



**CHURCH RELATED COMMUNITY WORK (CRCW) MINISTRY
IN THE UNITED REFORMED CHURCH**

**HANDBOOK FOR LOCAL PASTORATES
A 'CHURCH-IN-COMMUNITY'**

This handbook and prospectus contains all relevant information about being accredited for CRCW ministry and supporting a CRCW.



**Church Related
Community Work**

Creating Change in Communities & the Church

There is also a companion handbook for CRCWs. This and further information can be obtained from the:-

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Email: crw.admin@urc.org.uk

Website: www.urc.org.uk/ministry/church-related-community-work.html

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1. WHAT IS CHURCH-RELATED COMMUNITY WORK MINISTRY?

1.1 Definitions and explanations

Church Related Community Work in the United Reformed Church is an important and distinct ministry within the ministry of the whole people of God. This is exercised by individual Christians, congregations, elders, ministers of Word and Sacraments and Church Related Community Workers. People who train and are commissioned as a CRCW accept and fulfil a call from God to serve in local communities across the United Reformed Church in the United Kingdom. Their task is to enable the local congregation or designated project to engage with community development in the neighbourhood, to reflect on and advance that work and to develop community work goals and processes within its own life – its order, outreach, worship, spirituality, theology and mission.

What is Community Work?

Community work is about people taking control of their own lives and working with others to stimulate social change that will improve their lives.

This is done by

- bringing people together.
- helping them to identify problems and opportunities.
- mobilising people and resources for change.
- implementing a programme of action.
- evaluating and reforming the programme in the light of experience and reflection.

A community work project is a starting point, a means of intervention in a local situation.

- A community work project has its own goals and targets determined by people from within the community of benefit.
- The context of community work is normally but not exclusively among people who are disadvantaged e.g. by poverty, poor health, limited education, job opportunities, broken social networks.
- This might take the form of a community centre, tenants' group, play schemes, etc.
- It is not an end in itself nor is it confined to the provision of services.

Some congregations have sought the ministry of a CRCW when they are located in specific areas of opportunity or deprivation; where their neighbourhood has particular individuals who are socially excluded, and/or groups with specific needs, for example elderly people, lone parent families, unemployed people.

What is *Church Related Community Work*?

In common with the vast majority of community workers, Church Related Community Workers have a passion for justice and will encourage both the church and those involved in the community project that change is necessary. Change and doing things differently can be threatening and CRCWs will have received training and have experience, in managing change and encouraging others to share the vision for change.

Increasingly, as part of their initial training, CRCWs will be taught how to identify issues of injustice that exist within society and their local communities, and with others explore how the Bible and our Christian

tradition can help people engage with those issues in a creative and challenging way. A CRCW, therefore, has a significant role to play within the life of a local church and community and within the wider Church. It is a role that is about building bridges between church and community; it is about challenging injustice; facilitating community projects and challenging churches to become more actively involved in what God is calling them to do.

Church Related Community Workers are in a unique position. They are trained in community work so have the skills as well as the passion for working with other people on specific community programmes and projects. Such projects can have a significant impact on the local community. CRCWs are, though, rather different from Community Workers employed by secular organisations. The difference is that part of their training has included learning about the Bible and the Church. They are trained to work in the community but also within a church context and they are ideally placed to develop links between, and facilitate change, both in the church and the community.

1.2 History of the CRCW Ministry

In 1980 the General Assembly agreed to recognise a new form of ministry in the United Reformed Church. A training and appointment programme was set up and the first CRCW was commissioned in Bradford in 1981. Other developments followed.

In 1987, the URC General Assembly approved the following resolution:

“Assembly acknowledges that in Church-Related Community Workers, properly trained and properly employed, the Lord Jesus Christ is giving particular gifts for a particular ministry and is calling such individuals to exercise them in an office which is duly recognised within His Church.”

With precise recommendations about training, setting up of community work posts and financial support, Church-Related Community Work was formally recognised to be a distinctive ministry on a par with the ministry of Word & Sacraments.

In 2003, Church Related Community Work ministry was fully embraced within the structures of the URC ministry and the Basis of Union was altered to include the following:

“Some are called to the ministry of Church Related Community Work. After approved preparation and training, they may be called to be Church Related Community Workers in post approved by the United Reformed Church, and are then commissioned and inducted to their office to serve for a designated period. They are commissioned to care for, to challenge and to pray for the community, and to discern with others God’s will for the well-being of the community, and to enable the church to live out its calling to proclaim the love and mercy of God through working with others in both church and community for peace and justice in the world.”*

* CRCWs are appointed for a five-year period. Following a review after four years, a further five-year appointment may be made.

2 HOW TO BEGIN SETTING UP CRCW MINISTRY.

2.1 Starting off.

Over time, many congregations have decided to extend their missionary reach by developing their work in the community. This has taken different forms but for all, such work in the community is an expression of God's love and commitment to all people and particularly to the socially excluded and disadvantaged. So, what about you and your church?

- You may have come to the conclusion that you need to work with your neighbours to try to address the needs of your community and bring about change.
- You may have been involved for many years in running community activities but needs may have changed and your activities no longer meet those needs.
- You may be concerned that your buildings are scarcely used during the week and think they should be used more creatively.
- You may have spent time in study and prayer around issues of social justice and feel led to some form of outreach in the community.

Turning a good idea into a project takes time and tenacity, but it can be done! You need to have a clear idea of what you want to do and then you need to think out how you are going to use your resources (people, money, time and buildings) to achieve this.

The following paragraphs aim to help you work through all the relevant steps and stages. They will help you to:-

- Prepare a clearly thought out plan based on what you believe God is calling your church to do.
- Think through and understand community needs.
- Work out the resources you already have (people, money, time, buildings) and what you will need.
- Reduce some of the risks when starting a new project.
- Ensure that everyone involved is working to the same vision and goals.
- Be able to submit an application form for accreditation for Church Related Community Work ministry.

2.2 Who should we talk to in the URC?

Synod Moderator: It is essential that you inform the Moderator of your hopes at an early stage. Her or his support and encouragement will be a great help. It also allows the Moderator to be aware of your plans when considering Synod strategy for ministry in the area.

Synod resource people: Synods have various people who know about specific areas of Church life: finance, youth and children's work, racial justice, mission development, etc. They are there to enable you to think through your plans and provide expertise, so do call on their knowledge and support.

Development Worker (CRCW & SCM): This is a General Assembly post currently held by Steve Summers. His role is to support, advise and encourage all CRCW ministries in the UK. An early contact

with him could be very beneficial to you. He can visit you, help you clarify your goals, provide information about your application and answer your questions about CRCW ministry. He reports to the Accreditations (CRCW & SCM) Sub-Committee (ASC) which approves all applications and which is part of the General Assembly's Ministries Committee within the Discipleship team. The Development Worker can be contacted at United Reformed Church House, 86 Tavistock Place, London WC1H 2RT ☎ 020 7916 8653, E-mail steve.summers@urc.org.uk or crcw.admin@urc.org.uk.

Study packs like Assets for Life (URC Publication) can help you think about some of the issues involved from a theological perspective. Campaigning groups like the Housing Justice and Church Action on Poverty have also produced studies focusing on the sort of justice issues you are bound to face once you start to work alongside your neighbours. The Development Worker may be able to recommend other useful resources.

3 WHAT COMES NEXT?

3.1 Setting up a local applicant group

The creation of a community project can be a complex piece of work. Once you have decided to try to develop your work in the community, it is *essential* to establish a small local applicant group to undertake much of the groundwork. Who should be on it?

- A representative of the Elders' Meeting. (or equivalent if other denominations are involved);
- Representatives of the congregation(s);
- A representative of Synod and also the wider Church e.g. if you are in a partnership of churches, or Area Council;
- Representatives from the local neighbourhood (s) and local communities. They will bring insights from beyond your church.
- It is helpful to include on this group a person with some understanding of community work;

The tasks of the local applicant group are to:-

- reflect theologically on the reasons for developing work in the community.
- produce a community profile identifying local needs and issues.
- draw up proposals to address the needs and issues identified.
- cost the proposals and identify the resources needed, including human resources.
- discuss the proposals with community organisations and professional agencies.
- identify potential sources of funding.
- consider how the work/project will be managed.
- prepare a Post Profile (see Appendix 5)

3.2 Producing a community profile and assessing needs, assets & opportunities

The starting point for a church or group of churches engaging in community work is often seeing the hopes, opportunities or challenges of people in the local communities. An assessment of assets, opportunities and needs within the community should be carried out to ensure that your response is to actual rather than perceived aspirations. This should not be as technical or off-putting as might be imagined. It must however be built upon careful and positive listening to people and their situations.

Background information on your neighbourhood is very important for a number of reasons:

- it can support your emotional responses to perceived needs.
- it can identify unmet needs which offer potential opportunities for new work.
- it can be crucial in supporting applications for funding since most local authorities, government bodies and charitable trusts require evidence of needs.
- it may be essential as a means of backing up a local campaign.

There are many different strategies for producing a community profile and defining the needs and issues of a community. Please refer to Appendix 4 for a comprehensive guide to various methods. You will probably need to use all of them to some extent to build up a comprehensive picture of your neighbourhood. If you believe that your church is being called to apply for Church Related Community Work accreditation and have a CRCW work with you, you will certainly need to have done this research for your application. Your profile should also include information about the church, its life and mission.

3.3 Assessing Resources Available

When considering the development of a CRCW ministry it is essential to make an assessment of the resources already available to you and those that are still needed if you are to respond to identified needs. You will need to take into account:

- money
- buildings
- people

It is particularly important to have some idea of what time and skills people have available for the development of this work, since the calling of a CRCW to work with you will require an increased commitment from church members. **A CRCW is not commissioned to work on behalf of the church but to enable the church to work with the community, so the CRCW would expect to find at least some members of the congregation prepared to get involved.** Having said that, it is essential to be realistic about this otherwise the CRCW may have false expectations of the church's commitment and this can lead to conflict.

At the very least you must have the human resources available to undertake the responsibilities in terms of management and support as set out in this Handbook.

3.4 Agreeing Aims and Objectives

Having identified the opportunities, aspirations and needs of your communities and the resources available to address them, you should be in a position to draw up a list of aims and objectives around which the ministry can develop. Your aims and objectives can be used annually to measure and evaluate your progress before planning the next steps.

- An AIM is a long term goal and provides the big vision for your project e.g. to create a more integrated community. Aims do not usually change e.g. to show God's love in meaningful ways.
- An OBJECTIVE is a short-term, measurable target which can be assessed and changed when achieved e.g. By offering a holiday play scheme; by bringing together older adults weekly, etc.

It is important that your project does not compete with other community organisations, but complements their work. Partnership work is fundamental for community development.

3.5 Drawing up a Budget

Although the payroll office of the URC is responsible for the payment of the stipend, it is the responsibility of the local church/project to pay the local expenses. **As a result you will need to draw up a balanced budget for the full five-year term.**

You will need to take into account:

- Setting up costs
- Worker's expenses
- Running costs
- Programme costs

Setting up costs

It is anticipated that the CRCW will work from a church or community base rather than from home. So an office will need to be made available and properly equipped including:

- desk and chairs
- filing cabinet
- perhaps a telephone with an answering machine
- mobile phone
- computer with broadband access and printer
- photocopier
- first aid equipment
- fire extinguishing equipment
- secure storage provision

The office itself should allow 11 cubic metres per person, and should be properly decorated, heated, lit and ventilated to conform to health and safety regulations. It should be accessible to wheelchair users. You may find it helpful to refer to relevant legislation:

- Offices, Shops and Railway Premises Act 1963
- Health and Safety at Work Act 1974

If you have to equip an office from scratch there can be a substantial outlay, but it may be possible to raise one off capital costs from charitable trusts.

CRCW Expenses – Housing

It is expected that CRCWs-in-commission will live in the vicinity of the project in order to experience fully and engage with the life of both church and community. The provision of housing or a housing allowance is the responsibility of the local project. It needs to be available for the duration of the project and guaranteed by the project and Synod Finance Committee.

If a manse is available, it should be the size and standard recommended for ministers by the URC General Assembly as laid out in the Plan for Partnership. The project will pay for:

- Council Tax (or rates where applicable).
- Water Rates.
- Interior and Exterior Decoration.
- Repairs and property insurance.

If a housing allowance is paid as an alternative, the above items should be grossed up for tax purposes to make up the allowance. Please see the Plan for Partnership Appendix B for more details. Mary Steele at the Payroll Office at URC Church House, 86 Tavistock Place, London WC1H 9RT: 020 7916 2020 can provide help with this if you need it. You can email her at mom.payroll@urc.org.uk or mom.pensions@urc.org.uk

If a manse is not available, the project may rent a property to manse standards, Synod may purchase a property for the project or housing may be provided by another denomination if the project is ecumenical. Should the CRCW prefer to purchase his/her own property, the CRCW will be responsible for mortgage costs. 'Bridging Finance' is not the responsibility of the project or denomination.

Other expenses:

Commissioned CRCWs are entitled to the same expenses and financial support as ministers of Word and sacraments, therefore it is *essential* to refer to the URC General Assembly 'The Plan for Partnership in Ministerial Remuneration' which is a unified scheme that applies to CRCWs- in-commission. (Available from the Finance Office at URC Church House, London or on the URC website www.urc.org.uk). Rather than detail everything here, local applicant groups should obtain a copy and have worked through the financial implications before completing an application form.

The Accreditations (CRCW & SCM) Sub-committee will want to be assured that all financial and housing commitments are promised and secure before approving any application for accreditation.

The local applicant group should collectively work through and complete the CRCW Post Profile application form and submit this and the additional papers required to the CRCW Development Worker. He is available as a 'critical friend' to assist the local applicant group to submit the Post Profile. This may include meeting with the local applicant group and also discussing drafts of the form and queries by skype, telephone or email.

Once complete, the Post Profile and accompanying papers will be considered by the Accreditations (CRCW & SCM) Sub-Committee (ASC) at one of its meetings, usually in January, May and September each year. If the proposal is accredited by the ASC, a vacancy for a CRCW can be declared by the synod.

4. CALLING A CRCW TO AN ACCREDITED CRCW PASTORATE

4.1 Calling and appointment procedure

Once a CRCW ministry project has been accredited, all serving CRCWs and those in their last year of training will be notified of the vacancy. If interested, CRCWs will notify their own Synod Moderator who will contact the receiving Moderator and ask the church to send its profile of church and project to the CRCW. If a CRCW then wishes to find out more she or he will contact the Synod Moderator who will make the necessary introductions.

Vacancies are discussed at the monthly Moderators' meetings. To this extent, the procedure is the same as the one applied to the call of ministers of Word & sacraments where one minister is introduced at a time. From an introduction being made, the process is similar to that of calling a minister of Word and Sacraments. The Synod should appoint a CRCW interim moderator to oversee this process and the CRCW Local Steering Group should be formed. The CRCW candidate should be invited to the project for an informal visit in the first instance to meet people, get to know the area and learn more about the project and its hopes and dreams. The next stage is an invitation to the candidate for a formal interview and discernment whether or not the CRCW is right for the project and vice versa. *Appendix 2 outlines a good process to follow and is recommended reading when you get to this stage.*

If a call is offered and accepted, the appointment will need to be given concurrence by the Synod, which the Moderator can arrange. Once Synod has given concurrence a starting date can be set. The Moderator will then inform the Finance Office at Church House so that the stipend and housing allowance if appropriate can be paid. An enhanced DBS check is necessary before the CRCW takes up the post.

All CRCW engaged directly in the service of the United Reformed Church are members of the Synod. CRCWs are also entitled to attend the Elders' and Church Meetings of the United Reformed Church in which the project is located.

4.2 Commissioning and Induction Service

CRCWs are *commissioned* once and in their first appointment after training (similar to ordination of ministers). Thereafter, CRCWs are *inducted* into new appointments.

The Commissioning/Induction of a Church-Related Community Worker takes place at a service which is an act of Synod. The Synod Moderator (or her or his appointed deputy) should preside and where possible, the service should be held in one of the churches within the local community where she or he is to work. Representatives of civic bodies, local community organisations and other churches and faith communities should be formally welcomed. The CRCW should be involved with the planning of the service and choosing significant people to play a part.

The Order of Worship may follow that to which the particular church is accustomed. It should begin with a Call to Worship and include Scripture Reading(s), Prayer(s), Hymn(s), and Sermon or Charge; and it may include Communion. A suggested Order of Service is within the URC Service Book.

- 1. Preface**
- 2. Statement and Affirmations**
- 3. The Commissioning/Inducting Prayer**
- 4. Declaration**
- 5. Right Hand of Fellowship including welcome by community representatives**
- 6. The Signing of the CRCW Covenant (See Appendix 3)**
- 7. The Blessing**

4.3 What comes next?

Once the CRCW is in post, it is important that she or he is given time and help to get to know the church(es), their role and other organisations or agencies doing similar or related work. Too often churches forget the importance of this, with a common complaint from new workers that they have not even been given a tour of the relevant neighbourhoods. This time of introduction should not be rushed or avoided and could be planned with named individuals doing specific sessions.

It is best if one person has responsibility for co-ordinating the process, ensuring that everyone involved knows what they are supposed to do and suggesting additions and changes as appropriate. It is recommended that the introduction period should last at least four weeks.

Before the CRCW starts, the Local Steering Group should make up an Introduction Pack which would include:

- the introduction timetable.
- a list of key church members, workers and volunteers and what they do.
- a list of the Local Steering Group officers and members.
- a list of Synod and CRCW personnel & contacts including a visit to Synod Office.
- information about URC 'cluster groups' and their involvement with the CRCW project.
- contacts for local community organisations and key personnel.
- the latest annual report, current leaflets and other basic written materials.
- essential policies, such as equal opportunities, health and safety, confidentiality.
- essential procedures, such as timekeeping, petty cash, claiming expenses, office facilities, making drinks, procedures when ill and notice required for holidays.
- minutes of the most recent management committee meetings.
- the CRCW Post Profile Application Form (including a map of the area) and budget.
- dates and times of Elders' and Church Meetings.

By the end of this period the CRCW will not know everything about their work, but should have a fair knowledge of the church, local communities and of other agencies working in the area. She or he should feel welcomed and accepted and who to ask for further information.

It should be noted that some CRCWs may wish to use the term 'CRCW minister' or 'community minister'. This is permissible, but should be discussed with the Local Steering Group and Elders to ensure

that this is appropriate in the local context and that there is clarity of understanding about the roles and responsibilities of a CRCW as distinctive to those of a minister of Word & sacraments.

5. WHAT THE PROJECT WILL DO AND SUPPORT

- (i) The project will, with the CRCW, seek to develop its commitment to community development in its life, order, outreach, worship, theology and mission.
- (ii) The project will work within the framework of strategies suggested by the CRCW Programme sub-committee and any consultations it organises.
- (iii) The project recognises that the CRCW works in partnership with the congregation, Elders and minister(s) of Word and sacraments.
- (iv) The project understands that the relationship between the CRCW and the minister of Word and Sacraments will be non-hierarchical in character.
- (v) The project will have an initial 6 month visit followed by a series of visits (after 1.5 years and 3 years) showing how the above aims are being fulfilled. A visit report will be submitted to the CRCW Programme Sub-Committee, the CRCW and the other local partners. It will seek opportunities to further its own training in community development.
- (vi) The project will be responsible for the provision of the CRCW housing and expenses, in line with the Plan for Partnership, Section J 6.3– ‘Financial responsibilities of the Church-in-community (project)’. It will provide office accommodation including computer equipment which will more usually be based within the neighbourhood/community than within the CRCW home.
- vii) The project will allow and encourage the CRCW-in-commission to be involved with the wider mission initiatives of the Synod and wider CRCW ministry (so long as this is negotiated with the Chairperson of the Local Steering Group and it does not disproportionately impinge upon the CRCW local responsibilities.)

6. WHAT THE LOCAL STEERING GROUP WILL DO

Normally, and at the latest by the time of the Commissioning/Induction Service, the project will have appointed a ‘community orientated’ Local Steering Group (LSG) to oversee the work of the project in the neighbourhood/community. The LSG composition and size will be agreed with the Accreditations (CRCW & SCM) Sub-Committee and, in addition to members of the church/project and the CRCW should include representation from the local community and from professionals in the community work field. Ideally, it will include a Synod representative. Its tasks will be to:

- a) Appoint a Chairperson and, ideally, a secretary/note-taker. The committee should decide how long members will serve for and will seek replacement members for those who move on.
- b) Establish work plans in the light of the ministry priorities and role description and reflect theologically on them.
- c) Ensure that the work is appropriate to local opportunities and needs.
- d) Ensure that the work is based on sound community development work principles.

- e) If necessary, negotiate between conflicting demands within the church and neighbourhood/communities.
- f) In the early stages of the appointment, the Local Steering Group should assist in not only providing the Introduction Pack but also help to “open doors” for the CRCW and to ensure that she or he is supported practically.
- g) Encourage the CRCW to establish support for her or himself e.g. a support group or an individual and ensure that this is in place.
- h) Act as advocate for the local neighbourhood/communities in the case of the CRCW leaving and not being replaced, or of the local role description being re-negotiated, or in the case of a vacancy.

7. WHAT THE CRCW WILL DO

- (i) The CRCW will enable the local church(es) to
 - engage with community development in the neighbourhood(s).
 - reflect on and develop that work.
 - develop community work goals and processes within its own life, order, outreach, worship, spirituality, theology and mission. This may take priority especially in the early stages of the project mean postponing work with the wider community.
- (ii) The CRCW will normally work in partnership with the minister of Word & sacraments, elders and congregation of the project church. In exceptional circumstances, where this does not happen, equivalent arrangements will be made.
- (iii) The CRCW agrees to the local role description.
- (iv) The CRCW will write a six-monthly report during the first year to be made available to the Accreditations (CRCW & SCM) Sub-Committee (ASC), the local church, the Local Management Committee and the Support/Reflection Group.
- (v) The CRCW will help to promote a community development approach in the wider church by accepting occasional invitations to serve on panels and committees, to act as a community work consultant, and to speak of her or his experiences and reflections.
- (vi) The CRCW will:
 - keep up-to-date with developments regarding the CRCW ministry,
 - fully participate with CRCW gatherings
 - be involved with wider mission initiatives of the Synod and CRCW ministry (so long as this is negotiated with the Chairperson of the Local Steering Group and it does not disproportionately impinge upon the CRCW’s local responsibilities.)

8. PROJECT EVALUATION

About 6-months into the first term of appointment, the Development Worker (CRCW & SCM) will visit the project and meet with the CRCW and a representative of the Local Steering Group. This is an opportunity to check that arrangements are in place, the CRCW is settling in and the project is under way. Obviously, this is a very early stage and it is recognised that not everything will be in place.

At 18 months and 3 years into the project, a visit will take place. The Development Worker (CRCW & SCM), a representative of the Accreditations (CRCW & SCM) Sub-Committee (ASC) and a representative of Synod will come to meet the CRCW, Local Steering Group, users group and any other interested people to learn how the project is progressing. It is an opportunity to share successes and joys, difficulties and disappointments and reflect together on how the project will go forward from that point.

It is recommended and expected that the Local Steering Group produces an annual report, attractively set out for the information of church members, project users, Synod and the wider URC in the area, funding bodies, local councillors, etc.

Before the beginning of the 4th year of the project, the Synod will be asked to create a small 1st-Term Review Group whose task will be to undertake a major review of the project in all aspects of its life. The review group should be independent of the project and will be supplied with a list of relevant questions to ask. They will meet a wide range of people connected with the project and after deliberation, will recommend either a second term of accreditation, or not. While this may seem a little premature, if the project is not to continue, personnel, funding and other matters will need to be taken care of from the beginning of the 5th year.

If the project continues, it will hopefully be visited on two occasions within the 2nd term by the Development Worker (CRCW & SCM), Accreditations (CRCW & SCM) Sub-Committee (ASC) member and a Synod representative.

Towards the end of the 2nd Term, or once the project has concluded, a final CRCW project report is expected to be written by the Local Steering Group (LSG) and submitted to the Accreditations (CRCW & SCM) Sub-Committee (ASC). This should describe the achievements and challenges faced during the time that the LSG, CRCW and significant others were working alongside local communities and congregations and include illustrations and participant feedback and data. While the CRCW committee recognises that this will take time and resources to be completed, the intention is that everyone involved will be able to feel satisfied that the project has been faithful and worthwhile, and that it has had a significant impact on local individuals, groups and communities. It will also provide an appropriate record of the work and ministry for wider reading. It should supplement any other document or end-of-2nd-term report that may be produced for the public and we hope that this process will be helpful in taking stock of your situation. There may also be learning points for the local church(es), synod and CRCW ministry generally.

Accredited Projects who are in vacancy will be contacted after 1.5 years and then reviewed after 3 years in vacancy, to ascertain if the conditions for accreditation remain.

APPENDIX 1: FUNDRAISING

A comprehensive strategy is central to effective fundraising. It should help define the needs of the church-in-community, the sources from which you can seek funds and the limitations in terms of time and resources.

Fundraising cannot function effectively in isolation. Too often responsibility falls on one individual in an organisation rather than being an activity in which all sections of the church should be involved. Ideas should be discussed with community partners, church members and existing or potential users of your project.

It is important to agree your fundraising strategy and stick to it, but you should review its course at regular intervals to assess its effectiveness and decide whether a new approach would be appropriate.

A fundraising strategy should contain the following:

- a description of your organisation
- an outline of its mission
- a list of its major achievements
- a summary of its strengths and weaknesses
- a description of your goals and major projects
- a financial plan to cover the next 2-3 years
- sources of income you can tap into
- the resources you will need
- how will you measure success
- what are your exit strategies for continuation funding?

Most organisations need resources of one kind or another. Make a “shopping list”. Some things on the list will be “one-off” items (capital expenditure) and some will be ongoing needs (revenue expenditure).

There are four sources of money to consider:

Money from individuals (through car boot sales, sponsored events, jumble sales, “friends of” schemes etc) Many funders will want to see evidence that the group is doing its own fundraising. It can also be a good opportunity for people to meet and work together. It can also produce money with few strings attached.

Money from statutory sources (the local council, central government schemes, European money) Despite cuts in public funding, statutory sources will still provide revenue funding and can sometimes fund workers or projects long-term. You will probably need political support and the support of officers for an application.

Money from private organisations – charitable trusts and companies
Trusts and companies are more likely to provide grants to cover capital expenditure. Trusts may meet only once or twice a year and may have an application form. There are several useful books to help you when applying for funds (*see below*). Companies offer support in a variety of ways (e.g. they may pay for the production of your annual report, make a donation of goods or second staff)

The National Lottery has become a significant source of funding for many community groups and voluntary organisations; but you will need to consider the wider moral questions before exploring this source of funding.

Money from church sources – The URC may have some funds to support projects. Grants may be available made towards the local costs of a CRCW ministry for development work with a social action/welfare dimension. Some Synods may also be able to offer financial support. Your Synod's Treasurer or Finance Committee Convener should be able to advise you.

The Church Urban Fund will support projects in areas of social and economic exclusion, including projects which are not exclusively Anglican.

Another possible source of funding is by **contracting to provide services** for the public sector. Contracts are viewed in different ways by different organisations. It has been seen to have had a good effect in that it has forced the voluntary sector to become more efficient and cost effective, but contracts may stifle innovation and creativity and limit the campaigning role of some organisations. Since community development is difficult to quantify, it has proved difficult to attract funds for development work from this source.

It is important to remember that a contract is:

- legally binding
- both parties have a legal obligation to do what they have agreed
- members of the Local Steering Group could find themselves legally responsible so it is important to get advice before considering this option.

USEFUL PUBLICATIONS

- **The Directory of Grant-Making Trusts** – Charities Aid Foundation
- **A Guide to the Major Trusts** – The Directory of Social Change
- **The Major Companies Guide** – The Directory of Social Change
- **Community Start Up** - Caroline Pinder
- **Getting Ready for Contracts: A guide for voluntary organisations** –Sandy Adirondack and Richard MacFarlane
- **Funderfinder**

APPENDIX 2: GUIDELINES FOR INTERVIEWING CANDIDATES FOR CRCW MINISTRY

Meeting a candidate:

The Synod Moderator will inform the church-in-community of interest in the post by a CRCW candidate. The CRCW will have a personal profile which will be available to you. She or he will also have seen your church(es) and post summary profiles.

The synod should appoint a CRCW interim moderator and the church-in-community should form the CRCW vacancy group. The next step is to arrange an opportunity for the CRCW to informally visit, to see the area, church premises and manse, to meet the Local Steering Group members, elders and other key people, and to get a feel for the project. This also gives you an opportunity to gain first impressions about the CRCW.

Assuming this goes well, the CRCW should be invited by the interim moderator to a formal interview. This is the equivalent of a Minister of Word & Sacraments 'preaching with a view'.

Preparing for the interview:

Normally, the vacancy group will decide after the interview to recommend (or not) if a call is to be offered and determine which wider group of people should make that decision, e.g. the congregation(s) and Church Meeting(s) or a larger representative group. This should be decided *before* interviews take place by key people in the church(es) so that the process runs smoothly and without disagreement and the candidate is notified of the decision as soon as possible.

Choose the interview panel carefully. It will probably be similar to the vacancy group and should be no more than 6 people. It should include the interim moderator and represent the local church(es), communities, ecumenical and others who are relevant to the project's vision. The Minister of Word & Sacraments would not normally be part of the panel. All panel members should have a copy of both CRCW and project profiles in advance. The panel may ask for the CRCW to make a presentation, such as about her or his understanding of community development and how it would be demonstrated in your particular context.

NB. The CRCW profile is a confidential document.

The panel should meet for at least an hour before the interview to discuss and decide which questions are to be asked and by whom. This ensures that all relevant points are covered. Questions should not be sexist, ageist or gender specific as this is both unfair and illegal. Questions should be 'open' questions e.g. when, how, why, what, rather than 'closed' questions which only bring a 'yes/no' response. Open questions enable the candidate to share more freely. The panel should discuss and decide how they will assess the responses to the questions.

Getting ready for the interview:

- Has the candidate all relevant information including the time, place and duration of interview, with directions if necessary?
- Has she or he been made aware of available equipment that may be required to make their presentation (if appropriate)?
- Is the interview room prepared? It should be a room free from interruption by other users, warm with comfortable seating and lighting. A table for everyone to sit round can be a barrier, but it does provide a place to put paper and take notes.

- Is someone other than a member of the interview panel, available to greet the candidate on her or his arrival, offer refreshments, show where the bathroom is and generally make her or him welcome?
- Is a note-taker present at the interview to take a detailed record of the interview in case of queries afterwards? The record should be typed up and made available to the vacancy group or candidate if requested.

The interview:

The Chairperson for the interview, either the interim moderator or the Chairperson of the Local Steering Group, has a key role in setting the tone of the interview. Ideally, this should be as relaxed as possible to give the candidate every opportunity to be her or himself.

The Chairperson should bring the candidate into the room, introduce everyone and ensure that the meeting is opened with prayer. The Chairperson should invite the candidate to give her or his presentation at the appropriate point and ensure that all the questions are asked and the candidate is given time to answer and to ask her or his own questions. The interview should be closed with prayer.

After the interview

The Chairperson should show the candidate out courteously and the panel take a short break before re-convening to individually assess the candidates responses to the questions, to then discuss all they have heard and to express views and decide whether or not the candidate is ‘right’ for them. While first impressions can be powerful, these should not be the basis for deciding. It is vital that the panel believe that the candidate is *called* to the church-in-community and project. Age, gender, race, sexual orientation and disability should *never* be factors in deciding. The panel should also guard against choosing “a bird in the hand” i.e. going for a candidate regardless because they have come, or because they are not aware of any other CRCWs seeking a call. If the interview panel does not include all the vacancy group members, then these additional members of the vacancy group should be informed about the interview panel’s decision.

After the recommendation from the vacancy group is considered and a decision is made by the Church Meeting or appropriate body, the interim moderator should contact the candidate by telephone to relay the decision. If it is a call to the church-in-community, the candidate should be given time to think what her or his response will be. If the vacancy group has not felt able to issue a call, the candidate may want to talk through the interview. In this instance, the interim moderator needs to be ready to listen to the CRCW. The interim moderator should also notify the Synod Moderator and/or the Convenor of the appropriate Pastoral Committee of the decision.

The interim moderator should collect all the CRCW profiles in after the interview and ensure these are destroyed. The interim moderator should also ensure that arrangements are in hand to reimburse the candidate’s expenses.

APPENDIX 3:



CHURCH-RELATED COMMUNITY WORK

THE COVENANT

1. This Covenant is an agreement between the partners responsible for the United Reformed Church Church-Related Community Work ministry in a particular situation.
2. The partners are:
 - (i) The Church-in-Community which has requested CRCW ministry.
 - (ii) The Synod which has requested CRCW ministry.
 - (iii) The Church-Related Community Worker
 - (iv) The Accreditations (CRCW & SCM) Sub-Committee, a sub-committee of the Ministries Committee of the United Reformed Church.
3. We, the partners, agree that:

Our commitment to Church-Related Community Work arises out of:

 - Our faith in God, whose love for all people and whose desire for justice and peace was demonstrated in the giving of his Son to live among us in the world.
 - Our belief that we are called to share that love and to work for justice and peace with all people.

And that:

- Church-Related Community Work is about change, in society, in the church, in groups and in individuals; it is about the process by which change is brought about.
- it is about the relationship of community work to the whole ministry of God's people.

4. THE CHANGES WE SEEK TO BRING ABOUT

- (i) Church-Related Community Work is built on a vision of the Church as an agent of social change. This implies repentance and a call for renewal within the total life of the church as a way of working for change in society. We aim to develop our work in the context of the search for justice and peace throughout creation.
- (ii) Church-Related Community Work is centred on an awareness of the Gospel as it illuminates everyday conflicts and struggles. It is fed by an understanding of the inexhaustible truth of God that draws us into the battle with structural, as well as personal, sin, and into political action.
- (iii) Church-Related Community Work brings fundamental challenges to existing church congregations. Engaging with the community opens us to the possibility of hearing good news from those around us, especially from oppressed and marginalised people, allowing that good news to enter our own community life.
- (iv) All community development work aims to tackle the causes of prejudice and discrimination and to build local structures where power is justly shared; we work to fight discrimination against others (whether because of race, nationality, belief, sex, sexual orientation, gender, disability, age, class, or any other reason) within ourselves, our organisations and wider society.
- (v) All community development work seeks to bring about the sharing of power with the powerless in local communities. As we undertake community development work we need to understand both our vulnerability and our power, so that, in dialogue, we can help to make power and resources, including decision-making, available to the wider community.
- (vi) Church-Related Community Work is one way for the church to share in God's mission. It recognises the Gospel where it is being lived out by people and communities, even though they themselves may not use the name of God.

5. COMMUNITY DEVELOPMENT 'PROCESS'

A Church-Related Community Worker will work in accordance with the following principles:

- (i) Community development is undertaken in partnership with communities and their groupings, seeking to enable people, groups and communities to develop according to their own needs, wishes and strengths, where this serves the common good.
- (ii) Community development starts with people's experience as they tell it, going on to develop self-help and mutual aid, activating each group's own resources, including leadership, and helping them to identify, acquire and use resources from outside.
- (iii) Community development is a process of learning by doing, so that, together, people develop skills to achieve their shared objectives and to reflect on what they are doing.
- (iv) Community development is a process which encourages the building of participatory, democratic structures, encouraging groups and organisations to work together to achieve greater effectiveness over a wider area.

Church-Related Community Work seeks to employ these community development processes within the life of the church itself as well as in the local neighbourhood.

6. MINISTRY

- (i) Church-Related Community Work is part of the ministry of the whole people of God and it is exercised by Church-Related Community Workers, ministers of Word and Sacraments elders and congregations.
- (ii) A Church-Related Community Worker is called by God, trained and commissioned to a specific situation (the Church-in-Community project) and recognised by the wider Church.
- (iii) A Church-Related Community Worker's task is to enable the Church-in-Community to engage with community development in the neighbourhood, to reflect on and develop that work, and to develop community development work goals and processes within its own life - its order, outreach, worship, spirituality, theology and mission.

7. RELATIONSHIPS

- (i) All partners to The CRCW Covenant are encouraged to maintain regular contact with each other in order to support and develop CRCW ministry.

- (ii) The Church-in-Community will be expected to submit regular reports to the Accreditations (CRCW & SCM) Sub -Committee and Synod, as laid out in the CRCW Handbook.
- (iii) The Accreditations (CRCW & SCM) Sub -Committee will maintain contact with situations where a CRCW post is vacant.

8. WHAT THE CHURCH-IN-COMMUNITY WILL DO

- (i) The Church-in-Community will, with the CRCW, seek to develop its commitment to community development in its life, order, outreach, worship, theology and mission.
- (ii) The Church-in-Community will receive regular visits from representatives of the Accreditations (CRCW & SCM) Sub -Committee.
- (iii) The Church-in-Community will seek opportunities to further its own education and learning about community development.
- (iv) The Church-in-Community will adhere to the agreed Terms of Settlement for the CRCW, as required by the URC's Plan for Partnership in Ministerial Remuneration.
- (v) The Church-in-Community will appoint a Local Steering Group. This Group will:
 - oversee the community development work before, during and after the period of service of the CRCW.
 - develop the direction of this work in consultation with the CRCW and reflect theologically on what is proposed and what transpires.
 - ensure that this work is appropriate to local needs, wishes and strengths.
 - ensure that the work is based on community development principles.
 - If necessary, negotiate a way forward when there are conflicting demands between the church and other community groups.
- (vi) The Church-in-Community will enable the CRCW to be involved with the wider mission initiatives of the Synod and wider church.

9. WHAT THE CRCW WILL DO

- (i) The CRCW will encourage the Church-in-Community to apply community development principles.
- (ii) The CRCW will work in partnership with the minister(s) of Word & Sacraments, elders and congregation(s) of the Church-in-Community.
- (iii) The CRCW will help to promote a community development approach in the local and wider church
- (iv) The CRCW will keep up-to-date with developments regarding CRCW ministry and fully participate with CRCW gatherings and generally be involved with wider mission initiatives of the Synod and the CRCW ministry (while acknowledging that it should not disproportionately impinge upon local responsibilities).
- (v) The CRCW will adhere to the agreed Terms of Settlement as required by the URC Plan for Partnership in Ministerial Remuneration.

10. WHAT THE SYNOD WILL DO

- (i) The Synod will be fully involved with the calling, commissioning, induction and pastoral support of the CRCW and to ensure that the requirements of the URC Plan for Partnership in Ministerial Remuneration will be met by the Church-in-Community and Synod. The Terms of Settlement Agreement should be negotiated with the CRCW, seeking advice from the Accreditations (CRCW & SCM) Sub -Committee if necessary.
- (ii) The Synod will be asked to appoint two or three people with knowledge of community development to undertake the 1st Term Review and, if appropriate, the 2nd Term Review and to submit a timely report to the Accreditations (CRCW & SCM) Sub -Committee.
- (iii) Synods should exercise effective duties of care, oversight and responsibility for a CRCW.

11. WHAT THE ACCREDITATIONS (CRCW & SCM) SUBCOMMITTEE WILL DO

The Accreditations (CRCW & SCM) Sub -Committee is a Sub-Committee of the Ministries Committee through which it will be accountable to the General Assembly of the United Reformed Church.

- (i) The Accreditations (CRCW & SCM) Sub -Committee will advise on and approve CRCW ministries and will maintain contact, reviewing the work and considering requests for further Terms.

- (ii) The Accreditations (CRCW & SCM) Sub -Committee is responsible for ensuring that there is appropriate support for CRCWs throughout their ministry
- (iii) The Accreditations (CRCW & SCM) Sub -Committee will advise the URC Education and Learning Committee on matters pertaining to initial and continuing ministerial education for CRCWs.
- (iv) The Accreditations (CRCW & SCM) Sub -Committee will support individual CRCWs in their ministry and CRCW students in training and encourage the longer-term development of their ministries.
- (v) The Accreditations (CRCW & SCM) Sub -Committee will advocate CRCW ministry throughout the wider church.



The
United
Reformed
Church



**Church Related
Community Work**
Creating Change in Communities & the Church

CHURCH-RELATED COMMUNITY WORK

THE COVENANT

Signature.....

Date.....

Name
(The Church-Related Community Worker)

Signature.....

Date.....

Name
(For the Church-in-Community)

Signature.....

Date.....

Name
(For the Synod)

Signature.....

Date.....

Name
(For the Accreditations (CRCW & SCM) Sub -Committee)

APPENDIX 4: LEARNING ABOUT OUR COMMUNITY

CRCW Pastorate Project Handbook: January 2023

- I. **Literature Search** – using the local library to find out what has already been written about the history or sociology of your neighbourhood is an obvious first step.
- II. **Mapping Exercise** – Visual impressions of your neighbourhood can be very significant, particularly as many people tend to drive rather than walk around it. You may find it helpful to do a walkabout of your neighbourhood and then plot the information you have discovered on a large map. You should note important roads, railways and any physical barriers which divide the neighbourhood or cut you off from others, main community facilities and types of housing in the area. You could also make a note of your visual impressions – architecture, street furniture, litter, the condition of buildings, graffiti, signs and notices, the use of buildings, access for disabled people, the people moving about the neighbourhood, the shops (or lack of them) etc. You may find it helpful to take photos of whatever strikes you as typical or significant.
- III. **Talking and Listening to People** – Most successful community workers are talking and listening to people all the time and forming impressions of the community they work in. To make this into research the conversations need to be systematic, and the key points at least need recording.

You can draw up a standard checklist of questions on the issues that you want to know about, and work through these formally in every meeting you have.

You may want to arrange a series of interviews or meetings with key people on your patch (professionals, community leaders, well-known residents) or hold discussions with groups that are already meeting (pensioners groups, tenants associations, faith groups or youth clubs).

It is important to keep a record of your conversations and to pay special attention to comments you were not expecting.

- IV. **Sample Survey with Structured Questionnaire** – Undertaking a survey using a structured questionnaire can be a good way of getting data from a large number of people who ideally represent a fair cross-section of the whole population. It can be a good way of identifying their attitudes, opinions and concerns, but it is not always easy to get responses (many people don't respond to written questionnaires) and conducting interviews to get the necessary responses can be very time-consuming.
- V. **Using Official Statistics** – The comprehensive coverage of official statistics is often the most impressive form of data to present in that they are usually seen as authoritative and give the impression that you have done a professional job in researching the facts. The main source of statistics for neighbourhood profiles is the ten-yearly Census, although local authorities or government agencies will sometimes undertake supplementary research. The Index of Multiple Deprivation is a useful benchmark to use.

Official statistics are important, and are often required by funding agencies like the Church Urban Fund, but they need to be set in context with local neighbourhood statistics compared with ward, borough, metropolitan or city-wide statistics and with the national average. Too often claims are made that there are record numbers of lone parents or pensioners in a particular area when these sorts of comparisons would show that this is not the case. Equally, where there are serious problems to be addressed, comparisons can be used to justify your claims.

Using these methods it should be possible to build up a fairly accurate picture of your local neighbourhood, the needs, the issues, existing resources, community organisations and key people. This can be written into a report which can be shared with groups and individuals who have expressed an interest in the outcome during the research stage; e.g. church meeting, community organisations and community leaders and activists.

These meetings should help you to come to some conclusions as to which community issues you and your potential partners would wish to address. They may also bring out some clear ideas as to how these issues should be addressed.

The full report of a neighbourhood profile usually contains:

- Contents page
- Summary of key findings
- Method: Who, what, when and why
- Background on your neighbourhood: history/map/boundaries/environment/transport links)
- Statistical data from the census and other sources
- Extensive results from your own surveys; including basic tables and graphs
- Perceptions, opinions, stories gathered from your contact with other organisations or group discussions
- Conclusions gathered around key themes
- Implications for your work
- Addresses of other agencies serving your patch
- Acknowledgements

(NOTE: Much of the information in this section is drawn from a paper written by Greg Smith and published by the Churches Community Work Alliance.)

APPENDIX 5: Church Related Community Work (CRCW) Post Profile

A Post Profile is a multi-purpose tool for:

- Applying for accreditation as a CRCW Project,
- producing a post profile when seeking a post-holder,
- engaging in a pastoral consultation with the synod,
- undertaking a review of ministry, and
- seeking financial support from the Synod or other sources.

(It needs a slightly different format for each purpose. This version is designed for applying for accreditation as a CRCW Project.)

The component parts of the Post Profile are:

- What are we here for and trying to be in the local neighbourhood?
- Where are we going?
- How will we get there and how will we know when we've arrived?

These are unpacked into the following sections:

Where are we now? Who are we now? What do we hope to do? What are we here for?

What are our resources? What are the opportunities? Where are we going?

What do we need? What differences will we make in our local community(ies)?

NOTE: This is not meant to be a form to be filled in. We encourage a creative approach – but the points/questions below should be considered and covered. You are welcome to use some photos and/or a map to help build up the picture.

1. Where are we? Mission Context

1a. Name of the Project and the church(es) involved.

Who is the applicant group? Please give details of the contact person.

1b. Describe the context (e.g. rural, country town, suburban, inner city, urban priority area, city centre, coastal area etc.) and adding other relevant detail (e.g. type of housing, local employment, culture, levels of deprivation, population)

1c. Describe other resources in the area

(a) Are there other agencies working locally?

(b) What other churches are in the area?

(c) What are relationships like?

2. Who are we?

2a. Give a brief pen portrait of the proposed Project.

What is your mission statement (value statement, vision statement etc.)?

Please describe the overall mission & ministry of the applicant group, indicating how the post in question relates to it. What is the central issue being tackled, or the main 'target group' of people, or the underlying purpose of the work? What are the reasons, which lead you to believe that this project will address your

area of concern? What are the theological and biblical assumptions which lead you to make this application? What differences do you hope will occur in the local neighbourhood and in local relationships as a result of this work?

2b. Describe the church or churches that form the CRCW Project?

What size are they? What is their pattern of worship? What are the main activities?

What community links are in place? What are the links with other churches?

Is the church community gathered or local? How many members live within a mile of the building?

2c. What ministry will the CRCW be expected to exercise within the Synod and/or other parts of the wider Church?

How does this Church-Related Community Work Ministry relate to the overall mission and ministry policy and structures of the Synod, and/or ecumenical church structures?

3. What do we hope to do?

3a. Please say how you want this ministry to develop over the first 5 years: what are the strategic objectives?

3b. Is this envisaged as a short or long term project? Do you envisage, all being well, applying for the renewal of the CRCW project funding for the second 5 year period? What exit strategies will you plan to continue with the community developments begun in the first 5 or 10 year period of this ministry?

4. What are our resources?

What skills, gifts, experiences are there in the personnel of the church?

Has the Applicant Steering Group given careful consideration to the CRCW Covenant? Are there any concerns or matters for clarification? Will you be willing to sign The CRCW Covenant? (See the CRCW Handbook.)

What property resources are available? What are their strengths and weaknesses?

What financial resources are available?

(Include your last two years' accounts AND a draft terms of settlement.)

How will the project be managed and the post supported?

Please describe the composition of the CRCW Local Steering Group who will manage the project (but not the CRCW?) Please indicate what training the group may need and how this is to be undertaken.

Please give the name and contact details of the person who is the CRCW's first point of contact for decision making and briefly describe her or his professional experience.

What arrangements will there be for the personal support of the Church-Related Community Work in this ministry?

Which individual(s) will be most closely involved?

Please set out a schedule of when this ministry is to be monitored and reviewed, when reports will be written and by whom.

Please add any further comments about any aspect of the proposed ministry that may be helpful.

5. **What are the opportunities?**

What are the trends in the life of the church and in the community context?

What challenges does the church face locally?

6. **How will we get there?**

What plans are there for making progress on the priorities agreed by the church?

7. **What do we need?**

What additional help is required either of personnel, property or finance?

(Include the role description and person specification for the CRCW .)

Additional Notes:

If the church has not engaged in another strategy for reflecting on its mission and purpose it would do well to bear in mind at this point the Five Marks of Mission.

- TELL Proclaiming the good news of the Kingdom.
- TEACH Teaching, baptising and nurturing new believers.
- TEND Responding to need by loving service
- TRANSFORM Seeking to transform unjust structures of society
- TREASURE Striving to safeguard the integrity of creation

We would also encourage you to look at the Vision 2020 (V2020) materials as part of your reflections. They may well help your conversations and shape your mission priorities. These are intended to help you to think about the mission you are already undertaking as well as what you may do in the future and to give a sharper focus to it. The V2020 material offers the idea of “mission pledges” as a way of focussing on your current mission.

Supplementary information to be provided to the Development Worker (CRCW & SCM) in order to accredit a CRCW project will include:

- Details about who is ultimately liable for the financial regularity of the applicant group and what is the group's formal structure of accountability to the wider church and any noteworthy financial considerations.
- 5-year income & expenditure budget for the CRCW Project.
- The provision to be made for housing of the CRCW (The CRCW should be able to choose between living in a manse or receiving a housing allowance. If a housing allowance is to be paid, the amount and when it will be reviewed should be stated. This must include on-costs payable for Income Tax & National Insurance. If a manse is to be provided, this must be in accordance with the Plan for Partnership.) Please ensure you have considered the Guidance Paper on these matters.
- How local expenses will be met and the amount of travel expenses, mileage amount and car allowance.
- Evidence of an equipped office base and expenses being met.
- The composition of the proposed CRCW Local Steering Group, the name and contact details of the person who is the CRCW's first point of contact for decision-making and her or his professional experience.
- Evidence of support for the CRCW application & Project from the Synod.
- Out of the time allocated to the CRCW post, the proportion that she or he will be expected to exercise within the Synod.
- Evidence of support for the CRCW minister including Education for Ministry opportunities and a support group.
- The names and contact details of two people beyond the immediate circle of the applicant group who may be contacted as referees.

APPENDIX 6: THE FIRST TERM REVIEW

After 3.5 years of the project, a major review will be started and carried out by representatives of Synod. Details of the review will be made known well in advance so that arrangements can be made to meet all

appropriate people as well as review papers so they can form a view. The following areas will be considered:-

- A summary of the community, its opportunities, issues and needs. How has the project addressed these? What have been the successes? Have there been surprising developments?
- If congregationally based, how has the life of the church grown and changed during the project's time?
- If several churches/denominations been in partnership, how has the project made an impact?
- Have all financial costs been met? The financial statements for the last 2 years should be available.
- Has this period been sufficient to achieve your aims? If so, are you planning an exit strategy with the worker? What might continue beyond the five years?
- If you believe a further appointment of the CRCW is hoped for, why? What will a second term achieve?
- Have you budgeted for a further term? Where will funding come from. Please make available an outline budget.

APPENDIX 7

The Plan for Partnership in Ministerial Remuneration

ADDITIONAL GUIDANCE

for those involved with the CRCW project Post Profile application process

1. HOUSING & HOUSING ALLOWANCES:

As for ministers of Word & sacraments, the fundamental expectation is that a CRCW will live in the same neighbourhood as to where the church / project is located. This is because of the need to fully engage with the worshipping life of the local church, including living and working in that community.

1.1 CRCWs are fully integrated under the terms of the Plan for Partnership. It is essential that full provision for **all the options** under the Plan for Partnership for the CRCW coming into post are made (ie. both options of a manse and a housing allowance must be available to a CRCW).

The Church-in-Community project applicant group and the Synod finance person must be involved at the earliest stage of the CRCW Post Profile application process. She or he needs to be fully aware of these additional guidelines regarding housing and also ensure that both options of an appropriate manse or housing allowance will be underwritten by the Synod, if the local church is unable to provide this.

Early negotiation involving the local church and the appropriate Synod pastoral committee / person regarding particular housing need is also essential as soon as a call is being explored with a prospective CRCW. The housing situation must have been agreed before a CRCW begins her or his work.

1.2 Provision of housing is the responsibility of the local 'pastorate' (Church-in-Community in CRCW terms). Where a house is provided, the pastorate is responsible for paying rates (where applicable) and Council tax, water rates, interior and exterior decoration, repairs and property insurance.

1.3 Where a person lives in their own house or rents a property, the pastorate will pay them a housing allowance which should be enough to cover the cost of the above items. (see 6.2.1.1 Plan for Partnership: 'Housing allowances paid to a minister/CRCW who does not occupy a church owned manse' and Appendix B which has the guidelines for calculating an allowance) The amount paid should be the estimated total cost of these items grossed up for tax (presently 20% but please check with URC Finance) and National Insurance (presently 12% but please check with URC Finance). The pastorate will also be charged employer's national insurance on this gross amount (presently, an additional 13.8% but please check with Finance).

Most people living in their own house will have to pay a mortgage. This is the responsibility of the person purchasing the house which may be an appreciating asset.

1.4 There may be other options that can be considered to meet the housing needs of the CRCW. These may include part rental, part buying, exploring local housing association property, or local authority housing stock.

The accredited Church-in-Community project may have to rent a house or persuade someone else to rent or buy on its behalf. Sometimes partnership arrangements have been made between the individual and the pastorate to share the costs, whether of a rental property or of equity or of a mortgage.

Another option may be to find a wealthy neighbouring church that might buy a house as an investment,

or an ecumenical arrangement where the URC's contribution is the CRCW's stipend and the accommodation provided by another church or organisation.

There are no URC General Assembly resources available to help in these situations.

However, some Synods may have some special arrangements and grants available and each Synod should be able to offer advice.

1.5 There can be a problem of providing short term accommodation for someone who wants to buy a house but is currently unable to do so:

There is no obligation on the pastorate to provide 'bridging finance' prior to the current home being sold. Indeed, it might be more 'normal' to delay the start of the new post until this has happened. This does not prevent the pastorate coming to an arrangement with the individual if it wants to - e.g. over a short-term rental - but this is, of course, rental money that will come out of the housing allowance in that particular year.

2. OTHER MATTERS

2.1 Fixed car allowances: As the rates of reimbursement of mileage do not adequately reimburse the costs incurred, the expectation is that a fixed car allowance should be paid (presently £1200 per annum) to a CRCW. This needs to be budgeted as a local church expense. (Presently as a cost of £1365-60 pa. including NI at 13.8% but please check with URC Finance). However, in exceptional circumstances, for CRCWs living in the neighbourhood, needing to meet local people and mainly working in the local area, car use may not be essential and therefore the fixed car allowance not mandatory. However, if the minister of Word & sacraments at the same church receives a fixed car allowance, then there must be good reason why the CRCW does not also receive this allowance.

2.2 Travel expenses: All CRCWs are also expected to attend regional and Synod events plus CRCW gatherings, but public transport can be used and full expenses claimed at the appropriate amounts. (Church-in-Community project annual budgets need to allow for this expenditure)

Details about the Fixed Car Allowance and travel expenses are in paragraphs 6.3.4. of the Plan for Partnership.

2.3 Sabbaticals: Every ten years, CRCWs are entitled to take up to three months sabbatical in order to engage in further study, reflection and spiritual development. Permission must first, however, be sought from the appropriate Synod to ensure that sufficient cover is available and to discuss the sabbatical proposals. Grants to cover some of the costs of the sabbatical are available on application to the Synod EM / Training Officer, and she or he can also offer useful advice regarding the study itself. Stipends for the CRCW are continued over this period, and some costs for cover may be recoverable from the URC Finance Office (similar to pulpit supply costs being recoverable for ministers).

It is to be negotiated between the CRCW, local project and the Synod whether a CRCW remains at the Church-in-Community to have a sabbatical after 10 years service (with the resulting housing costs paid

locally), after 9 years 9 months service (and thus with no additional local housing costs) or within the first 3 years of her or his following post. This will be a period of reflection & benefit for the new Church-in-Community as well as for the CRCW.

This normal expectation for a CRCW to take a sabbatical should be emphasised at the CRCW Post Profile application stage. Additionally, a Church-in-Community project should be informed at the calling stage about the probability of a sabbatical if a prospective CRCW is nearing 10 years service.

Bob Day & Steve Summers

Agreed by the CRCW Programme Sub-committee (12th June 2007)
Terminology updated 5.9.14.
Financial amounts updated 1.12.14.
Terminology updated 21.9.17.

APPENDIX 8

Guidelines for the End-of-2nd-Term Report by Church-in-Community projects

Towards the end of the 2nd Term, or once the project has concluded, a final CRCW project report is expected to be written by the Local Steering Group (LSG) and submitted to the Accreditations (CRCW & SCM) Sub-Committee (ASC). This should describe the achievements and challenges faced during the

time that the LSG, CRCW and significant others were working alongside local communities and congregations and include illustrations and participant feedback and data. While the CRCW committee recognises that this will take time and resources to be completed, the intention is that everyone involved will be able to feel satisfied that the project has been faithful and worthwhile, and that it has had a significant impact on local individuals, groups and communities. It will also provide an appropriate record of the work and ministry for wider reading. It should supplement any other document or end-of-2nd-term report that may be produced for the public and we hope that this process will be helpful in taking stock of your situation. There may also be learning points for the local church(es), synod and CRCW ministry generally.

There are many frameworks and methods that may be used for 'project evaluations'. The LSG may choose whatever is appropriate in order to meet the intentions given above and to assess the impact that the work and relationships have had on local people and agencies.

However, these questions should be addressed in some form;

1. How far have the aims, aspirations and project priorities stated at the beginning of the 1st and 2nd Terms been addressed and achieved?
2. What has happened in order to meet these aims and aspirations?
3. Describe in what ways the LSG and church members have become involved with local individuals, communities and organisations during the terms of this ministry.
4. How have these interactions with local communities changed the churches' life, order, worship, outreach, ministry and mission?
5. Have there been any particularly significant new partnerships established during these past two terms?
6. What has been the impact upon local individuals in the church(es), neighbourhood(s), community groups and organisations in terms of social, educational, community safety, health, economic, environmental or other local benefits?
7. Are there any examples that may be given to illustrate how the lives of individuals and/or families have been improved and transformed?
8. Have there been any particular challenges, struggles and difficulties that have had to be faced during the terms of the project?
9. If possible, please give some numerical data to indicate the scope and reach of the project during the two terms.
10. Has the project had a wider influence upon organisations, other denominations and/or within the URC?

11. Considering that the URC has contributed a substantial amount of resource into this project in terms of the stipend and support costs for the CRCW, how far does the LSG think that has this been 'value for money' and money well-spent?
12. What local finances and resources have been obtained and invested during the two terms?
13. How well equipped does the LSG feel to ensure that the local community initiatives established in the first two terms will continue to develop?
14. Are there ways in which the LSG and project would have liked more involvement from the CRCW Programme Sub- committee or CRCW Development Worker?
15. Are there any further comments that the LSG would like to make about the CRCW ministry during these two terms or about the CRCW programme and ministry in the URC in general?

A strategy for the future?

In addition to completing and submitting this End-of-2nd-Term report, the LSG will hopefully consider a strategy for continuing and developing the work and the life of the church-in-community into the future (in a few instances, the decision may be to end the work in a measured and dignified manner).

Questions to consider should include;

1. What do we hope to achieve in the next period?
2. How will we know that we have achieved these aims and outcomes?
3. What milestones need to be achieved and celebrated along the way?
4. Who have we consulted with in order to check that these proposed aims and outcomes are appropriate?
5. What resources of personnel, time, capital, revenue, buildings, equipment, facilities and gifts-in-kind are needed to continue the work and what assets does the project already hold?
6. Are the existing members of the LSG willing to continue in their role, or are there additional representatives from other organisations that need to be recruited?
7. How will the synod and other partner agencies provide ongoing support for our work and ministry?
8. How will we join in with what God is already doing in our neighbourhoods?
9. If some activities, networks or relationships are unable to be continued or maintained, have there been discussions with the appropriate people about these changes?

A business plan and work plan would be useful documents to produce and grant applications may need to be written in order to continue the work.

If the project is to be wound up, how could a celebration event involving everyone who has contributed to or benefitted from the work be organised? How can the relationships that have been formed be maintained? Are there any assets or activities which need to become the responsibility of a partner agency?

Please do let the CRCW Office know about your plans for continuation and do keep in touch;
crcw.admin@urc.org.uk

Thank you.