

THE DIOCESE OF SODOR AND MAN



The Bishop's Regulations for Reader Ministry

2016

Foreword

Readers are people who exercise a ministry of the Word: they have been trained in theology or 'God-talk'; and people who are day-by-day working outside the confines of the Church as an institution.

Readers bring the Word of the Lord to the world. *You are lay theologians. Lay:* because you are rooted outside the system, outside holy order; and *theologians* because you have been trained in God-talk. Theology is central to equipping Christians for God's mission - absorbing the Holy Scriptures, understanding the teaching of the Church and helping people to apply it in practice. Our Reader Admission service states:

***Readers are called to the ministry of the Word:
to engage people in conversation about God and with God,
to lead them to Christ that they may become his disciples, and
to equip them to share the good news of God's kingdom.
They also lead worship, teach and preach, building up the Church in Christ's name,
and working together to make him visible.***

When we grasp what authorised ministry a Reader is called to we are able to establish collaborative working between all those who minister in the public arena – lay chaplains, evangelists, worship leaders, pastors, social workers, youth leaders, and so on - and we might feel under threat. The meaning of Readership is 'The Word in the world'.

Readers are vital to the Church of England. We are blessed with the richness of Reader ministry in the Diocese of Sodor and Man: by the number of Readers, the wealth of experience and abilities that you bring, and by your faithful ministry. We thank God for your families, for the support that they give you, and for their understanding when Reader ministry places particular demands upon you.

As Readers, you are called, selected, trained, admitted and licensed in the name of the whole Church. You have a precious trust placed in your hands: we see in you a public representative of the Church and an ambassador for the Gospel of Christ. Therefore, like all other ministers, you are asked to accept godly discipline and accountability to the Church. All this involves consistent standards and ways of working.

So, although a set of Regulations may at first sight seem tedious, or even restrictive and irrelevant, I hope that you will see them positively, as a secure framework within which you can exercise a creative, exciting and challenging ministry. Let your ministry be inspired by the love of God for his world, the self-giving service of Christ, and the power of the Spirit. Care for God's people, and encourage and teach them in his name. Maintain a relationship of mutual support with your clergy and your other Christian brothers and sisters particularly in your mission partnership. Remember that the people of the Diocese pray for you and all Readers by name, day by day.

The Diocesan Reader Association is disbanded.

God bless you and the ministry that you exercise in his name.

Robert Sodoras Mannin.

2008, latest revision 2016

THE DIOCESE OF SODOR AND MAN

THE BISHOP'S REGULATIONS FOR READER MINISTRY

Introduction

These Bishop's Regulations are based on the House of Bishops' Regulations, adapted for use in this diocese. The Introduction to the Regulations states:

'Readers take an increasingly important part in the ministry of the Church of England. Their significant contribution is acknowledged in the publication of these Regulations which are intended to provide an agreed framework for further growth and development. Readers bear considerable responsibility in the Church as lay ministers authorised by Canon with a preaching and teaching ministry in a pastoral context. These regulations clarify the basis of their duties and the practice of their ministry, and provide a common understanding to be applied in all dioceses.'

Since 2009 Readers have been involved in voluntary chaplaincy and this is to be encouraged where the opportunities arise.

Since 2010 some Readers in this Diocese have become 'Local Lay Ministers'; responsible to a priest for their ministry these readers are given care of a congregation and a community within a larger parochial unit. This lay ministry is based loosely on 'ordained local ministry' and it is explicitly self-supporting.

Since 2011 a second development in self-supporting lay ministry has led one Reader to become a 'Bishop's Missioner' whose role is explicitly evangelistic and pastoral: to proclaim the gospel and to build the local church in service. This lay ministry is not limited to Readers but is limited to a particular place and a defined period of time and is based loosely on 'pioneer ministry'.

General note

The Bishop's Regulations for Reader ministry in the Diocese of Sodor and Man are subject to the provisions of statute law and the Canons and Measures of the Church of England as enacted on the Isle of Man, the rubrics of its authorized forms of worship, and any delegation of authority by the Bishop to others.

Mission Partnerships replaced the rural deaneries in 2013 and these regulations have been amended to that end. Readers are licensed to mission partnerships, supported by one or more parishes. Each reader is also designated as belonging to one parish church.

A The formal Duties of Readers

- 1 A primary ministry of Readers is one of preaching and teaching within a pastoral context, and of conducting (or assisting in conducting) worship.
- 2 Readers assist in the pastoral, evangelistic and liturgical work of the Church in the mission partnership where they are licensed or have the Bishop's written permission to exercise their ministry. The Bishop's licence or permission may give more specific directions. Readers exercise their ministry in accordance with what is agreed with the minister to whom they are responsible, and with the written agreement of the incumbent or priest in charge of the place where they are to minister, if that is a different person.

- 3 a The Bishop's Licence for Readers normally authorises the Reader to undertake the following liturgical and pastoral duties:
- i To read, conduct or participate in such services as may be approved by the Bishop and are authorised or allowed by the Canons of the Church of England. [Note 1]
 - ii To publish Banns of Marriage. [Note 2]
 - iii To read and expound the Scriptures. [Note 3]
 - iv To preach at Divine Service. [Note 4]
 - v To administer the elements at Holy Communion. [Note 5]
 - vi To teach the people according to the doctrines of the Church of England.
 - vii To share in the general ministry of pastoral care.
 - viii With consent to bury the dead. [Note 6 and A5 below]
- b Readers may receive and present the offerings of the people.
- c Readers may **not** lawfully conduct a service of marriage; but they may assist, at the invitation of the officiating minister and with the goodwill of the persons concerned, to the same extent as is permitted in relation to ecumenical participants (see *Common Worship Pastoral Services*, page 134).
- d Readers may lead a service of Public Worship with Communion by Extension provided (a) that the House of Bishops' guidelines and recommended form of service are followed, and (b) that the Bishop has given explicit permission for the service to take place **in each instance**. The Bishop will grant that permission only to meet exceptional needs and not as a regular expedient.
- e Readers may be invited by the minister who has the pastoral care to administer Holy Communion to those who are sick or housebound. The minister is responsible for training the Reader in the spiritual and practical aspects of this ministry, and the Reader should provide a pastoral report to the minister each time s/he conducts such a service.
- f Readers are not permitted to administer the sacrament of baptism, except in cases of emergency when any lay person may be its minister (see *Common Worship Initiation Services* page 94). They may appropriately assist at a service of public baptism, particularly if they have been involved in the preparation of the candidates, their families or sponsors.
- 4 Readers may accept an invitation to take part in a service in a church of another denomination to which the Church of England (Ecumenical Relations) Measure 1988 applies provided that the duties they undertake in the service are the same or similar to

1 The Book of Common Prayer and Common Worship forms of Morning and Evening Prayer prescribe what is to be substituted for the normal form of Absolution when the service is led by a person who is not a priest. A Reader must turn the declaration into a prayer by prefixing 'May' and substitute 'us' and 'our' for 'you' and 'yours' in any declaration of forgiveness of sins or of blessing.

2 Instructions issued by the Faculty Office following the Marriage Act 1949 state that a Reader may publish banns of marriage at a service of Morning or Evening Prayer provided it is the usual time when banns are published in that church; and that, if a cleric officiates at a service when banns are published, they must be published by her/him. A Reader who publishes banns must sign the banns book, but may **not** sign a certificate of publication.

3 This includes reading the Old or New Testament or Gospel at Holy Communion.

4 This includes preaching at Holy Communion, at Morning and Evening Prayer and other services of the Word.

5 A Reader may administer Holy Communion in both kinds.

6 Readers who have been trained in funeral ministry may be licensed by the Bishop to officiate at funeral services **when invited to do so by the minister having pastoral care in each instance. On every occasion the goodwill of the persons arranging the funeral must be obtained.**

those they are authorised to perform in the Church of England. Readers **must** obtain the approval of the incumbent of the parish where the service is to take place or, if they intend to participate regularly in such services, of the Bishop and the PCC of the parish where the services are to take place.

In local ecumenical partnerships Readers may, with the permission of the Bishop (given after consultation with the PCC), undertake such duties in the area covered by the partnership as the Bishop may specify.

- 5 If trained and explicitly licensed to do so, a Reader may minister in the name of the Church to those who are bereaved and conduct the funeral of those to whose loved ones they have ministered. Refresher courses will be provided at regular intervals.

B Selection

- 1 It is vitally important that the Diocese, the local community and the individual should be of a common mind about the call of God to Reader ministry. Candidates are selected according to the national criteria of the Church of England Central Readers' Council.

- 2 Potential candidates are referred to the Warden of Readers who offers guidance and support. In due course each candidate's application should be supported by a resolution of the PCC, following a discussion at which the candidate was not present.

- 3 Possible candidates for any episcopally-licensed ministry engage over a period of time with the diocesan Vocation Advisory Group; VAG advises the Bishop.

- 4 Some members of VAG meet the candidate individually, the Group meets the candidate as a panel and makes a recommendation to the Bishop.

(If a candidate or a candidate's spouse has been divorced and has married again, the former spouse in either case being alive, the candidate is required to follow the procedure laid down in the Appendix before attending a VAG panel.)

- 5 The Bishop is supplied with a reference from VAG and meets the candidate. He or she may further consult the Warden, if he considers it necessary, decides whether the candidate shall be accepted for training and informs the candidate in writing.

- 6 The Bishop may stipulate certain conditions which must be clearly specified to the candidate and be of such a kind as may be fulfilled before or during training.

- 7 Any candidate who is not recommended for training is invited to meet with the Warden and the Bishop.

- 8 Candidates must understand and respect the teaching of the Church as the Church of England has received it, and a candidate's life must accord with that teaching. The same standards of behaviour are required of Readers as are required of clergy.

C Training

- 1 The Director of Vocation and Training has overall responsibility to the Bishop for the training of candidates for all public ministry (IME 1-7). Day-to-day responsibility for Initial Ministerial Education years 1-3 lies with the Training Officer, and for IME 4-7 and continuing ministerial development (CMD) with the Co-ordinator.

- 2 The Warden of Readers is to be informed on a termly basis of the progress of each candidate in IME 1-3.

- 3 IME for Reader ministry includes theology and practice, skills and competencies, and equipping for on-going learning.

- 4 The normal training path includes three years satisfactorily completed training through the All Saints Course before admission and licensing. Where appropriate, the Bishop and Warden may specify an individual training path.
- 5 After admission, all readers will be provided with three years of ministerial development tailored to their gifts, experience and ministry.
- 6 All licensed Readers will participate in Continuing Ministerial Development (CMD) and collaborate with annual ministerial development reviews (MDR).

D Admission and Licensing

- 1 Before exercising their office in any diocese, Readers must have been well trained, admitted by a bishop and hold a current licence or written permission to officiate.
- 2 Candidates for admission must be baptized and confirmed and be regular communicants of the Church of England. They must normally have attained the age of 23 years. The Bishop, in consultation with the Warden and those responsible for selection and training, should be satisfied that those s/he intends to admit are called by God, nominated in accordance with Canon E5 and people of faith, learning and personal life as described in Canon E5 paragraphs 2 and 3. Before admission a Reader makes the Declarations of Assent and of Canonical Obedience as prescribed in Canon E5 paragraph 4, and receives a certificate of admission and a copy of the Bible. Admission is performed once and is not repeated if a Reader moves from one area of ministry or diocese to another.
- 3 All public ministers, including Readers, are required to have a Disclosure and Barring Service check at least every three years. *[See also section E below.]*
- 4 Trainees for Reader ministry are reminded that they are deployable and should not assume that they will exercise their ministry in the parish or mission partnership from which they have come. If it is intended that a Reader will be admitted and licensed to somewhere other than where the original PCC motion was passed *[see B3 above]*, a resolution of the relevant PCC in the mission partnership should be made and a copy of the minute sent to the Warden of Readers. In the case of a person who is to be licensed to an institution, an appropriate letter of authority from the institution should be supplied.
- 5 All Readers in active ministry under the age of 70 must hold a Bishop's licence which shall be subject to review and periodic renewal in whatever way the Bishop may from time to time direct. Readers must seek permission from the Bishop before exceeding the terms of their licence. *[For provisions relating to Readers transferring from another diocese, see G3 below.]*
- 6 On reaching the age of 70, Readers surrender their licences and, if they wish to remain in active ministry, apply for the Bishop's written Permission to Officiate. That permission shall be for a period coterminous with a DBS check, after which it shall be reviewed before renewal.
- 7 Readers who wish to minister regularly in another diocese while retaining their licence in this diocese must inform the Bishop and the Warden of Readers and also seek authority from the diocesan or area bishop of the diocese concerned *[see also E2 below]*.
- 8 A current register of all Readers holding the Bishop's licence or permission to officiate (including full contact details and date of birth) shall be kept by the Warden of Readers and a copy provided for the Bishop and Diocesan Registrar.

- 9 When a parish in which a Reader is serving is vacant, the Reader becomes responsible to the Mission Partnership Team Leader (or if there is no Team Leader, to the Archdeacon). The new incumbent must re-nominate the Reader, with the approval of the PCC, within six months of taking office, and the Reader's licence must then be sent to the Bishop for amendment. If re-nomination in the parish is not desired, the Reader will remain responsible to the Team Leader for a further six months, to allow reference to be made to the Bishop and to the Warden. *[See also G1 below.]*
- 10 Readers must surrender their licence or permission to officiate if it is revoked by the Bishop. Sufficient opportunity will be given to the Reader to show reasons to the contrary. Where a licence is revoked, the Reader should be notified in writing of the revocation and of the right of appeal. *[See Canon E6]*
- 11 The title 'Reader Emeritus' may, at the discretion of the Bishop, be conferred upon a Reader in good standing who has fully retired from public ministry by reason of age or infirmity.

E Conditions of Service

- 1 Readers in 'active' ministry are licensed to Mission Partnerships and are members of its Mission Council.
- 2 It is the responsibility of each Reader (including those with PTO), in consultation with the Warden of Readers and the Mission Partnership Team Leader to define the specific Parish Church with which s/he is associated. The incumbent of that parish church will be the priest with whom a working agreement is established, and the location of the parish church will determine in what way travelling expenses are offered.
- 3 Readers and their local Incumbent should prepare a written Working Agreement concerning the duties to be undertaken by the Reader, taking into account:
- a the particular expression of the individual's ministry;
 - b the role of the Reader in the ministerial team of the mission partnership;
 - c the balance between commitments in the role of a Reader and the requirements of family, work and leisure;
 - d the Reader's own needs in relation to spiritual support and continued development, including the arrangements for continuing ministerial development and attendance at meetings of Readers; and
 - e the arrangements for reimbursement of expenses incurred through performance of the Reader's duties.
- This agreement should be reviewed at least every three years by the Reader and Incumbent; it should be counter-signed by the Warden and Team Leader, and a copy sent to the Bishop.
- 4 Readers should consult their incumbent before accepting any Reader engagements outside the area in which they have a licence or permission to minister; if exercising ministry in another diocese, they must obtain the consent of the incumbent of the parish and (through the incumbent) of the diocesan or area bishop, as appropriate *[see also D6 above]*.
- 5 Diocesan Readers are obliged participate in periodic review of their ministry in such ways as the Bishop may from time to time direct. *[See C5 above.]*

6 Readers may be appointed to membership of Parochial Church Councils in accordance with rule 14 (1) (e) of the Church Representation Rules. However, it is to be preferred that Readers should not be significantly occupied with parochial administration.

7 The normal dress of Readers for their liturgical duties is a blue scarf with either a cassock, long surplice and academic hood and bands if entitled, or a cassock-alb. Generally, Readers will follow the custom of the parish. At informal services Readers may wear the blue Diocesan Reader sweat-shirt in place of robes. At diocesan acts of worship, if choir dress is specified, it should be cassock and surplice; if it is a sacramental service, a cassock-alb is appropriate. A Reader should normally robe when s/he is ministering as a Reader in church but not robe when s/he is not. Nor should a Reader robe when simply assisting with the distribution of the consecrated bread and wine at Holy Communion and not preaching or leading the Liturgy of the Word.



8 Readers should be aware of the trust placed in them as lay ministers of the Church. They should observe a standard of conduct consistent with the *Guidelines for the Professional Conduct of the Clergy*. Their manner of life must be in accord with the teaching of the Church on ethical matters.

- 9
- a Complaints and disciplinary matters concerning Readers should in the first instance be referred to the Warden. In the case of an action or event of such a kind that in respect of a clerk in holy orders could have given rise to disciplinary proceedings (including any which would automatically have initiated a case under the Clergy Discipline Measure), the ministry and licence of a Reader will be reviewed, and, subject to the provisions of Canon E6, may be suspended or withdrawn (whether for a period or permanently) at the Bishop's discretion.
 - b The Warden may suspend a Reader's licence pending the Bishop's decision on a disciplinary or doctrinal matter.

F Finance

1 Readers exercise a voluntary ministry and they may not charge nor accept a personal fee or payment in respect of loss of earnings for their services.

2 Readers shall be reimbursed for travelling and other out-of-pocket expenses incurred through the performance of their duties.

- a In the case of expenses undertaken in the parish where the Reader is licensed, arrangements for their reimbursement should be clearly indicated in the written agreement over duties [see E2&3 above]. For car travel, the mileage rate recommended by the Diocesan Board of Finance is paid. [See Appendix B]
- b In common with their self-supporting ordained colleagues, Readers are required to follow the national Church regulations effective from 2013.
- c The Diocesan Board of Finance provides all ministers with details of the current arrangements and all Readers should be aware of them.

G Transfer

- 1 When a Reader moves within the Diocese, and wishes to exercise his or her ministry in a new parish or mission partnership, the Incumbent or Team Leader should nominate the Reader, with the approval of the PCC and/or Mission Partnership Council. A new Working Agreement [see **E2&3** above] for the Reader's ministry must be sent to the Warden with the existing Reader's Licence for amendment. If for any reason re-nomination is not desired by the Incumbent or Reader when s/he moves, the Reader is required to surrender his/her licence to the Bishop and notify the Warden. [See also **D9**.]
- 2 When a Reader moves to another diocese, s/he must notify the Warden of the move and surrender his/her licence to the Bishop. The Warden will provide evidence of the Reader's good standing to the Warden of Readers in the receiving diocese if requested to do so.
- 3 When a Reader moves from another diocese and wishes to begin a new ministry in the Diocese of Sodor and Man, the Incumbent or Team Leader should nominate the Reader, with the approval of the local PCC and/or Partnership Council, and a Working Agreement [see **E2&3** above] must be sent to the Warden, who will establish in writing that the Reader is in good standing in the previous diocese and has a current DBS certificate. A Reader under 70 may then be licensed 'on transfer' and a Reader over 70 may be granted the Bishop's Permission to Officiate.
- 4 The incumbent, minister or Mission Partnership Team Leader is responsible for notifying the Warden and the Bishop of important personal circumstances (eg. marriage, sickness or death) of a Reader or his/her close family. Readers are themselves responsible for ensuring that any change of personal details (eg. parish, contact details, 70th birthday, etc.) is notified to the Warden who will arrange for updating the national and diocesan databases.

H Annual meetings, the Readers' Board and Officers

- 1 There will be a Triennial Meeting of all licensed Readers in the Autumn term of 2017, 2020, 2023 ... at which the various elections referred to below will take place.
- 2 An Annual Meeting will be held on the other two years of the three-year cycle (2016, 2018, 2019, 2021, 2022 ...) and any vacancies for the remainder of the triennium should be filled at those meetings. In the event of a vacancy occurring during the year, the Warden will consult with the Bishop on an interim appointment to be held until the next Autumn Meeting.
- 3 The date, venue, time and agenda of the Autumn Meetings will be notified to all licensed Readers at least one calendar month before the date of the meeting. Readers with PTO are permitted to attend and vote, may speak with the permission of the Chair (each time) but may not vote or be elected to the Board.
- 4 The Warden of Readers (lay or ordained) will receive his/her appointment from the Bishop, and a Reader Secretary will be appointed by the Bishop in consultation with the Warden of Readers. Both appointments are held for a period of up to three years, coterminous with the triennial elections, renewable twice. The Warden will normally be a member of the Bishop's Leadership Team and may be co-opted to the Diocesan Synod, if not otherwise elected.
- 5 A Readers' Board will be appointed, consisting of:
 - a. the Warden of Readers, appointed by the Bishop;

- b.** the Reader Secretary who will prepare agendas for the Board, in consultation with the Warden, and take summary minutes of the Board,
- c.** the Director of Vocation and Training;
- d.** two licensed Readers (ie. under the age of 70) appointed by the Triennial Meeting, renewable once (or, exceptionally, twice);
- e.** all Mission Partnership Team Leaders, who may delegate this responsibility to a cleric of the same mission partnership *for the entire triennium*;
- f.** The Treasurer of the Board who will be responsible for the management of funds, appointed at the first meeting of the Board from one of its members or, failing that, by the Bishop in consultation with the Warden; and
- g.** no more than two others, co-opted by the Board for the triennium, after which they may not be co-opted again.

At the first meeting of the Board in any triennium a Chair will be elected from **H5 a, c** or **d** above.

The Bishop will be provided with notices of meeting, agendas and minutes, and have the right to participate fully in meetings when he chooses to do so. He or she will normally chair the Autumn meetings or, in his/her absence, the Archdeacon or Dean.

- 6 The purpose of the Board is
- a.** to discuss and implement means by which Readers may strengthen the pastoral, evangelistic and teaching ministry of the Church and better enable that ministry to flourish;
 - b.** to provide a channel of consultation and communication on matters affecting Readers;
 - c.** to administer the Board funds;
 - d.** to record Reader movements and licensings;
 - e.** to report to the Diocesan Synod annually;
 - f.** to organise an annual Service of Commitment to Ministry, the Autumn Meeting and any other special Reader events; and
 - g.** to respond to appropriate challenges and opportunities.
- 7 After consultation with or at the request of the Warden, the Secretary will convene Board meetings at least three times each year.

APPENDIX A

THE ADMISSION OF READERS WHO ARE MARRIED AFTER DIVORCE WHEN A FORMER SPOUSE IS STILL LIVING

All marriage is holy. The Church recognises all marriages between a man and a woman for life to the exclusion of others as 'holy matrimony', whether celebrated in Church or a civil ceremony.

Our Lord Jesus Christ taught that all marriages should last for life and the Church clearly upholds his teaching on this: so a wedding in Church is based clearly on the couple's intention that marriage should last until the death of one partner.

On the other hand, many parts of the Church recognise that marriages can die and divorce is sometimes a sad reality. Thus the Church of England acknowledges that 'there are circumstances in which a divorcee may be married in church during the lifetime of a former spouse'.

The assumptions behind any marriage in these circumstances is that ...

- neither party had been involved in the break-up of the previous marriage of the other party; *and*
- all children are being properly cared for; *and*
- the divorced party or parties have learned from their experience of the previous marriage/marriages and their ending, so that in the new marriage they will benefit from the experience; *and*
- the couple hear and appreciate the gospel of forgiveness and hope for the future in our Lord Jesus Christ.

To avoid any possibility of scandal in the special case of the Church's public ministers, before training begins the Warden of Readers will write to the former spouse inviting any comments, supportive or otherwise, of the training and potential admission of the candidate as a Reader. In the case of a Reader married to a spouse who was divorced and the former partner is alive, a letter from that spouse obtained by the candidate indicating that no scandal would attach to his/her training and potential licensing as a Reader will normally suffice.

At the time of application a person appointed by the Vocation Advisory Group will spend time discussing the issues outlined above with the candidate, and must confidentially see and read carefully the originals of the provisional and final divorce orders (decrees nisi and absolute). Should anything untoward appear, the VAG member is to contact the Bishop who will give his or her ruling since it is s/he who licenses public ministry in the Church. Before a Reader may be admitted and/or licensed, if transferring from another diocese, a file note must be prepared and signed to indicate that this policy has been adhered to.

It must be understood that the admission and/or licensing of a Reader who has married during the lifetime of a former spouse (or who is married to a person who has been divorced with the former spouse still living) is an exception and not the norm.

The Church of Jesus Christ is a body of people who know that they are forgiven sinners and that no-one is beyond the love of God.

APPENDIX B

NSM/SSM AND READER TRAVELLING EXPENSES

What this is about

These proposals deal only with the geographical issues relating to the cost of travel to conduct Acts of Worship (which include home Communion) as a result of the creation of the Mission Partnerships and enlarged Parishes.

They do not concern ...

- Fees for occasional offices,
- Amounts payable for fees or travel, nor
- SSMs serving as parochial clergy and living in their own home outside the parish – in this case, the home is regarded as the work base.

For purposes of this paper we use 'SSM' to mean NSM Clerics and Readers, both active and with PTO.

Basic assumptions

This thinking has been influenced by ...

- the assumption that all travelling expenses are paid for stipendiary ministers;
- the principle that no self-supporting ministers should be financially disadvantaged by their ministry; and
- the example of what may normally be claimable under taxation rules - ie. from one's place of work, rather than from one's home if that is not one's place of work.

Defining a Parish Church

All SSMs will have a defined Parish Church, not only for expenses purposes but also in order to define Readers' pastors for purposes of drawing up a working agreement, etc.

This defined 'Parish Church' may be the SSM's local church or home church or it may be the one with which s/he is most closely associated. The designation 'Parish Church' (rather than 'parish' or 'home church') is specific and necessary for expenses and for working agreements. A person's designated Parish Church may change over time.

The Mission Partnership Leaders will provide the Bishop, Archdeacon and Registrar with a list of the agreed Parish Church for each SSM in the Partnership.

SSMs may not claim travelling expenses for ministry in or for their nominated Parish Church.

Two Principles

- All SSMs (Readers and NSM clergy, active and with PTO) should be offered reasonable travelling expenses **except** when ministering in or for their designated Parish Church. (Should an individual wish to waive this right, that is his/her privilege.)
- The responsibility for paying travelling expenses lies with the PCC of the Parish in which the act of worship is conducted. (How this is worked out between churches in a multi-church parish is entirely a matter for each PCC to determine: the Archdeacon will explain this to PCC Secretaries and Treasurers on request.)

Therefore return travelling expenses should normally be paid from the SSM's designated Parish Church. When the distance from the SSM's home to the act of worship is less than the distance from the Parish Church, the lower mileage should be claimed.

Ordinands and Readers in Training

Funding for Ordinands' travel is otherwise dealt with, and the Parish Church of each Ordinand should be defined (based on sponsorship for selection) and funded by the DBF on the same basis as above.

Funding for travel to Island placements by Readers in Training should begin by defining the Parish Church of each Trainee (based on sponsorship for selection) and funded by the Readers' Board on the same basis as above.

28 March 2013