
- ii Are denominational liturgies used - or locally developed patterns?
- iii Who is responsible for planning/presenting worship?
- iv What programmes of learning are there - who decides on them?

5. Mission

- i How have you tried to work out the mission of the church in your community?
- ii How does your local community see you - how does the fact of being an LEP affect this?

6. Wider Church

- i What is the relationship with the councils of the sponsoring churches - are you represented on all of them - how do they regard you?
- ii Are there any problems as regards the expectations of the sponsoring denominations?
- iii Have you had the opportunity to share your experience as an LEP with churches in your area?
- iv How do you relate to the life and mission of the world church?

7. Finance

- i Are the Partnership's finances sound - is there a reasonable level of personal giving - what work has been done to encourage this?
- ii How are denominational financial expectations arrived at - are they met in full by the Partnership - are there any problems with these?
- iii What about voluntary appeals?

8. Relationship with the Sponsoring Body

- i Do you have a local advisory group/link person? How often do they meet with you?
- ii When did you last have a visit from the County Ecumenical Officer or another member of the Sponsoring Body?
- iii Do you regularly send the CEO or the link person minutes and agendas of your Ecumenical Church Council?
- iv In any recent staff changes was the agreed appointments procedure followed? Were prospective ministers given full information about the LEP's existence and functioning?
- v Have staff and members of the LEP attended training days or consultations for LEPs? If so, give details.

9. Future

What specific hopes and targets would you outline and identify for the development of your Partnership's life and work over the 12-month, 2-year and 5-year periods?

APPENDIX II

REVIEW AND OVERSIGHT IN THE UNITED REFORMED CHURCH

One function of a United Reformed Church District Council is to care for all the churches of the District Council, and to visit them by deputies at regular intervals for consultation concerning their life and work. Normal practice is for the District Pastoral Committee to invite a group of three, consisting of minister(s) and elder(s) to carry out this task.

This function of the District Council is generally interpreted and exercised in the following way:-

1. To maintain and ensure a regular caring and supporting relationship for the whole life of the local church through consultation into
 - (a) the worship and learning programme
 - (b) work in specific areas and groups - children, youth, etc - and in the church fellowship as a whole
 - (c) mission and outreach in the local community
 - (d) the congregation's financial viability and stewardship.
2. To have a care for relationships within the congregation - minister, elders and church members particularly with regard to
 - (a) the proper sharing of leadership tasks and caring responsibilities between minister and elders, and
 - (b) the right balance of planning and decision-making between elders and church meeting.
3. To ensure a proper provision and care for the minister and family in respect of agreed resources and expenses as covered by the settlement terms approved by the District Council and updated as necessary, adequate housing and a proper level of pressures and expectations.
4. To ensure a proper care and stewardship of church buildings and other resources especially as regards maintenance, insurance etc.
5. To ensure and support relationships with other churches and bodies etc in the local community.

If these heads are provided for, there is reasonable basis for inviting a United Reformed Church District Council to regard a Sponsoring Body's review as fulfilling its responsibilities under the Basis of Union.

[Information correct as at May 1999]

APPENDIX III

CHURCH/DENOMINATIONAL REQUIREMENTS

How is review and oversight exercised?

The way authority is established and exercised will affect the way an LEP evaluation is perceived and received in any denomination.

1. **Baptist Union of Great Britain**

The final authority is the Church Members' Meeting. Decisions taken by the Church Members' Meeting are always subject to the requirements of the Trust Deed or other governing instrument. Ministers are appointed by the Church Members' Meeting, normally after having received details of available accredited ministers from the General Superintendent for the Area concerned.

Baptist Churches are autonomous and self-financing but some receive a Home Mission grant towards the cost of ministry from the Baptist Union of Great Britain. Each year a church wishing to apply for a Home Mission grant will complete an application form and submit this, together with a report of the life of the church during the previous year and a copy of the latest accounts, to the local Baptist Association who will appoint "visitors" to meet with the church leaders. The "visitors" report, together with the Association's and Regional Minister's recommendations, are passed to the national Grant Manager for submission to the national Grants Committee for a decision.

The local Baptist Association and the relevant Baptist Trust Corporation will be involved in setting up a Sharing Agreement.

2. **Black-majority Churches**

The picture is complex. Some churches are independent. Others belong to some confederation, or are more structured. Some ministers are ordained by a bishop, but appointed by a congregation. Each congregation makes its own decisions in matters of mission, buildings and finance.

The nature of a large section of the Black-majority Churches is that many of the local congregations are very independent to a large extent in their governance. A local congregation may make its own local partnership decisions and also give the level of its commitment to the partnership without a rigid requirement of clearance from a distant denominational authority. That nature also allows a congregation to identify more strongly or otherwise with a particular project in their area.

The 'complex' face of the Black majority Churches does not in any way impede their ability to participate in local ecumenical partnerships. It is rather a factor that can be explored to promote their involvement in local ecumenical partnerships.

However one needs to understand that there are voluntary associations among Black-majority Churches, which may imply that one local congregation may consult other local Churches in making local decisions on local ecumenical partnerships. Again, one needs to note that some of the Black-majority Churches are part of denominations, which could imply their need to consult and get official clearance from their headquarters.

3. Church of England

Pastoral oversight, with right of visitation, is exercised by the Bishop of the diocese or an area or suffragan bishop and the Archdeacon for the area. Some dioceses also have an agreed programme for Ministerial Review. The annual visitation of the Archdeacon combines pastoral concerns with oversight of the property. In pastoral concern for an LEP, good liaison should be established with ecumenical officers of other partner churches. The Archdeacon may delegate to the Rural Dean some aspects of his visitation, or ask the Rural Dean to visit clergy in parishes before the Archdeacon's formal visitation. The Rural Dean also shares in the responsibility for ministry during an interregnum.

When a new incumbent (Rector or Vicar) is appointed, the PCC first prepares a statement describing the "conditions, needs and traditions of the parish" and appoints lay representatives whose consent to any nominee is required. The right to nominate an incumbent belongs to the registered Patron, and if this is a person other than the Bishop of the diocese, the approval of that Bishop is also required.

4. Congregational Federation

There is no hierarchy above the local church which, when acting through the Church Members Meeting and with the guidance of the Holy Spirit, is considered to be fully competent to exercise all the functions necessary for the work and witness of the Christian Faith. A man or woman is called to the pastorate by the local Church Members Meeting. Normally the Officer for Pastoral Settlements of the Congregational Federation is invited to assist by putting forward the names of suitably qualified persons but the Church Members Meeting is not obliged to restrict its choice to these candidates.

5. Lutheran Council in Great Britain

The Lutheran Council is a federation of Churches in the United Kingdom serving 13 different language communities. Each Church represented in the Council is autonomous and subject to its own ecclesiastical authority. The Church government is similar. Generally, the structure is episcopal. Yearly Canonical visitation is exercised by the Dean of the particular member Church.

6. Methodist Church

Ministers are invited to serve in the Circuit by the Circuit Meeting, which comprises all ministers in pastoral charge and representatives from each Church Council. Ministers normally serve in a Circuit for five years from 1st September. Invitations may be extended for up to a further five years by a Circuit Meeting held before 30th September in the fifth year of service. There is the possibility of further extension beyond that. All "stationing" of ministers is subject to the Methodist Conference, meeting each June, and cannot be regarded as final till then.

Annual opportunity is given for a review by all the Church members of the Church's life at the General Church Meeting where the primary agenda question is "What is the state of the work of God in this Church ?"

7. Moravian Church

The ruling body is the Unity Synod which meets every seven years. The Provincial Synod meets in Britain every two years, made up of one minister and one elected lay member from each congregation. There is an elected board of four persons called the Provincial Elders Conference (PEC). The PEC calls the ministers.

8. Religious Society of Friends

Within Britain, Yearly Meeting members belong to area gatherings called Monthly Meetings. All members share responsibility for ministering so no-one is treated as separately responsible as a minister; however, Monthly Meetings appoint Elders to have spiritual care, and Overseers to have pastoral care, both for a 3-year term. At local level most Preparative Meetings assign responsibilities to the Elders and Overseers among them, but some Meetings assume common

Eldership and Oversight. Every Meeting has its Clerk, and Treasurer. The Monthly Meetings collectively are in law Trustees for all the Quaker buildings in their area.

9. Roman Catholic Church

Pastoral oversight with the right of visitation is exercised by the Bishop of the diocese and sometimes by the Dean of the area.

Canon 519 : The parish priest is the proper pastor of the parish entrusted to him. He exercises the pastoral care of the community entrusted to him under the authority of the diocesan Bishop, whose ministry of Christ he is called to share, so that for this community he may carry out the offices of teaching, sanctifying and ruling with the co-operation of other priests or deacons and with the assistance of lay members of Christ's faithful, in accordance with the law.

Canon 254 : The diocesan Bishop is to confer a vacant parish on the one whom, after consideration of all the circumstances, he judges suitable for the parochial care of that parish, without any preference of persons. In order to assess suitability, he is to consult the vicar forane, conduct suitable enquiries and, if it is appropriate, seek the view of some priests and lay members of Christ's faithful.

The only committee required under Canon Law for a parish is a finance committee. Parish, deanery and diocesan pastoral councils are consultative and usually lay-led.

10. The Salvation Army

The Salvation Army is administered as an international organisation, governed by regulations issued with the authority of the General. Certain basic principles and procedures therefore do not vary throughout the world, and cannot be altered without the permission of International Headquarters.

A local Salvation Army corps is in the charge of a Commanding Officer, assisted by a number of local officers (secretary, treasurer, bandmaster etc) and a corps council, with a membership consisting of the aforementioned plus other appointed members chosen to be cross-representative of the whole congregation. The council can make decisions about local corps strategy, but on questions of finance, property or staffing it may only make recommendations.

Each corps is part of a Division, headed by a Divisional Commander and a team of specialist support officers in evangelism, social and community service, personnel, finance, fund-raising and property. The Divisional Headquarters team is required to review the work in each corps at least every two years, using a procedure laid down nationally.

There are 18 divisions forming the UK Territory, which embraces all the British Isles, including the Republic of Ireland.

Under The Salvation Army Act 1980, all Salvation Army assets are vested in The Salvation Army Trustee Company, which has to approve all expenditure and all property transfers. Although some of the responsibilities of the trustees have been delegated to divisional and local expenditure boards (within certain financial limits), the Trustees have reserved to themselves all decisions relating to property.

Budget proposals, prepared locally, have to be submitted for approval to the territorial board, which also considers all capital expenditure outside an approved budget and all proposals to create new posts. Salaries are paid centrally, and a team of national auditors conducts regular audits.

11. The United Reformed Church

Corporate oversight is exercised by the District Council; every five years a team of three or four people visits every church to consider the relationship between people and minister, to look at the mission of a particular church, and to examine the state of the buildings (see Appendix 1). Personal oversight is exercised by the Moderator of the Province who has a pastoral care for the ministers and churches within the Province.

APPENDIX IV

DENOMINATIONAL REQUIREMENTS FOR INSPECTION OF CHURCH BUILDINGS

Baptist Union of Great Britain

The legal ownership of Baptist church buildings is usually with a Baptist Trust Corporation (the Baptist Union Corporation Limited or an Association Trust Corporation), as custodian trustees. In a few cases there are private trustees. The Minister and Deacons are responsible, as managing trustees, for the building but they will take major property decisions in consultation with the custodian trustees. Managing trustees are expected to operate a policy of regular inspection of buildings.

The Church of England

The Care of Churches and Ecclesiastical Jurisdiction Measure 1991 requires inspection every five years by a qualified person of all buildings licensed by the Bishop for worship, including those jointly owned under a Sharing Agreement. The Archdeacon in person, or the Rural Dean as his deputy, is required every three years to check the terrier of lands and the inventory of goods, and to survey churches and churchyards (Canons F17, F18). The Faculty Jurisdiction Rules apply to buildings and their contents, except where the Bishop has directed to the contrary. The rules do not apply to movable items of furniture or equipment required for the worship of another Church. The Archdeacon is required annually to make a visitation and send Articles of Enquiry to which churchwardens must respond (Canons C22, G6). This applies also to buildings jointly owned under a Sharing Agreement, even if the building or some contents are not under the Faculty Jurisdiction. Articles of Enquiry may include questions about ecumenical and other parish work.

Congregational Federation

Buildings and property are the sole responsibility of the local church. In some Areas of the Congregational Federation a voluntary system of inspection is in place. All churches are encouraged to have a professional inspection at reasonable intervals but the responsibility for arranging this or participating in an Area scheme lies with the local church.

Methodist Church

There is a requirement for a quinquennial inspection (done by professionals) of every Methodist church property and manse. The Circuit is responsible for seeing that this takes place and that the local Church Council (the Managing Trustees) is acting on its recommendations. Major alterations, and purchases or sales of land or building require local Church, Circuit, District and Connexional approval.

The Salvation Army - see *Appendix III*.

United Reformed Church - see *Appendix II*.

APPENDIX V

CHURCHES TOGETHER IN ENGLAND - MEMBER BODIES

MEMBER CHURCHES OF CHURCHES TOGETHER IN ENGLAND

The Baptist Union of Great Britain
The Cherubim & Seraphim Council of Churches
The Church of England
The Church of Scotland (in England)
The Congregational Federation
The Coptic Orthodox Church
The Council of African & Afro-Caribbean Churches
The Council of Oriental Orthodox Christian Churches
Ichthus Christian Fellowship
The Independent Methodist Churches
The International Ministerial Council of Great Britain
The Joint Council for Anglo-Caribbean Churches
The Lutheran Council of Great Britain
The Methodist Church
The Moravian Church
The New Testament Assembly
Oecumenical Patriarchate (Archdiocese of Thyateira and Great Britain)
The Religious Society of Friends
The Roman Catholic Church
The Russian Orthodox Church
The Salvation Army
The United Reformed Church
The Wesleyan Holiness Church

Observers : Seventh Day Adventist Church

MEMBER BODIES IN ASSOCIATION WITH CHURCHES TOGETHER IN ENGLAND

Afro-West Indian United Council of Churches
Association of Interchurch Families
Bible Society
Christians Aware
Church Action on Disability
College of Preachers
Community of Aiden and Hilda
Focolare Movement
Iona Community
L'Arche Community
Retreat Association
Student Christian Movement
Young Men's Christian Association
Young Women's Christian Association

[Information correct as at August 2004]

APPENDIX VI

USEFUL LITERATURE RELATING TO LOCAL ECUMENICAL PARTNERSHIPS

(as at April 2002)

Churches Together in England leaflets within numbered series :

<i>Local Ecumenical Partnerships:</i>	7	An introductory leaflet
	8	Single Congregation Partnerships
	9	Congregations in Covenanted Partnership
	10	Shared Building Partnerships
	11	Chaplaincy Partnerships, Mission Partnerships and Education Partnerships

Single copies available free of charge from CTE offices (addresses overleaf).
Charge for bulk orders.

<i>Constitutional Guidelines for a Local Ecumenical Partnership: Good Practice (1998)</i>		£5.00
On disc		£5.00
<i>Travelling Together: A Handbook for Local Ecumenical Partnerships</i> Welch & Winfield, CTE 1995 (<i>Revised edition available Autumn 2004</i>)		£5.50
<i>Together Locally: A handbook for local churches seeking to work together</i> Jenny Carpenter, CTE 1998 (<i>currently being reprinted</i>)		£4.95
<i>Called to Be One</i> , CTE 1995		£6.95
Register of LEPs and Sponsoring Bodies, 1998		£5.00
<i>This Growing Unity: A Handbook on ecumenical development in the counties, large cities and new towns of England</i> (see especially Chapter 4 – Intermediate Bodies and LEPs) Roger Nunn, CTE, 2nd edition 1998		£4.95
<i>How to Make It Work - a pack of advice for locally united Methodist and United Reformed Churches</i> , 1998 (available from URC Church House, 86 Tavistock Place, London WC1H 9RT)		£2.95
<i>The Search for Christian Unity – A popular version of the Directory for the Application of Principles and Norms on Ecumenism</i> Catholic Bishops' Conference of England and Wales 2002 (available from Catholic Communications Service, 39 Eccleston Square, London SW1V 1BX)		£4.00
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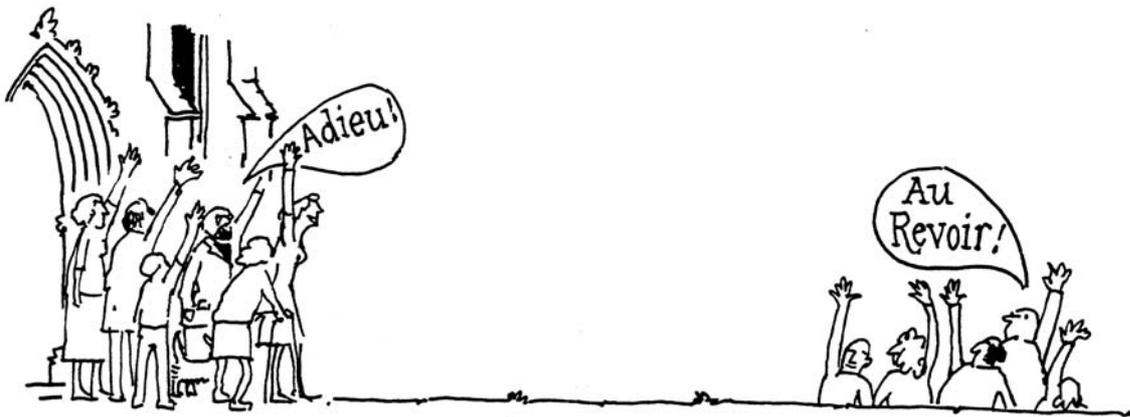
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ISBN 1 874295 16 6

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