

Holy Trinity with St. Edmund, Horfield Parish Church Parochial Church Council Standing Orders

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Standing Orders

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Holy Trinity with St. Edmund, Horfield Parish Church

Parochial Church Council Standing Orders

1. Purpose and Principles.

- 1.1. **The Parochial Church Council (PCC)** “promotes, in the parish, the whole mission of the Church, pastoral, evangelistic, social and ecumenical” according to the *Parochial Church Council Powers Act of 1956*. PCC members have significant responsibility for the local mission of the Church and it is key the PCC works closely with the ministry team to share this role.
- 1.2. **Membership:** Membership of the PCC is laid down in the **Church of England Constitution**. It should be noted that the rector, curate, licensed clergy and any licensed lay ministers are automatically *Ex officio* members of Council, along with any Deanery, Diocesan and General Synod representatives. The rector will act as the Chair for meetings, with a Vice-Chair being appointed if the Chair is not available.
- 1.3. As a Charity, PCC members are **TRUSTEES of the charity** and in law have certain responsibilities which are well explained in the **Church of England Trusteeship- an introduction for PCC members**.
- 1.4. In order to maximize the effectiveness of the PCC, it is agreed that the Standing Committee arranges meetings and agenda so as to discharge the statutory duties of the PCC and, so far as is practical, act in accordance with the expectations of the wider Church.
- 1.5. The Vice Chair will stand in for the Chair when the Chair is unavailable.
- 1.6. The PCC appoints committees to which it may delegate work and decisions, electing a Chair for each committee. The work of the Committees is reported, in writing, at each PCC meeting for ratification or information.
- 1.7. It is expected that PCC members serve on at least one committee.
- 1.8. The Council may set up committees and working groups as required from time to time.

2. Practicalities.

Meetings. Council meetings are usually on the fourth Wednesday of alternate months at 7.30 pm. Meeting dates for the year are circulated at the first meeting. Meetings of the PCC and Standing Committee can be carried out either face to face or virtually, and that those people who are not able to participate virtually will be both consulted and informed.

- 2.1. **Papers.** Papers are circulated by email. The email is sent out a week before the meeting. If there are supplementary papers, they are circulated by email as soon as it is available. If members require paper copies, rather than emailed papers, they should inform the PCC Secretary who will arrange this.
- 2.2. A minimum of a week's notice should be given for all Council and Committee meetings. If an extraordinary meeting has to be called at shorter notice this should be at least three days' notice which should specify the item needing urgent attention and only this item should be discussed at any such meeting.

- 2.3. The quorum for the Council should be at least half of all current members.
- 2.4. **Raising items of business.** Any Council member who wants to raise an item of business should let the Rector or Secretary know as far as possible beforehand, but at least 24 hours prior to a meeting. No issue of substance should be raised without prior notice except in a case of extreme urgency.
- 2.5. **Structure.** The work of the PCC is assisted by the **Standing Committee** and by a number of **Working Groups** (see below).
- 2.6. **Confidentiality:** From time to time, Council will discuss issues which are, for a whole variety of reasons, confidential. They may impact on individuals or groups within the church; they may be matters of great sensitivity within the wider communion of the **Diocese of Bristol**, the **City Deanery of Bristol** and the **Church of England**; they may even be commercially sensitive. Council members have a duty to respect the confidentiality of matters discussed in PCC meetings and should not discuss such matters outside the PCC.
- 2.7. That PCC members will give timely apologies if unable to attend any meeting.
- 2.8. **Job/Role Descriptions:** that all key roles with specified responsibility (i.e. Warden, Secretary; Treasurer; Safeguarding Officer, Stewardship Recorder) will have appropriate job/role descriptions as agreed by the Council and will be used to implement effective accountability for the carrying out of those jobs/roles.
- 2.9. That PCC members will read and analyse agendas, minutes and other papers prior to the meetings, and come to meetings prepared, having considered and researched issues prior to the meeting and be willing to listen actively, and to share thoughts and propositions.
- 2.10. The PCC may only act corporately. In particular a member may not speak or write for the PCC without explicit authorisation of the full body.
- 2.11. That the PCC will uphold all decisions made on behalf of or by the full body, irrespective of individual stances on specific issues, and to do this in such a way that does not undermine the integrity of the PCC.
- 2.12. That members will undertake training to improve and develop their ability to discharge their duties including specialist training in the work of committees, attending synods and other courses.
- 2.13. That where appropriate members will follow the recognised procedure e.g. the **complaints procedure** (Appendix 1). Should a member receive any form of complaint, about the Church, or an individual, it should always refer the complainant to the rector and wardens, explaining that PCC cannot take any action until the rector and wardens have responded. The only exception would be for a complaint against the rector, or wardens, which should be referred to the Diocese.
- 2.14. **Conduct and Behaviour:** It is expected that Council members will, at all times, behave courteously to one another during the course of meetings and that any debate and/or difference of opinion or ideas shall be aired in a way that is discernibly Christian in nature.
- 2.15. **Declaration of interests:** Where an issue is to be considered which has any bearing on the financial benefit (or employment terms) of

- any member of the PCC or its committees
- any close family member of the above

The member involved shall declare an interest and then leave the meeting for the duration of the relevant discussion. Examples are recipients of Mission and Outreach grants, spouses or family members of such recipients, church staff in attendance on the PCC or its committees, and spouses or family members of such staff.

3. Staff - Paid and Volunteers:

- 3.1. The PCC is formally the employer of any paid staff members. Council is responsible for approving job descriptions, annual appraisals and salary levels. Detailed staffing matters may be delegated by the PCC to a Standing Committee.
- 3.2. The PCC is responsible for the formal appointment of volunteers working with children and young people, and vulnerable adults and should follow the advice of the Parish Safeguarding Officer (PSO) of the parish and relevant legislation and guidance. Management of these volunteers is carried out by the group leaders on behalf of the PCC.

4. General terms of reference of Council and its committees:

- 4.1. The first responsibility of Council and any committee of Council is to seek wisdom in submission to God's will, to be holy in the conduct of its business, to be united in the fellowship of Jesus Christ and to pray for every aspect of its mission.
- 4.2. Council and all committees shall have regard to the Rector's cure of souls, so as to support him or her in the exercise of this pastoral care.
- 4.3. Council and all committees shall have regard to the **overall mission statement** of the church.
- 4.4. In the conduct of business, all committees are responsible and accountable to Council, working in co-operation with the Rector and will conduct only the business described in their specific terms of reference.
- 4.5. The chair of each committee shall be nominated by the Rector and Wardens, taking into account the needs of the committee and individual personal preferences and gifts for confirmation by the PCC. Other members may be nominated by any PCC members. **Committee chairs are to be PCC members unless agreed by Council.** Committees, other than Standing Committee, may co-opt further members in consultation with the Rector. Such co-options shall be reported to Council.
- 4.6. Committees shall nominate one of their members as secretary who will be responsible for taking the minutes of the meetings. A copy of the minutes must be provided to the PCC Secretary for filing.
- 4.7. The committees will decide on the frequency of their meetings in order to transact necessary business in a timely and efficient manner.
- 4.8. Committees must provide regular written reports of their meetings and activities to the PCC. Reports that include recommendations that may affect the budget should be passed to Standing Committee in the first instance.

- 4.9. Where committees are also budget holders, they are to prepare annual budgets and also be prepared to report on any deviations from budget.
- 4.10. It is the responsibility of Committee Chairs to be aware of each others' committee activities.
- 4.11. The quorum of each committee shall be three, of whom one must be either the Chair or the Rector, the Curate or a licensed minister.
- 4.12. Any changes in the terms of reference should be submitted to Council for approval.

5. Standing Committee.

It is the responsibility of the Standing Committee:

- 5.1 To transact the business of Council between meetings thereof subject to any directions given by Council;
- 5.2 To co-ordinate and facilitate the administration of Council's business;
- 5.3 To have responsibility for ongoing personnel issues, including the recruitment and appointment of any staff and the review and revision of individual staff conditions of service;
- 5.4 To administer capital expenditure where not carried out by budget holders;
- 5.5 To recommend to Council priorities for allocation of financial resources;
- 5.6 To act on Council's behalf in an emergency;
- 5.7 Any actions taken by Standing Committee on behalf of the PCC shall be reported to the next meeting of the PCC.

Standing Committee Membership: Rector and Wardens, PCC Secretary. Up to two other PCC members may be co-opted.

Appendix 1 : Complaints and Grievance Policy and Procedure

Holy Trinity with St. Edmund, Horfield Parish Church, Bristol

COMPLAINTS PROCEDURE

1. Introduction

Occasionally, difficulties will arise between individuals outside the normal interactions inherent in everyday life. This **Complaints Procedure** has been created to ensure there is a clear, structured, timely and Gospel-rooted approach to addressing difficulties.

2. General

All **complaints** should be referred to a churchwarden or the Rector in the first instance. Where the concern includes safeguarding matters, it will be referred immediately to the Parish Safeguarding Officer. Complaints which may be associated with potential illegal activity should be referred to the police for investigation. Where the complaint is about an employee of the PCC, they should take HR advice to ensure conditions of service are upheld in investigating the concerns.

3. Stage One complaint - Informal

The first stage of the complaint procedure involves raising awareness of the problem. Any complaint should be raised as soon as possible after the action which prompted it and within 1 month wherever practicable. It is expected that the majority of issues can be resolved informally and locally through normal contacts and discussion between individuals, without the need to instigate formal procedures. If, for example, a person has a concern about the behaviour of another member of the church community, they should tell that person. He or she should be willing to listen, to discuss the matter and seek resolution, where justified. If a person remains unhappy, the concern should be taken to a warden or the Rector who will initiate the further steps below.

4. Stage Two complaint - Formal

The second stage of the **Complaint Procedure** involves raising a formal complaint with the Rector and at least one warden. Once the complaint is received, this will be acknowledged within 5 days and a meeting between the complainant, the Rector and a Warden will be arranged. The objective of the meeting will be to establish the specific details of the complaint and to explore any remedy that might be sought. The Rector and wardens (with support from Diocesan staff where requested), will decide who is the best person to investigate the concerns raised, and appoint that individual to do so. The Rector and wardens will inform the complainant and the person about whom the complaint has been made that a process has been started and a copy of this **Procedure** made available to each party.

The investigating officer will meet with the complainant, take evidence from them and assess what attempts have been made to resolve the issues informally, and what resolution they seek.

Following this, the investigating officer will meet with the person who is the subject of the complaint and share the nature of the concern and the resolution that is requested from the complainant. At this stage, it is hoped that an acceptable resolution can be found and the complaint can be concluded to the complainant's satisfaction. It may be useful to bring in a Diocesan 'Bridge Builder' to support this reconciliation. If this deemed appropriate, the investigating officer will compile a short report which will outline the nature of the discussion and

next steps. This will be passed to the Rector and Warden to supervise the implementation of the reconciliation. This should be completed within 2 months from the time the second stage complaint was made.

If the complaint is not able to be resolved as above, then the complaint moves to Stage Three below

5. Stage Three complaint

Where resolution is not possible, the investigating officer will write a report for the Rector and wardens, copied to the complainant and the person against whom the complaint has been made. This report will be referred to the Archdeacon of Bristol for consideration and recommendations for action and implementation made.

6. Summary of procedure

Stage One • Informal • To be raised within 1 months of issue(s) • Dealt with 'at source' • Quick action and response	Stage Two • Formal • To be raised within 1 months of response at Stage One • Investigating Officer appointed • Resolution through Investigating Officer	Stage Three • Review by Investigating Officer to Rector and wardens • Report referred to Archdeacon of Bristol for action and implementation
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June 2019

Appendix 2 : Proposed committees, working groups and policies:

THE PARISH HALL REDEVELOPMENT COMMITTEE (should this be required).

It is the responsibility of the ***Parish Hall Redevelopment Committee***:

1. To lead the redevelopment of the Parish Hall in line with the decisions of the PCC and the vision and priorities of the church and in particular to:
 - a. lead discussions with any architect and contractors appointed by the PCC;
 - b. to develop the business plan for the redevelopment for approval by the PCC;
 - c. seek funding for the redevelopment and make funding applications on behalf of the PCC;
 - d. make decisions on behalf of the PCC concerning the detailed plans and arrangements for the redevelopment in line with the specification and financial plans agreed by the PCC;
 - e. to make decisions on behalf of the PCC in relation to planning, building regulations and other applications, or surveys that may be required;
 - f. authorise payments to an architect and contractors for agreed works.
2. To report regularly to the PCC and to advise the PCC with regard to any decisions the PCC will be required to make to vary the overall specification of financial plans for the redevelopment.
3. To maintain appropriate records of all its business which will be stored by the PCC Secretary and/or Treasurer (as appropriate).
4. To develop proposals for the future use of the Hall in line with the agreed business plan and to promote the redevelopment and opportunities for the use of the Hall as appropriate.
5. To liaise with users of the Hall and the local community with regard to the redevelopment and to establish a forum/liaison group to assist this task.

Membership: Rector; one Warden; Treasurer, Secretary, and up to two co-opted PCC members.

Appendix 3 : Stewardship Working Group

STEWARDSHIP WORKING GROUP

It will be the responsibility of the ***Stewardship Working Group*** to co-ordinate a stewardship programme in line with the PCC decision to have a stewardship programme delivered during specified dates. The work of the Group will include:

1. Supporting the teaching of the clergy on giving and the theme of 'Overwhelming Generosity'; 'Creating Connections' and 'Creating a Culture of Welcome' and any other commonly agreed diocesan initiatives and programmes,
2. To liaise with and take advice from the Diocesan Stewardship Team and/or other appropriate advisers,
3. Preparation of, presentation and distribution of materials including:
 - a. an annual letter of thanks for their gifts to all givers;
 - b. a thank you meal for all electoral roll members;
 - c. an explanation of the vision and priorities of the church;
 - d. a description of how gifts are used to support the vision and priorities;
 - e. advice to church members with principles to guide their giving of money to the church;
 - f. advice to church members about appropriate and efficient ways of giving money to the church.
4. To advise the PCC and make proposals for:
 - a. a parish policy on parish giving to other Christian causes and charities; and
 - b. a parish policy on the use of legacy income.
 - c. a specified and dedicated bank account for the appropriate administration of charitable giving.
5. To report, not less than twice annually to the PCC on progress with the programme.

Membership: Rector and/or a licensed minister; one Warden; Treasurer; Stewardship Recorder and up to two co-opted PCC members. The Group shall be able to co-opt up to two additional non-PCC members.

Appendix 4 : Finance and Governance Policy

HOLY TRINITY WITH ST. EDMUND, HORFIELD PARISH CHURCH

FINANCE AND GOVERNANCE POLICY

1. GOVERNING DOCUMENT

The PCC is a Charity and is governed by two pieces of Church of England legislation called measures:

1.1 PCC (powers) Measure 1956: This defines the principal function, or purpose, of the PCC as “promoting in the parish the whole mission of the Church”

1.2 the Church Representation Rules (contained in Schedule 3 to the Synodical Government Measure 1969 as amended) state there must be an annual meeting each year held not later than 30th April when an annual report on the proceedings of the parochial church council and the activities of the parish generally should be presented to include the financial statements of the parochial church council for the year ending on the 31st December immediately preceding the meeting, independently examined. These accounts must be considered and, if thought fit, approved by the parochial church council and signed by the chairman presiding at the meeting of the council; and be displayed for a continuous period of at least seven days before the annual meeting, including at least one Sunday when the church is used for worship, on a notice-board either inside or outside the church. Copies to be sent within twenty-eight days of the annual meeting to the secretary of the Diocesan Board of Finance for retention by the board. We are reminded that the quorum for PCC decisions is one third of membership.

2. PCC MEMBERS RESPONSIBILITIES.

PCC members are trustees of the PCC Charity and as such have specific duties and responsibilities that are explained in the Trusteeship leaflet:

<https://www.parishresources.org.uk/wp-content/uploads/Trustee-booklet-v2.pdf>

The Trustees must ensure the PCC remains solvent and exercise a duty of care in managing the PCC funds and investments. Whilst the Treasurer may deal with the day-to-day procedures, it is the PCC - as a whole - who are responsible for the finances of and financial decisions made by the PCC.

3. MANAGING OUR FINANCES

The PCC elects a Treasurer annually to implement PCC policy on finances.

The role of the Treasurer is to:

- keep up to date and accurate financial records and so maintain accounting integrity.
- manage the money ensuring there is sufficient to pay the bills and maintain appropriate reserves.
- produce budgets to support the current and future work of the church.
- be open and transparent in everything that is done and report to PCC at every meeting.
- prepare the annual accounts and arrange for them to be examined or audited, approved by the PCC and laid before the APCM. This includes displaying the accounts publicly in church according to the *1969 Synodical Government Measure*.

The agreed guidelines to assist the Treasurer in carrying out this role for the PCC are:

- a) The Treasurer will maintain the accounting records of the PCC and keep them up to date. The Treasurer will ensure that any computer used for these purposes is kept secure by the use of a password (or similar) and anti-hacking/virus software.
- b) The Treasurer is responsible for paying all bills and expenses promptly and ensuring funds received are banked promptly. Monies collected in services are placed in the safe in the Sacristy immediately after each service and labelled accordingly, then banked on a weekly basis by an assistant cashier nominated and agreed by the PCC. Monies must be counted by two persons as a matter of procedure. The Rector, Wardens, Cashier and Stewardship/Gift Aid Recorder are key holders to the safe and will take the necessary steps to ensure security of the keys.
- c) The Treasurer will maintain the payroll and pay salaries as appropriate, making any necessary submissions to HMRC, and including an overview of auto enrolment for pension purposes. Standing Committee will recommend any pay increases for employees and seek PCC approval for the decisions.
- d) The Treasurer will provide to standing committee and then to PCC details of expenditure and income at each meeting apart from routine items (such as utility bills and collections or smaller incidental items (< £100)). The Treasurer will also provide details of stewardship receipts both on a year to date basis and on a rolling 12 month basis, with comparative figures for the two previous years, and amounts of parish share paid
- e) The Treasurer will provide for standing committee in the Autumn (September/ October) of each year a draft end of year position and provisional budget for the next year, including a detailed

parish account with comparative figures and other significant balances, both restricted and unrestricted, for discussion and eventual ratification by PCC in November. This will include a decision of the level of support to provide to the Diocese via Parish Share.

- f) The Vice Chair of PCC will coordinate the production of the annual report described in 1.2 above
- g) Bank accounts with the appointed bank will be held in the PCC name and any changes to the accounts will be ratified by the PCC. **Two signatories** from FIVE named persons are required for each transaction and internet banking is authorised and encouraged to minimise bureaucracy while maintaining security. These signatories are to be the Rector; both current Church Wardens; Treasurer and the Stewardship/Gift Aid Recorder. A signatory, who is not a member of the PCC is not permitted.
- h) The treasurer will maintain several accounts – if necessary - which appropriately meet the administration of the finances the of the church. An account for the fabric of the church must be held separately to a general account and investment accounts. ***There must be separate accounts for the church and the church hall.*** A **separate account for charitable giving** is recommended. All donations, gifts, bequests and legacies must be clearly noted and set aside for specific projects and needs of the church, following and honouring any requests made by the donors.
- i) The Standing Committee has delegated authority to make spending decisions up to £500 but these should be reported to the next PCC. Spending decisions over £500 will be taken by PCC
- j) The Standing Committee will have responsibility for taking advice on the most appropriate investments for capital sums and inform PCC of any investment decisions and income.
- k) Reserves Policy. It is the policy of the PCC to hold in reserves, for the church, the equivalent of four months of scheduled payments including the current value of the parish share. It is also PCC policy to hold reserves for high priority building works (identified in the quinquennial inspection or through H&S inspections) and other emergencies such as boiler breakdown in the ***Fabric Account***. Other reserves may be built up for various purposes from time to time.
- l) Expenses. Clergy and Lay Ministers are entitled to claim expenses in accordance with the provisions of the booklet “Parochial expenses of the Clergy”
<https://www.churchofengland.org/sites/default/files/2017-10/Parochial%20Expenses%20Guide%20-%202017.pdf> . Reasonable travel expenses are reimbursed at the rate of 45p per mile for car journeys, or the rail or bus fare for travel necessarily completed on parish business. Clergy and Lay Ministers have a rolling training allowance as agreed by PCC. Members of the PCC, the parish secretary and other individuals may also claim reasonable expenses if agreed in advance.
- m) Specific Funds – Any specific funds that may be required are to be set up and maintained by the treasurer.
- n) A debit card is held by the parish secretary to make small (online) purchases.

- o) Internet banking is to be commended for efficiency and security and to assist with the prompt transferal of money for necessary financial transactions.

4. FEES ACCOUNTS

The Church of England lays down set fees for weddings, funerals, and burials of ashes. These fees are collected via the Parish Secretary and appropriate sums sent to the Diocese/ retained in Church Funds. The treasurer, also, manages these accounts. Additional local fees are agreed by PCC for ringing bells at weddings and funerals, for the choir, organist and other musical arrangements, and for heating in the winter months. Payments to servers, junior choir members, organists and bellringers are made from these fees and it is the responsibility of the recipient to declare these sums to HMRC.

5. INCOME

In order for the parish to remain solvent it must raise income to maintain the day to day expenses of the parish and raise additional funds for central Diocesan Costs (parish share) and for any specific projects such as major building repairs and any other charitable giving PCC determines it should make.

The main source of income is 'stewardship scheme' which is led by a stewardship team and supported by a Stewardship/Gift Aid Recording Officer, who reclaims gift-aided tax from HMRC. The PCC has a core responsibility to support these officers in their leadership of fund raising and encouraging payments via Gift Aid from taxpayers.

The PCC has a card reader to take debit or credit cards. This is operated in conjunction with an app on a mobile phone or tablet held by authorised users as nominated and agreed by the PCC.

Annually, the PCC determines external charities to support and has specific fund raising events to raise the funds. PCC must authorise each charity that is supported by giving from church members.

6. MANAGING RISK

As good practice, all parishes should try to manage the risks to which they are exposed. The largest parishes have a legal obligation to include in their Annual Report a statement "confirming that the major risks to which the charity is exposed, as identified by the trustees, have been reviewed and systems or procedures have been established to manage those risks". The PCC should identify the types of risks that may occur. The following headings will be used:

Governance risks – the skills, competence & organisation of the PCC (Treasurer, organist); confidentiality/ conflict interest/ record keeping

Operational risks – health & safety, employment, child protection, employment, theft, ICT failure, utilities failure

Financial risks – reserves, cashflow, investments, income stability, fraud, misuse of restricted funds, income tax or VAT concerns

External risks – demographic & employment changes, public reputation through PCC activity or in Church School; competition from other churches

Regulatory risks – child protection, data protection, fundraising, disability discrimination, Inland Revenue, equal opportunities.

We are establishing a risk register, identify the highest risks and take action to mitigate these risks.

Risk Register Identified risks

Governance

1. Canon law not upheld by preachers and officials of PCC
2. Trustees of PCC have appropriate Business and Leadership Management Skills. (Treasurer, Vicar, Organist)
3. Membership / church going reduces meaning mission is failing
4. Record keeping failures (PCC minutes, Registers, financial records, employment records) and Confidentiality.

Management and operational

5. Single point failure - key staff illness/ incapacity
6. Technology risk- insecure data, corruption of data, lack of skill in managing technology, technology failure
7. Premises risks- danger to visitors/ occupants, failure listed building /Faculty compliance/ churchyard trees and monuments
8. Off-site building risks
9. Employee risks, grievance/ discipline/ tax compliance/ equal opportunity/ pension / H&S and fire

Financial

10. PCC budget default due to low giving
11. Insurance risk- emergency – (roof lead) not insured, liability insurance)
12. Ability to demonstrate value for money through the procurement process
13. Fraud risk

Regulatory

14. Environmental legislation,
15. Data protection
16. Child and vulnerable adult protection

17. Charity commission compliance

18. HMRC compliance and equal opportunity, disability access.

Template

Category	Sub category	Specific	Likelihood of occurring (5=high, 1=low)	Impact if occurs (5=high, 1=low)	Responsible person	Control and Monitoring procedures	What Action and When	Date of next review

July 2019

Appendix 5 : Job/Role Descriptions.

1. TREASURER

The role of the Treasurer is to:

- keep up to date and accurate financial records and so maintain accounting integrity.
- manage the money ensuring there is sufficient to pay the bills and maintain appropriate reserves.
- produce budgets to support the current and future work of the church.
- be open and transparent in everything that is done and report to PCC at every meeting.
- prepare the annual accounts and arrange for them to be examined or audited, approved by the PCC and laid before the APCM. This includes displaying the accounts publicly in church according to the *1969 Synodical Government Measure*.

The agreed guidelines to assist the Treasurer in carrying out this role for the PCC are:

- a) The Treasurer will maintain the accounting records of the PCC and keep them up to date. The Treasurer will ensure that any computer used for these purposes is kept secure by the use of a password (or similar) and anti-hacking/ virus software.
- b) The Treasurer is responsible for paying all bills and expenses promptly and ensuring funds received are banked promptly. Monies collected in services are placed in the safe in the Sacristy immediately after each service and labelled accordingly, then banked on a weekly basis by an assistant cashier nominated and agreed by the PCC. Monies must be counted by two persons as a matter of procedure. The Rector, Wardens, Cashier and Stewardship/Gift Aid Recorder are key holders to the safe and will take the necessary steps to ensure security of the keys.
- c) The Treasurer will maintain the payroll and pay salaries as appropriate, making any necessary submissions to HMRC, and including an overview of auto enrolment for pension purposes. Standing Committee will recommend any pay increases for employees and seek PCC approval for the decisions.
- d) The Treasurer will provide to standing committee and then to PCC details of expenditure and income at each meeting apart from routine items (such as utility bills and collections or smaller incidental items (< £100)). The Treasurer will also provide details of stewardship receipts both on a year to date basis and on a rolling 12 month basis, with comparative figures for the two previous years, and amounts of parish share paid.

- e) The Treasurer will provide for standing committee in the Autumn (September/ October) of each year a draft end of year position and provisional budget for the next year, including a detailed parish account with comparative figures and other significant balances, both restricted and unrestricted, for discussion and eventual ratification by PCC in November. This will include a decision of the level of support to provide to the Diocese via Parish Share.
- f) The Vice Chair of PCC will coordinate the production of the annual report described in 1.2 above.
- g) Bank accounts with the appointed bank will be held in the PCC name and any changes to the accounts will be ratified by the PCC. **Two signatories** from FIVE named persons are required for each transaction and internet banking is authorised and encouraged to minimise bureaucracy while maintaining security. These signatories are to be the Rector; both current Church Wardens; Treasurer and the Stewardship/Gift Aid Recorder. A signatory, who is not a member of the PCC is not permitted.
- h) The treasurer will maintain several accounts – if necessary - which appropriately meet the administration of the finances of the church. An account for the fabric of the church must be held separately to a general account and investment accounts. ***There must be separate accounts for the church and the church hall. A separate account for charitable giving*** is recommended. All donations, gifts, bequests and legacies must be clearly noted and set aside for specific projects and needs of the church, following and honouring any requests made by the donors.

Appendix 6 : Receiving Holy Communion

(approved by PCC Jan and May 23)

Appendix 6

Receiving Holy Communion

Purpose

This paper considers the traditions, theology and practical considerations concerning the receiving of Holy Communion. It follows on from the recommendation at PCC in 2022, where it was agreed that Communion would still be offered in one kind for the foreseeable future. This was subsequently revisited, updated and communicated via the pew sheet in August that receiving in one kind would be maintained.

This document is a basis for discussion and decision-making on behalf of the gathered community at Holy Trinity.

Position at Holy Trinity since 2022

Once churches were re-opened after the Pandemic lockdowns, the decision whether to re-introduce receiving in both kinds was very much for individual church leadership teams to make. Latterly, there has been more direction from the Church of England COVID Task Force “unless there are clear and objective reasons not to, Holy Communion should now be offered in both kinds...” (Church of England, 2022). As a Holy Trinity leadership team, it was felt at that time that re-introduction was not advisable: Infection rates were volatile; clergy, operating solo, clinically vulnerable, and there was a lack of personnel to distribute the chalice with the dignity which it rightly demands.

We are now five months on, and it is timely to revisit the position to inform a discussion at PCC.

Anglican Tradition

It has always been the tradition in the Church of England to receive Holy Communion in both kinds, i.e. the consecrated bread and wine as the body and blood of Christ.

Holy Communion is a shared sacramental meal at which the risen Christ presides. In relation to the elements of bread and wine, ***Common Worship*** states that:

In Holy Communion the Church, following the example of the Lord, takes, gives thanks, breaks and gives’.

The way in which these actions are carried out has symbolic significance, not least in relation to how they express the gathered community’s celebration of a shared life in Christ. Traditionally, and symbolically, this is best achieved through the sharing of one bread and one cup, reflecting the teaching of St Paul:

The cup of blessing that we bless, is it not a sharing in the body of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

(1 Corinthians 10.16).

The sharing in one bread and one cup is also present in the Gospel accounts of the Last Supper (**Matthew 26.26-27; Mark 14.22-23; Luke 22.17, 19-20**).

Eucharistic Theology

The Holy Eucharist is the sacrament in which the people of God gather in God's holy place to celebrate God's presence with us and God's ministry amongst and through us. We do this by following the mandate given to us by Jesus (the Word made flesh) on the night before he died. We break bread, pour wine and remember him as God-with-us: unconditional love in human form as his body and blood, "given for us".

From the 13th century, the universal church taught the doctrine termed "transubstantiation", that the "substance" (the inner nature) of bread and wine was transformed into Christ's body and blood, whilst the "accidents" (the external appearances) remained the same. The reformers of the 16th century began to debate the theology of Holy Communion, Martin Luther passionately believed that the bread and wine became the body and blood of Christ, but refused to accept the "secular" doctrine of transubstantiation, as it was based on the principles of Aristotelean philosophy. He believed we should simply trust the words of Jesus ("this is my body"; "this is my blood") and not impose human explanations.

The church and its leading theologians spent the following centuries hovering around the notion of a "Real Presence" of Christ in Holy Communion. The radical 16th century reformer, Zwingli, took an extreme view teaching that the Lord's Supper was a memorial symbolising what Christ had done for us. This view emerged in the reformed free churches of the 18th and 19th centuries and in our own time. The 17th century Anglican mystic, Richard Hooker, taught that the transformation of the Eucharist was of those who received it in faith. From the 19th century, with the revival of the Anglican church under the **Oxford Movement**, belief in the Real Presence of the Body and Blood of Christ in the bread and wine of the sacrament and the gift, yet mystery, of its spiritual power to transform God's people became widespread. The liturgical expression of regular worship in the Anglo-Catholic tradition emphasised this belief. The spiritual power of God's love to transform those who receive the consecrated bread and wine through the presence of the resurrected Christ was affirmed as being central to Anglican belief and practice. Receiving the body and blood of Christ in the forms of bread and wine is part of the miracle of transformation which transforms all who receive in faith into the living body of Christ, the Church. Such teaching emerged in the **Parish Communion Movement** of the 1930s, which led to the service of Holy Communion being the main Anglican Sunday service from the 1950s onwards.

Theological Facts about the Bread and Wine of Holy Communion

- ❖ By the power of the Holy Spirit the love, which is **God, becomes present among us in Jesus**, whose body was broken for us, and his blood poured out for us on the Cross.
- ❖ Jesus Christ – the manifestation of God's redeeming love for us – is **fully present in the consecrated bread, alone**, and the consecrated wine, alone, through the influence of the Holy Spirit.

- ❖ **Consecration** – can only be by an ordained priest, according to the teaching of the church as handed down from the first apostles. Consecration (Latin: *con* = with; *secrat* = holy) is the solemn act of **setting something apart**, by invoking the power of God's holy spirit for **something ordinary to become something holy, or sacred**.
- ❖ Once consecrated, the bread and wine are treated **with reverence and respect**. The priest must consecrate both bread and wine – because Jesus commanded us to do so. God's holy people may receive either consecrated bread or wine, or both together. **The fulness of the redeeming presence of Christ and the transformative power of God's love through the presence of the Holy Spirit exists in its entirety in the consecrated wafer alone.**
- ❖ The administration of the Holy Communion must also be done with **great reverence for the Blessed Sacrament**. Therefore; we must avoid offering a general choice when the congregation come forward to receive (unless there is serious pastoral need) as this would diminish the wholeness of the presence of Christ in the sacrament.
- ❖ If Holy Communion is to be offered in **one kind**, it must be **the bread** (Jesus said: **"I am the bread of life"**).
- ❖ When we spend time in **prayer and adoration of the blessed sacrament** in a Holy Hour, for example, **we meditate on the consecrated bread as the whole Body of Christ**, not ever the Precious Blood.
- ❖ We **only reserve the consecrated bread** in the tabernacle, to be taken to the sick, never the wine.
- ❖ The practice of **intinction (dipping the bread into the wine)** is no longer permitted. It poses a grave risk of contamination of both bread and wine by contact with unsanitised fingers. The house of bishops advises this practice to cease through the authority of the priest. I will not permit the practice at Holy Trinity. There is a scriptural basis for not dipping, too – 'Jesus said, "Truly, I tell you, one of you will betray me... it is one of the twelve...who is dipping into the bowl with me." '. (**Mark 14:19-20**) and **"One of you is going to betray me... it is the one to whom I give this piece of bread, when I have dipped it in the dish."** (**John 13 23; 26**).
- ❖ It is a myth and completely without scientific evidence that wine reacts chemically with the precious metal of the chalice to create antiseptic properties.

Practical Considerations and Theology.

Practical considerations, such as the number of communicants and, in times of risk of contagion, will sometimes require the ideal of **'one bread, one cup'** to be adapted according to circumstance. Such adaptations need to take account of the **primary symbols associated with each element**. In relation to the bread, the Church of England's current **Advice on the Administration of Holy Communion (1 July 2020)** states that **'For the time being we encourage the use of individual communion wafers** or bread that has already been divided rather than large wafers or loaves of bread that are broken and shared', and **after the priest has sanitized their hands**. In relation to the wine, the primary symbolic association is different in that it relates not only to the wine itself,

but to the manner in which it is received, drinking from a common cup. Even when, because of the number of communicants, several chalices are used to administer communion, they are shared vessels rather than individual cups. Drinking from a common cup is a strong symbol of unity, and of a Christian's belonging to Christ. Before the crucifixion, Christ prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want' (**Matthew 26.39b**). The cup from which the communicant drinks is not their own, but Christ's cup of self-sacrificial love. In the **current situation**, there appears to be **no obvious adaptation** of the way in which the consecrated wine is administered **that permits this key symbolic association to be expressed**.

The use of individual cups is not customary in the Church of England and carries significant public health risks. Furthermore, there are practical problems with their liturgical use in the Church of England. This relates to any consecrated wine that may remain in individual cups after the communicant has received. **Common Worship** states that 'Any consecrated bread and wine which is not required for the purposes of communion is consumed at the end of the distribution or after the service'. In times of serious contagion, it would not be possible for any consecrated wine that remains in individual glasses to be consumed safely by anyone other than the communicant.

There are some situations, however, in which communicants lawfully receive bread alone, or wine alone. The **Notes to the Celebration of Holy Communion at Home or in Hospital, and for the Distribution of Holy Communion at Home or in Hospital** indicate that 'where necessary [Holy Communion] may be received in one kind, whether of bread or, where the communicant cannot receive solid food, wine.' This **Note** refers, in particular, to the administration of Holy Communion to the sick and housebound, but others might also do so habitually, for instance, those who are alcoholics or who have coeliac disease (and there are no gluten-free wafers available).

Whilst it is normal practice to administer Holy Communion in both kinds to children, the Guidance on Celebrating the Eucharist with Children observes that 'if a parent declines to allow their own child to receive consecrated wine, then communion should be administered in one kind only to that child.'

In these specific circumstances, receiving Holy Communion in one kind alone is permitted by the authority of the bishops and is not controversial.

Legal Considerations

At the time of the **Reformation**, even before the publication of **Article 30**, statute law was enacted stating that Holy Communion should be distributed in both kinds. **Common Worship (main volume), p.182**.

The legislation also made provision for a generic situation in which that practice should not be followed. The Reformers took account of the fact that **there could well be occasions when it was necessary for the cup not to be administered to the people, i.e. when there was a risk of contagion e.g. plague**. Where that was the case, they **provided for communion to be administered in one kind only**. Thus, the **Sacrament Act 1547, s.8**, notes that 'the... blessed sacrament [shall] be hereafter commonly delivered and ministered unto the people... under both kinds, that is to say of bread and wine, except necessity otherwise require.' In other words, it recognises that there may be circumstances when the requirement for delivery of both bread and wine need not be complied with. **Delivery in one or other kind alone is lawful provided that a true**

necessity can in law be demonstrated. In the first instance, the responsibility for deciding whether such a 'necessity' exists rests within the discretion of the presiding priest, but s/he should not deviate from the general law except in a case of genuine necessity, such as where the health and safety of the communicants may be compromised.

The examples given in the **Legal Advisory Commission's** opinion, **Holy Communion: Administration of the Sacrament (September 2011)** are namely those individuals who for some reason cannot receive either bread or wine. But the opinion also observes that 'necessity' can also cover large numbers of communicants 'if there is a reasonable fear of contagion from use of a common cup or chalice.' The health risks potentially posed by a common cup during the Covid pandemic suggest that it should not be used. In such a case, the minister should consider such advice as may be forthcoming from the diocesan bishop in the exercise of his or her responsibilities (Canon C 18).

THE GUIDANCE IN 2020 (THEN)

The **Church of England guidance on Holy Communion issued on 1 July 2020** for the resumption of public worship, following the easing of Government restrictions, indicates that the **president should receive communion in both kinds and that the congregation should communicate under the form of the consecrated bread alone. It is not permissible for the bread alone to be consecrated, or for the president to receive in one kind alone** (either practice would be a 'variation... of substantial importance' in the form of service in the language of Canon B 5).

THE GUIDANCE IN 2022 (NOW)

There is being **now no bar to shared vessels used in public worship**, and many churches have returned to the use of a common cup to administer the consecrated wine.

(18th July 2022 3.2 The House of Bishops COVID-19 Recovery Group Update on version 3.1)

The **LITURGICAL COMMISSION's** opinion, adopted by the House of Bishops is that **'the Sacrament Act 1547 makes provision for cases where a necessity not to deliver a common cup arises:** in such a case the normal requirement that the sacrament be delivered in both kinds is disapplied by statute.' ***It is because ecclesiastical law provides for what is to happen where there is a necessity not to deliver a common cup (i.e. the usual requirement for communion in both kinds is dispensed with) that there is no legal basis for individual clergy to make alternative arrangements such as the adoption of individual cups.***

The 1547 Act was repealed under Mary I; revived under Elizabeth I by the **Act of Supremacy 1558.**

Conclusions

"If it is necessary on public health grounds to suspend the common cup **there is no basis for making alternative arrangements** such as the provision of individual cups. **The requirement for Holy Communion to be administered in both kinds is naturally suspended under the general terms of church law.**" (+ Robert Exon, Chair of the Liturgical Commission).

COVID-19 Opening and managing church buildings Issue Date Version Number Issued by 18th July 2022 3.2 The House of Bishops COVID-19 Recovery Group Update on version 3.1

1. The current version has been updated according to current government guidance. Specific COVID-19 risk assessments are no longer required but good health and safety practice should still be followed.
2. **Public worship: what is the current Church of England guidance around Holy Communion?**

There is now no bar to shared vessels being used in public worship, and many churches have returned to the use of a common cup to administer the consecrated wine. It is important for churches which are not currently administering Holy Communion in both kinds to keep this practice under active review. Since bread and wine are always offered to communicants unless there is a clear and objective reason (a 'necessity') to do otherwise, churches need to be certain that such a reason exists for the normal practice of administration in both kinds to be disrupted. For some of the last two years, the existence of Covid-19 in the general population coupled with low levels of immunity and high numbers of serious cases was that persuasive reason.

(18th July 2022 3.2 The House of Bishops COVID-19 Recovery Group Update on version 3.1)

The Current Position Regarding Infections

The latest rates, updated daily at <https://coronavirus.data.gov.uk/>, continues to be volatile, and are compounded by the rise in other viruses (including 'flu).

What is the advice for Clinically Extremely Vulnerable people?

If you are clinically extremely vulnerable (CEV) you are no longer advised to shield. However, you should continue to follow the government guidance for people who are clinically extremely vulnerable and are advised to continue taking extra precautions to protect yourself, such as limiting close contacts, shopping or travelling at quieter times of the day, keeping rooms ventilated and washing your hands regularly.

Churches should consider how they can provide for the needs of CEV people, which may include clergy, lay leaders and PCC members, as well as members of congregations and visitors. CEV clergy may wish to discuss with their bishop or archdeacon the best way to proceed given their specific circumstances.

(18th July 2022 3.2 The House of Bishops COVID-19 Recovery Group Update on version 3.1)

The Decision

With vaccination rates high and serious cases low, ministers need to consider whether that reason still exists, bearing in mind local infection rates and factors influencing transmission in the local population. It is important to highlight that this is guidance, not instruction; those directly responsible for activities in churches and other buildings are advised to make decisions in the light of this and guidance from local public health bodies in accordance with their specific circumstances.

(18th July 2022 3.2 The House of Bishops COVID-19 Recovery Group Update on version 3.1)

The Rector and Church Wardens invite the PCC of Holy Trinity, Horfield to assess the current situation in the light of the information set out in this paper regarding the receiving of Holy Communion:

Do we:

- 1. Continue to distribute Holy Communion in one kind (wafer) only and review the situation again after Easter?**
- 2. Do we reintroduce Holy Communion in both kinds as before?**
- 3. Do we reintroduce Holy Communion in both kinds making it clear that the decision to receive in one kind, or both kinds rests with the communicant?**

*The Revd. Canon David McGladdery, SCP – Rector
Caroline Plaice – Church Warden & Safeguarding Lead;
Carolyn Larcey – Church Warden & PCC Secretary.*

Epiphanytide, 2023

Approved - receive in one kind PCC meeting 25.01.23

Approved - receive both kinds PCC meeting 24.05.23

Live-Streaming at Holy Trinity, Horfield

Introduction and rationale

The PCC approved the implementation of live-streaming at Holy Trinity in 2023 following discussion and a subsequent rigorous selection process to appoint the most appropriate supplier. This itself followed protracted negotiations with a number of communication companies, and the Diocese, over the prerequisite installing of an internet connection in church. We persisted with this process, however, because we recognised live-streaming as being an important element of outreach and an inclusive welcome to those unable to worship with us in person, and mindful of the importance of offering a digital form of worship during the COVID-19 pandemic. Live-Streaming was also recognised as being an important tool to offer people exploring their faith, and considering worshipping in a church of our tradition.

Implementation

The path to implementation of live-streaming has been far from easy. We originally went live in June 2023, and streamed Sunday masses until the end of September. There were problems with cameras and connection speed, and then there was an accident with the equipment, which resulted in an insurance claim to replace the hardware. With dedicated (and time *gratis*) from the installation technical team during Passiontide and Holy Week, we were able to stream successfully from Good Friday onwards, albeit with a few bumps along the way. We have also streamed a wedding, and a funeral, and a number of week-day services.

Feedback

A number of expressions of thanks and 'likes' regarding live-streaming from Holy Trinity have been posted on the church WhatsApp group, and have been received verbally. Some examples show the breadth of interactions:

"A wonderful online service. [...] and I felt very much part of it here in [...] watching it live. Our church looked beautiful!"

"Are you live streaming today?"... "Lovely I will tune in. Thank you x".

"Holy Mass was live-streamed today, and was offered to the glory of God, and for the repose of the soul of Fr Royston Grosvenor, on the first anniversary of his death" was deeply appreciated by his son and widow, who were unable to be at the service in person.

"We have been asked to send the video of yesterday's wedding service to members of the church who remember the little girl who started as boat girl and many other positions and then was in the choir. Enjoy."

Staffing

We have been ably and generously supported in offering live-streaming by Hilary Maddalana, who has given of her time and talents. Hilary's availability has meant she has some capacity to offer streaming in the week for our Tuesday, Thursday and Friday masses, as well as on a Sunday.

The mechanics

Recording occurs from a pan tilt zoom (ptz) camera at the west-end of church (by the icon of Our Lady of Kyiv), and from a fixed camera near the S. Edmund altar. In general, we see the back of people's heads in the congregation, apart from at the end of the Sunday Mass, when traditionally in Holy Trinity people turn around to face the priest at the west end for the dismissal. In addition, a number of camera positions have been pre-set so that, for instance, the reader or intercessor can be highlighted, or the priest is made more visible in the sanctuary. During the distribution of Holy Communion, the camera is focused on the stained glass window at the east end. You can see in more detail by going to our YouTube channel <https://www.youtube.com/@HolyTrinityHorfield/streams>

Current position

We have recently had a concern expressed via communication to the leadership team, that we have not made it clear what services we are streaming in order for individuals to make informed decisions about being present at recorded services, and that some people may prefer not to be at a service where streaming takes place. As a result, the leadership team have discussed our options going forward.

Recommendations

- a. That we continue to live-stream the Sunday Mass, and one weekday service, together with any special services (e.g. *Corpus Christi* High Mass), and advertise this clearly (both on the website and with a printed notice in church). The other two regular weekly masses will not be live-streamed. We will review this in September, looking at viewing figures, and any feedback we receive and bring any further recommendation to the PCC.
- b. Those services which are recorded, will be available publicly for a year, after which they will be 'unlisted' i.e. taken off public view, but left in the system for the two administrators (currently Hilary and Caroline) only to access.
- c. Baptisms, weddings and funerals will be recorded on request, for a fee, and will be 'private' recordings, whereby only the person organising the event with the leadership team will receive a link. This link cannot be shared onwards.
- d. Special events, e.g. concerts, will be considered on a case by case basis by the leadership team, and the decision clearly communicated.

Next steps

That the PCC adopt this recommendation as policy regarding live-streaming moving forward.

Caroline Plaice on behalf of the Rector and Wardens

15th May 2024

Inclusion, Equality & Diversity Policy

There has been a church on the site of Holy Trinity, Horfield for over 900 years and as a church within the Diocese of Bristol and part of The Church of England, seeks to serve and support all members of the ecclesiastical parish impartially and fairly. This is driven by our understanding that we are all made in the image of God and the gospel imperative to welcome and value all people, particularly those that society considers to be 'outcast'.

The Equality Act 2010 identifies that it is unlawful to discriminate in employment and the provision of goods and services on the basis of race, sex, religion, gender reassignment, age, sexual orientation, disability, marital status or pregnancy/maternity; religious organisations are able to apply some exemptions in the application of this legislation.

The Parochial Church Council (PCC) of the Ecclesiastical Parish of Holy Trinity with St Edmund is registered with the Charity Commission: 1132013 and is dedicated to encouraging a supportive and inclusive culture amongst its members and those it seeks to serve, minister to and work alongside. It is within our best interest to promote inclusion and eliminate discrimination within all areas of our work and ministry.

Holy Trinity Horfield is a member of the Inclusive Church network. The church has also adopted the following mission statement:

"Whoever you are; wherever you come from, everyone is welcome here."

Our aim is to ensure that all church members, committee members and volunteers are given equality of opportunity and that our organisation is representative of all sections of society. Each member will be respected and valued and able to give their best as a result.

This policy reinforces our commitment to providing equality and inclusion to all our members and not provide less favourable facilities or treatment on any ground. We are opposed to and will actively work to remove any form of unlawful or unfair discrimination within the work of Holy Trinity Horfield. All members, no matter whether they are part-time, full-time, or temporary, paid or voluntary, will be treated fairly and with respect. When the clergy, officers and PCC select and appoint candidates for specific roles and areas of responsibility they will do so on the basis of their aptitude and ability.

All members will be given help and encouragement to develop their full potential and utilise their unique talents. Therefore, the skills and resources of our organisation will be fully utilised and we will maximise the efficiency of our whole membership.

The PCC of Holy Trinity, Horfield commits:

- To create an environment in which individual differences and the contributions of all members are recognised, valued and included.
- To create a working environment that promotes dignity and respect for every member.
- To apply exemptions to legislative requirements judiciously and only after careful consideration whilst working to maintain our commitment to inclusive welcome.
- Not to tolerate any form of intimidation, bullying, or harassment, and to work with those that breach this policy to ensure that a breach is not repeated.
- To promote inclusion equality in the workings and activities of the church in a manner which believes is good management practice.
- To work to improve accessibility of our buildings, information, communication, opportunities and services.
- To encourage anyone who feels they have been subject to discrimination to raise their concerns with the Rector and Churchwardens in the first instance.
- To encourage members to treat everyone with dignity and respect.
- To regularly review all our policies so that inclusion and fairness is maintained at all times.

A copy of this policy will be published and kept on display in the church at all times.

This Inclusion, Equality and Diversity policy will be monitored and reviewed annually, at the first PCC meeting after the Annual Parochial Church Meeting to ensure that inclusion, equality and diversity are continually promoted.

Agreed Unanimously at PCC date: 22nd May 2024

Date for review: May 2025



Holy Trinity Church, Horfield, Bristol
Creating connections through the inclusive Catholic
tradition in worship, welcome and service



Churchyard benches installation and maintenance policy.

Holy Trinity Horfield aims to be an open and welcoming church, recognising that within our three sacred spaces there are opportunities for church members, and people from our local community to experience welcome, refreshment, growth, and peace. Cremated remains are regularly interred, and the churchyard is also a much loved, valued and used public space that serves as

- a place to reflect, honour and remember those who have died,
- a place for personal refreshment
- a haven for wildlife which is recognised as the area of Horfield Common with the greatest biodiversity.

The churchyard is largely maintained by committed volunteers from within the church and from the local community.

From time-to-time Holy Trinity Horfield receives requests to install benches, often in memory of a loved one, from people linked to the church or from the local community. This policy sets out Holy Trinity Horfield's response to such requests and our requirements for installation and maintenance.

1. Policy Statement

- 1.1. Holy Trinity Horfield welcomes requests to install benches within our churchyard. The PCC has agreed a number of processes regarding installation and maintenance of benches which will be applied to all requests.

2. Requests

- 2.1. Requests for benches can be made to the Rector and Wardens.
- 2.2. The Churchyard Lead will undertake an initial conversation with any requester setting out the requirements and contents of the policy.

3. Bench requirements

- 3.1. Benches should be constructed of hardwood, such as teak. A sustainably sourced wood is preferred.
- 3.2. Benches should be no more than 1.5m length and finished with a natural oil (e.g. teak oil).
- 3.3. Engraving (into the wood or affixed on a plaque) is permitted – wording of any engraving or plaque must be agreed by the Rector before ordering. Where wording is not agreed, the bench cannot be installed.
- 3.4. The person requesting bench provision will meet all costs of purchase, delivery, installation, and maintenance.

4. Installation

- 4.1. The location of a bench installation must be agreed in advance with the Churchyard Lead and then confirmed with the Church Leadership team. Our objective is to have a distribution of benches throughout the churchyard situated in positions where they will be appropriately used.

- 4.2. The person requesting the bench must provide a sand base and grey flat paving slabs to be placed under bench. The bench must be secured to the slabs. Slabs must also be placed in front of the bench to provide a footrest. The person requesting the bench must arrange installation of the bench; timing and arrangements should be confirmed with the Churchyard Lead.
- 4.3. Holy Trinity Horfield can arrange to install a bench on request; a charge is payable for installation by Holy Trinity Horfield.

5. Maintenance

- 5.1. The person requesting the bench has responsibility for arranging any necessary maintenance or repair.
- 5.2. If a bench is not maintained and becomes unsightly or requiring repair, Holy Trinity Horfield will attempt to contact the person who requested the bench to be installed to arrange for maintenance, if this is not possible to Holy trinity Horfield will seek volunteer support to maintain it.
- 5.3. Holy Trinity Horfield will remove/dispose of any bench that becomes dangerous. Attempts to contact the person who requested the bench will be made in advance of removal. An advisory notice will be placed on the bench before removal for a period of 30 days. Holy Trinity Horfield accepts no responsibility to replace any removed bench or reimburse the value of the bench.

6. General

- 6.1. The costs of provision, delivery, installation, and maintenance of any bench remain with the person who requested it to be installed (or another person who agrees to take on maintenance costs).
- 6.2. Periodically the PCC will determine whether further benches can be accommodated in the churchyard.

7. Review

- 7.1. This Churchyard benches installation and maintenance policy will be monitored and reviewed annually, at the first PCC meeting after the Annual Parochial Church Meeting to ensure that it remains appropriate.

Agreed at PCC date: 26th November 2025

Date for review: May 2026



Holy Trinity Church, Horfield, Bristol
Creating connections through the inclusive Catholic
tradition in worship, welcome and service



Data Protection Complaints Procedure

Compliant with the Data (Use and Access) Act 2025, UK GDPR and Data Protection Act 2018

1. Purpose

This procedure sets out how the PCC will receive, investigate, respond to, and record complaints relating to the handling of personal data.

The Data Protection Act 2018, as amended by the Data (Use and Access) Act 2025, requires all organisations that process personal data to have a formal process for handling data protection complaints. Complaints must be acknowledged within 30 days, investigated appropriately, and responded to without undue delay.

2. Scope

This procedure applies to complaints regarding:

- Use of personal data.
- Parish mailing lists.
- Electoral Roll information.
- Parish directories.
- Safeguarding-related personal data.
- Parish websites and social media.
- Photography and video.
- Subject Access Requests (SARs).
- Other individual rights requests e.g. right to rectification, right to erasure etc.
- Personal data breaches.
- Any other concerns regarding compliance with data protection legislation.

3. Who may make a complaint

Any individual who believes that the PCC has not complied with data protection law may submit a complaint. This includes:

Members of the congregation.

- Volunteers.
- Employees.
- Electoral Roll members.
- Service users.
- Members of the public.

4. How Complaints can be made

Complaints may be made:

- By email.
- In writing.
- By telephone.
- In person.

All complaints should be directed to:

Parish Data Protection Lead: James Kay

hpc.sec@horfieldparishchurch.org.uk

Telephone: 07880 657829

**Address: Holy Trinity Church, Wellington
Hill, BRISTOL BS7 8ST**

5. Complaint Handling Procedure

Stage 1 – Receipt of Complaint

Upon receiving a complaint, the PCC will :

- Record the complaint in the Data Protection Complaints Log
- Allocate a reference number
- Record the date received
- Retain any supporting information

Stage 2 – Acknowledgement

The PCC will acknowledge receipt of the complaint within 30 calendar days. The acknowledgement should:

- Confirm receipt.
- Outline the next steps.
- Provide a contact point.

Stage 3 – Investigation

The PCC will:

- Review the issues raised.
- Gather relevant evidence.
- Speak to relevant parish officers where necessary.
- Review records, policies and correspondence.
- Determine whether a breach of data protection legislation has occurred.

Where appropriate, external advice may be sought from the Diocese.

Stage 4 – Outcome

The PCC will provide a written response without undue delay. The response will:

- Summarise the complaint.
- Explain the findings.
- Confirm whether the complaint has been upheld.
- Identify any action taken.
- Explain any further actions planned.

6. Right to Escalate

If the complainant remains dissatisfied, they have the right to complain to the Information Commissioner's Office (ICO).

Information Commissioner's Office

Website: www.ico.org.uk

Telephone: 0303 123 1113

The PCC will cooperate fully with any ICO investigation

7. Record Keeping

The PCC will maintain a Data Protection Complaints Log recording (see appendix 1):

- Complaint reference number.
- Date received.
- Name of complainant.
- Nature of complaint.
- Actions taken.
- Outcome.
- Date closed.

Records will be retained securely in accordance with the PCC's retention arrangements.

8. Learning and Improvement

Following resolution of a complaint, the PCC will consider whether:

- Policies require updating.
- Additional training is required.
- Procedures should be improved.
- Further safeguards should be introduced.

Appendix 1 - Data Protection Complaints Log Template

Ref No.	Date Received	Name	Complaint Summary	Investigation Completed	Outcome	Date Closed
DP001						
DP002						

Appendix 2 - Suggested Privacy Notice Wording

If you have concerns about how the PCC has handled your personal data, you may make a data protection complaint by contacting the Parish Data Protection Lead. The PCC will acknowledge your complaint within 30 days, investigate it, and provide a response without undue delay. If you remain dissatisfied, you have the right to complain to the Information Commissioner's Office (ICO).

If the complainant remains dissatisfied, they have the right to complain to the Information Commissioner's Office (ICO).

Information Commissioner's Office

Website: www.ico.org.uk Telephone:

0303 123 1113

The PCC will cooperate fully with any ICO investigation.